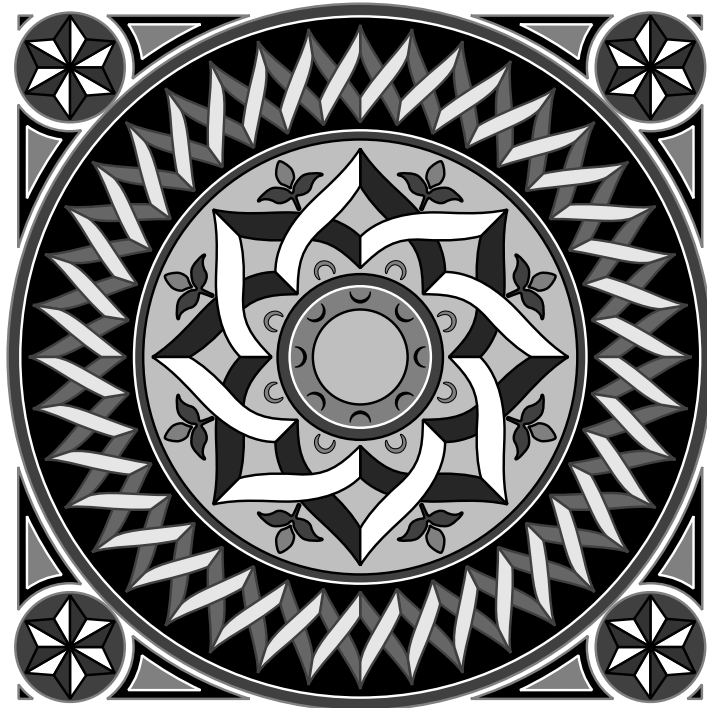


ELIPHAS LEVI

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**DOGMA ET RITUEL**  
**DE LA**  
**HAUTE MAGIE**

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TRANSLATED BY A. E. WAITE

Dogme et Rituel de la Haute Magie  
Part I: The Doctrine of Transcendental Magic  
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Originally published by Rider & Company, England, 1896.  
Transcribed and converted to Adobe Acrobat format by Benjamin Rowe, June,  
2001.

Typeset in Bauer Bodoni and Waters Titling.

**PART I:  
THE DOCTRINE OF  
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## INTRODUCTION

BEHIND the veil of all the hieratic and mystical allegories of ancient doctrines, behind the darkness and strange ordeals of all initiations, under the seal of all sacred writings, in the ruins of Nineveh or Thebes, on the crumbling stones of old temples and on the blackened visage of the Assyrian or Egyptian sphinx, in the monstrous or marvellous paintings which interpret to the faithful of India the inspired pages of the Vedas, in the cryptic emblems of our old books on alchemy, in the ceremonies practised at reception by all secret societies, there are found indications of a doctrine which is everywhere the same and everywhere carefully concealed. Occult philosophy seems to have been the nurse or god-mother of all intellectual forces, the key of all divine obscurities and the absolute queen of society in those ages – when it was reserved exclusively for the education of priests and of kings. It reigned in Persia with the Magi, who perished in the end, as perish all masters of the world, because they abused their power; it endowed India with the most wonderful traditions and with an incredible wealth of poesy, grace and terror in its emblems; it civilized Greece to the music of the lyre of Orpheus; it concealed the principles of all sciences, all progress of the human mind, in the daring calculations of Pythagoras; fable abounded in its miracles, and history, attempting to estimate this unknown power, became confused with fable; it undermined or consolidated empires by its oracles, caused tyrants to tremble on their thrones and governed all minds, either by curiosity or by fear. For this science, said the crowd, there is nothing impossible, it commands the elements, knows the language of the stars and directs the planetary courses; when it speaks, the moon falls blood-red from heaven; the dead rise in their graves and mutter ominous words, as the night wind blows through their skulls. Mistress of love or of hate, occult science can dispense paradise or hell at its pleasure to human hearts; it disposes of all forms and confers beauty or ugliness; with the wand of Circe it changes men into brutes and animals alternately into men; it disposes even of life and death, can confer wealth on its adepts by the transmutation of metals and immortality by its quintessence or elixir, compounded of gold and light.

Such was Magic from Zoroaster to Manes, from Orpheus to Apollonius of Tyana, when positive Christianity, victorious at length over the brilliant dreams and titanic aspirations of the Alexandrian school, dared to launch its anathemas publicly against this philosophy, and thus forced it to become more occult and mysterious than ever. Moreover, strange and alarming rumours began to circulate concerning initiates or adepts; they were surrounded every where by an ominous influence, and they destroyed or distracted those who allowed themselves to be beguiled by their honeyed eloquence or by the sorcery of their learning. The women whom they loved became Stryges and their children vanished at nocturnal meetings, while men whispered shudderingly and in secret of bloodstained orgies

and abominable banquets. Bones had been found in the crypts of ancient temples, shrieks had been heard in the night, harvests withered and herds sickened when the magician passed by. Diseases which defied medical skill appeared at times in the world, and always, it was said, beneath the envenomed glance of the adepts. At length a universal cry of execration went up against Magic, the mere name became a crime and the common hatred was formulated in this sentence: "Magicians to the flames!" – as it was shouted some centuries earlier: "To the lions with the Christians!" Now the multitude never conspires except against real powers; it does not know what is true, but it has the instinct of what is strong. It remained for the eighteenth century to deride both Christians and Magic, while infatuated with the disquisitions of Rousseau and the illusions of Cagliostro.

Science, notwithstanding, is at the basis of Magic, as at the root of Christianity there is love, and in the Gospel symbols we find the Word Incarnate adored in His cradle by Three Magi, led thither by a star – the triad and the sign of the microcosm – and receiving their gifts of gold, frankincense and myrrh, a second mysterious triplicity, under which emblem the highest secrets of the Kabalah are allegorically contained. Christianity owes therefore no hatred to Magic, but human ignorance has ever stood in fear of the unknown. The science was driven into hiding to escape the impassioned assaults of blind desire: it clothed itself with new hieroglyphics, falsified its intentions, denied its hopes. Then it was that the jargon of alchemy was created, an impenetrable illusion for the vulgar in their greed of gold, a living language only for the true disciple of Hermes.

Extraordinary fact! Among the sacred records of the Christians there are two texts which the infallible Church makes no claim to understand and has never attempted to expound: these are the Prophecy of Ezekiel and the Apocalypse, two Kabalistic Keys reserved assuredly in heaven for the commentaries of Magian Kings, books sealed as with seven seals for faithful believers, yet perfectly plain to an initiated infidel of the occult sciences. There is also another work, but, although it is popular in a sense and may be found everywhere, this is of all most occult and unknown, because it is the key of the rest. It is in public evidence without being known to the public; no one suspects its existence and no one dreams of seeking it where it actually is. This book, which may be older than that of Enoch, actually has never been translated, but is still preserved un mutilated in primeval characters, on detached leaves, like the tablets of the ancients. The fact has eluded notice, though a distinguished scholar has revealed, not indeed its secret, but its antiquity and singular preservation. Another scholar, but of a mind more fantastic than judicious, passed years in the study of this masterpiece, and has merely suspected its plenary importance. It is, in truth, a monumental and extraordinary work, strong and simple as the architecture of the pyramids, and consequently enduring like those – a book which is the summary of all sciences, which can resolve all problems by its infinite combinations, which speaks by

evoking thought, is the inspirer and moderator of all possible conceptions, and the masterpiece perhaps of the human mind. It is to be counted unquestionably among the very great gifts bequeathed to us by antiquity; it is a universal key, the name of which has been explained and comprehended only by the learned William Postel; it is a unique test, whereof the initial characters alone plunged into ecstasy the devout spirit of Saint-Martin, and might have restored reason to the sublime and unfortunate Swedenborg. We shall recur to this book later on, for its mathematical and precise explanation will be the complement and crown of our conscientious undertaking.

The original alliance between Christianity and the Science of the Magi, once demonstrated fully, will be a discovery of no second-rate importance, and we do not doubt that the serious study of Magic and the Kabalah will lead earnest minds to a reconciliation of science and dogma, of reason and faith, heretofore regarded as impossible.

We have said that the Church, whose special office is the custody of the Keys, does not pretend to possess those of the Apocalypse or of Ezekiel. In the opinion of Christians the scientific and magical Clavicles of Solomon are lost, which notwithstanding, it is certain that, in the domain of intelligence, ruled by the Word nothing that has been written can perish. Whatsoever men cease to understand exists for them no longer, at least in the order of the Word, and it passes then into the domain of enigma and mystery. Furthermore, the antipathy and even open war of the Official Church against all that belongs to the realm of Magic, which is a kind of personal and emancipated priesthood, is allied with necessary and even with inherent causes in the social and hierarchic constitution of Christian sacerdotalism. The Church ignores Magic – for she must either ignore it or perish, as we shall prove later on; yet she does not recognize the less that her mysterious Founder was saluted in His cradle by Three Magi – that is to say, by the hieratic ambassadors of the three parts of the known world and the three analogical worlds of occult philosophy. In the School of Alexandria, Magic and Christianity almost joined hands under the auspices of Ammonius Saccas and of Plato; the doctrine of Hermes is found almost in its entirety in the writings attributed to Dionysius the Areopagite; Synesius outlined the plan of a treatise on dreams, which was annotated subsequently by Cardan, and composed hymns that might have served for the liturgy of the Church of Swedenborg, could a church of the illuminated possess a liturgy. With this period of fiery abstractions and impassioned warfare of words there must be connected also the philosophic reign of Julian, called the Apostate because in his youth he made unwilling profession of Christianity. Everyone is aware that Julian had the misfortune to be a hero out of season of Plutarch, and that he was, if one may say so, the Don Quixote of roman Chivalry; but what most people do not know is that he was one of the illuminated and an initiate of the first order: that he believed in the unity of God and in the

universal doctrine of the Trinity; that, in a word, he regretted nothing of the old world but its magnificent symbols and its too gracious images. Julian was not a pagan; he was a Gnostic allured by the allegories of Greek polytheism, who had the misfortune to find the name of Jesus Christ less sonorous than that of Orpheus. The Emperor paid in his person for the academical tastes of the philosopher and rhetorician, and after affording himself the spectacle and satisfaction of expiring like Epaminondas with the periods of Cato, he had in public opinion, by this time fully Christianized, but anathemas for his funeral oration and a scornful epithet for his ultimate memorial.

Let us pass over the petty minds and small matters of the Bas-Empire, and proceed to the Middle Ages . . . . Stay, take this book! Glance at the seventh page, then seat yourself on the mantle which I am spreading, and let each of us cover our eyes with one of its corners . . . . Your head swims, does it not, and the earth seems to fly beneath your feet? Hold tightly, and do not look right or left . . . . The vertigo ceases: we are here. Stand up and open your eyes, but take care before all things to make no Christian sign and to pronounce no Christian words. We are in a landscape of *Salvator Rosa*, a troubled wilderness which seems resting after a storm. There is no moon in the sky, but you can distinguish little stars gleaming in the brushwood, and may hear about you the slow flight of great birds, which seem to whisper strange oracles as they pass. Let us approach silently that crossroad among the rocks. A harsh, funereal trumpet winds suddenly, and black torches flare up on every side. A tumultuous throng is surging round a vacant throne: all watch and wait. Suddenly they cast themselves on the ground. A goat-headed prince bounds forward among them; he ascends the throne, turns, and assuming a stooping posture, presents to the assembly a human face, which everyone comes forward to salute and to kiss, their black taper in their hands. With a hoarse laugh he recovers an upright position, and then distributes gold, secret instructions, occult medicines and poisons to his faithful bondsmen. Meanwhile, fires are lighted of fern and alder, piled up with human bones and the fat of executed criminals. Druidesses, crowned with wild parsley and vervain, immolate unbaptized children with golden knives and prepare horrible love-feasts. Tables are spread, masked men seat themselves by half-nude females, and a Bacchanalian orgy begins; there is nothing wanting but salt, the symbol of wisdom and immortality. Wine flows in streams, leaving stains like blood; obscene advances and abandoned caresses begin. A little while, and the whole assembly is beside itself with drink and wantonness, with crimes and singing. They rise, a disordered throng, and form infernal dances . . . . Then come all legendary monsters, all phantoms of nightmare; enormous toads play inverted flutes and thump with paws on flanks; limping scarabaei mingle in the dance; crabs play the castanets; crocodiles beat time on their scales; elephants and mammoths appear habited like Cupids and foot it in the ring: finally, the giddy circles



break up and scatter on all sides . . . . Every yelling dancer drags away a dishevelled female . . . . Lamps and candles formed of human fat go out smoking in the darkness . . . . Cries are heard here and there, mingled with peals of laughter, blasphemies and rattlings in the throat. Come, rouse yourself: do not make the sign of the cross! See, I have brought you home. You are in your bed, not a little worn out, possibly a trifle shattered, by your night's journey and its orgy; but you have beheld that of which everyone talks without knowledge; you have been initiated into secrets no less terrible than the grotto of Triphonius; you have been present at the Sabbath. It remains for you now to preserve your wits, to have a wholesome dread of the law, and to keep at a respectful distance from the Church and her faggots.

Would you care, as a change, to behold something less fantastic, more real and also more truly terrible? You shall assist at the execution of Jacques de Molay and his accomplices or his brethren in martyrdom . . . . Be not misled, however; confuse not the guilty and the innocent! Did the Templars really adore Baphomet? Did they offer a shameful salutation to the buttocks of the goat of Mendes? What was actually this secret and potent association which imperilled Church and State, and was thus destroyed unheard? Judge nothing lightly; they are guilty of a great crime; they have exposed to profane eyes the sanctuary of antique initiation. They have gathered again and have shared the fruits of the tree of knowledge, so that they might become masters of the world. The judgement pronounced against them is higher and far older than the tribunal of pope or king: "On the day that thou eatest thereof, thou shalt surely die," said God Himself, as we read in the Book of Genesis.

What then is taking place in the world, and why do priests and potentates tremble? What secret power threatens tiaras and crowns? A few bedlamites are roaming from land to land, concealing, as they say, the Philosophical Stone under their ragged vesture. They can change earth into gold, and they are without food or lodging! Their brows are encircled by an aureole of glory and by a shadow of ignominy! One has discovered the universal science and goes vainly seeking death to escape the agonies of his triumph: he is the Majorcan Raymond Lully. Another heals imaginary diseases by fantastic remedies, belying beforehand that proverb which enforces the futility of a cautery on a wooden leg: he is the marvellous Paracelsus, always drunk and always lucid, like the heroes of Rabelais. Here is William Postel writing naively to the fathers of the Council of Trent, proclaiming that he has discovered the absolute doctrine, hidden from the foundation of the world, and is longing to share it with them. The Council heeds not the maniac, does not vouchsafe to condemn him, but proceeds to examine the grave questions of efficacious grace and sufficing grace. He whom we behold perishing poor and abandoned is Cornelius Agrippa, less of a magician than any, though the vulgar persist in regarding him as a more potent sorcerer than all because he was some-

times a cynic and mystifier. What secret do these men bear with them to their tomb? Why are they wondered at without being understood? Why are they condemned unheard? Why are they initiates of those terrific secret sciences of which the Church and society are afraid? Why are they acquainted with things of which others know nothing? Why do they conceal what all men burn to know? Why are they invested with a dread and unknown power? The occult sciences! Magic! These words will reveal all and give food for further thought! *De omni re scribili et quibusdum aliis.*

But what, as a fact, was this Magic? What was the power of these men who were at once so proud and so persecuted? If they were really strong, why did they not overcome their enemies? But if they were impotent and foolish, why did people honour them by fearing them? Does Magic exist? Is there an occult knowledge which is in truth a power and works wonders comparable to the miracles of authorized religions? To these two palmary questions we make answer by an affirmation and a book. The book shall justify the affirmation, and the affirmation is this: There was and there still is a potent and real Magic; all that is said of it in legend is true after a certain manner, yet – contrary to the common course of popular exaggeration – it falls below the truth. There is indeed a formidable secret, the revelation of which has once already transformed the world, as testified in Egyptian religious tradition, summarized symbolically by Moses at the beginning of Genesis. This secret constitutes the fatal Science of Good and Evil, and the consequence of its revelation is death. Moses depicts it under the figure of a Tree which stands in the midst of the Terrestrial Paradise, is in proximity to the Tree of Life and is joined at the root thereto. At the foot of this tree is the source of the four mysterious rivers; it is guarded by the sword of fire and by the four symbolical forms of the Biblical sphinx, the Cherubim of Ezekiel . . . Here I must pause, and I fear that already I have said too much. I testify in fine that there is one sole, universal and imperishable dogma, strong as supreme reason; simple, like all that is great; intelligible, like all that is universally and absolutely true; and this dogma is the parent of all others. There is also a science which confers on man powers apparently superhuman. They are enumerated thus in a Hebrew manuscript of the sixteenth century:

“Hereinafter follow the powers and privileges of him who holds in his right hand the Clavicles of Solomon, and in his left the Branch of the Blossoming Almond. ✠ ALEPH. – He beholds God face to face, without dying, and converses familiarly with the seven genii who command the entire celestial army. ♠ BETH. – He is above all griefs and all fears. ♡ GHIMEL. – He reigns with all heaven and is served by all hell. ♣ DALETH. – He rules his own health and life and can influence equally those of others. ▯ HE. – He can neither be surprised by misfortune nor overwhelmed by disasters, nor

can he be conquered by his enemies. ׀ VAU. – He knows the reason of the past, present and future. ׀ ZAIN. – He possesses the secret of the resurrection of the dead and the key of immortality.

Such are the seven chief privileges, and those which rank next are these:

Ⓜ CHETH. – To find the Philosophical Stone. Ⓜ TETH. – To possess the Universal Medicine. ׀ IOD. – To know the laws of perpetual motion and to prove the quadrature of the circle. Ⓜ CAPH. – To change into gold not only all metals but also the earth itself, and even the refuse of the earth. Ⓜ LAMED. – To subdue the most ferocious animals and have power to pronounce those words which paralyse and charm serpents. Ⓜ MEM. – To have the ARS NOTORIA which gives the Universal Science. Ⓜ NUN. – To speak learnedly on all subjects, without preparation and without study.

These, finally, are the seven least powers of the Magus:

Ⓜ SAMECH. – To know at a glance the deep things of the souls of men and the mysteries of the hearts of women. ׀ AYIN. – To force Nature to make him free at his pleasure. Ⓜ PE. – To foresee all future events which do not depend on a superior free will, or on an undiscernible cause. Ⓜ TSADE. – To give at once and to all the most efficacious consolations and the most wholesome counsels. Ⓜ KOPH. – To triumph over adversities. ׀ RESH. – To conquer love and hate. ׀ SHIN. – To have the secret of wealth, to be always its master and never its slave. To enjoy even poverty and never become abject or miserable. Ⓜ TAU. – Let us add to these three septenaries that the wise man rules the elements, stills tempests, cures the diseased by his touch and raises the dead!

But certain things have been sealed by Solomon with his triple seal. It is enough that the initiates know; as for others, whether they deride, doubt or believe, whether they threaten or fear, what matters it to science or to us?"

Such actually are the issues of occult philosophy, and we are in a position to meet the charge of insanity or the suspicion of imposture when we affirm that these privileges are real. To demonstrate this is the sole end of our work on occult philosophy. The Philosophical Stone, the Universal Medicine, the transmutation of metals, the quadrature of the circle and the secret of perpetual motion are neither mystifications of science nor dreams of delusion. They are terms which must be understood in their proper sense; they formulate the varied applications of one and the same secret, the several aspects of a single operation, which is defined in a more comprehensive manner under the name of the Great Work. Furthermore, there exists in Nature a force which is immeasurably more powerful than steam, and a single man, who is able to adapt and direct it, might change thereby the face of the whole world. This force was known to the ancients; it consists in a Universal Agent having equilibrium for its supreme law, while its direction is con-

cerned immediately with the Great Arcanum of Transcendental Magic. By the direction of this agent it is possible to modify the very order of the seasons; to produce at night the phenomena of day; to correspond instantaneously between one extremity of the earth and the other; to see, like Apollonius, what is taking place on the other side of the world; to heal or injure at a distance; to give speech a universal success and reverberation. This agent, which barely manifests under the uncertain methods of Mesmer's followers, is precisely that which the adepts of the Middle Ages denominated the First Matter of the Great Work. The Gnostics represented it as the fiery body of the Holy Spirit; it was the object of adoration in the Secret Rites of the Sabbath and the Temple, under the hieroglyphic figure of Baphomet or the Androgyne of Mendes. All this will be proved.

Here then are the secrets of occult philosophy, and such is Magic in history. Let us glance at it now as it appears in its books and its acts, in its Initiations and its Rites. The key of all magical allegories is found in the tablets which we have mentioned, and these tablets we regard as the work of Hermes. About this book, which may be called the keystone of the whole edifice of occult science, are grouped innumerable legends that are either its partial translation or its commentary reproduced perpetually, under a thousand varied forms. Sometimes the ingenious fables combine harmoniously into a great epic which characterizes an epoch, though how or why is not clear to the uninitiated. Thus, the fabulous history of the Golden Fleece resumes and also veils the Hermetic and magical doctrines of Orpheus; and if we recur only to the mysterious poetry of Greece, it is because the sanctuaries of Egypt and India to some extent dismay us by their resources, leaving our choice embarrassed in the midst of such abundant wealth. We are eager, moreover, to reach the Thebaid at once, that dread synthesis of all doctrine, past, present and future; that – so to speak – infinite fable, which reaches, like the Deity of Orpheus, to either end of the cycle of human life. Extraordinary fact! The seven gates of Thebes, attacked and defended by seven chiefs who have sworn upon the blood of victims, possess the same significance as the seven seals of the Sacred Book interpreted by seven genii and assailed by a monster with seven heads, after being opened by a Lamb which liveth and was dead, in the allegorical work of St. John. The mysterious origin of Oedipus, found hanging on the tree of Cithaeron like a bleeding fruit, recalls the symbols of Moses and the narratives of Genesis. He makes war upon his father, whom he slays without knowing – tremendous prophecy of the blind emancipation of reason apart from science. Thereafter he meets with the sphinx, that symbol of symbols, the eternal enigma of the vulgar, the granite pedestal of the sciences of the sages, the voracious and silent monster whose unchanging form expresses the one dogma of the Great Universal Mystery. How is the tetrad changed into the duad and explained by the triad? In more common but more emblematic terms, what is that animal which in the morning has four feet, two at noon, and three in the evening?

Philosophically speaking, how does the doctrine of elementary forces produce the dualism of Zoroaster, while it is summarized by the triad of Pythagoras and Plato? What is the ultimate reason of allegories and numbers, the final message of all symbolisms? Oedipus replies with a simple and terrible word which destroys the sphinx and makes the diviner King of Thebes: the answer to the enigma is MAN! . . . Unfortunate! He has seen too much, and yet through a clouded glass. A little while and he will expiate his ominous and imperfect clairvoyance by a voluntary blindness, and then vanish in the midst of a storm, like all civilizations which – each in its own day – shall divine an answer to the riddle of the sphinx without grasping its whole import and mystery. Everything is symbolical and transcendental in this titanic epic of human destinies. The two antagonistic brothers formulate the second part of the Grand Mystery, completed divinely by the sacrifice of Antigone. There follows the last war; the brethren slay one another; Capaneus is destroyed by the lightning which he defies; Amphiaraus is swallowed by the earth; and all these are so many allegories which, by their truth and their grandeur, astonish those who can penetrate their triple hieratic sense. Aeschylus, annotated by Ballanche, gives only a weak notion concerning them, whatever the primeval sublimities of the Greek poet or the ingenuities of the French critic.

The secret book of antique initiation was not unknown to Homer, who outlines its plan and chief figures on the shield of Achilles, with minute precision. But the gracious Homeric fictions replaced too soon in popular memory the simple and abstract truths of primeval revelation. Humanity clung to the form and allowed the idea to be forgotten; signs lost power in their multiplication; Magic became corrupted also at this period, and degenerated with the sorcerers of Thessaly into the most profane enchantments. The crime of Oedipus brought forth its deadly fruits, and the science of good and evil erected evil into a sacrilegious divinity. Men, weary of the light, took refuge in the shadow of bodily substance; the dream of that void which is filled by God seemed in their eyes to be greater than God Himself, and thus hell was created.

When, in the course of this work, we make use of the consecrated terms God, Heaven and Hell, let it be understood, once and for all, that our meaning is as far removed from that which the profane attach to them as initiation is remote from vulgar thought. God, for us, is the AZOT of the sages, the efficient and final principle of the Great Work.

Returning to the fable of Oedipus, the crime of the King of Thebes was that he failed to understand the sphinx; that he destroyed the scourge of Thebes without being pure enough to complete the expiation in the name of his people. The plague, in consequence, avenged speedily the death of the monster, and the King of Thebes, forced to abdicate, sacrificed himself to the terrible manes of the sphinx, more alive and voracious than ever when it had passed from the domain of form into that of idea. Oedipus divined what was man and he put out his own

eyes because he did not see what was God. He divulged half of the Great Arcanum, and, to save his people, it was necessary for him to bear the remaining half of the terrible secret into exile and the grave.

After the colossal fable of Oedipus we find the gracious poem of Psyche, which was certainly not invented by Apuleius. The Great Magical Arcanum reappears here under the figure of a mysterious union between a god and a weak mortal, abandoned alone and naked on a rock. Psyche must remain in ignorance of the secret of her ideal royalty, and if she behold her husband she must lose him. Here Apuleius commentates and interprets Moses; but did not the Elohim of Israel and the gods of Apuleius both issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or rather she is Eve spiritualized. Both desire to know and lose innocence for the honour of the ordeal. Both deserve to go down into hell, one to bring back the antique box of Pandora, the other to find and to crush the head of the old serpent, who is the symbol of time and of evil. Both are guilty of the crime which must be expiated by the Prometheus of ancient days and the Lucifer of the Christian legend, the one delivered by Hercules and the other overcome by the Saviour. The Great Magical Secret is therefore the lamp and dagger of Psyche, the apple of Eve, the sacred fire of Prometheus, the burning sceptre of Lucifer, but it is also the Holy Cross of the Redeemer. To be acquainted with it sufficiently for its abuse or divulgation is to deserve all sufferings; to know as one should alone know it, namely, to make use of and conceal it, is to be master of the Absolute.

A single word comprehends all things, and this word consists of four letters: it is the Tetragram of the Hebrews, the AZOT of the alchemists, the Thot of the Bohemians, or the Taro of the Kabalists. This word, expressed after so many manners, means God for the profane, man for the philosophers, and imparts to the adepts the final term of human sciences and the key of divine power; but he only can use it who understands the necessity of never revealing it. Had Oedipus, instead of killing the sphinx, overcome it, harnessed it to his chariot and thus entered Thebes, he would have been king without incest, without misfortunes and without exile. Had Psyche, by meekness and affection, persuaded Love to reveal himself, she would never have lost Love. Now, Love is one of the mythological images of the Great Secret and the Great Agent, because it postulates at once an action and a passion, a void and a plenitude, a shaft and a wound. The initiates will understand me, and on account of the profane I must not speak more clearly.

After the marvellous Golden Ass of Apuleius, we find no more magical epics. Science, conquered in Alexandria by the fanaticism of the murderers of Hypatia, became Christian, or rather concealed itself under Christian veils with Ammonius, Synesius and the pseudonymous author of the books of Dionysius the Areopagite. In such times it was necessary to exonerate miracles under the pretence of superstition and science by an unintelligible language. Hieroglyphic writing was

revived; pantacles and characters were invented to summarize an entire doctrine by a sign, a whole sequence of tendencies and revelations in a word. What was the end of the aspirants to knowledge? They sought the secret of the Great Work, the Philosophical Stone, the perpetual motion, the quadrature of the circle, the Universal Medicine – formulae which often saved them from persecution and hatred by causing them to be taxed with madness, but all signifying one of the phases of the Great Magical Secret, as we shall show later on. This absence of epics continues till our Romance of the Rose; but the rose-symbol, which expresses also the mysterious and magical sense of Dante's poem, is borrowed from the transcendent Kabbalah, and it is time that we should have recourse to this vast and hidden source of universal philosophy.

The Bible, with all its allegories, gives expression to the religious knowledge of the Hebrews only in an incomplete and veiled manner. The book which we have mentioned, the hieratic characters of which we shall explain subsequently, that book which William Postel names the Genesis of Enoch, existed certainly before Moses and the prophets, whose doctrine, fundamentally identical with that of the ancient Egyptians, had also its exotericism and its veils. When Moses spoke to the people, says the sacred book allegorically, he placed a veil over his face, and he removed it when communing with God: this accounts for the alleged Biblical absurdities which so exercised the satirical powers of Voltaire. The books were written only as memorials of tradition and in symbols that were unintelligible to the profane. The Pentateuch and the poems of the prophets were, moreover, elementary works, alike in doctrine, ethics and liturgy; the true secret and traditional philosophy was not committed to writing until a later period and under veils even less transparent. Thus arose a second and unknown Bible, or rather one which was not comprehended by Christians, a storehouse, so they say, of monstrous absurdities – for in this case believers, involved by the same ignorance, speak the language of sceptics – but a monument, as we affirm, which comprises all that philosophical and religious genius has ever accomplished or imagined in the sublime order, a treasure encompassed by thorns, a diamond concealed in a rude and opaque stone: our readers will have guessed already that we refer to the Talmud. How strange is the destiny of the Jews, those scapegoats, martyrs and saviours of the world, a people full of vitality, a bold and hardy race, which persecutions have preserved intact, because it has not yet accomplished its mission! Do not our apostolical traditions declare that after the decline of faith among the Gentiles salvation shall again come forth out of the house of Jacob, and that then the crucified Jew Who is adored by the Christians will give the empire of the world into the hands of God His Father?

On penetrating into the sanctuary of the Kabbalah one is seized with admiration in the presence of a doctrine so logical, so simple and at the same time so absolute. The essential union of ideas and signs; the consecration of the most funda-

mental realities by primitive characters; the trinity of words, letters and numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology which may be summed up on the fingers; an infinite which can be held in the hollow of an infant's hand; ten figures and twenty-two letters, a triangle, a square and a circle: such are the elements of the Kabbalah. Such also are the component principles of the written Word, reflection of that spoken Word which created the world! All truly dogmatic religions have issued from the Kabbalah and return therein. Whatsoever is grand or scientific in the religious dreams of the illuminated, of Jacob Bohme, Swedenborg, Saint-Martin and the rest, is borrowed from the Kabbalah; all Masonic associations owe to it their secrets and their symbols. The Kabbalah alone consecrates the alliance of universal reason and the Divine Word; it establishes by the counterpoise of two forces in apparent opposition, the eternal balance of being; it alone reconciles reason with faith, power with liberty, science with mystery: it has the keys of the present, past and future!

To become initiated into the Kabbalah it is insufficient to read and to meditate upon the writings of Reuchlin, Galatinus, Kircher, or Picus de Mirandola; it is necessary to study and understand the Hebrew writers in the collection of Pistorius, the *Sepher Yetzirah* above all; it is essential in particular to master the great book Zohar, to investigate the collection of 1684, entitled *Kabbala Denudata*, especially the treatise on "Kabalistic Pneumatics" and that on the "Revolution of Souls"; and afterwards to enter boldly into the luminous darkness of the whole dogmatic and allegorical body of the Talmud. We shall be then in a position to understand William Postel, and shall admit secretly that – apart from his very premature and overgenerous dreams about the emancipation of women – this celebrated, learned, illuminated man could not have been so mad as is pretended by those who have not read him.

We have sketched rapidly the history of occult philosophy; we have indicated its sources and analysed in a few words its chief memorials. The present division of our work refers only to the science, but Magic, or rather magical power, comprehends two things, a science and a force: without the force the science is nothing, or rather it is a danger. To give knowledge to power alone, such is the supreme law of initiations. Hence did the Great Revealer say: 'The kingdom of heaven suffereth violence, and the violent only shall carry it away.' The door of truth is closed, like the sanctuary of a virgin: he must be a man who would enter. All miracles are promised to faith, and what is faith except the audacity of will which does not hesitate in the darkness, but advances towards the light in spite of all ordeals, and surmounting all obstacles? It is unnecessary to repeat here the history of ancient initiations: the more dangerous and terrible they were, the greater was their efficacy. Hence, in those days, the world had men to govern and instruct it. The Sacerdotal Art and the Royal Art consisted above all in ordeals of



courage, discretion and will. It was a novitiate similar to that of those priests who, under the name of Jesuits, are so unpopular at the present day, but would govern the world notwithstanding, had they a truly wise and intelligent chief.

After passing our life in the search for the Absolute in religion, science and justice; after revolving in the circle of Faust, we have reached the primal doctrine and the first book of humanity. At this point we pause, having discovered the secret of human omnipotence and indefinite progress, the key of all symbolisms, the first and final doctrine: we have come to understand what was meant by that expression so often made use of in the Gospel – the Kingdom of God.

To provide a fixed point as a fulcrum for human activity is to solve the problem of Archimedes, by realizing the use of his famous lever. This it is which was accomplished by the great initiators who have electrified the world, and they could not have done so except by means of the Great and Incommunicable Secret. However, as a guarantee of its renewed youth, the symbolical phoenix never reappeared before the eyes of the world without having consumed solemnly the remains and evidences of its previous life. So also Moses saw to it that all those who had known Egypt and her mysteries should end their life in the desert; at Ephesus St. Paul burnt all books which treated of the occult sciences; and in fine, the French Revolution, daughter of the great Johannite Orient and the ashes of the Templars, spoliated the churches and blasphemed the allegories of the Divine Cultus. But all doctrines and all revivals proscribe Magic and condemn its mysteries to the flames and to oblivion. The reason is that each religion or philosophy which comes into the world is a Benjamin of humanity and insures its own life by destroying its mother. It is because the symbolical serpent turns ever devouring its own tail; it is because, as essential condition of existence, a void is necessary to every plenitude, space for every dimension, an affirmation for each negation: herein is the eternal realization of the phoenix allegory.

Two illustrious scholars have preceded me along the path that I am travelling, but they have, so to speak, spent the dark night therein. I refer to Volney and Dupuis, to Dupuis above all, whose immense erudition produced only a negative work, for in the origin of all religions he saw nothing but astronomy, taking thus the symbolic cycle for doctrine and the calendar for legend. He was deficient in one branch of knowledge, that of true Magic which comprises the secrets of the Kabbalah. Dupuis passed through the antique sanctuaries, like the prophet Ezekiel over the plain strewn with bones, and only understood death, for want of that word which collects the virtue of the four winds and can make a living people of all the vast ossuary, by crying to the ancient symbols: ‘Arise! Take up a new form and walk!’ But the hour has come when we must have the courage to attempt what no one has dared to perform previously. Like Julian, we would rebuild the temple, and in so doing we do not believe that we shall be belying a wisdom that we venerate, which also Julian would himself have been worthy to adore, had the

rancorous and fanatical doctors of his period permitted him to understand it. For us the Temple has two Pillars, on one of which Christianity has inscribed its name. We have therefore no wish to attack Christianity: far from it, we seek to explain and accomplish it. Intelligence and will have exercised alternately their power in the world; religion and philosophy are still at war with one another, but they must end in agreement. The provisional object of Christianity was to establish, by obedience and faith, a supernatural or religious equality among men, to immobilize intelligence by faith, so as to provide a fulcrum for virtue which came for the destruction of the aristocracy of science, or rather to replace that aristocracy, then already destroyed. Philosophy, on the contrary, has laboured to bring back men by liberty and reason to natural inequality, and to substitute wits for virtue by inaugurating the reign of industry. Neither of these operations has proved complete or adequate; neither has brought men to perfection and felicity. That which is now dreamed, almost without daring to hope for it, is an alliance between the two forces so long regarded as contrary, and there is good ground for desiring it, seeing that these two great powers of the human soul are no more opposed to one another than is the sex of man opposed to that of woman. Undoubtedly they differ, but their apparently contrary dispositions come only from their aptitude to meet and unite.

“No less is proposed, therefore, than a universal solution of all problems?”

The answer is yes, unquestionably, since we are concerned with explaining the Philosophical Stone, perpetual motion, the secret of the Great Work and of the Universal Medicine. We shall be accused of insanity, like the divine Paracelsus, or of charlatanism, like the great and unfortunate Agrippa. If the pyre of Urban Grandier be extinguished, the sullen proscriptions of silence and of calumny remain., We do not defy but are resigned to them. We have not sought the publication of this book of our own will, and we believe that if the time be come to bear witness, it will be borne by us or by others. We shall therefore remain calm and shall wait.

Our work is in two parts: in the one we establish the kabalistic and magical doctrine in its entirety; the other is consecrated to the cultus, that is, to Ceremonial Magic. The one is that which the ancient sages termed the Clavicle, the other that which people on the country-side still call the Grimoire. The numbers and subjects of the chapters which correspond in both parts, are in no sense arbitrary, and are all indicated in the great universal key, of which we give for the first time a complete and adequate explanation. Let this work now go its way where it will and become what Providence determines; it is finished, and we believe it to be enduring, because it is strong, like all that is reasonable and conscientious.

ELIPHAS LEVI.

# I S A

## THE CANDIDATE

DISCIPLINA ENSOPH KETHERI

WHEN a philosopher adopted as the basis for a new apocalypse of human wisdom the axiom: “I think, therefore I am”, in a measure he altered unconsciously, from the standpoint of Christian Revelation, the old conception of the Supreme Being. I am that I am, said the Being of beings of Moses. I am he who thinks, says the man of Descartes, and to think being to speak inwardly, such a one may affirm, like the God of St. John the Evangelist: I am he in whom and by whom the word manifests – *In principio eras verbum*. Now, what is this principle? It is a groundwork of speech, it is a reason for the existence of the word. The essence of the word is in the principle; the principle is that which is; intelligence is a principle which speaks. What further is intellectual light? It is speech. What is revelation? It is speech also, being is the principle, speech is the means, and the plenitude or development and perfection of being is the end. To speak is to create. But to say: “I think, therefore I exist”, is to argue from consequence to principle, and certain contradictions which have been adduced by a great writer, Lamennais, have proved abundantly the philosophical unsoundness of this method. I am, therefore something exists might seem to be a more primitive and simple foundation for experimental philosophy. I AM, THEREFORE BEING EXISTS. *Ego sum qui sum*, such is the first revelation of God in man and of man in the world, while it is also the first axiom of occult philosophy. אֱדִיָּה אֲשֶׁר אֱדִיָּה. Being is being. Hence this philosophy, having that which is for its principle, can be in no sense hypothesis or guesswork.

Mercurius Trismegistus begins his admirable symbol known under the name of the “Emerald Table,” by this threefold affirmation: “It is true, it is certain without error, it is of all truth.” Thus, in physics, the true confirmed by experience; in philosophy, certitude purged from any alloy of error; in the domain of religion or the infinite, absolute truth indicated by analogy: such are the first necessities of true science, and Magic only can impart these to its adepts.

But you, before all things, who are you, thus taking this work in your hands and proposing to read it? On the pediment of a temple consecrated by antiquity to the God of Light was an inscription of two words: “Know thyself.” I impress the same counsel on every man when he seeks to approach science. Magic, which the men of old denominated the SANCTUM REGNUM, the Holy Kingdom, or Kingdom of God, REGNUM DEI, exists only for kings and for priests. Are you priests? Are you kings? The priesthood of Magic is not a vulgar priesthood, and its royalty enters not into competition with the princes of this world. The monarchs of science are the priests of truth, and their sovereignty is hidden from the multitude,

like their prayers and sacrifices. The kings of science are men who know the truth and them the truth has made free, according to the specific promise given by the most mighty of all initiators.

The man who is enslaved by his passions or worldly prejudices can be initiated in no wise; he must reform or he will never attain; meanwhile he cannot be an adept, for this word signifies a person who has achieved by will and by work. The man who loves his own opinions and fears to part with them, who suspects new truths, who is unprepared to doubt everything rather than admit anything on



chance, should close this book: for him it is useless and dangerous. He will fail to understand it, and it will trouble him, while if he should divine the meaning, there will be a still greater source of disquietude. If you hold by anything in the world more than by reason, truth and justice; if your will be uncertain and vacillating, either in good or evil; if logic alarm you, or the naked truth make you blush; if you are hurt when accepted errors are assailed; condemn this work straight away. Do not read it; let it cease to exist for you; but at the same time do not cry it down as dangerous. The secrets which it records will be understood by an elect few and will be reserved by those who understand them. Show light to the birds of the night-time, and you hide their light; it is the light which blinds them and for them is darker than darkness. It follows that I shall speak clearly and make known everything, with the firm conviction that initiates alone, or those who deserve initiation, will read all and understand in part.

There is a true and a false science, a Divine and an Infernal Magic – in other

words, one which is delusive and tenebrous. It is our task to reveal the one and to unveil the other, to distinguish the magician from the sorcerer and the adept from the charlatan. The magician avails himself of a force which he knows, the sorcerer seeks to misuse that which he does not understand. If it be possible in a scientific work to employ a term so vulgar and so discredited, then the devil gives himself to the magician and the sorcerer gives himself to the devil. The magician is the sovereign pontiff of Nature, the sorcerer is her profaner only. The sorcerer is in the same relation to the magician that a superstitious and fanatical person bears to a truly religious man.

Before proceeding further, let us define Magic in a sentence. Magic is the traditional science of the secrets of Nature which has been transmitted to us from the Magi.

By means of this science the adept is invested with a species of relative omnipotence and can operate superhumanly, that is, after a manner which transcends the normal possibility of men. Thereby many illustrious hierophants, such as Mercurius Trismegistus, Osiris, Orpheus, Apollonius of Tyana, and others whom it might be dangerous or unwise to name, came after their death to be adored and invoked as gods. Thereby others also – according to that ebb-and-flow of opinion which is responsible for the caprices of success – became emissaries of infernus or suspected adventurers, like the Emperor Julian, Apuleius, the enchanter Merlin and that arch sorcerer, as he was termed in his day, the illustrious and unfortunate Cornelius Agrippa.

To attain the SANCTUM REGNUM, in other words, the knowledge and power of the Magi, there are four indispensable conditions – an intelligence illuminated by study, an intrepidity which nothing can check, a will which cannot be broken, and a prudence which nothing can corrupt and nothing intoxicate. TO KNOW, TO DARE, TO WILL, TO KEEP SILENCE – such are the four words of the Magus, inscribed upon the four symbolical forms of the sphinx. These maxims can be combined after four manners and explained four times by one another.

On the first page of the Book of Hermes the adept is depicted with a large hat, which, if turned down, would conceal his entire head. One hand is raised towards heaven, which he seems to command with his wand, while the other is placed upon his breast; before him are the chief symbols or instruments of science, and he has others hidden in a juggler's wallet. His body and arms form the letter ALEPH, the first of that alphabet which the Jews borrowed from the Egyptians: to this symbol we shall have occasion to recur later on.

The Magus is truly that which the Hebrew Kabalists term Microprosopus – otherwise, the creator of the little world. The first of all magical sciences being the knowledge of one's self, so is one's own creation first of all works of science; it comprehends the others and is the beginning of the Great Work. The expression, however, requires explanation. Supreme Reason being the sole invariable and

consequently imperishable principle – and death, as we call it, being change – it follows that the intelligence which cleaves closely to this principle and in a manner identifies itself therewith, does hereby make itself unchangeable and as a result immortal. To cleave invariably to reason it will be understood that it is necessary to attain independence of all those forces which by their fatal and inevitable operation produce the alternatives of life and death. To know how to suffer, to forbear and to die – such are the first secrets which place us beyond reach of affliction, the desires of the flesh and the fear of annihilation. The man who seeks and finds a glorious death has faith in immortality and universal humanity believes in it with him and for him, raising altars and statues to his memory in token of eternal life.

Man becomes king of the brutes only by subduing or taming them: otherwise he will be their victim or slave. Brutes are the type of our passions; they are the instinctive forces of Nature. The world is a field of battle, where liberty struggles with inertia by the opposition of active force. Physical laws are millstones; if you cannot be the miller you must be the grain. You are called to be king of air, water, earth and fire; but to reign over these four living creatures of symbolism, it is necessary to conquer and enchain them. He who aspires to be a sage and to know the Great Enigma of Nature must be the heir and despoiler of the sphinx: his the human head, in order to possess speech; his the eagle's wings, in order to scale the heights; his the bull's flanks, in order to furrow the depths; his the lion's talons, to make a way on the right and the left, before and behind.

You therefore who seek initiation, are you learned as Faust? Are you insensible as Job? No, is it not so? But you may become like unto both if you choose. Have you overcome the vortices of vague thoughts? Are you without indecision or capriciousness? Do you consent to pleasure only when you will, and do you wish for it only when you should? No, is it not so? Not at least invariably, but this may come to pass if you choose. The sphinx has not only a man's head, it has woman's breasts; do you know how to resist feminine charms? No, is it not so? And you laugh outright in replying, parading your moral weakness for the glorification of your physical and vital force. Be it so: I allow you to render this homage to the ass of Sterne or Apuleius. The ass has its merit, I agree; it was consecrated to Priapus as was the goat to the god of Mendes. But take it for what it is worth, and decide whether ass or man shall be master. He alone can possess truly the pleasure of love who has conquered the love of pleasure. To be able and to forbear is to be twice able. Woman enchains you by your desires; master your desires and you will enchain her. The greatest injury that can be inflicted on a man is to call him a coward. Now, what is a cowardly person? One who neglects his moral dignity in order to obey blindly the instincts of Nature. As a fact, in the presence of danger it is natural to be afraid and seek flight: why, then, is it shameful? Because honour has erected it into a law that we must prefer our duty to our inclinations or fears.

What is honour from this point of view? It is a universal presentience of immortality and appreciation of the means which can lead to it. The last trophy which a man can win from death is to triumph over the appetite for life, not by despair but by a more exalted hope, which is contained in faith, for all that is noble and honest, by the undivided consent of the world. To learn self-conquest is therefore to learn life, and the austerities of stoicism were no vain parade of freedom! To yield to the forces of Nature is to follow the stream of collective life and to be the slave of secondary causes. To resist and subdue Nature is to make for one's self a personal and imperishable life: it is to break free from the vicissitudes of life and death. Every man who is prepared to die rather than renounce truth and justice is most truly living, for immortality abides in his soul. To find or to form such men was the end of all ancient initiations. Pythagoras disciplined his pupils by silence and all kinds of self-denial; candidates in Egypt were tried by the four elements; and we know the self-inflicted austerities of fakirs and brahmans in India for attaining the kingdom of free will and divine independence. All macerations of asceticism are borrowed from the initiations of the Ancient Mysteries; they have ceased because those qualified for initiation, no longer finding initiators, and the leaders of conscience becoming in the lapse of time as uninstructed as the vulgar, the blind have grown weary of following the blind, and no one has cared to pass through ordeals the end of which was only in doubt and despair: the path of light was lost. To succeed in performing something we must know that which it is proposed to do, or at least must have faith in someone who does know it. But shall I stake my life on a venture, or follow someone at chance who himself cannot see where he is going?

We must not set out rashly along the path of the transcendental sciences, but, once started, we must reach the end or perish. To doubt is to lose one's reason; to pause is to fall; to recoil is to plunge into an abyss. You, therefore, who are undertaking the study of this book, if you persevere to the end and understand it, you will be either a monarch or madman. Do what you will with the volume, you will be unable to despise or to forget it. If you are pure, it will be your light; if strong, your arm; if holy, your religion; if wise, the rule of your wisdom. But if you are wicked, for you it will be an infernal torch; it will lacerate your breast like a poniard; it will rankle in your memory like a remorse; it will people your imagination with chimeras, and will drive you through folly to despair. You will endeavour to laugh at it, and will only gnash your teeth; it will be like the file in the fable which the serpent tried to bite, but it destroyed all his teeth.

Let us now enter on the series of initiations. I have said that revelation is the word. As a fact, the word, or speech, is the veil of being and the characteristic sign of life. Every form is the veil of a word, because the idea which is the mother of the word is the sole reason for the existence of forms. Every figure is a character, every character derives from and returns into a word. For this reason the ancient

sages, of whom Trismegistus is the organ, formulated their sole dogma in these terms: "That which is above is like unto that which is below, and that which is below unto that which is above." In other words, the form is proportional to the idea; the shadow is the measure of the body calculated in its relation to the luminous ray; the scabbard is as deep as the sword is long; the negation is in proportion to the contrary affirmation; production is equal to destruction in the movement which preserves life; and there is no point in infinite extension which may not be regarded as the centre of a circle having an expanding circumference receding indefinitely into space. Every individuality is therefore indefinitely perfectible, since the moral order is analogous to the physical, and since we cannot conceive any point as unable to dilate, increase and radiate in a philosophically unlimited circle. What can be affirmed of the soul in its totality may be affirmed of each faculty of the soul. The intelligence and will of man are instruments of incalculable power and capacity. But intelligence and will possess as their help-mate and instrument a faculty which is too imperfectly known, the omnipotence of which belongs exclusively to the domain of Magic. I speak of the imagination, which the Kabalists term the DIAPHANE or TRANSLUCID. Imagination, in effect, is like the soul's eye; therein forms are outlined and preserved; thereby we behold the reflections of the invisible world; it is the glass of visions and the apparatus of magical life. By its intervention we heal diseases, modify the seasons, warn off death from the living and raise the dead to life, because it is the imagination which exalts will and gives it power over the Universal Agent. Imagination determines the shape of the child in its mother's womb and decides the destiny of men; it lends wings to contagion and directs the arms of warfare. Are you exposed in battle? Believe yourself to be invulnerable like Achilles, and you will be so, says Paracelsus. Fear attracts bullets, but they are repelled by courage. It is well known that persons with amputated limbs feel pain in the vicinity of members which they possess no longer. Paracelsus operated upon living blood by medicating the product of a bleeding; he cured headache at a distance by treating hair cut from the patient. By the science of the theoretical unity and solidarity between all parts of the body, he anticipated and outstripped the theories, or rather experiences, of our most celebrated magnetists. Hence his cures were miraculous, and to his name of Philip Theophrastus Bombast, he deserved the addition of Aureolus Paracelsus, with the further epithet of divine!

Imagination is the instrument of THE ADAPTATION OF THE WORD. Imagination applied to reason is genius. Reason is one, as genius is one, in all the variety of its works. There is one principle, there is one truth, there is one reason, there is one absolute and universal philosophy. Whatsoever is subsists in unity, considered as beginning, and returns into unity, considered as end. One is in one; that is to say, all is in all. Unity is the principle of numbers; it is also the principle of motion and consequently of life., The entire human body is recapitulated in the unity of a sin-



gle organ, which is the brain. All religions are summed up in the unity of a single dogma, which is the affirmation of being and its equality with itself, and this constitutes its mathematical value. There is only one dogma in Magic, and it is this: The visible is the manifestation of the invisible, or, in other terms, the perfect word, in things appreciable and visible, bears an exact proportion to the things which are inappreciable by our senses and unseen by our eyes. The Magus raises one hand towards heaven and points down with the other to earth, saying: "Above, immensity: Below immensity still! Immensity equals immensity." – This is true in things seen, as in things unseen.

The first letter in the alphabet of the sacred language, Aleph, **⌘**, represents a man extending one hand towards heaven and the other to earth. It is an expression of the active principle in everything; it is creation in heaven corresponding to the omnipotence of the word below. This letter is a pantacle in itself – that is, a character expressing the universal science. It is supplementary to the sacred signs of the Macrocosm and Microcosm; it explains the Masonic double-triangle and five-pointed blazing star; for the word is one and revelation is one. By endowing man with reason, God gave him speech; and revelation, manifold in its forms but one in its principle, consists entirely in the universal word, the interpreter of absolute reason. This is the significance of that term so much misconstrued, CATHOLICITY, which, in modern hieratic language, means INFALLIBILITY. The universal in reason is the Absolute, and the Absolute is the infallible. If absolute reason impelled universal society to believe irresistibly the utterance of a child, that child would be infallible by the ordination of God and of all humanity. Faith is nothing else but reasonable confidence in this unity of reason and in this universality of the word. To believe is to place confidence in that which as yet we do not know when reason assures us beforehand of ultimately knowing or at least recognizing it. Absurd are the so-called philosophers who cry: "I will never believe in a thing which I do not know!" Shallow reasoners! If you knew, would you need to believe?

But must I believe on chance and apart from reason?

Certainly not. Blind and haphazard belief is superstition and folly. We may have faith in causes which reason compels us to admit on the evidence of effects known and appreciated by science. Science! Great word and great problem! What is science? We shall answer in the second chapter of this book.

## II 2 B

### THE PILLARS OF THE TEMPLE

CHOKMAH DOMUS GNOSIS

SCIENCE is the absolute and complete possession of truth. Hence have the sages of all the centuries trembled before such an absolute and terrible word; they have hesitated in arrogating to themselves the first privilege of Divinity by assuming the possession of science, and have been contented, instead of the verb TO KNOW, with that which expresses learning, while, in place of the word SCIENCE, they have adopted that of GNOSIS, which represents simply the notion of learning by intuition. What, in fact, does man know? Nothing, and at the same time he is allowed to ignore nothing. Devoid of knowledge, he is called upon to know all. Now, knowledge supposes the duad – a being who knows and an object known. The duad is the generator of society and of law: it is also the number of the Gnosis. The duad is unity multiplying itself in order to create, and hence in sacred symbolism Eve issues from the inmost bosom of Adam. Adam is the human tetragram, summed up in the mysterious JOD, type of the kabalistic phallus. By adding to this JOD the triadic name of Eve, the name of Jehova is formed, the Divine Tetragram, which is eminently the kabalistic and magical word, יהוה, being that which the high-priest in the temple pronounced JODCHEVA. So unity, complete in the fruitfulness of the triad, forms therewith the tetrad, which is the key of all numbers, of all movements and of all forms. By a revolution about its own centre, the square produces a circle equal to itself, and this is the quadrature of the circle, the circular movement of four equal angles around the same point.

“That which is above equals that which is below,” says Hermes. Here then is the duad serving as the measure of unity, and the relation of equality between above and below forms with these the triad. The creative principle is the ideal phallus; the created principle is the formal cteis. The insertion of the vertical phallus into the horizontal cteis forms the stauros of the Gnostics, or the philosophical cross of Masons. Thus, the intersection of two produces four, which, by its movement, defines the circle with all degrees thereof.

♁ is man; ♀ is woman; 1 is the principle; 2 is the word; A is the active; B is the passive; the monad is BOAZ; the duad is JAKIN. In the trigrams of Fohi, unity is the YANG and the duad is the YIN.



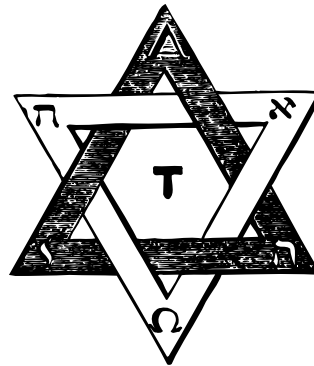
BOAZ and JAKIN are the names of the two symbolical Pillars before the principal entrance of Solomon's Kabalistic Temple. In the Kabalah these Pillars explain all mysteries of antagonism, whether natural, political or religious. They elucidate also the procreative struggle between man and woman, for, according to the law of Nature, the woman must resist the man, and he must entice or overcome her. The active principle seeks the passive principle, the *plenum* desires the void, the serpent's jaw attracts the serpent's tail, and in turning about upon himself, he, at the same time, flies and pursues himself. Woman is the creation of man, and universal creation is the bride of the First Principle.

When the Supreme Being became a Creator, He erected a JOD or a phallus, and to provide a place in the fullness of the uncreated light, it was necessary to hollow out a cteis or trench of shadow equivalent to the dimension determined by his creative desire, and attributed by him to the ideal JOD of the radiating light. Such is the mysterious language of the Kabalists in the Talmud, and on account of vulgar ignorance and malignity, it is impossible for us to explain or simplify it further. What then is creation? It is the house of the creative Word. What is the cteis? It is the house of the phallus. What is the nature of the active principle? To diffuse. What is that of the passive? To gather in and to fructify. What is man? He who initiates, who toils, who furrows, who sows. What is woman? She who forms, unites, irrigates and harvests. Man wages war, woman brings peace about; man destroys to create, woman builds up to preserve; man is revolution, woman is conciliation; man is the father of Cain, woman the mother of Abel. What also is wisdom? It is the agreement and union of two principles, the mildness of Abel directing the activity of Cain, man guided by the sweet inspirations of woman, debauchery conquered by lawful marriage, revolutionary energy softened and subdued by the gentleness of order and peace, pride subjugated by love, science acknowledging the inspirations of faith. It is then that science becomes wise and submits to the infallibility of universal reason, instructed by love or universal charity. Then it can assume the name of GNOSIS, because it knows at least that as yet it cannot boast of knowing perfectly.

The monad can manifest only by the duad; unity itself and the notion of unity at once constitute two. The unity of the Macrocosm reveals itself by the two opposite points of two triangles. Human unity fulfils itself to right and left. Primitive man is androgynous. All organs of the human body are disposed in pairs, excepting the nose, the tongue, the umbilicus and the kabalistic JOD. Divinity, one in its essence, has two essential conditions as the fundamental grounds of its being – necessity and liberty. The laws of supreme reason necessitate and rule liberty in God, Who is of necessity wise and reasonable.

To make light visible God had only to postulate shadow. To manifest the truth He permitted the possibility of doubt. The shadow bodies forth the light, and the possibility of error is essential for the temporal manifestation of truth. If the buck-

ler of Satan did not intercept the spear of Michael, the might of the angel would be lost in the void or manifested by infinite destruction launched below from above. Did not the heel of Michael restrain Satan in his ascent, Satan would dethrone God, or rather he would lose himself in the abysses of the altitude. Hence Satan is needful to Michael as the pedestal to the statue, and Michael is necessary to Satan as the brake to the locomotive. In analogical and universal dynamics one leans only on that which resists. Furthermore, the universe is balanced by two forces which maintain it in equilibrium, being the force which attracts and that which repels. They exist alike in physics, in philosophy and in religion; in physics they produce equilibrium, in philosophy criticism, in religion progressive revelation. The ancients represented this mystery by the conflict between Eros and Anteros, the struggle between Jacob and the angel, and by the equilibrium of the golden mountain, which gods on the one side and demons on the other encircle with the symbolic serpent of India. It is typified also by the caduceus of Hermanubis, by the two cherubim of the ark, by the twofold sphinx of the chariot of Osiris and by the two seraphim – respectively black and white. Its scientific reality is demonstrated by the phenomena of polarity, as also by the universal law of sympathies and antipathies.



The undiscerning disciples of Zoroaster divided the duad without referring it to unity, thus separating the Pillars of the Temple and endeavouring to halve God. Conceive the Absolute as two, and you must immediately conceive it as three to recover the unity principle. For this reason, the material elements, analogous to the divine elements, are understood firstly as four, explained as two and exist ultimately as three.

Revelation is the duad; every word is double, and supposes two. The ethic which results from revelation is founded on antagonism, and this results from the duad. Spirit and form attract and repel one another, like sign and idea, fiction and truth. Supreme Reason necessitates dogma when communicating to finite intelligences, and dogma by its passage from the domain of ideas to that of forms, participates in two worlds and has inevitably two senses testifying in succession or

simultaneously, that is, to the spirit and the flesh. So are there two forces in the moral region, one which attacks and one which restrains and expiates. They are represented in the mythos of Genesis by the typical personalities of Cain and Abel. Abel oppresses Cain by reason of his moral superiority; Cain to get free immortalizes his brother by slaying him and becomes the victim of his own crime. Cain could not suffer the life of Abel, and the blood of Abel suffers not the sleep of Cain. In the Gospel the type of Cain is replaced by that of the Prodigal Son, whom his father forgives freely because he returns after having endured much.

There is mercy and there is justice in God; to the just He dispenses justice and to sinners mercy. In the soul of the world, which is the Universal Agent, there is a current of love and a current of wrath. This ambient and all-penetrating fluid; this ray loosened from the sun's splendour and fixed by the weight of the atmosphere and the power of central attraction; this body of the Holy Spirit, which we term the Universal Agent, while it was typified by the ancients under the symbol of a serpent devouring its tail; this electromagnetic ether, this vital and luminous caloric, is depicted in archaic monuments by the girdle of Isis, twice-folded in a love-knot round two poles, as well as by the serpent devouring its own tail, emblematic of prudence and of Saturn. Motion and life consist in the extreme tension of two forces. "I would thou wert cold or hot," said the Master. As a fact, a great sinner is more really alive than is a tepid, effeminate man, and the fullness of his return to virtue will be in proportion to the extent of his errors. She who is destined to crush the serpent's head is intelligence, which ever rises above the stream of blind forces. The Kabalists call her the virgin of the sea, whose dripping feet the infernal dragon crawls forward to lick with his fiery tongues, and they fall asleep in delight.

Hereof are the hieratic mysteries of the duad. But there is one, and the last of all, which must not be made known, the reason, according to Hermes Trismegistus, being the malcomprehension of the vulgar, who would ascribe to the necessities of science the immoral aspect of blind fatality. "By the fear of the unknown must the crowd be restrained," he observes in another place; and Christ also said: "Cast not your pearls before swine, lest, trampling them under their feet, they turn and rend you." The Tree of the Knowledge of Good and Evil, of which the fruits are death, is the type of this hieratic secret of the duad, which would be only misconstrued if divulged, and would lead commonly to the unholy denial of free will, though it is the principle of moral life. It is hence in the essence of things that the revelation of this secret means death, and it is not at the same time the Great Secret of Magic; but the arcanum of the duad leads up to that of the tetrad, or more correctly proceeds therefrom, and is resolved by the triad, which contains the word of that enigma propounded by the sphinx, the finding of which would have saved the life, atoned for the unconscious crime and established the kingdom of Oedipus.

In the hieroglyphic work of Hermes, being the Tarot or Book of Thoth, the duad is represented either by the horns of Isis, who has her head veiled and an open book concealed partially under her mantle, or otherwise by a sovereign lady, Juno, the Greek goddess, with one hand uplifted towards heaven and the other pointed to earth, as if formulating by this gesture the one and twofold dogma which is the foundation of Magic and begins the marvellous symbols of the "Emerald Table" of Hermes. In the Apocalypse of St. John there is reference to two witnesses or martyrs on whom prophetic tradition confers the names of Elias and Enoch-Elias, man of faith, enthusiasm, miracle; Enoch, one with him who is called Hermes by the Egyptians, honoured by the Phoenicians as Cadmus, author of the sacred alphabet and the universal key to the initiations of the Logos, father of the Kabalah, he who, according to sacred allegories, did not die like other men, but was translated to heaven, and will return at the end of time. Much the same parable is told of St. John himself, who recovered and explained in his Apocalypse the symbolism of the word of Enoch. This resurrection of St. John and Enoch, expected at the close of the ages of ignorance, will be the renovation of their doctrine by the comprehension of the kabalistic keys which unlock the temple of unity and of universal philosophy, too long occult and reserved solely for the elect, who perish at the hands of the world.

But we have said that the reproduction of the monad by the duad leads of necessity to the conception and dogma of the triad, so we come now to this great number, which is the fullness and perfect word of unity.

## III 3 C

### THE TRIANGLE OF SOLOMON

PLENITUDO VOCIS BINAH PHYSIS

THE perfect word is the triad, because it supposes an intelligent principle, a speaking principle and a principle spoken. The Absolute, revealed by speech, endows this speech with a sense equivalent to itself, and in the understanding thereof creates its third self. So also the sun manifests by its light and proves or makes this manifestation efficacious by heat.

The triad is delineated in space by the heavenly zenith, the infinite height, connected with East and West by two straight diverging lines. With this visible triangle reason compares another which is invisible, but is assumed to be equal in dimension; the abyss is its apex and its reversed base is parallel to the horizontal line stretching from East to West. These two triangles, combined in a single figure, which is the six-pointed star, form the sacred symbol of Solomon's Seal, the resplendent Star of the Macrocosm. The notion of the Infinite and the Absolute is expressed by this sign, which is the grand pantacle – that is to say, the most simple and complete abridgement of the science of all things.

Grammar itself attributes three persons to the verb. The first is that which speaks, the second that which is spoken to, and the third the object. In creating, the Infinite Prince speaks to Himself of Himself. Such is the explanation of the triad and the origin of the dogma of the Trinity. The magical dogma is also one in three and three in one. That which is above is like or equal to that which is below. Thus, two things which resemble one another and the word which signifies their resemblance make three. The triad is the universal dogma. In Magic – principle, realization, adaptation; in alchemy – azoth, incorporation, transmutation; in theology – God, incarnation, redemption; in the human soul – thought, love and action; in the family – father, mother and child. The triad is the end and supreme expression of love; we seek one another as two only to become three.

There are three intelligible worlds which correspond one with another by hierarchic analogy; the natural or physical, the spiritual or metaphysical, and the divine or religious worlds. From this principle follows the hierarchy of spirits, divided into three orders, and again subdivided by the triad in each of these.

All these revelations are logical deductions from the first mathematical notions of being and number. Unity must multiply itself in order to become active. An indivisible, motionless and sterile principle would be unity dead and incomprehensible. Were God only one He would never be Creator or Father. Were He two there would be antagonism or division in the infinite, which would mean the division also or death of all possible things. He is therefore three for the creation by

Himself and in His image of the infinite multitude of beings and numbers. So is He truly one in Himself and triple in our conception, which also leads us to behold Him as triple in Himself and one in our intelligence and our love. This is a mystery for the faithful and a logical necessity for the initiate into absolute and real sciences.

The Word manifested by life is realization or incarnation. The life of the Word accomplishing its cyclic movement is adaptation or redemption. This triple dogma was known in all sanctuaries illuminated by the tradition of the sages. Do you wish to ascertain which is the true religion? Seek that which realizes most in the Divine Order, which humanizes God and makes man divine, which preserves the triadic dogma intact, which clothes the Word with flesh by making God manifest to the hands and eyes of the most ignorant, which in fine appeals to all in its doctrine and can adapt itself to all – the religion which is hierarchic and cyclic, having allegories and images for children, an exalted philosophy for grown men, sublime hopes and sweet consolations for the old.

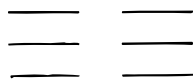
The primeval sages, when seeking the First of Causes, behold good and evil in the world. They considered shadow and light; they compared winter with spring, age with youth, life with death, and their conclusion was this: The First Cause is beneficent and severe; It gives and takes away life. Then are there two contrary principles, the one good and the other evil, exclaimed the disciples of Manes. No, the two principles of universal equilibrium are not contrary, although contrasted in appearance, for a singular wisdom opposes one to another. Good is on the right, evil on the left; but the supreme excellence is above both, applying evil to the victory of good and good to the amendment of evil.

The principle of harmony is in unity, and it is this which imparts such power to the uneven number in Magic. Now, the most perfect of the odd numbers is three, because it is the trilogy of unity. In the trigrams of Fohi, the superior triad is composed of three YANG, or masculine figures, because nothing passive can be admitted into the idea of God, considered as the principle of production in the three worlds. For the same reason, the Christian Trinity by no means permits the personification of the mother, who is shown forth implicitly in that of the Son. For the same reason, also, it is contrary to the laws of hieratic and orthodox symbolism to personify the Holy Ghost under the form of a woman. Woman comes forth from man as Nature comes forth from God; so Christ Himself ascends to heaven and assumes the Virgin Mother: we speak of the ascension of the Saviour, and the assumption of the Mother of God. God, considered as Father, has Nature for His daughter; as Son, He has the Virgin for His mother and the Church for His bride; as Holy Spirit, He regenerates and fructifies humanity. Hence, in the trigrams of Fohi, the three inferior YIN correspond to the three superior YANG, for these trigrams constitute a pantacle like that of the two triangles of Solomon, but with a triadic interpretation of the six points of the blazing star.



Dogma is only divine inasmuch as it is truly human – that is to say, in so far as it sums up the highest reason of humanity. So also the Master, Whom we term the Man-God, called Himself the Son of Man. Revelation is the expression of belief accepted and formulated by universal reason in the human word, on which account it is said that the divinity is human and the humanity divine in the Man-God., We affirm all this philosophically, not theologically, without infringing in any way on the teaching of the Church, which condemns and must always condemn Magic. Paracelsus and Agrippa did not set up altar against altar but bowed to the ruling religion of their time: to the elect of science, the things of science; to the faithful, the things of faith.

In his hymn to the royal Sun, the Emperor Julian gives a theory of the triad which is almost identical with that of the illuminated Swedenborg. The sun of the divine world is the infinite, spiritual and uncreated light, which is verbalized, so to speak, in the philosophical world, and becomes the fountain of souls and of truth; then it incorporates and becomes visible light in the sun of the third world, the central sun of our suns, of which the fixed stars are the ever-living sparks. The Kabalists compare the spirit to a substance which remains fluid in the divine medium and under the influence of the essential light, its exterior, however, becoming solidified, like wax when exposed to air, in the colder realms of reasoning or of visible forms. These shells, envelopes petrified or carnified, were such an expression possible, are the source of errors or of evil, which connects with the heaviness and hardness of animal envelopes. In the book *Zohar*, and in that of the *Revolution of Souls*, perverse spirits or evil demons are never called otherwise than shells – *cortices*. The cortices of the world of spirits are transparent, while those of the material world are opaque. Bodies are only temporary shells, whence souls have to be liberated; but those who in this life obey the flesh build up an interior body or fluidic shell, which, after death, becomes their prison-house and torment, until the time arrives when they succeed in dissolving it in the warmth of the divine light, towards which, however, the burden of their grossness hinders them from ascending. Indeed, they can do so only after infinite struggles, and by the mediation of the just, who stretch forth their hands towards them. During the whole period of the process they are devoured by the interior activity of the captive spirit, as in a burning furnace. Those who attain the pyre of expiation burn



themselves thereon, like Hercules upon Mount Oetna, and so are delivered from their sufferings; but the courage of the majority fails before this ordeal, which seems to them a second death more appalling than the first, and so they remain in hell, which is rightly and actually eternal; but souls are never precipitated nor even retained despite themselves therein.

The three worlds correspond together by means of the thirty-two paths of light, which are as steps of a sacred ladder. Every true thought corresponds to a Divine Grace in heaven and a good work on earth; every Grace of God manifests a truth, and produces one or many acts; reciprocally, every act affects a truth or falsehood in the heavens, a grace or a punishment. When a man pronounces the Tetragram – say the Kabalists – the nine celestial realms sustain a shock, and then all spirits cry out one upon another: “Who is it thus disturbing the kingdom of heaven?” Then does the earth communicate unto the first sphere the sins of that rash being who takes the Eternal Name in vain, and the accusing word is transmitted from circle to circle, from star to star, and from hierarchy to hierarchy.

Every utterance possesses three senses, every act has a triple range, every form a triple idea, for the Absolute corresponds from world to world by its forms. Every determination of human will modifies Nature, concerns philosophy and is written in heaven. There are consequently two fatalities, one resulting from the Uncreated Will in harmony with its proper wisdom, the other from created wills in accordance with the necessity of secondary causes in their correspondence with the First Cause. There is hence nothing indifferent in life, and our seeming most simple resolutions do often determine an incalculable series of benefits or evils, above all in the affinities of our DIAPHANE with the Great Magical Agent, as we shall explain elsewhere.

The triad, being the fundamental principle of the whole Kabbalah, or Sacred Tradition of our fathers, was necessarily the fundamental dogma of Christianity, the apparent dualism of which it explains by the intervention of a harmonious and all-powerful unity. Christ did not put His teaching into writing, and only revealed it in secret to His favoured disciple, the one Kabalist, and he a great Kabalist, among the apostles. So is the Apocalypse the book of the Gnosis or Secret Doctrine of the first Christians, and the key of this doctrine is indicated by an occult versicle of the Lord's Prayer, which the Vulgate leaves untranslated, while in the Greek Rite, which preserves the traditions of St. John, the priests only are permitted to pronounce it. This versicle, completely kabalistic, is found in the Greek text of the Gospel according to St. Matthew, and in several Hebrew copies, as follows:

Οτι σου εστιν η Βασιλευα και η δυναμις και η δοξα εις τους αιωνας αμην.

“The sacred word MALKUTH substituted for KETHER, which is its kabalistic correspondent, and the equipoise of GEBURAH and CHESED, repeating itself in the circles of heavens called eons by the Gnostics, provided the keystone of the whole Christian Temple in this occult versicle. It has been retained by Protestants in their New Testament, but they have failed to discern its lofty and wonderful meaning, which would have unveiled to them all the Mysteries of the Apocalypse.

There is, however, a tradition in the Church that the manifestation of these mysteries is reserved till the last times.

MALKUTH, based upon GEBURAH and CHESED, is the Temple of Solomon having JAKIN and BOAZ for its Pillars; it is Adamite dogma, founded, for the one part on the resignation of Abel and, for the other, on the labours and self reproach of Cain; it is the equilibrium of being established on necessity and liberty, stability and motion; it is the demonstration of the universal lever sought in vain by Archimedes. A scholar whose talents were employed in the culture of obscurity, who died without seeking to be understood, resolved this supreme equation, discovered by him in the Kabbalah, and was in dread of its source transpiring if he expressed himself more clearly. We have seen one of his disciples and admirers most indignant, perhaps in good faith, at the suggestion that his master was a Kabbalist; but we can state notwithstanding, to the glory of the same learned man, that his researches have shortened appreciably our work on the occult sciences, and that the key of the transcendent Kabbalah above all, indicated in the arcane versicle cited above, has been applied skillfully to an absolute reform of all sciences in the books of Hoene Wronski.

The secret virtue of the gospels is therefore contained in three words, and these three words have established three dogmas and three hierarchies. All science reposes upon three principles, as the syllogism upon three terms. There are also three distinct classes, or three original and natural ranks, among men, who are called to advance from the lower to the higher. The Jews term these three series or degrees in the progress of spirits, ASSIAH, YETZIRAH and BRIAH. The Gnostics, who were Christian Kabbalists, called them HYLE, PSYCHE and GNOSIS; by the Jews the supreme circle was named ATZILUTH, and by the Gnostics PLEROMA. In the Tetragram, the triad, taken at the beginning of the word, expresses the divine copulation; taken at the end, it expressed the female and maternity. Eve has a name of three letters, but the primitive Adam is signified simply by the letter JOD, whence Jehovah should be pronounced Jeva, and this point leads us to the great and supreme mystery of Magic, embodied in the tetrad.

## IV 7 D

### THE TETRAGRAM

GEBURAH CHESED PORTA LIBRARUM ELEMENTA

IN Nature there are two forces producing equilibrium, and these three constitute a single law. Here, then, is the triad resumed in unity, and by adding the conception of unity to that of the triad we are brought to the tetrad, the first square and perfect number, the source of all numerical combinations and the principle of all forms. Affirmation, negation, discussion, solution: such are the four philosophical operations of the human mind. Discussion conciliates negation with affirmation by rendering them necessary to each other. In the same way, the philosophical triad, emanating from the antagonism of the duad, is completed by the tetrad, the four-square basis of all truth. According to consecrated dogma, there are Three Persons in God, and these Three constitute one only Deity. Three and one provide the conception of four, because unity is required to explain the three. Hence, in almost all languages, the name of God consists of four letters, and in Hebrew these four are really three, one of them being repeated twice, that which expresses the Word and the creation of the Word.

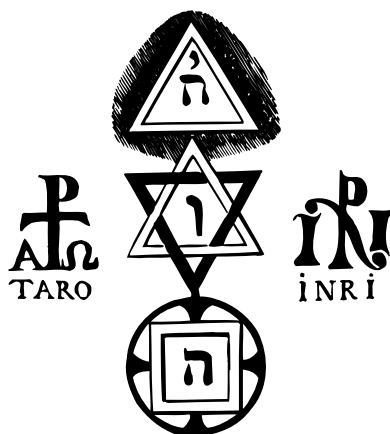
Two affirmations make two corresponding denials either possible or necessary. The fact of being is affirmed, and that of nothingness is denied. Affirmation as Word produces affirmation as realization or incarnation of the Word, and each of these affirmations corresponds to the denial of its opposite. Thus, in the opinion of the Kabalists, the name of the demon or of evil is composed of the same letters as the Name of God or goodness, but spelt backwards. This evil is the lost reflection or imperfect mirage of light in shadow. But all which exists, whether of good or evil, of light or darkness, exists and manifests by the tetrad. The affirmation of unity supposes the number four, unless it turns in unity itself as in a vicious circle. So also the triad, as we have observed already, is explained by the duad and resolved by the tetrad, which is the squared unity of even numbers and the quadrangular base of the cube, regarded as unity of construction, solidity and measure.

The Kabalistic Tetragram, JODHEVA, expresses God in humanity and humanity in God. The four astronomical cardinal points are, relatively to us, the yea and the nay of light – East and West – and the yea and nay of warmth – South and North. As we have said already, according to the sole dogma of the Kabbalah, that which is in visible Nature reveals that which is in the domain of invisible Nature, or secondary causes are in strict proportion and analogous to the manifestations of the First Cause. So is this First Cause revealed invariably by the Cross – that unity made up of two, divided one by the other in order to produce four; that key to the

mysteries of India and Egypt, The Tau of the patriarchs, the divine sign of Osiris, the Stauros of the Gnostics, the keystone of the temple, the symbol of Occult Masonry; the Cross, central point of the junction of the right angles of two infinite triangles; the Cross, which in the French language seems to be the first root and fundamental substantive of the verb to believe and the verb to grow, thus combining the conceptions of science, religion and progress.

The Great Magical Agent manifests by four kinds of phenomena, and has been subjected to the experiments of profane science under four names – caloric, light, electricity, magnetism. It has received also the names of TETRAGRAM, INRI, AZOTH, ETHER, OD, Magnetic Fluid, Soul of the Earth, Lucifer, etc. The Great Magical Agent is the fourth emanation of the life-principle, of which the sun is the third form – see the initiates of the school of Alexandria and the dogma of Hermes Trismegistus. In this way the eye of the world, as the ancients called it, is the mirage of the reflection of God, and the soul of the earth is a permanent glance of the sun which the earth conceives and guards by impregnation. The moon concurs in this impregnation of the earth by reflecting a solar image during the night, so that Hermes was right when he said of the Great Agent: “The sun is its father, the moon its mother.” Then he adds: “The wind has borne it in the belly thereof,” because the atmosphere is the recipient and, as it were, the crucible of the solar rays, by means of which there forms that living image of the sun which penetrates the whole earth, fructifies it and determines all that is produced on its surface by its emanations and permanent currents, analogous to those of the sun itself. This solar agent subsists by two contrary forces – one of attraction and one of projection, whence Hermes says that it ascends and descends eternally. The force of attraction is always fixed at the centre of bodies, that of projection in their outlines or at their surface. By this dual force all is created and all preserved. Its motion is a rolling up and an enrolling which are successive and unlimited, or, rather, Simultaneous and perpetual, by spirals of opposite movements which never meet. It is the same movement as that of the sun, at once attracting and repelling all the planets of its system. To be acquainted with the movement of this terrestrial sun in such a manner as to be able to apply its currents and direct them, is to have accomplished the Great Work and to be master of the world. Armed with such a force you may make yourself adored: the crowd will believe that you are God.

The absolute secret of this direction has been in the possession of certain men, and can yet be discovered. It is the Great Magical Arcanum, depending on an incommunicable axiom and on an instrument which is the grand and unique athanor of the highest grade of Hermetists. The incommunicable axiom is enclosed kabalistically in the four letters of the Tetragram, arranged in the following manner:

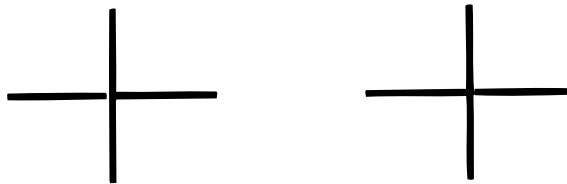


In the letters of the words AZOTH and INRI written kabalistically; and in the monogram of Christ as embroidered on the Labarum, which the Kabalist Postel interprets by the word ROTA, whence the adepts have formed their Taro or Tarot, by the repetition of the first letter, thus indicating the circle, and suggesting that the word is read backwards. All magical science is comprised in the knowledge of this secret. To know it and have the courage to use it is human omnipotence; to reveal it to a profane person is to lose it; to reveal it even to a disciple is to abdicate in favour of that disciple, who, henceforward, possesses the right of life and death over his master – I am speaking from the magical standpoint – and will certainly slay him for fear of dying himself. But this has nothing in common with deeds qualified as murder in criminal legislation; the practical philosophy which is the basis and point of departure for our laws does not recognize the facts of bewitchment and of occult influences. We touch here upon extraordinary revelations, and are prepared for the unbelief and derision of incredulous fanaticism; voltairean religion has also its fanatics, pace the great shades who must now be lurking sullenly in the vaults of the Pantheon, while Catholicism, strong ever in its practices and prestige, chants the Office overhead.

The perfect word, that which is adequate to the thought which it expresses, always contains virtually or supposes a tetrad: the idea, with its three necessary and correlated forms, then the image of the thing expressed, with the three terms of the judgement which qualifies it. When I say: “Being exists,” I affirm implicitly that the void is nonexistent. A height, a breadth which the height subdivides longitudinally, a depth separated from the height by the intersection of the breadth, such is the natural tetrad, composed of two lines at right angles one to another. Nature has also four motions, products of two forces which sustain each other by their tendency in an opposite direction. Now, the law which rules bodies is analogous to that which governs minds, and that which governs minds is the very manifestation of God's secret – that is to say, of the mystery of the creation. Imagine a watch having two parallel springs, with an engagement which makes them work

in an opposite direction so that the one in unwinding winds up the other. In this way, the watch will wind up itself, and you will have discovered perpetual motion. The engagement should be at two ends and of extreme accuracy. Is this beyond attainment? We think not. But when it is discovered the inventor will understand by analogy all the secrets of Nature **PROGRESS IN DIRECT PROPORTION TO RESISTANCE** The absolute movement of life is thus the perpetual consequence of two contrary tendencies which are never opposed. When one seems to yield to the other, it is like a spring which is winding up, and you may expect a reaction, the moment and characteristics of which it is quite possible to foresee and determine. Hence at the period of the greatest Christian fervour was the reign of **ANTICHRIST** known and predicted. But Antichrist will prepare and determine the Second Advent and final triumph of the Man-God. This again is a rigorous and kabalistical conclusion contained in the Gospel premises. Hence the Christian prophecy comprises a fourfold revelation: 1. Fall of the old world and triumph of the Gospel under the First Advent; 2. Great apostasy and coming of Antichrist; 3. Fall of Antichrist and recurrence to Christian ideas; 4. Definitive triumph of the Gospel, or Second Advent, designated under the name of the Last Judgement. This fourfold prophecy contains, as will be seen, two affirmations and two negations, the idea of two ruins or universal deaths and of two resurrections; for to every conception which appears upon the social horizon an East and a West, a Zenith and a Nadir, may be ascribed without fear of error. Thus is the Philosophical Cross the key of prophecy, and all gates of science may be opened with the pantacle of Ezekiel, the centre of which is a star formed by the interlacement of two crosses.

Does not human life present itself also under these four phases or successive transformations – birth, life, death, immortality? And remark here that the immortality of the soul, necessitated as a complement of the tetrad, is kabalistically proved by analogy, which is the sole dogma of truly universal religion, as it is the key of science and the universal law of Nature. As a fact, death can be no more an absolute end than birth is a real beginning. Birth proves the preexistence of the human being, since nothing is produced from nothing, and death proves immortality, since being can no more cease from being than nothingness can cease to be nothingness. Being and nothingness are two absolutely irreconcilable ideas, with this difference, that the idea of nothingness, which is altogether negative, issues from the very idea of being, whence even nothingness cannot be understood as an absolute negation, whilst the notion of being can never be put in comparison with that of nothingness, and still less can it come forth therefrom. To say that the world has been produced out of nothing is to advance a monstrous absurdity. All that is proceeds from what has been, and consequently nothing that is can ever more cease to be. The succession of forms is produced by the alternatives of movement; they are the phenomena of life which replace without destroying one another. All things change; nothing perishes. The sun does not die when it van-



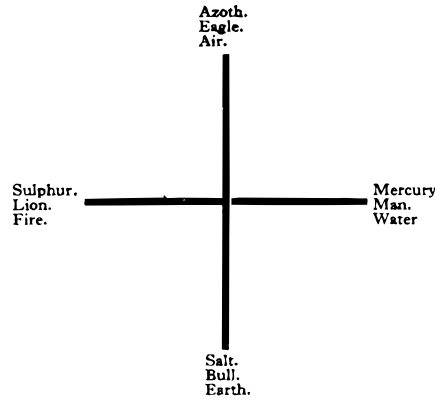
ishes from the horizon; even the most fluidic forms are immortal, subsisting always in the permanence of their *raison d'être*, which is the combination of light with the aggregated potencies of the molecules of the first substance. Hence they are preserved in the astral fluid, and can be evoked and reproduced according to the will of the sage, as we shall see when treating of second sight and the evocation of memories in necromancy or other magical works. We shall return also to the Great Magical Agent in the fourth chapter of the Ritual, where we shall complete our indications of the characteristics of the Great Arcanum, and of the means of recovering this tremendous power.'

Here let us add a few words on the four magical elements and elementary spirits. The magical elements are: in alchemy, Salt, Sulphur, Mercury and Azoth; in Kabalah, the Macroprosopus, the Microprosopus and the two Mothers; in hieroglyphics, the Man, Eagle, Lion and Bull; in old physics, according to vulgar names and notions, air, water, earth and fire. But in magical science we know that water is not ordinary water, fire is not simply fire, etc. These expressions conceal a more recondite meaning. Modern science has decomposed the four elements of the ancients and reduced them to a number of so-called simple bodies. That which is simple, however, is the primitive substance properly so-called; there is thus only one material element, which manifests always by the tetrad in its forms. We shall therefore preserve the wise distinction of elementary appearances admitted by the ancients, and shall recognize air, fire, earth and water as the four positive and visible elements of Magic.

The subtle and the gross, the swift and slow solvent, or the instruments of heat and cold, constitute, in occult physics, the two positive and negative principles of the tetrad, and should be thus tabulated:

Thus, air and earth represent the male principle; fire and water are referable to the female principle, since the Philosophical Cross of pantacles, as affirmed already, is a primitive and elementary hieroglyph of the lingam of the gymnosophists. To these four elementary forms correspond the four following philosophical ideas Spirit, Matter, Motion, Rest. As a fact, all science is comprised in the understanding of these four things, which alchemy has reduced to three – the Absolute, the Fixed and the Volatile – referred by the Kabalah to the essential idea of God, Who is absolute reason, necessity and liberty, a threefold notion expressed in the occult books of the Hebrews. Under the names of KETHER, CHOKMAH and BINAH for the Divine World; of TIPHERETH, CHESED and GEBURAH in the moral





world, and of JESOD, HOD and NETSAH in the physical world, which, together with the moral, is contained in the idea of the Kingdom or MALKUTH, we shall explain in the tenth chapter this theogony as rational as it is sublime.

Now, created spirits, being called to emancipation by trial, are placed from their birth between these four forces, two positive and two negative, and have it in their power to affirm or deny good, to choose life or death. To discover the fixed point, that is, the moral centre of the Cross, is the first problem which is given them to resolve; their initial conquest must be that of their own liberty. They begin by being drawn, some to the North, others to the South; some to the right, others to the left; and in so far as they are not free, they cannot have the use of reason, nor can they take flesh otherwise than in animal forms. These unemancipated spirits, slaves of the four elements, are those which the Kabalists call elementary daimons, and they people the elements which correspond to their state of servitude. Sylphs, undines, gnomes and salamanders really exist therefore, some wandering and seeking incarnation, others incarnate and living on this earth. These are vicious and imperfect men. We shall return to this subject in the fifteenth chapter, which treats of enchantments and demons.

That is also an occult tradition by which the ancients were led to admit the existence of four ages in the world, only it was not made known to the vulgar that these ages are successive and are renewed, like the four seasons of the year. Thus, the golden age has passed, and it is yet to come. This, however, belongs to the spirit of prophecy, and we shall speak of it in the ninth chapter, which is concerned with the initiate and the seer. If we now add the idea of unity to the tetrad, we shall have, together and separately, the conceptions of the divine synthesis and analysis, the god of the initiates and that of the profane. Here the doctrine becomes more popular, as it passes from the domain of the abstract: the grand hierophant intervenes.

## V 7 E

### THE PENTAGRAM

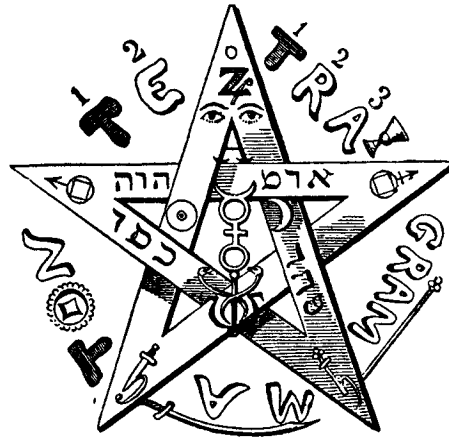
GEBURAH ECCE

HEREUNTO we have exposed the magical dogma in its more arid and abstruse phases; now the enchantments begin; now we can proclaim wonders and reveal most secret things. The Pentagram signifies the domination of the mind over the elements, and the demons of air, the spirits of fire, the phantoms of water and ghosts of earth are enchained by this sign. Equipped therewith, and suitably disposed, you may behold the infinite through the medium of that faculty which is like the soul's eye, and you will be ministered unto by legions of angels and hosts of fiends.

But here, in the first place, let us establish certain principles. There is no invisible world; there are, however, many degrees of perfection in organs. The body is the coarse and, as it were, the perishable cortex of the soul. The soul can perceive of itself, and independently of the mediation of physical organs, by means of its sensibility and its DIAPHANE – the things, both spiritual and corporeal, which are existent in the universe. Spiritual and corporeal are simply terms which express the degrees of tenuity or density in substance. What is called the imagination within us is only the soul's inherent faculty of assimilating the images and reflections contained in the living light, being the Great Magnetic Agent. Such images and reflections are revelations when science intervenes to reveal us their body or light. The man of genius differs from the dreamer and the fool in this only, that his creations are analogous to truth, while those of the fool and the dreamer are lost reflections and bewrayed images. Hence, for the wise man, to imagine is to see, as, for the magician, to speak is to create. It follows that, by means of the imagination, demons and spirits can be beheld really and in truth; but the imagination of the adept is diaphanous, whilst that of the crowd is opaque; the light of truth traverses the one as ordinary light passes through clear glass, and is refracted by the other, as when ordinary light impinges upon a vitreous block, full of *scoriae* and foreign matter. That which most contributes to the errors of the vulgar is the reflection of depraved imaginations one in the other. But in virtue of positive science, the seer knows that what he imagines is true, and the event invariably confirms his vision. We shall state in the *Ritual* after what manner this lucidity can be acquired.

It is by means of this light that static visionaries place themselves in communication with all worlds, as so frequently occurred to Swedenborg, who notwithstanding was imperfectly lucid, seeing that he did not distinguish reflections from rays, and often intermingled chimerical fancies with his most admirable dreams.

We say dreams, because dream is the consequence of a natural and periodical ecstasy which we term sleep; to be in ecstasy is to sleep; magnetic somnambulism is a production and direction of ecstasy. The errors which occur therein are occasioned by reflections from the DIAPHANE of waking persons, and, above all, of the magnetizer. Dream is vision produced by the refraction of a ray of truth. Chimerical fantasy is hallucination occasioned by a reflection. The temptation of St. Anthony, with its nightmares and its monsters, represents the confusion of reflections with direct rays. So long as the soul struggles it is reasonable; when it yields to this species of invading intoxication it becomes mad. To disentangle the direct ray, and separate it from the reflection – such is the work of the initiate. Here let us state distinctly that this work is being performed continually in the world by some of the flower of mankind; that there is hence a permanent revelation by intuition; and that there is no insuperable barrier which separates souls, because there are no sudden interruptions and no high walls in Nature by which minds can be divided from one another. All is transition and blending, wherefore, assuming the perfectibility, if not infinite at least indefinite, of human faculties, it will be understood that every person can attain to see all, and therefore to know all. There is no void in Nature: all is peopled. There is no true death in Nature: all is alive. “Seest thou that star?” asked Napoleon of Cardinal Fesch. “No, Sire.” “I see it,” said the Emperor, and he most certainly did. When great men are accused



of superstition, it is because they behold what remains unseen by the crowd. Men of genius differ from simple seers by their faculty of communicating sensibly to others that which they themselves perceive, and of making themselves believed by the force of enthusiasm and sympathy. Such persons are the *media* of the Divine Word.

Let us now specify the manner in which visions operate. All forms correspond to ideas, and there is no idea which has not its proper and peculiar form. The primordial light, which is the vehicle of all ideas, is the mother of all forms, and transmits them from emanation to emanation, merely diminished or modified

according to the density of the media. Secondary forms are reflections which return to the font of the emanated light. The forms of objects, being a modification of light, remain in the light where the reflection consigns them. Hence the Astral Light, or terrestrial fluid, which we call the Great Magnetic Agent, is saturated with all kinds of images or reflections. Now, our soul can evoke these, and subject them to its DIAPHANE, as the Kabalists term it. Such images are always present before us, and are effaced only by the more powerful impressions of reality during waking hours, or by preoccupation of the mind, which makes our imagination inattentive to the fluidic panorama of the Astral Light. When we sleep, this spectacle presents itself spontaneously before us, and in this way dreams are produced – dreams vague and incoherent if some governing will do not remain active during the sleep, giving, even unconsciously to our intelligence, a direction to the dream, which then transforms into vision. Animal Magnetism is nothing but an artificial sleep produced by the voluntary or enforced union of two wills, one of which is awake while the other slumbers – that is, one of which directs the other in the choice of reflections for the transformation of dreams into visions and the attainment of truth by means of images. Thus, somnambulists do not actually travel to the place where they are sent by the magnetizer; they evoke its images in the Astral Light and can behold nothing which does not exist in that light. The Astral Light has a direct action on the nerves, which are its conductors in the animal economy, transmitting it to the brain. It follows that, in a state of somnambulism, it is possible to see by means of the nerves, without being dependent on radiant light, the astral fluid being a latent light, in the same way that physics recognize the existence of a latent caloric.

Magnetism between two persons is certainly a wonderful discovery, but the magnetizing of a person by himself, awakening his own lucidity and directing it himself at will, is the perfection of magical art. The secret of this Great Work does not remain for discovery; it has been known and practised by a great number of initiates, above all by the celebrated Apollonius of Tyana, who has left a theory concerning it, as we shall see in the “Ritual”. The secret of magnetic lucidity and the direction of the phenomena of magnetism depend on two things – agreement of minds and complete union of wills, in a direction which is possible and determined by science. This is for the operation of magnetism between two or more persons. Solitary magnetism requires preparations of which we have spoken in, our initial chapter, when enumerating and establishing in all their difficulty the essential qualities of a veritable adept. In the following chapters we shall elucidate further this important and fundamental point.

The empire of will over the Astral Light, which is the physical soul of the four elements, is represented in Magic, by the Pentagram, placed at the head of this chapter.

The elementary spirits are subservient to this sign when employed with under-

standing, and by placing it in the circle or on the table of evocations, they can be rendered tractable, which is magically called their imprisonment. Let us explain this marvel briefly. All created beings communicate with one another by signs, and all adhere to a certain number of truths expressed by determinate forms. The perfection of forms increases in proportion to the emancipation of spirits, and those that are not overweighted by the chains of matter, recognize by intuition out of hand whether a sign is the expression of a real power or of a precipitate will. The intelligence of the wise man therefore gives value to his pantacle, as science gives weight to his will, and spirits comprehend this power immediately. Thus, by means of the Pentagram, spirits can be forced to appear in vision, whether in the waking or sleeping state, BY THEMSELVES LEADING BEFORE OUR DIAPHANE THEIR REFLECTION, WHICH EXISTS IN THE ASTRAL LIGHT, IF THEY HAVE LIVED, OR A REFLECTION ANALOGOUS TO THEIR SPIRITUAL LOGOS IF THEY HAVE NOT LIVED ON EARTH. This explains all visions, and accounts for the dead invariably appearing to seers, either such as they were upon earth, or such as they are in the grave, never as they subsist in a condition which escapes the perceptions of our actual organism.

Pregnant women are influenced more than others by the Astral Light, which concurs in the formation of the child, and offers them incessant reminiscences of the forms that abound therein. This explains how it is that women of the highest virtue deceive the malignity of observers by equivocal resemblances. On the fruit of their marriage they impress frequently an image which has struck them in dream, and it is thus that the same physiognomies are perpetuated from generation to generation. The kabalistic usage of the Pentagram can determine therefore the appearance of unborn children, and an initiated woman might endow her son with the characteristics of Nero or Achilles, with those of Louis XIV or Napoleon. We shall indicate the method in our "Ritual".

The Pentagram is called in Kabalah the Sign of the Microcosm, that sign so exalted by Goethe in the beautiful monologue of Faust:

"Ah, how do all my senses leap at this sight! I feel the young and sacred pleasure of life quivering in my nerves and veins. Was it a God who traced this sign which stills the vertigo of my soul, fills my poor heart with joy and, in a mysterious rapture, unveils the forces of Nature around me? Am I myself a God? All is so clear to me: I behold in these simple lines the revelation of active Nature to my soul. I realise for the first time the truth of the wise man's words: The world of spirits is not closed! Thy sense is obtuse, thy heart is dead! Arise! Bathe, O adept of science, thy breast, still enveloped by an earthly veil, in the splendours of the dawning day!" (Faust, Part i. sc. I.)

On 24 July in the year 1854, the author of this book, Eliphas Levi, made an

experiment of evocation with the Pentagram, after due preparation according to all the Ceremonies indicated in the thirteenth chapter of the “Ritual”. The success of this experiment, details of which, as regards its principles, will be found in the corresponding chapter of the present doctrinal part, establishes a new pathological fact, which men of true science will admit without difficulty. The experience, repeated even to a third time, gave results truly extraordinary, but positive and unmixed with hallucination. We invite sceptics to make a conscientious and intelligent trial on their own part before shrugging their shoulders and smiling. The figure of the Pentagram, completed in accordance with science and used by the author in his experiment, is that which is found at the head of this chapter, and it is more perfect than any in the Keys of Solomon or in the Magical Calendars of Tycho Brahe and Duchentau. We must remark, however, that the use of the Pentagram is most dangerous for operators who are not in possession of its complete and perfect understanding. The direction of the points of the star is in no sense arbitrary, and may change the entire character of an operation, as we shall explain in the “Ritual”.

Paracelsus, that innovator in Magic, who surpassed all other initiates in his unaided practical success, affirms that every magical figure and every kabalistic sign of the pantacles which compel spirits, may be reduced to two, which are the synthesis of all the others; these are the Sign of the Macrocosm or the Seal of Solomon, the form of which we have given already, and that of the Microcosm, more potent even than the first – that is to say, the Pentagram, of which he provides a most minute description in his occult philosophy. If it be asked how a sign can exercise so much power over spirits, we inquire in return why the whole Christian world bows down before that Sign of the Cross? The sign is nothing by itself, and has no force apart from the doctrine of which it is the summary and the logos. Now, a sign which summarizes, in their expression, all the occult forces of Nature, a sign which has ever exhibited to elementary spirits and others a power greater than their own, fills them naturally with respect and fear, enforcing their obedience by the empire of science and of will over ignorance and weakness. By the Pentagram also is measured the exact proportions of the great and unique Athanor necessary to the confection of the Philosophical Stone and the accomplishment of the Great Work. The most perfect alembic in which the Quintessence can be elaborated is conformable to this figure, and the Quintessence itself is represented by the Sign of the Pentagram.

## V I Ṛ F

### MAGICAL EQUILIBRIUM

TIPHERETH UNCUS

SUPREME intelligence is necessarily reasonable. God, in philosophy, may be only a hypothesis, but He is a hypothesis imposed by good sense on human reason. To personify the Absolute Reason is to determine the Divine Ideal. Necessity, liberty and reason – these are the great and supreme triangle of the Kabalists, who name reason KETHER, necessity CHOKMAH, and liberty BINAH, in their first or Divine Triad. Fatality, will and power, such is the magical triad, which corresponds in things human to the Divine Triad. Fatality is the inevitable sequence of effects and causes in a determined order. Will is the directing faculty of intelligent forces for the conciliation of the liberty of persons with the necessity of things. Power is the wise application of will which enlists fatality itself in the accomplishment of the desires of the sage. When Moses smote the rock, he did not create the spring of water; he revealed it to the people, because occult science had made it known to himself by means of the divining rod. It is in like manner with all miracles of Magic; a law exists, which is ignored by the vulgar and made use of by the initiate. Occult laws are often opposed diametrically to common ideas. For example, the crowd believes in the sympathy of things which are alike and in the hostility of things contrary, but it is the opposite which is the true law. It used to be affirmed that Nature abhors the void, but it should be said that Nature desires it, were the void not, in physics, the most irrational of fictions. In all things the vulgar mind habitually takes shadow for reality, turns its back upon light and is reflected in the obscurity which it projects itself. The forces of Nature are at the disposal of one who knows how to resist them. Are you master sufficiently of yourself to be never intoxicated? Then will you direct the terrible and fatal power of intoxication. If you would make others drunk, possess them with the desire of drink, but do not partake of it yourself. That man will dispose of the love of others who is master of his own. If you would possess, do not give. The world is magnetized by the light of the sun, and we are magnetized by the Astral Light of the world. That which operates in the body of the planet repeats itself in us. Within us there are three analogical and hierarchic worlds, as in all Nature.

Man is the Microcosm or little world, and, according to the doctrine of analogies, whatsoever is in the great world is reproduced in the small. Hence we have three centres of fluidic attraction and projection – the brain, the heart, or epigastric region, and the genital organ. Each of these instruments is one and twofold – in other words, we find the suggestion of the triad therein. Each attracts on one side and repels on the other. It is by means of such apparatus that we place our-

selves in communication with the universal fluid supplied to us by the nervous system. These three centres are, moreover, the seat of a triple magnetic operation, as we shall explain elsewhere. When the Magus has attained lucidity, whether through the mediation of a pythoness or by his own development, he communicates and directs at will the magnetic vibrations in the whole mass of the Astral Light, the currents of which he divines by means of the Magic Wand, which is a perfected divining rod. By the aid of these vibrations he influences the nervous system of persons made subject to his action, accelerates or suspends the currents of life, soothes or tortures, heals or hurts – in fine, slays or brings to life. ...Here, however, we pause in presence of the smile of incredulity. Let us permit it to enjoy the easy triumph of denying what it does not know.

We shall demonstrate later on that death is preceded always by a lethargic sleep, and hence takes place gradually; that resurrection is possible in certain cases; that lethargy is a real but uncompleted death; and that the final paroxysm is in many cases subsequent to inhumation. This, however, is not the subject of the present chapter. We affirm now that a lucid will can act upon the mass of the Astral Light, and in concurrence with other wills, which it absorbs and draws along, can determine great and irresistible currents. We say also that the Astral Light condenses or rarefies in proportion as currents accumulate, more or less, at certain Centres. When it is deficient in the energy required for the support of life, diseases accompanied by sudden decomposition follow, of a kind which baffle physicians. There is no other cause, for example, in the case of cholera-morbus, and the swarms of animalculae observed or supposed by some specialists may be the effect rather than the cause.

Cholera should be treated therefore by insufflation, did not the operator thereby run the chance of an exchange with the patient which would be very formidable for himself. Every intelligent effort of will is a projection of the human fluid or light, and here it is needful to distinguish the human from the Astral Light, and Animal from Universal Magnetism. In making use of the word fluid, we employ an accepted expression, and seek to be understood in this manner, but we are far from deciding that the latent light is a fluid. Everything prompts us, on the contrary, to prefer the system of vibrations in the explanation of this phenomenal subject. However it may be, the light in question, being the instrument of life, cleaves naturally to all living centres, attaches itself to the nucleus of planets, even as to the heart of man – and by the heart we understand magically the great sympathetic – identifying itself with the individual life of the being which it animates, and it is by this quality of sympathetic assimilation that it is distributed without confusion. Hence it is terrestrial in its affinity with the sphere of the earth and human exclusively in its affinity with men.

It is for this reason that electricity, caloric, light and magnetism, produced by ordinary physical means, not only do not originate, but tend rather to neutralize



the effects of Animal Magnetism. The Astral Light, subordinated to a blind mechanism, and proceeding from arbitrary automatic centres, is a dead light and works mathematically, following given impulsions or fatal laws. The human light is fatal only to the ignorant, performing chance experiments; in the seer it is subjected to intelligence, submitted to imagination and dependent on will. This light, continually projected by the will, constitutes the personal atmospheres of Swedenborg. The body absorbs what environs it and radiates perpetually by projecting its influences and invisible molecules; it is the same with the spirit, so that this phenomenon, by some mystics termed Respiration, has really the influence, both physical and moral, which is assigned to it. It is undoubtedly contagious to breathe the same air as diseased persons, and to be within the circle of attraction and expansion which surrounds the wicked.

When the magnetic atmosphere of two persons is so equilibrated that the attractive faculty of one draws the expansive faculty of the other, a tendency is produced which is termed sympathy; then imagination, calling up to it all the rays or reflections analogous to that which it experiences, makes a poem of the desires which captivate will, and if the persons differ in sex, it occasions in them, or more commonly in the weaker of the two, a complete intoxication of the Astral Light, which is termed passion par *excellence*, or love. Love is one of the great instruments of magical power, but it is categorically forbidden to the Magus, at least as an intoxication or passion. Woe to the Samson of the Kabalah if he permit himself to be put asleep by Delilah! The Hercules of science, who exchanges his royal sceptre for the distaff of Omphale, will soon experience the vengeance of Dejanira, and nothing will be left for him but the pyre of Mount Oetna, in order to escape the devouring folds of the coat of Nessus. Sexual love is ever an illusion, for it is the result of an imaginary mirage. The Astral Light is the universal seducer, typified by the serpent of Genesis.' This subtle agent, ever active, ever vigorous, ever fruitful in alluring dreams and sensuous images; this force, which of itself is blind and subordinated to every will, whether for good or evil; this ever-renewing circulus of unbridled life, which produces vertigo in the imprudent; this corporeal spirit; this fiery body; this impalpable omnipresent ether; this monstrous seduction of Nature – how shall we define it comprehensively and how characterize its action? To some extent indifferent in itself, it lends itself to good as to evil; it transmits light and propagates darkness; it may be called equally Lucifer and Lucifuge; it is a serpent but it is also an aureole; it is a fire, but it may belong equally to the torments of infernus or the sacrifice of incense offered up to heaven. To dispose of it, we must, like the predestined woman, set our foot upon its head.

In the elementary world water corresponds to the kabalistic woman and fire to the serpent. To subdue the serpent, that is, to govern the circle of the Astral Light, we must place ourselves outside its currents: in other words, we must isolate ourselves. For this reason Apollonius of Tyana wrapped himself completely in a man-

tle of fine wool, setting his feet thereon and drawing it over his head. Then he bent his back in semicircular fashion, and closed his eyes, after performing certain rites – probably magnetic passes and sacramental words, designed to fix imagination and determine the action of will. The woollen mantle is of great use in Magic and was the common conveyance of sorcerers on their way to the Sabbath, which proves that the sorcerers did not really go to the Sabbath, but the Sabbath came to the sorcerers, when isolated in their mantle, and brought before their TRANSLUCID images analogous to their magical preoccupations, combined with reflections of all kindred acts accomplished previously in the world.

This torrent of universal life is represented also in religious doctrines by the expiatory fire of hell. It is the instrument of initiation, the monster to be overcome, the enemy to subdue; it is this which brings to our evocations and to the conjurations of Goetic Magic such swarms of larvae and phantoms. Therein are preserved all the fantastic and fortuitous assemblages of forms which people our nightmares with such abominable monstrosities. To be sucked down by this whirling stream is to fall into abysses of madness, more frightful than those of death; to expel the shades of this chaos and compel it to give perfect forms to our thoughts – this is to be a man of genius; it is to create, it is to be victorious over hell! The Astral Light directs the instincts of animals and offers battle to the intelligence of man, which it strives to pervert by the enticements of its reflections and the illusion of its images. It is a fatal and inevitable operation, directed and made still more calamitous by elementary spirits and suffering souls, whose restless wills seek out sympathies in our weakness and tempt us, but not so much to destroy us as to win friends for themselves.

That book of consciences which, according to Christian doctrine, shall be opened at the last day, is no other than the Astral Light, which preserves the impress of every logos, that is to say, of all actions and all forms. Our acts modify our magnetic respiration in such a way that a seer, meeting any person for the first time, can tell whether he is innocent or criminal, and what are his virtues or his crimes. This faculty, which belongs to divination, was called by the Christian mystics of the early Church the discernment of spirits.

Those who abdicate the empire of reason and permit their wills to wander in pursuit of reflections in the Astral Light, are subject to alternations of mania and melancholy which have originated all the marvels of demoniacal possession, though it is true, at the same time, that by means of these reflections impure spirits can act upon such souls, make use of them as docile instruments and even habitually torment their organism, wherein they enter and reside by obsession, or embryonically. These kabalistic terms are explained in the Hebrew book of the *Revolution of Souls*, of which our thirteenth chapter will contain a succinct analysis. It is therefore extremely dangerous to make sport of the Mysteries of Magic; it is above all excessively rash to practise its rites from curiosity, by way of experi-

ment and as if to exploit higher forces. The inquisitive who, without being adepts, busy themselves with evocations or occult magnetism, are like children playing with fire in the neighbourhood of a cask of gunpowder; sooner or later they will fall victims to some terrible explosion.

To be isolated from the Astral Light it is not enough to envelop one's self in a woollen fabric; we must also, and above all, impose absolute tranquillity on mind and heart; we must have quitted the world of passions and be assured of perseverance in the spontaneous operations of an inflexible will. We must reiterate frequently the acts of this will, for, as we shall see in the introduction to the "Ritual", it is by acts only that confidence is assured to the will, as the power and perpetuity of religions depend on their Rites and Ceremonies.

There are intoxicating substances, which, by increasing nervous sensibility, exalt the power and consequently the allurements of astral representations; by the same means, but pursuing a contrary course, spirits may be terrified and disturbed. These substances, of themselves magnetic and magnetized further by operators, are what people term philtres and enchanted potions. But we shall not enter here upon this dangerous aspect of the practice, which Cornelius Agrippa himself terms venomous Magic. It is true that there are no longer pyres for sorcerers, but always, and more than ever, are there penalties dealt out to malefactors. Let us confine ourselves therefore to stating, as the occasion offers, the reality of such power.

To direct the Astral Light we must understand also its twofold vibration, as well as the balance of forces termed magical equilibrium, expressed in the Kabbalah by the senary. Considered in its first cause, this equilibrium is the will of God; it is liberty in man and mathematical equilibrium in matter. Equilibrium produces stability and duration. Liberty generates the immortality of man," and the will of God gives effect to the laws of Eternal Reason. Equilibrium in ideas is reason and in forces power. Equilibrium is exact; fulfil its law, and it is there; violate it, however slightly, and it is destroyed. For this reason nothing is useless or lost. Every utterance and every movement are for or against equilibrium, for or against truth, which is composed of for and against conciliated, or at least equilibrated. We shall state in the introduction to the "Ritual" how magical equilibrium should be produced, and why it is necessary to the success of all operations.

Omnipotence is the most absolute liberty; now, absolute liberty cannot exist apart from perfect equilibrium. Magical equilibrium is hence one of the first conditions of success in the operations of science, and must be sought even in occult chemistry, in learning to combine contraries without neutralizing them by one another. Magical equilibrium explains the great and primeval mystery of the existence and relative necessity of evil. This relative necessity gives, in Black Magic, the measure of the power of demons or impure spirits, to whom virtues practised upon earth are a source of increased rage and apparently of increased

power. At the epochs when saints and angels work miracles openly, sorcerers and fiends in their turn operate marvels and prodigies. Rivalry often creates success; we lean upon that which resists.

## VII ♁ G

### THE FIERY SWORD

NETSAH GLADIUS

THE septenary is the sacred number in all theogonies and in all symbols, because it is composed of the triad and the tetrad. The number seven represents magical power in all its fullness; it is the mind reinforced by all elementary potencies; it is the soul served by Nature; it is the *SANCTUM REGNUM* mentioned in the Keys of Solomon and represented in the Tarot by a crowned warrior, who bears a triangle on his cuirass and is posed upon a cube, to which two sphinxes are harnessed, straining in opposite directions, while their heads are turned the same way. This warrior is armed with a fiery sword and holds in his left hand a sceptre surmounted by a triangle and a sphere. The cube is the Philosophical Stone; the sphinxes are the two forces of the Great Agent, corresponding to *JAKIN* and *BOAZ*, the two Pillars of the Temple; the cuirass is the knowledge of Divine Things, which renders the wise man invulnerable to human assaults; the sceptre is the Magic Wand; the fiery sword is the symbol of victory over the deadly sins, seven in number, like the virtues, the conceptions of both being typified by the ancients under the figures of the seven planets then known. Thus, faith – that aspiration towards the infinite, that noble self-reliance sustained by confidence in all virtues – the faith which in weak natures may degenerate into pride, was represented by the Sun; hope, the enemy of avarice, by the Moon; charity, in opposition to luxury, by Venus, the bright star of morning and evening; strength, superior to wrath, by Mars; prudence, hostile to idleness, by Mercury; temperance, opposed to gluttony, by Saturn, who was given a stone instead of his children to devour; finally, justice, in opposition to envy, by Jupiter, the conqueror of the Titans. Such are the symbols borrowed by astronomy from the Hellenic cultus. In the Kabalah of the Hebrews, the Sun represents the angel of light; the Moon, the angel of aspirations and dreams; Mars, the destroying angel; Venus, the angel of loves; Mercury, the angel of progress; Jupiter, the angel of power; Saturn, the angel of the wilderness. They were named also Michael, Gabriel, Samael, Anael, Raphael, Zachariel and Orifiel.

These governing potencies of souls shared human life during successive periods, which astrologers measured by the revolutions of the corresponding planets. But kabalistic astrology must not be confounded with that which is called judicial. We will explain this distinction. Infancy is dedicated to the Sun, childhood to the Moon, youth to Mars and Venus, manhood to Mercury, ripe age to Jupiter, and old age to Saturn. Now, humanity in general subsists under laws of development analogous to those of individual life. On this basis Trithemius establishes his prophetic

key of the seven spirits, to which we shall refer subsequently; by means thereof, observing the analogical proportions of successive events, it is possible to predict important future occurrences with certitude, and to fix beforehand, from age to age, the destinies of nations and the world. St. John, depositary of the Secret Doctrine of Christ, has commemorated this sequence in the kabalistic book of the Apocalypse, which he represents sealed with seven seals. We meet also the seven genii of ancient mythologies, and the Cups and Swords of the Tarot. The doctrine concealed under these emblems is pure Kabbalah, already lost by the Pharisees at the time of Christ's advent. The scenes which succeed one another in this wonderful prophetic epic are so many pantacles, the keys of which are the ternary, the quaternary, the septenary and the duodenary. Its hieroglyphic figures are analogous to those of the Book of Hermes or the Genesis of Enoch, to make use of a tentative title which expresses merely the personal opinion of the erudite William Postel.

The cherub, or symbolic bull, which Moses placed at the gate of the Edenic world, bearing a fiery sword, is a sphinx, having a bull's body and a human head; it is the antique Assyrian sphinx, and the combat and victory of Mithras were its hieroglyphic analysis. Now, this armed sphinx represents the Law of Mystery which watches at the door of initiation to warn away the profane. Voltaire, who knew nothing of all this, was highly diverted at the notion of a bull brandishing a sword. What would he have said had he visited the ruins of Memphis and Thebes, and what would the echo of past ages which slumbers in the tombs of Rameses have replied to those light sarcasms so much relished in France? The Mosaic cherub represents also the Great Magical Mystery, of which the elements are expressed by the septenary, without, however, giving the final word. This *verbum inenarrabile* of the sages of the Alexandrian school, this word which Hebrew Kabbalists write IIII and interpret by ARARITA thus expressing the triplicity of the secondary principle, the dualism of means, the equal unity of the first and final principle, the alliance between the triad and the tetrad in a word composed of four letters, which form seven by means of a triple and double repetition – this word is pronounced ARARITA.

The virtue of the septenary is absolute in Magic, for this number is decisive in all things: hence all religions have consecrated it in their rites. The seventh year was a jubilee among the Jews; the seventh day is set apart for rest and prayer; there are seven sacraments, etc. The seven colours of the prism and the seven musical notes correspond also to the seven planets of the ancients, that is, to the seven chords of the human lyre. The spiritual heaven has never changed, and astrology has been more invariable than astronomy. The seven planets are, in fact, the hieroglyphic symbols of the keyboard of our affections. To compose talismans of the Sun, Moon or Saturn, is to attach the will magnetically to signs corresponding to the chief powers of the soul; to consecrate something to Mercury or Venus is

to magnetize that object according to a direct intention, whether pleasure, science or profit be the end in view. The analogous metals, animals, plants and perfumes are auxiliaries to this end. The seven magical animals are: (a) Among birds, corresponding to the divine world, the swan, the owl, the vulture, the dove, the stork, the eagle and the pewit; (b) among fish, corresponding to the spiritual or scientific world, the seal, the catfish, the pike, the mullet, the chub, the dolphin, the sepia or cuttlefish; (c) among quadrupeds, corresponding to the natural world, the lion, the cat, the wolf, the he-goat, the monkey, the stag and the mole. The blood, fat, liver and gall of these animals serve in enchantments; their brain combines with the perfumes of the planets, and it is recognized by ancient practice that they possess magnetic virtues corresponding to the seven planetary influences.

The talismans of the seven spirits are engraved either on precious stones, such as the carbuncle, crystal, diamond, emerald, agate, sapphire and onyx, or upon metals, such as gold, silver, iron, copper, fixed mercury, pewter and lead. The kabalistic signs of the seven spirits are: for the Sun, a serpent with the head of a lion; for the Moon, a globe divided by two crescents; for Mars, a dragon biting the hilt of a sword; for Venus, a lingam; for Mercury, the Hermetic caduceus and the cynocephalus; for Jupiter, the Blazing Pentagram in the talons or beak of an eagle; for Saturn, a lame and aged man, or a serpent curled about the sun-stone. All these symbols are found on engraved stones of the ancients and especially on those talismans of the Gnostic epochs which are known by the name of ABRAXAS. In the collection of the talismans of Paracelsus, Jupiter is represented by a priest in ecclesiastical garb, while in the Tarot he appears as a grand hierophant crowned with a triple tiara, holding a three-barred cross in his hands, forming the magical triangle, and representing at once the sceptre and key of the three worlds.

By collating all that has been said about the unity of the triad and tetrad, we shall find all that remains to be told concerning the septenary, that grand and complete magical unity composed of four and three.,

## VIII 7 H

# REALIZATION

HOD VIVENS

CAUSES manifest by effects, and effects are proportioned to causes. The Divine Word, the One Word, the Tetragram, is self-affirmed by tetradic creation. Human fecundity proves divine fecundity; the JOD of the Divine Name is the eternal virility of the First Principle. Man understands that he was made in the image of God when he attains comprehension of God by increasing to infinity the idea which he forms of himself. When realizing God as the infinite man, man says unto himself: I am the finite God. Magic differs from mysticism because it judges nothing *a priori* until after it has established *a posteriori* the actual base of its judgements, that is to say, after having apprehended the cause by the effects contained in the energy of the cause itself, by means of the universal law of analogy. Hence in the occult sciences all is real, and theories are established only on the foundations of experience. Realities alone constitute the proportions of the ideal, and the Magus admits nothing as certain in the domain of ideas save that which is demonstrated by realization. In other words, what is true in the cause manifests in the effect. What is not realized does not exist.

The realization of speech is the logos properly so called. A thought is realized in becoming speech; it is realized also by signs, sounds and representations of signs: here is the first degree of realization. Then it is imprinted on the Astral Light by means of the signs of writing or speech; it influences other minds by reflections upon them; it is refracted by crossing the DIAPHANE of other men; it assumes new forms and proportions; it is translated into acts and modifies the world: this is the last degree of realization. Men who are born into a world modified by an idea bear away with them the mark thereof, and it is thus that the word is made flesh. The mark of the disobedience of Adam, preserved in the Astral Light, could be effaced only by the stronger mark of the obedience of the Saviour, and thus the original sin and redemption of the world can be explained in a natural and magical sense. The Astral Light, or Soul of the World, was the instrument of Adam's omnipotence; it became afterwards that of his punishment, being corrupted and troubled by his sin, which intermingled an impure reflection with those primitive images which composed the Book of Universal Science for his still virgin imagination.

The Astral Light, depicted in ancient symbols by the serpent devouring its tail, represents alternately malice and prudence, time and eternity, tempter and Redeemer; for this light, being the vehicle of life, is an auxiliary alike of good and evil, and may be taken not only for the fiery form of Satan but for the body of the Holy Ghost. It is the instrument of warfare in angelic battles, and feeds indiffer-



ently both the flames of hell and the lightnings of St. Michael. It may be compared to a horse having a nature analogous to the chameleon, ever reflecting the armour of his rider. The Astral Light is the realization or form of intellectual light, as the latter is the realization or form of the Divine Light.

The Great Initiator of Christianity, seeing that the Astral Light was overcharged with the impure reflections of Roman debauchery, sought to separate His disciples from the circumambient sphere of reflections and to concentrate them only on the interior light, so that, through the medium of a common faith and enthusiasm, they might communicate together by new magnetic chains, which He termed grace, and thus overcome the dissolute currents, to which He gave the names of the devil and Satan, signifying their putrefaction. To oppose current to current is to renew the power of fluidic life. The revealers have therefore done scarcely more than divine, by the accuracy of their calculations, the appropriate moment for moral reactions. The law of realization produces what we call magnetic breathing; places and objects become impregnated therewith, and this imparts to them an influence in conformity with our dominant desires, with those above all which are confirmed and realized by acts. As a fact, the Universal Agent, or latent Astral Light, ever seeks equilibrium; it fills the void and draws in the plenitude, which makes vice contagious, like certain physical maladies, and works powerfully in the proselytism of virtue. Hence it is that cohabitation with antipathetic beings is a torment; hence it is that relics, whether of saints or of great criminals, produce extraordinary results in sudden conversion and perversion; hence it is that sexual love is often awakened by a breath or a touch, and this not only by means of contact with the person himself, but with objects which he has unconsciously touched or magnetized.

There is an outbreathing and inbreathing of the soul, exactly like that of the body. Whatsoever it regards as felicity, that it inhales, and it breathes forth ideas which result from its inner sensations. Diseased souls have an evil breath and vitiate their moral atmosphere – that is, they combine impure reflections with the Astral Light which permeates them and establish unwholesome currents therein. We are often assailed, to our astonishment, in society by evil thoughts which would have seemed antecedently impossible and are not aware that they are due to some morbid proximity. This secret is of high importance, for it leads to the unveiling of consciences, one of the most incontestible and terrible powers of Magical Art. Magnetic respiration produces about the soul a radiation of which it is the centre, and thus surrounds it with the reflection of its own works, creating for it a heaven or hell. There are no isolated acts, and it is impossible that there should be secret acts; whatsoever we will truly, that is, everything which we confirm by our acts, remains registered in the Astral Light, where our reflections are preserved. These reflections influence our thought continually by the mediation of the DIAPHANE, and it is in this sense that we become and remain the children of

our works.

The Astral Light, transformed at the moment of conception into human light, is the soul's first envelope, and, in combination with extremely subtle fluids, it forms the Ethereal Body or Sidereal Phantom, of which Paracelsus discourses in his philosophy of intuition – *philosophia sagax*.

This sidereal body, being liberated at death, attracts and for a long time preserves, through the sympathy of things homogeneous, the reflections of the past life; if drawn into a special current by a will which is powerfully sympathetic, it manifests naturally, for there is nothing more natural than prodigies. It is thus apparitions are produced. But we shall develop this point more fully in a chapter devoted to Necromancy. The fluidic body, subject, like the mass of the Astral Light, to two contrary movements, attracting on the left and repelling on the right, or reciprocally, between the two sexes, begets various impulses within us, and contributes to solitudes of conscience; it is influenced frequently by reflections of other minds, and thus temptations are produced on the one hand, and on the other profound and unexpected graces. The traditional doctrine of two angels who sustain and tempt us is explained in this manner. The two forces of the Astral Light may be represented by a balance wherein are weighed our good intentions for the triumph of justice and the emancipation of our liberty.

The Astral Body is not always of the same sex as the terrestrial, that is, the proportions of the two forces, varying from right to left, seem frequently to belie the visible organization, producing seeming aberrations of human passion and explaining, while in no wise morally justifying, the amorous peculiarities of Anacreon or Sappho. A skilful magnetizer should take all these subtle distinctions into account, and we shall provide in our “Ritual” the rules for their recognition.

There are two kinds of realization, the true and the fantastic. The first is the exclusive secret of magicians, the other belongs to enchanter and sorcerers. Mythologies are fantastic realizations of religious dogma; superstitions are the sorcery of mistaken piety; but even mythologies and superstitions are more efficacious on human will than a purely speculative philosophy apart from any practice. Hence St. Paul opposes the conquests of the folly of the Cross to the inertness of human wisdom. Religion realizes philosophy by adapting it to the weaknesses of the vulgar; such is for Kabalists the secret reason and occult explanation of the doctrines of incarnation and redemption.

Thoughts untranslated into speech are thoughts lost for humanity; words unconfirmed by acts are idle words, and the idle word is not far removed from falsehood. Thought formulated by speech and confirmed by acts constitutes a good work or a crime. Hence, whether in vice or virtue, there is no utterance for which we are not responsible; above all, there are no indifferent acts. Curses and blessings produce their consequence invariably, and every action, whatsoever its nature, whether inspired by love or hate, has effects analogous to its motive, its

extent and its direction. When that emperor whose images had been mutilated, raising his hand to his face, exclaimed, "I do not feel that I am injured," he was mistaken in his valuation and detracted thereby from the merit of his clemency. What man of honour could behold undisturbed an insult offered to his portrait?

And did such insults, inflicted even unknown to ourselves, react on us by a fatal influence, were the effects of bewitchment actual, as indeed an adept cannot doubt, how much more imprudent and ill-advised would seem this utterance of the good emperor!

There are persons whom we can never offend with impunity, and if the injury we have done them is mortal, we begin forthwith to die. There are those also whom we never meet in vain, whose mere glance alters the direction of our life. The basilisk who slays by a look is no fable; it is a magical allegory. Generally speaking, it is bad for health to have enemies, and we can never brave with impunity the reprobation of anyone. Before opposing ourselves to a given force or current, we must be well assured that we possess the contrary force, or are with the stream of the contrary current; otherwise, we shall be crushed or struck down, and many sudden deaths have no other cause than this. The terrible visitations of Nadab and Abihu, of Osa, of Ananias and Sapphira, were occasioned by electric currents of outraged convictions; the sufferings of the Ursulines of Loudun, the nuns of Louviers and the convulsionaries of Jansenism, were identical in principle and are explicable by the same occult natural laws. Had not Urban Grandier been immolated, one of two things would have occurred: either the possessed nuns would have died in frightful convulsions or the phenomena of diabolical frenzy would have so gained in strength and influence, epidemically, that Grandier, notwithstanding his knowledge and his reason, would also have become hallucinated, and to such a degree that he would have denounced himself, like the unhappy Gaufridy, or would otherwise have perished suddenly, with all the appalling characteristics of poisoning or of divine vengeance. In the eighteenth century the unfortunate poet Gilbert fell a victim to his audacity in braving the current of opinion and even of philosophical fanaticism which characterized his epoch. Guilty of philosophical treason, he died raving mad, possessed by the most incredible terrors, as if God Himself had punished him for defending His cause out of season. As a fact, he perished by reason of a law of Nature of which assuredly he knew nothing; he set himself against an electric current and was struck down as by lightning. Had Marat not been assassinated by Charlotte Corday, he would have been destroyed infallibly by a reaction of public feeling. It was the execration of decent people which afflicted him with leprosy, and he would have had to succumb thereto. The reprobation excited by the massacre of St. Bartholomew was the sole cause of the atrocious disease and death of Charles IX, while, had not Henry IV been sustained by an immense popularity, which he owed to the projecting power of sympathetic force of his astral life, he would scarcely have

outlived his conversion, but would have perished under the contempt of Protestants, combined with the suspicion and ill-will of Catholics. Unpopularity may be a proof of integrity and courage, but never of policy or prudence: the wounds inflicted by opinion are mortal for statesmen. We may recall the premature and violent end of many illustrious persons whom it would be inexpedient to mention here. The brandings of public opinion may be often great injustices, but none the less they condemn their victims to failure and are often a death-sentence. On the other hand, acts of injustice done to a single individual can and should, if unatoned, cause the ruin of an entire nation or of a whole society: this is what is called the cry of blood, for at the root of every injustice there is the germ of homicide. By reason of these terrible laws of solidarity, Christianity recommends so strongly the forgiveness of injuries and reconciliation. He who dies unforgiving casts himself dagger-armed into eternity and condemns himself to the horrors of an eternal murder. The efficacy of paternal or maternal blessings or curses is an invincible popular tradition and belief. As a fact, the closer the bonds which unite two persons, the more terrible are the consequences of hatred between them. The brand of Althaea consuming the life of Meleager is the mythological symbol of this terrible power. Let parents be ever on their guard, for no one can kindle hell in his own blood, or devote his own issue to misfortune, without being himself burnt and made wretched. To pardon is never a crime, but to curse is always a danger and an evil action.

## IX ❧ I

### INITIATION

JESOD BONUM

THE INITIATE is he who possesses the lamp of Trismegistus, the mantle of Apollonius, and the staff of the patriarchs. The lamp of Trismegistus is reason illuminated by science; the mantle of Apollonius is full and complete self-possession, which isolates the sage from blind tendencies; and the staff of the patriarchs is the help of the secret and everlasting forces of Nature. The lamp of Trismegistus enlightens present, past and future, lays bare the conscience of men and manifests the inmost recesses of the female heart. The lamp burns with a triple flame, the mantle is thrice-folded and the staff is divided into three parts.

The number nine is that of divine reflections; it expresses the divine idea in all its abstract power, but it signifies also extravagance in belief, and hence superstition and idolatry. For this reason Hermes made it the number of initiation, because the initiate reigns over superstition and by superstition: he alone can advance through the darkness, leaning on his staff, enveloped in his mantle and lighted by his lamp. Reason has been given to all men, but all do not know how to make use of it: it is a science to be acquired. Liberty is offered to all, but not all can be free: it is a right that must be earned. Force is for all, but all do not know how to rest upon it: it is a power that must be won. We attain nothing without more than one effort. The destiny of man is to be enriched by his own earning and afterwards to have, like God, the glory and pleasure of dispensing it.

Magic was called formerly the Sacerdotal Art and the Royal Art, because initiation gave empire over souls to the sage and the capacity for ruling wills. Divination is also one of the privileges of the initiate; now, divination is simply the knowledge of effects contained in causes and science applied to the facts of the universal dogma of analogy. Human acts are not written in the Astral Light alone; their traces are left upon the face, they modify mien and carriage, they change the tone of the voice. Thus every man bears about him the history of his life, which is legible for the initiate. Now, the future is ever the consequence of the past, and unexpected circumstances do not appreciably alter results reasonably calculated. The destiny of each man can be therefore foretold him. An entire existence may be judged by a single movement; a single oddity or weakness may be the presage of a long chain of misfortunes. Caesar was assassinated because he was ashamed of being bald; Napoleon ended his days at St. Heleua because he admired the poems of Ossian; Louis Philippe abdicated the throne as he did because he carried an umbrella. These are paradoxes for the vulgar, who cannot grasp the occult relations of things, but they are causes for the adept, who understands all and is sur-

prised at nothing.

Initiation is a preservative against the false lights of mysticism; it equips human reason with its relative value and proportional infallibility, connecting it with supreme reason by the chain of analogies. Hence the initiate knows no doubtful hopes, no absurd fears, because he has no irrational beliefs; he is acquainted with the extent of his power, and he can be bold without danger. For him, therefore, to dare is to be able. Here, then, is a new interpretation of his attributes: his lamp represents learning; the mantle which enwraps him, his discretion; while his staff is the emblem of his strength and boldness. He knows, he dares and is silent. He knows the secrets of the future, he dares in the present, and he is silent on the past. He knows the failings of the human heart; he dares make use of them to achieve his work; and he is silent as to his purposes. He knows the significance of all symbolisms and of all religions; he dares to practise or abstain from them without hypocrisy and without impiety; and he is silent upon the one dogma of supreme initiation. He knows the existence and nature of the Great Magical Agent; he dares perform the acts and give utterance to the words which make it subject to human will, and he is silent upon the mysteries of the Great Arcanum.

So may you find him often melancholy, never dejected or despairing; often poor, never abject or miserable; persecuted often, never disheartened or conquered. He remembers the bereavement and murder of Orpheus, the exile and lonely death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the Cross of the Saviour. He knows the desolation in which Agrippa died, whose memory is even now slandered; he knows what labours overcame the great Paracelsus, and all that Raymond Lully was condemned to undergo that he might finish by a violent death. He remembers Swedenborg simulating madness and even losing reason in order to excuse his science; Saint-Martin and his hidden life; Cagliostro, who perished forsaken in the cells of the Inquisition; Cazotte, who ascended the scaffold. Inheritor of so many victims, he does not dare the less, but he understands better the necessity for silence. Let us follow his example; let us learn diligently; when we know, let us have courage, and let us be silent.

## X ' K

### THE KABALAH

#### MALKUTH PRINCIPIUM PHALLUS

ALL religions have preserved the remembrance of a primitive book, written in hieroglyphs by the sages of the earliest epoch of the world. Simplified and vulgarized in later days, its symbols furnished letters to the art of writing, characters to the Word, and to occult philosophy its mysterious signs and pantacles. This book, attributed by the Hebrews to Enoch, seventh master of the world after Adam; by the Egyptians to Hermes Trismegistus; by the Greeks to Cadmus, the mysterious builder of the Holy City: this book was the symbolical summary of primitive tradition, called subsequently Kabbalah or Cabala, meaning reception. The tradition in question rests altogether on the one dogma of Magic: the visible is for us the proportional measure of the invisible. Now the ancients, observing that equilibrium is the universal law in physics, and is consequent on the apparent opposition of two forces, argued from physical to metaphysical equilibrium, and maintained that in God, that is, in the First Living and Active Cause, there must be recognized two properties which are necessary one to another – stability and motion, necessity and liberty, rational order and volitional autonomy, justice and love, whence also severity and mercy. And these two attributes were personified, so to speak, by the kabbalistic Jews under the names of GEBURAH and CHESED. Above GEBURAH and CHESED abides the Supreme Crown, the equilibrating power, principle of the world or equilibrated kingdom, which we find mentioned under the name of MALKUTH in the occult and kabbalistic versicle of the *Paternoster* to which we have already referred. But GEBURAH and CHESED, maintained in equilibrium by the Crown above and the KINGDOM below, constitute two principles, which may be considered either from an abstract point of view or in their realization. In their abstract or idealized sense, they take the higher names of CHOKMAH, Wisdom, and BINAH, Intelligence. Their realization is stability and progress, that is, eternity and victory – HOD and NETSAH.

Such, according to the Kabbalah, is the groundwork of all religions and all sciences – a triple triangle and a circle, the notion of the triad explained by the balance multiplied by itself in the domains of the ideal, then the realization of this conception in forms. Now, the ancients attached the first notions of this simple and impressive theology to the very idea of numbers, and qualified the figure of the first decade after the following manner:

1. KETHER. -- The Crown, the equilibrating power.
2. CHOKMAH.-Wisdom, equilibrated in its unchangeable order by the initiative

of intelligence.

3. BINAH.-Active Intelligence, equilibrated by Wisdom.

4. CHESED.-Mercy, which is Wisdom in its secondary conception, ever benevolent because it is strong.

5. GEBURAH.-Severity, necessitated by Wisdom itself, and by goodwill. To permit evil is to hinder good.

6. TIPHERETH.-Beauty, the luminous conception of equilibrium in forms, intermediary between the Crown and the Kingdom, mediating principle between Creator and creation – a sublime conception of poetry and its sovereign priesthood!

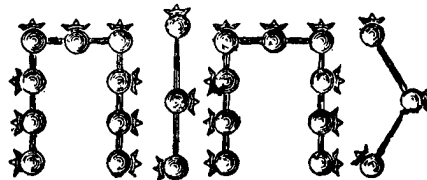
7. NETSAH. - Victory, that is, eternal triumph of intelligence and justice.

8. HOD.-Eternity of the conquests achieved by mind over matter, active over passive, life over death.

9. JESOD. The Foundation, that is, the basis of all belief and all truth otherwise, the ABSOLUTE in philosophy.

10. MALKUTH.-The Kingdom, meaning the universe, entire creation, the work and mirror of God, the proof of supreme reason, the formal consequence which compels us to have recourse to virtual premises, the enigma which has God for its answer – that is to say, Supreme and Absolute Reason.

These ten primary notions attached to the ten first characters of the primitive alphabet, signifying both principles and numbers, are called the ten SEPHIROTH by the masters in Kabbalah. The Sacred Tetragram, drawn in the following manner, indicates the number, source and correspondence of Divine Names. To this



name of JOTCHAVAH, written by these four-and-twenty signs, crowned with a triple flower of light, must be referred the twenty-four thrones of heaven and the twenty-four crowned elders in the Apocalypse. In the Kabbalah the occult principle is called the Ancient, and this principle, multiplied and, as it were, reflected in secondary causes, creates images of itself – that is to say, so many Ancients as there are diverse conceptions of its unique essence. These images, less perfect in proportion as they are removed farther from their source, project upon the darkness an ultimate reflection or glimmer, representing a horrible and deformed Ancient, who is termed vulgarly the devil. Hence an initiate has been bold enough to say: “The devil is God, as understood by the wicked”; while another has added, in words more bizarre but no less energetic: “The devil is composed of God's ruins.” We may sum up and explain these strikingly novel definitions by remark-



ing that in symbolism itself the demon is an angel cast out of heaven for having sought to usurp divinity. This belongs to the allegorical language of prophets and makers of legends. Philosophically speaking, the devil is a human idea of divinity, which has been surpassed and dispossessed of heaven by the progress of science and reason. Among primitive Oriental peoples, Moloch, Adramelek, Baal, were personifications of the one God, dishonoured by barbarous attributes. The god of the Jansenists, creating hell for the majority of human beings and delighting in the eternal tortures of those he was unwilling to save, is a conception even more barbarous than that of Moloch: hence the god of the Jansenists is already a veritable Satan, fallen from heaven, in the sight of every wise and enlightened Christian.

In the multiplication of the Divine Names the Kabalists have connected them all, either with the unity of the Tetragram, the figure of the triad, or the sephirothic scale of the decad. They arrange the scale of the Divine Names and numbers in a triangle, which may be presented in Roman characters as follows:

J  
 JA  
 SDI  
 JEHV  
 ELOIM  
 SABAOT  
 ARARITA  
 ELVEDAAT  
 ELIM GIBOR  
 ELIM SABAOT

The sum of all these Divine Names formed from the one Tetragram, but outside the Tetragram itself, is a basis of the Hebrew Ritual and constitutes the occult force which the kabalistic rabbins invoke under the title of *Shemhamphoras*.

We have now to concern ourselves with the Tarot from the kabalistic point of view, and have already indicated the occult source of the name. This hieroglyphic book is composed of a kabalistic alphabet and of a wheel or circle of four decades, distinguished by four symbolical and typical figures, each having for its radius a scale of four progressive figures, which represent Humanity: man, woman, youth, child – master, mistress, knight, esquire. The twenty-two figures of the alphabet represent, in the first place, the thirteen dogmas, and secondly, the nine beliefs authorized by that Jewish religion which is so strong and so firmly established on highest reason.

Here follows the religious and kabalistic key of The Tarot, formulated in technical verses after the mode of the ancient lawgivers:

1    **א**    A Conscious, Active Cause in all we see,  
 2    **ב**    And number proves the living unity.  
 3    **ג**    No bound hath He who doth the whole contain,  
 4    **ד**    But, all preceding, fills life's vast domain.  
 5    **ה**    Sole worthy worship, He, the only Lord,  
 6    **ו**    Doth His true doctrine to clean hearts accord.  
 7    **ז**    But since faith's works a single pontiff need,  
 8    **ח**    One law have we, and at one altar plead;  
 9    **ט**    Eternal God for aye their base upholds.  
 10    **י**    Heaven and man's day alike His rule enfolds.  
 11    **יא**    In mercy rich, in retribution strong,  
 12    **יב**    His people's King He will upraise ere long.  
 13    **יג**    The tomb gives entrance to the promised land,  
       Death only ends; life's vistas still expand.

These doctrines sacred, pure and steadfast shine;  
 And thus we close our number's scale divine.

14    **יד**    Good angels all things temper and assuage,  
 15    **טו**    While evil spirits burst with wrath and rage.  
 16    **טז**    God doth the lightning rule, the flame subdue.  
 17    **טז**    His word controls both Vesper and her dew.  
 18    **יז**    He makes the moon our watchman through the night,  
 19    **יח**    And by His sun renews the world in light.  
 20    **יט**    When dust to dust returns, His breath can call  
 20    }    **כ**    Life from the tomb which is the fate of all.  
 or    }  
 21  
 21    }    **כא**    His crown illuminates the mercy seat,  
 or    }  
 22

And glorifies the cherubs at His feet.

By the help of this purely dogmatic explanation we shall already understand the kabalistic alphabet of the Tarot. Thus, Figure I, entitled the Juggler, represents the active principle in the economy of divine and human autotelia. Figure II, vulgarly called Pope Joan, represents dogmatic unity based upon numbers, and is the personification of the Kabbalah or the Gnosis. Figure III represents Divine Spirituality under the emblem of a winged woman, holding in one hand the apocalyptic eagle, and in the other the world suspended from the end of her sceptre. The other emblems are equally clear, and can be explained as easily as the first. Turn-

ing now to the four suits, namely, Clubs, Cups, Swords, and Circles or Pantacles, commonly called *Deniers* – all these are hieroglyphics of the Tetragram. Thus, the Club is the Egyptian Phallus or Hebrew JOD; the Cup is the cteis or primitive HE; the Sword is the conjunction of both, or the lingam, represented in Hebrew preceding the captivity by Vau while the Circle or Pantacle, image of the world, is the HE final of the Divine Name. Now let us take a Tarot and combine all its emblems one by one into the Wheel or Rota of William Postel; let us group the four aces, the four twos, and so on, together; we shall then have ten packs of cards giving the hieroglyphic interpretation of the triangle of Divine Names on the scale of the denary, as previously tabulated. By referring each number to its corresponding SEPHIRA, we may then read them off as follows:

י ה ו ה

Four signs present the Name of every name.

1 KETHER.

*The four Aces.*

Four brilliant beams adorn His crown of flame.

2 CHOKMAH.

*The four Twos.*

Four rivers ever from His wisdom flow.

3 BINAH.

*The four Threes.*

Four proofs of His intelligence we know.

4 CHESED.

*The four Fours.*

Four benefactions from His mercy come.

5 GEBURAH.

*The four Fives.*

Four times four sins avenged His justice sum.

6 TIPHERETH.

*The four Sixes.*

Four rays unclouded make His beauty known.

7 NETSAH.

*The four Sevens.*

Four times His conquest shall in song be shown.

8 HOD.

*The four Eights.*

Four times He triumphs on the timeless plane.

9 JESOD.

*The four Nines.*

Foundations four His great white throne maintain.

10 MALKUTH.

*The four Tens.*One fourfold kingdom owns His endless sway,  
As from His crown there streams a fourfold ray.

By this simple arrangement the kabalistic meaning of each card is exhibited. For example, the five of Clubs signifies rigorously GEBURAH of JOD, that is, the justice of the Creator or the wrath of man; the seven of Cups signifies the victory of mercy or the triumph of woman; the eight of Swords signifies conflict or eternal equilibrium; and so of the others. We can thus understand how the ancient pontiffs proceeded to make the oracle speak. The chance dealing of the laminae produced invariably a fresh kabalistic meaning, exactly true in its combinations, which alone were fortuitous; and, seeing that the faith of the ancients attributed nothing to chance, they read the answers of Providence in the oracles of the Tarot, which were called THERAPH or THERAPHIM by the Hebrews, as the erudite Kabbalist Gaffarel, one of the magicians employed by Cardinal Richelieu, was the first to perceive.

As to the Court-cards, a final couplet will suffice to explain them:

KING, QUEEN, KNIGHT, ESQUIRE.

The married pair, the youth, the child, the race;  
Thy path by these to Unity retrace.

At the end of the "Ritual" we shall provide further details, together with full documents, concerning the marvellous Book of the Tarot, of all books the most primitive, the key of prophecies and dogmas, in a word, the inspiration of inspired works, a fact which has remained unperceived, not only by the science of Court de Gebelin but by the extraordinary intuitions of Etteilla or Alliette.

The ten SEPHIROTH and the twenty-two Tarots form what the Kabalists term the thirty-two paths of absolute science. With regard to particular sciences, they distinguish them into fifty chapters, which they call the fifty gates: among Orientals the word gate signifies government or authority. The rabbins also divided the Kabbalah into BERESHITH, or universal Genesis, and MERCAVAH, or the Chariot of Ezekiel; then by means of a dual interpretation of the kabalistic alphabets, they formed two sciences, called GEMATRIA and TEMURAH, and so composed the Notary Art, which is fundamentally the complete science of the Tarot signs and their complex and varied application to the divination of all secrets, whether of philosophy, Nature or the future itself. We shall recur to this work in the twentieth chapter of our "Ritual".

## XI ♁ K

### THE MAGIC CHAIN

#### MANUS FORCE

THE GREAT Magical Agent, by us termed the Astral Light, by others the soul of the earth, and designated by old chemists under the names of Azoth and MAGNESIA, this occult, unique and indubitable force, is the key of all empire, the secret of all power. It is the winged dragon of Medea, the serpent of the Edenic Mystery; it is the universal glass of visions, the bond of sympathies, the source of love, prophecy and glory. To know how to make use of this Agent is to be the trustee of God's own power; all real, effective Magic, all occult force is there, and its demonstration is the sole end of all genuine books of science. To have control of the Great Magical Agent there are two operations necessary – to concentrate and project, or, in other words, to fix and to move. Fixity has been provided as the basis and guarantee of movement by the Author of all things: the Magus must go to work in like manner.

It is said that enthusiasm is contagious – and why? Because it cannot be produced in the absence of rooted faith. Faith produces faith; to believe is to have a reason for willing; to will with reason is to will with power – I do not say with an infinite but with an indefinite power. What operates in the intellectual and moral world obtains still more in the physical, and when Archimedes was in want of a lever to move the world, he was seeking simply the Great Magical Arcanum. One arm of the androgyne figure of Henry Khunrath bore the word COAGULA and the other SOLVE. To collect and diffuse are Nature's two words – but after what manner can we accomplish these operations on the Astral Light or soul of the world? Concentration is by isolation and distribution by the magical chain. Isolation consists in absolute independence of thought, complete liberty of the heart and perfect continence of the senses. Every man who is obsessed by prejudices and fears, every passionate person who is slave of his passions, is incapable of concentrating or coagulating, according to the expression of Khunrath, the Astral Light or soul of the earth. All true adepts have been independent even amidst torture, sober and chaste unto death. The explanation of such anomaly is this: in order to dispose of a force, you must not be surprised by this force in a way that it may dispose of you. But then, will exclaim those who seek only in Magic for a method of inordinately satisfying the lusts of nature: “Of what avail is power which must not be used for our own satisfaction?” Unhappy creatures who ask, if I told you, how should you understand? Are pearls nothing because they are worthless to the horde of Epicurus? Did not Curtius prefer the government of those who had gold rather than its possession by himself? Must we not be a little removed from the

common man when we almost pretend to be God? Moreover, I grieve to deject or discourage you, but I am not inventing the transcendental sciences: I teach them, defining their immutable necessities in the presentation of their primary and most inexorable conditions. Pythagoras was a free, sober and chaste man; Apollonius of Tyana and Julius Caesar were both of repellent austerity; the sex of Paracelsus was suspected, so foreign was he to the weakness of love; Raymond Lully carried the severities of life to the most exalted point of asceticism; Jerome Cardan exaggerated the practice of fasting till he nearly perished of starvation, if we may accept tradition; Agrippa, poor and buffeted from town to town, almost died of misery rather than yield to the caprice of a princess who insulted the liberty of science. What then made the happiness of these men? The knowledge of great secrets and the consciousness of power. It was sufficient for those exalted souls. Must one be like unto them in order to know what they knew? Assuredly not, and the existence of this book is perhaps a case in point; but in order to do what they did, it is absolutely necessary to take the means which they took. Yet what did they actually accomplish? They astonished and subdued the world; they reigned more truly than kings. Magic is an instrument of divine goodness or demoniac pride, but it is the annihilation of earthly joys and the pleasures of mortal life. Why study it? ask the luxurious. In all simplicity, to know it, and possibly after to learn mistrust of stupid unbelief or puerile credulity. Men of pleasure, and half of these I count for so many women, is not gratified curiosity highly pleasurable? Read therefore without fear, you will not be magicians against your will. Readiness for absolute renunciation is, moreover, necessary only in order to establish universal currents and transform the face of the world; there are relative magical operations, limited to a certain circle, which do not need such heroic virtues. We can act upon passions by passions, determine sympathies or antipathies, hurt even and heal, without possessing the omnipotence of the Magus. In this case, however, we must realize the risk of a reaction in proportion to the action, and to such risk we may fall easily a victim. All this will be explained in our "Ritual".

To make the Magic Chain is to establish a magnetic current which becomes stronger in proportion to the extent of the chain. We shall see in the "Ritual" how such currents can be produced, and what are the various modes of forming the chain. Mesmer's trough was a chain of an exceedingly imperfect kind; several great circles of illuminati in different northern countries possess others more potent. Even that association of Catholic priests, celebrated for their occult power and their unpopularity, is established upon the plan and follows the conditions of the most potent magical chains.

Herein is the secret of their force, which they attribute solely to the grace or will of God, a vulgar and easy solution for every mystery of power in influence or attraction. In the "Ritual" it will be our task to estimate the sequence of truly magical ceremonies and evocations which constitute the great work of vocation

under the name of the *Exercises* Of St. Ignatius.

All enthusiasm propagated in a society by a scheme of intercourse and fixed practices in common produces a magnetic current, and is maintained or increased by the current. The action of the current is to transport and often to exalt beyond measure persons who are impressionable and weak, nervous organizations, temperaments inclined to hysteria or hallucination. Such people soon become powerful vehicles of magical force and project efficiently the Astral Light in the direction of the current itself; opposition at such a time to the manifestations of the force is, to some extent, a struggle with fatality. When the youthful Pharisee Saul, or Schol, threw himself, with all the fanaticism and all the obstinacy of a sectarian, across the line of advancing Christianity, he placed himself unconsciously at the mercy of a power against which he thought to prevail, and he was struck down by a formidable magnetic flash, doubtless the more instantaneous by reason of the combined effect of cerebral congestion and sunstroke. The conversion of the young Israelite, Alphonus of Ratisbon, is a contemporary fact which is absolutely of the same nature. We are acquainted with a sect of enthusiasts whom it is common to deride at a distance, and to join, despite one's self, as soon as they are approached, even with a hostile intention. I will go further and affirm that magical circles and magnetic currents establish themselves, and have an influence, according to fatal laws, upon those on whom they can act. Each one of us is drawn within a sphere of relations which constitutes his world and to the influence of which he is made subject. The lawgiver of the French Revolution, that man whom the most spiritual nation in the whole world acknowledged as the incarnation of human reason, Jean Jacques Rousseau, was drawn into the most lamentable action of his life, the desertion of his children, by the magnetic influence of a libertine circle and a magical current of *table-d'hote*. He describes it simply and ingenuously in his *Confessions*, but it is a fact which has remained unobserved. Great circles very often make great men, and *vice versa*. There are no unrecognized geniuses, there are eccentric men, and the term would seem to have been invented by an adept. The man who is eccentric in his genius is one who attempts to form a circle by combating the central attractive force of established chains and currents. It is his destiny to be broken or to succeed. Now, what is the twofold condition of success in such a case? A central point of stability and a persistent circular action of initiative. The man of genius is one who has discovered a real law and is possessed thereby of an invincible active and directing force. He may die in the midst of his work but that which he has willed comes to pass in spite of his death, and is indeed often insured thereby, because death is a veritable assumption for genius. "When I shall be lifted up from the earth," said the greatest of the initiators, "I will draw all men after me."

The law of magnetic currents is that of the movement of the Astral Light itself, which is always double and augments in a contrary direction. A great action



invariably paves the way for a reaction of equal magnitude, and the secret of phenomenal successes consists entirely in the foreknowledge of reactions. Thus did Chateaubriand, penetrated with disgust at the Saturnalia of the Revolution, foresee and prepare the immense vogue of his *Genius of Christianity*. To oppose one's self to a current at the beginning of its career is to court being destroyed by that current, like the great and unfortunate Emperor Julian; to oppose one's self to a current which has run its course is to take the lead of a contrary current. The great man is he who comes seasonably and knows how to innovate opportunely. In the days of the apostles, Voltaire would have found no echo for his utterances, and might have been merely an ingenious parasite at the banquets of Trimalcyon. Now, at the epoch wherein we live, everything is ripe for a fresh outburst of evangelical zeal and Christian self-devotion, precisely by reason of the prevailing general disillusion, egoistic positivism and public cynicism of the coarsest interests. The success of certain books and the mystical tendencies of minds are unequivocal symptoms of this widespread disposition. We restore and we build churches only to realize more keenly that we are void of belief, only to long the more for it; once again does the whole world await its Messiah, and he will not delay his advent. Let a man, for example, come forward, who by rank or by fortune is placed in an exalted position – a pope, a king, even a Jewish millionaire – and let this man sacrifice publicly and solemnly all his material interests for the weal of humanity; let him make himself the saviour of the poor, the promulgator and even the victim of doctrines of renunciation and charity, and he will draw round him an immense following: he will accomplish a complete moral revolution in the world. But the high place is before all things necessary for such a personage, because, in these days of meanness and trickery, any message issuing from the lower ranks is suspected of interested ambition and imposture. Ye, then, who are nothing, ye who possess nothing, aspire not to be apostles or messiahs. If you have faith, and would act in accordance therewith, get possession, in the first place, of the means of action, which are the influence of rank and the prestige of fortune. In olden times gold was manufactured by science; nowadays science must be renewed by gold. We have fixed the volatile and we must now volatilize the fixed – in other words, we have materialized spirit, and we must now spiritualize matter. The most sublime utterance passes unheeded if it goes forth without the guarantee of a name – that is to say, of a success which represents a material value. What is the worth of a manuscript? That of the author's signature among the booksellers? The established reputation known as Alexandre Dumas et Cie. represents one of the literary guarantees of our time. But the house of Dumas is in repute only for the romances which are its exclusive productions. Let Dumas devise a magnificent Utopia, or discover a splendid solution of the religious problem, and no one will take it seriously, despite the European celebrity of the Panurge of modern literature.

We are in the age of acquired positions, where everyone is appraised according to his social and commercial standing. Unlimited freedom of speech has produced such a strife of words that no one inquires what is said, but who has said it. If it be Rothschild, his Holiness Pius the Ninth, or even Monseigneur Dupanloup, it is something; but if it be Tartempion, it is nothing, were he even – which is possible, after all – an unrecognized prodigy of genius, knowledge and good sense. Hence to those who would say to me: If you possess the secret of great successes and of a force which can transform the world, why do you not make use of them? I would answer: This knowledge has come to me too late for myself, and I have spent over its acquisition the time and the resources which might have enabled me to apply it; I offer it to those who are in a position to avail themselves thereof. Illustrious men, rich men, great ones of this world, who are dissatisfied with that which you have, who are conscious of a nobler and larger ambition, will you be fathers of a new world, kings of a rejuvenated civilization? A poor and obscure scholar has found the lever of Archimedes, and he offers it to you for the good of humanity alone, asking nothing whatsoever in exchange.

The phenomena which quite recently have perturbed America and Europe, those of table-turning and fluidic manifestations, are simply magnetic currents at the beginning of their formation, appeals on the part of Nature inviting us, for the good of humanity, to reconstitute great sympathetic and religious chains. As a fact, stagnation in the Astral Light would mean destruction to the human race, and torpor in this Secret Agent has already been manifested by alarming symptoms of decomposition and death. For example, cholera-morbus, the potato disease and the blight on the grape are traceable solely to this cause, as the two young shepherds of la Salette saw darkly and symbolically in their dream. The unlooked-for credit which awaited their narrative, and the vast concourse of pilgrims attracted by a statement so singular and at the same time so vague as that of these two children, without instruction and almost without morality, are proofs of the magnetic reality of the fact, and the fluidic tendency of the earth itself to operate the cure of its inhabitants. Superstitions are instinctive and all that is instinctive is founded in the very nature of things, to which fact the sceptics of all times have given insufficient attention. It follows that we attribute the strange phenomena of table-turning to the Universal Magnetic Agent in search of a chain of enthusiasms with a view to the formation of fresh currents. The force of itself is blind, but can be directed by the will of man and is influenced by prevailing opinions. This universal fluid – if we decide to regard it as a fluid – being the common medium of all nervous organisms and the vehicle of all sensitive vibrations, establishes an actual physical solidarity between impressionable persons, and transmits from one to another the impressions of imagination and of thought. The movement of inert objects, determined by undulations of the Universal Agent, obeys the ruling impression and reproduces in its revelations at one time all the lucidity

of the most wonderful visions, but at another all the eccentricity and falsehood of the most vague and incoherent dreams. The blows resounding on furniture, the clattering of dishes, the auto-playing of musical instruments, are illusions produced by the same cause. The miracles of the convulsionaries of Saint Medard were of the same order, and seemed frequently to suspend the laws of Nature. On the one hand, exaggeration produced by fascination, which is the special quality of delirium occasioned by congestions of the Astral Light; on the other, actual oscillations of movements impressed upon inert matter by the subtle and Universal Agent of motion and life. Such is the sole basis of these occurrences which look so marvellous, as we may demonstrate easily at will by reproducing, in accordance with rules laid down in the "Ritual", the most astounding of such phenomena, and ascertaining, as can be done quite simply, the absence of trickery, hallucination or error.

It has occurred to me frequently after experiments in the Magic Chain, performed with persons devoid of good intention or sympathy, that I have been awakened with a start in the night by truly alarming impressions and sensations. On one such occasion I felt vividly the pressure of an unknown hand attempting to strangle me. I rose up, lighted my lamp, and set calmly to work, seeking to profit by my wakefulness and to drive away the phantoms of sleep. The books about me were moved with considerable noise, papers were disturbed and rustled one against another, timber creaked, as if on the point of splitting, and heavy blows resounded on the ceiling. With curiosity but also with tranquillity I observed all these phenomena, which would not have been less wonderful had they been only the product of my imagination, so real did they seem. For the rest, I may state that I was in no sense frightened, and during their occurrence I was engaged upon something quite foreign to the occult sciences. By the repetition of similar phenomena I was led to attempt an experience of evocation, assisted by the magical ceremonies of the ancients, when I obtained truly astounding results which will be set forth in the thirteenth chapter of this work.

## XII § L

### THE GREAT WORK

#### DISCITE CRUX

THE Great Work is, before all things, the creation of man by himself, that is to say, the full and entire conquest of his faculties and his future; it is especially the perfect emancipation of his will, assuring him universal dominion over Azoth and the domain of Magnesia, in other words, full power over the Universal Magical Agent. This Agent disguised by the ancient philosophers under the name of the First Matter, determines the forms of modifiable substance, and we can really arrive by means of it at metallic transmutation and the Universal Medicine. This is not a hypothesis; it is a scientific fact already established and rigorously demonstrable. Nicholas Flamel and Raymond Lully, both of them poor, indubitably distributed immense riches. Agrippa never proceeded beyond the first part of the Great Work, and he perished in the attempt, struggling to possess himself and to fix his independence.


Now, there are two Hermetic operations, the one spiritual, the other material, and these are mutually dependent. For the rest, all Hermetic science is contained in the doctrine of Hermes, which is said to have been originally inscribed upon an emerald tablet. Its first articles have been already expounded, and those follow which are concerned with the operation of the Great work:

“Thou shalt separate the earth from the fire, the subtle from the gross, gently, with great industry. It rises from earth to heaven, and again it descends from heaven to earth, and it receives the power of things above and of things below. By this means shalt thou obtain the glory of the whole world, and all darkness shall depart from thee. It is the strong power of every power, for it will overcome all that is subtle and penetrate all that is solid. Thus was the world created.”

To separate the subtle from the gross, in the first operation, which is wholly inward, is to liberate the soul from all prejudice and all vice, which is accomplished by the use of Philosophical Salt, that is to say, wisdom; of Mercury, that is, personal skill and application; finally, of Sulphur, representing vital energy and fire of will. By these are we enabled to change into spiritual gold things which are of all least precious, even the refuse of the earth. In this sense we must interpret the parables of the choir of philosophers, Bernard Trevisan, Basil Valentine, Mary the Egyptian and other prophets of alchemy; but in their works, as in the Great Work, we must separate skillfully the subtle from the gross, the mystical from the positive, allegory from theory. If we would read them with profit and understanding, we must take them first of all as allegorical in their entirety, and then descend from allegories to realities by the way of the correspondences or analogies indi-

cated in the one dogma: That which is above is proportional to that which is below, and reciprocally. The word ART when reversed, or read after the manner of sacred and primitive characters from right to left, gives three initials which express the different grades of the Great Work. T signifies triad, theory and travail; R, realization; A, adaptation. In the twelfth chapter of the "Ritual", we shall give the processes of adaptation in rise among the great masters, especially that which is contained in the Hermetic Fortress of Henry Khunrath. We may refer our readers also to an admirable treatise attributed to Hermes Trismegistus and entitled "Minerva Mundi." It is found only in certain editions of Hermes and contains, in allegories full of profundity and poetry, the doctrine of individual self-creation, or the creative law consequent on the harmony between two forces which are termed fixed and volatile by alchemists, and are necessity and liberty in the absolute order. The diversity of the forms which abound in Nature is explained, in this treatise, by the diversity of spirits, and monstrosity by divergence of efforts. Its study and understanding are indispensable for all adepts who would fathom the mysteries of Nature and devote themselves seriously to the search after the Great Work.

When the masters in alchemy say that little time and money are needed to accomplish the works of science, above all when they affirm that one vessel is alone needed, when they speak of the great and unique Athanor which all can use, which is ready to each man's hand, which all possess without knowing it, they allude to philosophical and moral alchemy. As a fact, the strong and resolute will can arrive in a short time at absolute independence, and we are all in possession of the chemical instrument, the great and sole Athanor which answers for the separation of the subtle from the gross and the fixed from the volatile. This instrument, complete as the world and precise as mathematics, is represented by the sages under the emblem of the Pentagram or five-pointed star, which is the absolute sign of human intelligence. I will follow the example of the wise by forbearing to name it: it is too easy to divine.

The Tarot symbol which corresponds to this chapter was misconstrued by Court de Gebelin and Etteilla, who regarded it as the blunder of a German card-maker. It represents a man with his hands bound behind him, having two bags of money attached to the armpits, and suspended by one foot from a gibbet formed by the trunks of two trees, each with the stumps of six lopped branches, and by a crosspiece, thus completing the figure of the Hebrew TAU . The legs of the victim are crossed, while his head and elbows form a triangle. Now, the triangle surmounted by a cross signifies in alchemy the end and perfection of the Great Work, a meaning which is identical with that of the letter TAU, the last of the sacred alphabet. This Hanged Man is, consequently, the adept, bound by his engagements and spiritualized, that is, having his feet turned towards heaven. He is also the antique Prometheus, expiating by everlasting torture the penalty of his glori-

ous theft. Vulgarly, he is the traitor Judas, and his punishment is a menace to betrayers of the Great Arcanum. Finally, for Kabalistic Jews, the Hanged Man, who corresponds to their twelfth dogma, that of the promised Messiah, is a protestation against the Saviour acknowledged by Christians, and they seem to say unto Him still: How canst Thou save others, since Thou couldst not save Thyself?

In the *Sepher-Toldos-Jeshu*, an anti-Christian rabbinical compilation, there occurs a singular parable. Jeshu, says the rabbinical author of the legend, was travelling with Simon-Barjona and Judas Iscariot. Late and weary they came to a lonely house, and, being very hungry, could find nothing to eat except an exceedingly lean gosling. It was insufficient for three persons, and to divide it would be to sharpen without satisfying hunger. They agreed to draw lots, but as they were heavy with sleep: "Let us first of all slumber," said Jeshu, "whilst the supper is preparing; when we wake we will tell our dreams, and he who has had the most beautiful dream shall have the whole gosling to his own share." So it was arranged; they slept and they woke. "As for me," said St. Peter, "I dreamed that I was the vicar of God." "And I," said Jeshu, "that I was God himself." "For me," said Judas hypocritically, "I dreamed that, being in somnambulism, I arose, went softly downstairs, took the gosling from the spit, and ate it." Thereupon they also went down, but the gosling had vanished altogether. Judas had a waking dream.

This anecdote is given, not in the text of the *Sepher-Toldos-Jeshu* itself, but in the rabbinical commentaries on that work. The legend is a protest of Jewish positivism against Christian mysticism. As a fact, while the faithful surrendered themselves to magnificent dreams, the proscribed Israelite, Judas of the Christian civilization, worked, sold, intrigued, became rich, possessed himself of this life's realities, till he became in a position to advance the means of existence to those very forms of worship which had so long outlawed him. The ancient worshippers of the ark remained true to the cultus of the strong-box; the Exchange is now their temple, and thence they govern the Christian world. The laugh is indeed with Judas, who can congratulate himself upon not having slept like St. Peter.

In archaic writings preceding the Captivity, the Hebrew TAU was cruciform, which confirms further our interpretation of the twelfth symbol of the Kabalistic Tarot. The Cross, which produces four triangles, is also the sacred sign of the duodenary, and on this account it was called the Key of Heaven by the Egyptians. So Etteilla, confused by his protracted researches for the conciliation of the analogical necessities of this symbol with his own personal opinion, in which he was influenced by the erudite Court de Gebelin, placed in the hand of his upright hanged man, by him interpreted as Prudence, a Hermetic caduceus, formed by two serpents and a Greek TAU. Seeing that he understood the necessity of the TAU or Cross on the twelfth leaf of the Book of Thoth, he should have seen also the manifold and magnificent meaning of the Hermetic Hanged Man, the Prometheus of science, the living man who touches earth by his thought alone, whose firm

ground is heaven, the free and immolated adept, the revealer menaced with death, the conjuration of Judaism against Christ, which seems to be an involuntary admission of the secret divinity of the Crucified, and lastly, the sign of the work accomplished, the cycle terminated, the intermediary TAU, which resumes for the first time, before the final denary, the signs of the sacred alphabet.





## XIII ♁ N

### NECROMANCY

#### EX IPSIS MORS

WE HAVE said that the images of persons and things are preserved in the Astral Light. Therein also can be evoked the forms of those who are in our world no longer, and by this means are accomplished those mysteries of Necromancy which are so contested and at the same time so real. The Kabalists who have discoursed concerning the world of spirits have described simply what they have seen in their evocations. Eliphas Levi Zahed, who writes this book, has evoked, and he has seen. Let us state, in the first place, what the masters have written on their visions or intuitions in that which they term the light of glory. We read in the Hebrew book concerning the *Revolution of Souls* that there are three classes of souls – the daughters of Adam, the daughters of angels and the daughters of sin. According to the same work, there are also three kinds of spirits captive, wandering and free. Souls are sent forth in couples; at the same time certain souls of men are born widowed, for their spouses are held captive by Lilith and Naemah, queens of the stryges: they are souls condemned to expiate the temerity of a celibate's vow. Hence, when a man renounces the love of women from his infancy, he makes the bride who was destined for him a slave to the demons of debauch.

Souls grow and multiply in heaven, as bodies do upon earth. Immaculate souls are the daughters of the kisses of angels. Nothing can enter heaven save that which comes from heaven. Hence, after death, the divine spirit which animated man ascends by itself above and leaves two corpses below, one upon earth, the other in the atmosphere; one terrestrial and elementary, the other aerial and sidereal, one already inert, the other still animated by the universal movement of the soul of the world, yet destined to die slowly, absorbed by the astral forces which produced it. The terrestrial body is visible; the other is unseen by the eyes of earthly and living bodies, nor can it be beheld except by the application of the Astral Light to the TRANSLUCID, which conveys its impressions to the nervous system and thus influences the organ of sight, so that it perceives the forms which are preserved and the words which are written in the book of vital light.

When a man has lived well the astral body evaporates like a pure incense ascending towards the superior regions; but should he have lived in sin, his astral body, which holds him prisoner, still seeks the object of its passions and wishes to return to life. It torments the dreams of young girls, bathes in the stream of spilt blood and floats about the places where the pleasures of its life elapsed. It watches over treasures which it possessed and buried; it expends itself in painful efforts to make fresh material organs and so live again. But the stars draw it up and absorb

it; it feels its intelligence weaken, its memory gradually vanishes, all its being dissolves . . . . Its former vices rise up before it, assume monstrous shapes and pursue it; they attack and devour it . . . . The unfortunate creature thus loses successively all the members which have ministered to his iniquities; then he dies a second time and for ever, because he loses his personality and his memory. Souls which are destined to live, but are not yet purified completely, remain captive for a longer or shorter period in the astral body, wherein they are burned by the odic light, which seeks to absorb and dissolve them. It is in order to escape from this body that suffering souls sometimes enter the organisms of the living and dwell therein in that state which Kabalists term embryonic. Now, it is these aerial bodies which are evoked by Necromancy. We enter into communion with larvae, with dead or perishing substances, by this operation. The beings in question, for the most part, cannot speak except by a ringing in our ears produced by the nervous shock to which I have referred, and commonly they can reason only by reflecting our thoughts and our reveries. To behold these strange forms we must put ourselves in an abnormal condition akin to sleep or death; in other words, we must magnetize ourselves and enter into a kind of lucid and waking somnambulism. Then Necromancy has real results, and the evocations of Magic can produce actual visions. We have said that in the Great Magical Agent, which is the Astral Light, there are preserved all impressions of things, all images formed either by rays or reflections. In this same light our dreams come to us; it is this which befools the insane and misguides their dormant judgement in pursuit of the most bizarre phantoms. To insure vision without illusion in such light, a powerful will must help us to isolate reflections and attract rays only. To dream awake is to see in the Astral Light, and the orgies of the Sabbath, described by so many sorcerers in their criminal trials, came to them solely in this manner. The preparations and the substances used to obtain this result were often horrible, as we shall see in the "Ritual", but the result itself was never doubtful. They saw, they heard, they handled the most abominable, most fantastic, most impossible things., We shall return to this subject in our fifteenth chapter; at the present moment we are concerned only with evocation of the dead.

In the spring of the year 1854 I had undertaken a journey to London, that I might escape from internal disquietude and devote myself, without interruption, to science. I had letters of introduction to persons of eminence who were anxious for revelations from the supernatural world. I made the acquaintance of several and discovered in them, amidst much that was courteous, a depth of indifference or trifling. They asked me forthwith to work wonders, as if I were a charlatan, and I was somewhat discouraged, for, to speak frankly, far from being inclined to initiate others into the mysteries of Ceremonial Magic, I had shrunk all along from its illusions and weariness. Moreover, such ceremonies necessitated an equipment which would be expensive and hard to collect. I buried myself therefore in the

study of the transcendent Kabbalah, and troubled no further about English adepts, when, returning one day to my hotel, I found a note awaiting me. This note contained half of a card, divided transversely, on which I recognized at once the seal of Solomon. It was accompanied by a small sheet of paper, on which these words were pencilled: "Tomorrow, at three o'clock, in front of Westminster Abbey, the second half of this card will be given you." I kept this curious assignation. At the appointed spot I found a carriage drawn up, and as I held unaffectedly the fragment of card in my hand, a footman approached, making a sign as he did so, and then opened the door of the equipage. It contained a lady in black, wearing a thick veil; she motioned to me to take a seat beside her, showing me at the same time the other half of the card. The door closed, the carriage drove off, and the lady raising her veil I saw that my appointment was with an elderly person, having grey eyebrows and black eyes of unusual brilliance, strangely fixed in expression. "Sir," she began, with a strongly marked English accent, "I am aware that the law of secrecy is rigorous amongst adepts; a friend of Sir B---L--- who has seen you, knows that you have been asked for phenomena, and that you have refused to gratify such curiosity. You are possibly without the materials; I should like to show you a complete magical cabinet, but I must exact beforehand the most inviolable silence. If you will not give me this pledge upon your honour, I shall give orders for you to be driven to your hotel." I made the required promise and keep it faithfully by not divulging the name, position or abode of this lady, whom I soon recognized as an initiate, not exactly of the first order, but still of a most exalted grade. We had a number of long conversations, in the course of which she insisted always upon the necessity of practical experience to complete initiation. She showed me a collection of magical vestments and instruments, lent me some rare books which I needed; in short, she determined me to attempt at her house the experiment of a complete evocation, for which I prepared during a period of twentyone days, scrupulously observing the rules laid down in the thirteenth chapter of the "Ritual".

The preliminaries terminated on 2nd July; it was proposed to evoke the phantom of the divine Apollonius and interrogate it upon two secrets, one which concerned myself and one which interested the lady. She had counted on taking part in the evocation with a trustworthy person, who, however, proved nervous at the last moment, and, as the triad or unity is indispensable for Magical Rites, I was left to my own resources. The cabinet prepared for the evocation was situated in a turret; it contained four concave mirrors and a species of altar having a white marble top, encircled by a chain of magnetized iron. The Sign of the Pentagram, as given in the fifth chapter of this work, was graven and gilded on the white marble surface; it was inscribed also in various colours upon a new white lambskin stretched beneath the altar. In the middle of the marble table there was a small copper chafing-dish, containing charcoal of alder and laurel wood; another chaf-

ing-dish was set before me on a tripod. I was clothed in a white garment, very similar to the alb of our catholic priests, but longer and wider, and I wore upon my head a crown of vervain leaves, intertwined with a golden chain. I held a new sword in one hand, and in the other the "Ritual". I kindled two fires with the requisite prepared substances, and began reading the evocations of the "Ritual" in a voice at first low, but rising by degrees. The smoke spread, the flame caused the objects upon which it fell to waver, then it went out, the smoke still floating white and slow about the marble altar; I seemed to feel a quaking of the earth, my ears tingled, my heart beat quickly. I heaped more twigs and perfumes on the chafing-dishes, and as the flame again burst up, I beheld distinctly, before the altar, the figure of a man of more than normal size, which dissolved and vanished away. I recommenced the evocations and placed myself within a circle which I had drawn previously between the tripod and the altar. Thereupon the mirror which was behind the altar seemed to brighten in its depth, a wan form was outlined therein, which increased and seemed to approach by degrees. Three times, and with closed eyes, I invoked Apollonius. When I again looked forth there was a man in front of me, wrapped from head to foot in a species of shroud, which seemed more grey than white. He was lean, melancholy and beardless, and did not altogether correspond to my preconceived notion of Apollonius. I experienced an abnormally cold sensation, and when I endeavoured to question the phantom I could not articulate a syllable. I therefore placed my hand upon the Sign of the Pentagram, and pointed the sword at the figure, commanding it mentally to obey and not alarm me, in virtue of the said sign. The form thereupon became vague, and suddenly disappeared. I directed it to return, and presently felt, as it were, a breath close by me; something touched my hand which was holding the sword, and the arm became immediately benumbed as far as the elbow. I divined that the sword displeased the spirit, and I therefore placed it point downwards, close by me, within the circle. The human figure reappeared immediately, but I experienced such an intense weakness in all my limbs, and a swooning sensation came so quickly over me, that I made two steps to sit down, whereupon I fell into a profound lethargy, accompanied by dreams, of which I had only a confused recollection when I came again to myself. For several subsequent days my arm remained benumbed and painful. The apparition did not speak to me, but it seemed that the questions I had designed to ask answered themselves in my mind. To that of the lady an interior voice replied – Death! – it was concerning a man about whom she desired information. As for myself, I sought to know whether reconciliation and forgiveness were possible between two persons who occupied my thoughts, and the same inexorable echo within me answered – Dead!

I am stating facts as they occurred, but I would impose faith on no one. The consequence of this experience on myself must be called inexplicable. I was no longer the same man; something of another world had passed into me; I was no

longer either sad or cheerful, but I felt a singular attraction towards death, unaccompanied, however, by any suicidal tendency. I analysed my experience carefully, and, notwithstanding a lively nervous repugnance, I repeated the same experiment on two further occasions, allowing some days to elapse between each. There was not, however, sufficient difference between the phenomena to warrant me in protracting a narrative which is perhaps already too long. But the net result of these two additional evocations was for me the revelation of two kabalistic secrets which might change, in a short space of time, the foundations and laws of society at large, if they came to be known generally.

Am I to conclude from all this that I really evoked, saw and touched the great Apollonius of Tyana? I am not so hallucinated as to affirm or so unserious as to believe it. The effect of the preparations, the perfumes, the mirrors, the pantacles, is an actual drunkenness of the imagination, which must act powerfully upon a person otherwise nervous and impressionable. I do not explain the physical laws by which I saw and touched; I affirm solely that I did see and that I did touch, that I saw clearly and distinctly, apart from dreaming, and this is sufficient to establish the real efficacy of magical ceremonies. For the rest, I regard the practice as destructive and dangerous; if it became habitual, neither moral nor physical health would be able to withstand it. The elderly lady whom I have mentioned, and of whom I had reason to complain subsequently, was a case in point. Despite her asseverations to the contrary, I have no doubt that she was addicted to Necromancy and Goetia. At times she talked complete nonsense, at others yielded to senseless fits of passion, for which it was difficult to discover a cause. I left London without bidding her adieu, and I adhere faithfully to my engagement by giving no clue to her identity, which might connect her name with practices, pursued in all probability without the knowledge of her family, which I believe to be numerous and of very honourable position.

There are evocations of intelligence, evocations of love and evocations of hate; but, once more, there is no proof whatsoever that spirits leave the higher spheres to communicate with us: the opposite, as a fact is more probable. We evoke the memories which they have left in the Astral Light, or common reservoir of universal magnetism. It was in this light that the Emperor Julian once saw the gods manifest, looking old, ill and decrepit – a fresh proof of the influence exercised by current and accredited opinions on the reflections of this same Magical Agent, which makes our tables talk and answers by taps on the walls. After the evocation I have described, I re-read carefully the life of Apollonius, who is represented by historians as an ideal of antique beauty and elegance, and I remarked that towards the end of his life he was starved and tortured in prison. This circumstance, which remained perhaps in my memory without my being aware of it, may have determined the unattractive form of my vision, the latter regarded solely as the voluntary dream of a waking man. I have seen two other persons,

whom there is no occasion to name, both differing, as regards costume and appearance, from what I had expected. For the rest, I commend the greatest caution to all who propose undertaking similar experiences: their result is intense exhaustion and frequently a shock sufficient to occasion illness.

I must not conclude this chapter without mentioning the curious opinions of certain Kabalists, who distinguish between apparent and real death, holding that the two are seldom simultaneous. In their view, the majority of persons who are buried are still alive, while a number of others who are regarded as living are in reality dead. Incurable madness, for example, would be with them an incomplete but real death, leaving the earthly form under the purely instinctive control of the sidereal body. When the human soul suffers a greater strain than it can bear, it would thus become separated from the body, leaving the animal soul, or sidereal body, in its place, and these human remains would be less alive in a sense than a mere animal. Dead persons of this kind are said to be identified by the complete extinction of the moral and affectionate sense: they are neither bad nor good; they are dead. Such beings, who are poisonous fungi of the human race, absorb the life of living beings to their fullest possible extent, and this is why their proximity depletes the soul and chills the heart. If such corpse-like creatures really existed, they would stand for all that was recounted in former times about brucalaques and vampires. Now, are there not certain persons in whose presence one feels less intelligent, less good, sometimes even less honest? Are there not some whose vicinity extinguishes all faith and all enthusiasm, who draw you by your weaknesses, who govern you by your evil propensities, and make you die slowly to morality in a torment like that of Mezentius? These are dead people whom we mistake for living beings; these are vampires whom we regard as friends!

## XIV 10

### TRANSMUTATIONS

SPHERA LUNAE SEMPITERNUM AUXILIUM

ST. AUGUSTINE questioned seriously whether Apuleius could have been changed into an ass by a Thessalian sorceress, and theologians have long debated about the transformation of Nebuchadnezzar into a wild beast, which things merely prove that the eloquent doctor of Hippo was unacquainted with magical secrets and that the theologians in question were not advanced far in exegesis. We are concerned in this chapter with different and more incredible marvels, which are at the same time incontestable. I refer to lycanthropy, or the nocturnal transformation of men into wolves, long celebrated in country tales of the twilight by the histories of werewolves. These accounts are so well attested that, with a view to their explanation, sceptical science has recourse to furious mania and masquerading as animals. But such hypotheses are puerile and account for nothing. Let us turn elsewhere for the secret of the phenomena which have been observed on this subject and begin with establishing (1) That no person has ever been killed by a werewolf, except by suffocation, without effusion of blood and without wounds; (2) That werewolves, though tracked, pursued and even maimed, have never been killed on the spot; (3) That persons suspected of these transformations have always been found at home, after a werewolf chase, more or less broken up, sometimes dying, but invariably in their natural form.

Let us next establish phenomena of a different order. Nothing in the world is better borne out by evidence than the visible and real presence of P. Alphonsus Ligouri beside the dying pope, whilst the same personage was simultaneously seen at home, far from Rome, in prayer and ecstasy. Further, the simultaneous presence of the missionary Francis Xavier in several places at once has been no less strictly demonstrated. It will be said that these are miracles, but we reply that miracles when they are genuine are simply facts for science. Apparitions of persons dear to us coincidentally with the moment of their death are phenomena of the same order and attributable to the same cause. We have spoken of the sidereal body, which is intermediary between the soul and the physical envelope. Now, this body frequently remains awake while the latter sleeps, and passes in thought through all space which universal magnetism opens before it. It lengthens without breaking the sympathetic chain which attaches it to our heart and brain, and it is for this reason that it is so dangerous to awaken dreamers suddenly. As a fact, too great a start may break the bond in an instant and cause immediate death. The form of our sidereal body is in correspondence with the habitual condition of our thoughts, and it modifies, in the long run, the characteristics of the material body.

That is why Swedenborg, in his somnambulistic intuitions, frequently beheld spirits in the shape of various animals.

Let us now make bold to say that a werewolf is nothing else but the sidereal body of a man whose savage and sanguinary instincts are typified by the wolf; who, further, whilst his phantom wanders over the country, is sleeping painfully in his bed and dreams that he is a wolf indeed. What makes the werewolf visible is the almost somnambulistic excitement caused by the fright of those who behold it, or else the tendency, more particularly in simple country persons, to enter into direct communication with the Astral Light, which is the common medium of visions and dreams. The hurts inflicted on the werewolf do actually wound the sleeping person by an odic and sympathetic congestion of the Astral Light, and by correspondence between the immaterial and material body. Many persons will believe that they are dreaming when they read such things as these, and may ask whether we are really awake ourselves; but we need only request men of science to reflect upon the phenomena of gestation and upon the influence of the imagination of women on the form of their offspring. A woman who had been present at the execution of a man who was broken on the wheel gave birth to a child with all its limbs shattered. Let anyone tell us how the impression produced upon the soul of the mother by a horrible spectacle could so have reacted on the child, and we will explain in turn why blows received in dreams can bruise and even wound grievously the body of him who receives them in imagination, above all when that body is suffering and subjected to nervous and magnetic influences.

To such phenomena and to the occult laws which govern them must be referred the effects of bewitchment, of which we shall speak hereafter. Diabolical obsessions, and the majority of nervous diseases which affect the brain, are wounds inflicted on the nervous mechanism by perverted Astral Light, meaning that which is absorbed or projected in abnormal proportions. All extraordinary and extra-natural tensions of will predispose to obsessions and nervous diseases; enforced celibacy, asceticism, hatred, ambition, rejected love, are so many generative principles of infernal forms and influences. Paracelsus says that the menstruations of women beget phantoms in the air, and from this standpoint convents would be seminaries for nightmares, while the devils might be compared to those heads of the hydra of Lerna which were reproduced eternally and propagated in the very blood from their wounds. The phenomena of possession amongst the Ursulines of Loudun, so fatal to Urban Grandier, have been misconstrued. The nuns in reality were possessed by hysteria and fanatical imitation of the secret thoughts of their exorcists, these being transmitted to their nervous system by the Astral Light. They experienced an impression of all the hatreds which this unfortunate priest had conjured up against him, and such wholly interior communication seemed diabolical and miraculous to themselves. Hence in this tragical affair everyone acted sincerely, even to Laubardemont, who, in his blind execution of



the prejudged verdicts of Cardinal Richelieu, believed that he was fulfilling the duties of a true judge, and as little suspected himself of being a follower of Pontius Pilate as he would have recognized in the sceptical and libertine cure of Saint-Pierre-du-March a disciple and martyr of Christ. The possession of the nuns of Louvier is scarcely more than a copy of those of Loudun: devils invent little and plagiarize one another. The process of Gaufridi and Magdalen de la Palud possesses stranger features, for in this case the victims were their own accusers. Gaufridi confessed that he was guilty of depriving a number of women of the power to defend themselves against his seductions by simply breathing in their nostrils. A young and beautiful girl, of noble family, who had been thus insufflated, described in the greatest detail scenes wherein lubricity seemed to vie with the monstrous and grotesque. Such are the ordinary hallucinations of false mysticism and infringed celibacy. Gaufridi and his mistress were obsessed by their mutual chimeras, and the brain of the one reflected the nightmares of the other. Was not the Marquis de Sade himself infectious for certain depleted and diseased natures?

The scandalous trial of Father Girard is a fresh proof of the deliriums of mysticism and the singular nervous affections which it may entail. The trances of la Cadiere, her ecstasies, her stigmata, were all as real as the insensate and perhaps involuntary debauchery of her director. She accused him when he wished to withdraw from her, and the conversion of this young woman was a revenge, for there is nothing more cruel than depraved passions. An influential society, which intervened in the trial of Grandier for the destruction of the possible heretic, in this case rescued Father Girard for the honour of the order. Moreover, Grandier and Girard attained the same results by very different means, with which we shall be concerned specially in the sixteenth chapter.

We act by our imagination on the imagination of others, by our sidereal body on theirs, by our organs on their organs, in such a way that, through sympathy, whether of inclination or obsession, we possess one another reciprocally and identify ourselves with those whom we wish to affect. Reactions against such dominations may cause the most pronounced antipathy to succeed the liveliest sympathy. Love has a tendency to unify beings; in thus identifying, it renders them rivals frequently, and hence enemies, if in the depth of the two natures there is some unsociable disposition like pride. To fill two united souls with pride in an equal degree is to disjoin them by making them rivals. Antagonism is the necessary consequence of a plurality of gods.

When we dream of any living person, either his sidereal body presents itself to ours in the Astral Light or at least a reflection thereof, and our impressions at the meeting may often make known his secret dispositions in our regard. For example, love fashions the sidereal body of the one in the image and likeness of the other, so that the psychic medium of the woman is like a man and that of the man

like a woman. It was this transfer which the Kabalists sought to express in an occult manner when they said, in explanation of an obscure passage in Genesis: "God created love by placing a rib of Adam in the breast of the woman and a portion of the flesh of Eve in the breast of the man, so that at the bottom of woman's heart there is the bone of man, while at the bottom of man's heart there is the flesh of woman" – an allegory which is certainly not devoid of depth and beauty.

We have referred, in the previous chapter, to what the masters in Kabbalah call the embryonic condition of souls. This state, completed after the death of the person who thereby possesses another, is commenced often in life, whether by obsession or by love. I knew a young woman whose parents inspired her with a great terror, and who began suddenly to inflict upon an inoffensive person the very acts she dreaded in them. I knew another who, after participating in an evocation concerned with a guilty woman suffering in the next world for certain eccentric acts, began to imitate, without any reason, the peculiarities of the dead person. To this occult influence must be attributed the terrible power of a parent's curse, which is feared by all nations on earth, as also the imminent danger of magical operations when anyone has not reached the isolation of true adepts. This virtue of sidereal transmutation, which really exists in love, explains the allegorical marvels of the wand of Circe. Apuleius speaks of a Thessalian woman who changed herself into a bird; he won the affections of her servant to discover the secrets of the mistress, but succeeded only in transforming himself into an ass. This allegory contains the most hidden secrets of love. Again, the Kabalists say that when a man falls in love with a female elementary – undine, sylphide or gnomide, as the case may be – she becomes immortal with him, or otherwise he dies with her. We have seen already that elementaries are imperfect and as yet mortal men. The revelation we have mentioned, which has been regarded merely as a fable, is therefore the dogma of moral solidarity in love, which is itself the foundation of love, explaining all its sanctity and all its power. Who then is this Circe, that changes her worshippers into swine, while, so soon as she is subjected to the bond of love, her enchantments are destroyed? She is the ancient courtesan, the marble-hearted woman of all the ages. She who is without love absorbs and degrades all who approach her; she who loves, on the other hand, diffuses enthusiasm, nobility and life.

There was much talk in the last century about an adept accused of charlatan-ism, who was termed in his lifetime the divine Cagliostro. It is known that he practised evocations and that in this art he was surpassed only by the illuminated Schroepffer. It is said also that he boasted of his power in binding sympathies, and that he claimed to be in possession of the secret of the Great Work; but that which rendered him still more famous was a certain elixir of life, which immediately restored to the aged the strength and vitality of youth. The basis of this composition was malvoisie wine, and it was obtained by distilling the sperm of certain animals with the sap of certain plants. We are in possession of the recipe, but our reasons for withholding it will be understood readily.

## XV ▣ P

### BLACK MAGIC

SAMAEL AUXILIATOR

WE APPROACH the mystery of Black Magic. We are about to confront, even in his own sanctuary, the black god of the Sabbath, the formidable goat of Mendes. At this point those who are liable to fear should close the book; even persons who are a prey to nervous impressions will do well to divert their attention or to abstain. We have undertaken a task, and we must complete it. Let us first of all address ourselves frankly and boldly to the questions: Is there a devil? What is the devil? As to the first point, science is silent, philosophy denies it at hazard, religion only answers in the affirmative. As to the second point, religion states that the devil is the fallen angel; occult philosophy accepts and explains this definition. It will be unnecessary to repeat what we have said previously on the subject, but we may add a further revelation:

IN BLACK MAGIC, THE DEVIL IS THE GREAT MAGICAL AGENT EMPLOYED FOR EVIL PURPOSES BY A PERVERSE WILL.

The old serpent of the legend is nothing else than the Universal Agent, the eternal fire of terrestrial life, the soul of the earth, and the living centre of hell. We have said that the Astral Light is the receptacle of forms, and these when evoked by reason are produced harmoniously, but when evoked by madness they appear disordered and monstrous: so originated the nightmares of St. Anthony and the phantoms of the Sabbath. Do therefore the evocations of goetia and demonomania produce a practical result? Yes, certainly – one which cannot be contested, one more terrible than could ever be recounted in legends! When anyone invokes the devil with intentional ceremonies, the devil comes and is seen. To escape dying from horror at that sight, to escape catalepsy or idiocy, one must be already mad. Grandier was a libertine through indevotion and perhaps also through scepticism; excessive zeal, following on the aberrations of asceticism and blindness of faith, depraved Girard and made him deprave in his turn. In the fifteenth chapter of our “Ritual” we shall give all the diabolical evocations and practices of “Black Magic,” not that they may be used, but that they may be known and judged, and that such insanities may be put aside for ever.

M. Eudes de Mirville, whose book upon table-turning made a certain sensation recently, will be contented possibly and discontented at the same time with the solution here given of Black Magic and its problems. As a fact, we maintain like himself the reality and prodigious nature of the facts; with him also we assign them to the old serpent, the occult prince of this world; but we are not agreed as to the nature of this blind agent, which, under different leadership, is the instrument of all good or of all evil, the minister of prophets or the inspirer of pytho-

nesses. In a word, the devil, for us, is force placed temporarily at the disposal of evil, even as mortal sin is, to our thinking, the persistence of the will in what is absurd. M. de Mirville is therefore a thousand times right, but he is once and one great time wrong.

Whatsoever is arbitrary must be excluded from the realm of things positive. Nothing happens by chance, nor yet by the autocracy of a good or evil will. There are two houses in heaven, and the tribunal of Satan is restrained in its extremes by the Senate of Divine Wisdom.

## XVI ♀ Q

### BEWITCHMENTS

FONS OCULUS FULGUR

WHEN A MAN gazes unchastely upon any woman he profanes that woman, said the Great Master. What is willed with persistence is done. Every real will is confirmed by acts; every will confirmed by an act is an action. Every action is subject to a judgement, and such judgement is eternal. These are dogmas and principles from which it follows that the good or evil which we will, to others as to ourselves, according to the capacity of our will and within the sphere of our operation, must take place infallibly, if the will be confirmed and the determination fixed by acts. Such acts should be analogous to the will. The intent to do harm or to excite love, in order to be efficacious, must be confirmed by deeds of hatred or affection. Whatsoever bears the impression of a human soul belongs to that soul; whatsoever a man has appropriated after any manner becomes his body in the broader acceptation of the term, and anything which is done to the body of a man is felt, mediately or immediately, by his soul. It is for this reason that every hostile deed committed against one's neighbour is regarded in moral theology as the beginning of homicide. Bewitchment is a homicide, and the more infamous because it eludes self defence by the victim and punishment by law. This principle being established to exonerate our conscience, and for the warning of weak vessels, let us affirm boldly that bewitchment is possible. Let us even go further and lay down that it is not only possible but in some sense necessary and fatal. It is going on continually in the social world, unconsciously both to agents and patients. Involuntary bewitchment is one of the most terrible dangers of human life. Passional sympathy inevitably subjects the most ardent desire to the strongest will. Moral maladies are more contagious than physical, and there are some triumphs of infatuation and fashion which are comparable to leprosy or cholera. We may die of an evil acquaintance as well as of a contagious touch, and the frightful plague which, during recent centuries only, has avenged in Europe the profanation of the mysteries of love, is a revelation of the analogical laws of Nature and at the same time offers only a feeble image of the moral corruptions which follow daily on an equivocal sympathy. There is a story of a jealous and infamous man who, to avenge himself on a rival contracted an incurable disorder and made it the common scourge and anathema of a divided bed. This atrocious history is that of every magician, or rather of every sorcerer who practises bewitchments. He poisons himself in order that he may poison others; he damns himself that he may torture others; he draws in hell with his breath in order that he may expel it by his lungs; he wounds himself mortally that he may inflict death on others; but pos-

sessed of this unhappy courage, it is positive and certain that he will poison and slay by the mere projection of his perverse will. There are some forms of love which are as deadly as hatred, and the bewitchments of goodwill are the torment of the wicked. The prayers offered to God for the conversion of a man bring misfortune to that man if he will not repent. As we have said, it is weariness and danger to strive against the fluidic currents stirred up by chains of wills in union.

Hence there are two kinds of bewitchment, voluntary and involuntary; physical and moral bewitchment may be distinguished in like manner. Power attracts power, life attracts life, health attracts health: this is a law of Nature. If two children live, above all if they sleep together, and if one be weak while the other is strong, the strong will absorb the weak, and the latter will waste away. For this reason, it is important that children should sleep always alone. In conventual seminaries certain pupils absorb the intelligence of the others, and in every given circle of men one individual emerges who avails himself of the wills of the rest. Bewitchment by means of currents is exceedingly common, as we have observed already; morally as well as physically, most of us are carried away by the crowd. What, however, we have proposed to exhibit more especially in this chapter is the almost absolute power of the human will upon the determination of its acts and the influence of every outward demonstration of will upon outward things.

Voluntary bewitchments are still frequent in our rural places because natural forces, among ignorant and isolated persons, operate unreduced by any doubt or any diversion. A frank, absolute hatred, unleavened by rejected passion or personal cupidity, is, under certain given conditions, a death-sentence for its object. I say unmixed with amorous passion or cupidity, because a desire, being an attraction, counterbalances and annuls the power of projection. For example, a jealous person will never efficaciously bewitch his rival, and a greedy heir will never by the mere fact of his will succeed in shortening the days of a miserly and long-lived uncle. Bewitchments attempted under such conditions reflect upon the operator and help rather than hurt their object, setting him free from a hostile action which destroys itself by unmeasured exaggeration. The term *envoutement* (bewitchment) so strong in its Gaelic simplicity, expresses admirably what it means, the act of enveloping someone, so to speak, in a formulated will. The instrument of bewitchments is the Great Magical Agent which, under the influence of an evil will, becomes really and positively the demon. Witchcraft, properly so called, that is, ceremonial operation with intent to bewitch, acts only on the operator, and serves to fix and confirm his will, by formulating it with persistence and travail, the two conditions which make volition efficacious. The more difficult or horrible the operation, the greater is its power, because it acts more strongly on the imagination and confirms effort in direct ratio of resistance. This explains the bizarre nature and even atrocious character of the operations in Black Magic, as practised by the ancients and in the Middle Ages, the diabolical masses, administration of

sacraments to reptiles, effusions of blood, human sacrifices and other monstrosities, which are the very essence and reality of Goetia or Nigromancy. Such are the practices which from all time have brought down upon sorcerers the just repression of the laws. Black Magic is really only a graduated combination of sacrileges and murders designed for the permanent perversion of a human will and for the realization in a living man of the hideous phantom of the demon. It is therefore, properly speaking, the religion of the devil, the cultus of darkness, hatred of good carried to the height of paroxysm: it is the incarnation of death and the persistent creation of hell:

The Kabbalist Bodin who has been considered erroneously of a feeble and superstitious mind, had no other motive in writing his *Demonomania* than that of warning people against dangerous incredulity.' Initiated by the study of the Kabbalah into the true secrets of Magic, he trembled at the danger to which society was exposed by the abandonment of this power to the wickedness of men. Hence he attempted what at the present time M. Eudes de Mirville is attempting amongst ourselves; he gathered facts without interpreting them and affirmed in the face of inattentive or preoccupied science the existence of the occult influences and criminal operations of Evil Magic. In his own day Bodin attracted no more attention than will be given to M. Eudes de Mirville, because it is not enough to enumerate phenomena and to prejudge their cause if we would influence serious people; we must study, explain and demonstrate such cause, and this is precisely what we are ourselves attempting. Will better success crown our own efforts?

It is possible to die through the love of certain people, even as by their hate. There are absorbing passions, under the breath of which we feel ourselves depleted like the spouses of vampires. Not only do the wicked torment the good, but unconsciously the good torture the wicked. The gentleness of Abel was a long and painful bewitchment for the ferocity of Cain. Among evil men, the hatred of good originates in the very instinct of self-preservation; moreover, they deny that what torments them is good and are driven to deify and justify evil for their own peace. In the sight of Cain, Abel was a hypocrite and coward, who abused the pride of humanity by his scandalous submissions. to Divinity. How much must this first murderer have endured before making such a frightful attack upon his brother? Had Abel understood, he would have been afraid. Antipathy is the presentiment of a possible bewitchment, either of love or hatred, for we find love frequently succeeding repulsion. The Astral Light warns us of coming influences by its action on the more or less sensible, more or less active, nervous system. Instantaneous sympathies, electric loves, are explosions of the Astral Light, which are as exactly and mathematically demonstrable as the discharge of strong magnetic batteries. Thereby we may see what unexpected dangers threaten an uninitiated person who is perpetually fooling with fire in the neighbourhood of unseen powder magazines. We are saturated with the Astral Light, and we project it unceas-

ingly to make room for and to attract fresh supplies. The nervous instruments which are specially designed either for attraction or projection are the eyes and hands. The polarity of the hand is resident in the thumb, and hence, according to the magical tradition which still lingers in rural places, whenever anyone is in suspicious company, he should keep the thumb doubled up and hidden in the hand, and while in the main avoiding a fixed glance at anyone, still being the first to look at those whom we have reason to fear, so as to escape unexpected fluidic projections and fascinating regards.

There are certain animals which have the power of breaking the currents of Astral Light by an absorption peculiar to themselves. They are violently antipathetic to us and possess a certain sorcery of the eye: the toad, the basilisk and the tard are instances. These animals, when tamed and carried alive on the person, or kept in one's rooms, are a guarantee against the hallucinations and trickeries of ASTRAL INTOXICATION, a term made use of here for the first time and one which explains all phenomena of unbridled passions, mental exaltations and folly. Tame toads and tards, my dear sir, the disciple of Voltaire will say to me: carry them about with you, but write no more. To which I may answer, that I shall think seriously of so doing if ever I feel tempted to laugh at anything of which I am ignorant, or to treat those whose knowledge and wisdom I fail to understand as fools or as madmen. Paracelsus, the greatest of the Christian Magi, opposed bewitchment by the practices of a contrary bewitchment. He devised sympathetic remedies and applied them, not to the suffering members, but to representations of these, formed and con serrated according to magical ceremonial. His successes were incredible, for never has any physician approached Paracelsus in his marvels of healing. But Paracelsus arrived at magnetism long before Mesmer and had carried to its final consequences this luminous discovery, or rather this initiation into the Magic of the ancients, who better than us understood the Great Magical Agent and did not regard the Astral Light, Azoth, the Universal Magnesia of the pages, as a special animal fluid emanating only from a few secular creatures. In his occult philosophy, Paracelsus opposes Ceremonial Magic, the terrible power of which he did not certainly ignore, but he sought to decry its practices so as to discredit Black Magic. He locates the omnipotence of the Magus in the interior and occult magnes, and the most skilful magnetizers of our own day could not express themselves better. At the same time he counselled the employment of magical symbols, talismans above all, in the cure of diseases. In our eighteenth chapter we shall have occasion to return to the talismans of Paracelsus, while following Gaffarel upon the great question of occult iconography and numismatics.

Bewitchment may be cured also by substitution, when that is possible, and by the rupture or deflection of the astral current. The folk-traditions on all these points are admirable and undoubtedly of remote antiquity; they are remnants of the teaching of Druids, who were initiated in the Mysteries of Egypt and India by



wandering hierophants. Now, it is well known in vulgar Magic that a bewitchment – that is, a determined will resolved on doing evil, invariably has its result, and cannot draw back without risk of death. The sorcerer who liberates anyone from a charm must have another object for his malevolence, or it is certain that he himself will be smitten and will perish as the victim of his own spells. The astral movement being circular, every azotic or magnetic emission which does not encounter its medium returns with force to its point of departure, thus explaining one of the strangest histories in a sacred book, that of the demons sent into the swine, which thereupon cast themselves into the sea. This act of high initiation was nothing else but the rupture of a magnetic current infected by evil wills. Our name is legion, for we are many, said the instinctive voice of the possessed sufferer. Possessions by the demon are bewitchments, and such cases are innumerable at the present day. A saintly monk who has devoted himself to the service of the insane, Brother Hilarion Tissot, has succeeded, after long experience and incessant practice, in curing a number of patients by unconsciously using the magnetism of Paracelsus. He attributes most of his cases either to disorder of the subjects' will or to the perverse influence of external wills; he regards all crimes as acts of madness and would treat the wicked as diseased, instead of exasperating and making them incurable, under the pretence of punishing them. What space of time must still elapse ere poor Brother Hilarion Tissot shall be hailed as a man of genius! And how many serious men, when they read this chapter, will say that Tissot and myself should treat one another according to our common ideas, but should refrain from publishing our theories, if we do not wish to be reckoned as physicians deserving the madhouse. It revolves, notwithstanding, said Galileo, stamping his foot upon the earth. Ye shall know the truth, and the truth shall make you free, said the Saviour of men. It might be added: Ye shall love justice, and justice shall make you whole men. A vice is a poison, even for the body; true virtue is a pledge of longevity.

The method of ceremonial bewitchments varies with times and persons; all subtle and domineering people find its secrets and its practice within themselves, without even actually calculating about them or reasoning on their sequence. Herein they follow instinctive inspirations of the Great Agent, which, as we have said, accommodates itself marvellously to our vices and our virtues. It may be generally laid down, however, that we are subjected to the wills of others according to the analogies of our tendencies and above all of our faults. To pamper the weakness of an individuality is to possess ourselves of that individuality and convert it into an instrument in the order of the same errors or depravities. Now, when two natures whose defects are analogous become subordinated one to another, the result is a sort of substitution of the stronger for the weaker, an actual obsession of one mind by the other. Very often the weaker may struggle and seek to revolt, but it falls only deeper in servitude. So did Louis XIII conspire against

Richelieu and subsequently, so to speak, sought his pardon by abandoning his accomplices. We have all a ruling defect, which is for our soul as the umbilical cord of its birth in sin, and it is by this that the enemy can always lay hold upon us: for some it is vanity, for others idleness, for the majority egotism. Let a wicked and crafty mind avail itself of this means and we are lost; we may not go mad or turn idiots, but we become positively alienated, in all the force of the expression – that is, we are subjected to a foreign suggestion. In such a state one dreads instinctively everything that might bring us back to reason, and will not even listen to representations that are opposed to our obsession. Here is one of the most dangerous disorders which can affect the moral nature. The sole remedy for such a bewitchment is to make use of folly itself in order to cure folly, to provide the sufferer with imaginary satisfactions in the opposite order to that wherein he is now lost. Endeavour, for example, to cure an ambitious person by making him desire the glories of heaven – mystic remedy; cure one who is dissolute by true love – natural remedy; obtain honourable successes for a vain person; exhibit unselfishness to the avaricious and procure for them legitimate profit by honourable participation in generous enterprises, etc. Acting in this way upon the moral nature, we may succeed in curing a number of physical maladies, for the moral affects the physical in virtue of the magical axiom: “That which is above is like unto that which is below.” This is why the Master said, when speaking of the paralyzed woman: “Satan has bound her.” A disease invariably originates in a deficiency or an excess, and ever at the root of a physical evil we shall find a moral disorder. This is an unchanging law of Nature.

## XVII R

### ASTROLOGY

STELLA OS INFLEXUS

OF ALL THE ARTS which have originated in ancient magian wisdom astrology is now the most misunderstood. No one believes any longer in the universal harmonies of Nature and in the necessary interconnection of all effects with all causes. Moreover, true astrology, that which derives from the unique and universal dogma of the Kabbalah, became profaned among the Greeks and Romans of the decline. The doctrine of the seven spheres and the three mobiles, drawn primitively from the sephirotic decade; the character of the planets governed by angels, whose names have been changed into those of Pagan divinities; the influence of the spheres on one another; the destiny attached to numbers; the scale of proportion between the celestial hierarchies corresponding to the human hierarchies – all this has been materialized and degraded into superstition by genethliacal soothsayers and erectors of horoscopes during the decline and the Middle Ages. The restoration of astrology to its primitive purity would be, in a sense, the creation of an entirely new science; our present concern is only to indicate its first principles, with their more immediate and approximate consequences. We have said that the Astral Light receives and preserves the impressions of all visible things; it follows herefrom that the daily position of the heaven is reflected in this light, which, being the chief agent of life, operates the conception, gestation and birth of children by a sequence of apparatuses designed naturally to this end. Now, if this light be so prodigal of images as to impart the visible imprints of a maternal fantasy or appetite to the fruit of pregnancy, still more will it transmit to the plastic and indeterminate temperament of a newly-born child the atmospheric impressions and diverse influences which, in the entire planetary system, are consequent at a given moment upon such or such particular aspect of the stars. Nothing is indifferent in Nature: a stone more or a stone less upon a road may break or modify profoundly the destinies of the greatest men or even the largest empires; still more must the position of this or that star in the sky have an influence on the child who is born, and who enters by the very fact of his birth into the universal harmony of the sidereal world. The stars are bound to one another by the attractions which hold them in equilibrium and cause them to move with uniformity through space. From all spheres unto all spheres there stretch these indestructible networks of light, and there is no point upon any planet to which one of them is not attached. The true adept in astrology must give heed therefore to the precise time and place of the birth which is in question; then, after an exact calculation of the astral influences, it remains for him to compute the chances of estate, that is

to say, the advantages or hindrances which the child must one day meet with by reason of position, relatives, inherited tendencies and hence natural proclivities, in the fulfilment of his destinies. Finally, he will have also to take into consideration human liberty and its initiative, should the child eventually come to be a true man and to isolate himself by strength of will from fatal influences and from the chain of destiny. It will be seen that we do not allow too much to astrology, but so much as we leave it is indubitable: it is the scientific and magical calculus of probabilities.

Astrology is as ancient as astronomy, and indeed it is more ancient; all seers of lucid antiquity have accorded it their fullest confidence; and it is not for us to condemn and reject lightly anything which comes before us encompassed and supported by such imposing authorities. Long and patient observations, conclusive comparisons, frequently repeated experiments, must have led the old sages to their decisions, and to refute them the same labour must be undertaken from an opposite standpoint. Paracelsus was perhaps the last of the great practical astrologers; he cured diseases by talismans formed under astral influences; he distinguished upon all bodies the mark of their dominant star; there, according to him, was the true Universal Medicine, the Absolute Science of Nature, lost by man's own fault and recovered only by a small number of initiates. To recognize the sign of each star upon men, animals and plants, is the true natural science of Solomon, that science which is said to be lost, but the principles of which are preserved notwithstanding, as are all other secrets, in the symbolism of the Kabbalah. It will be understood readily that in order to read the stars one must know the stars themselves; now, this knowledge is obtained by the kabalistic DOMIFICATION of the sky and by mastering the celestial planisphere, as rediscovered and explained by Gaffarel. In this planisphere the constellations form Hebrew letters, and the mythological figures may be replaced by the symbols of the Tarot. To this same planisphere Gaffarel refers the origin of patriarchal writing, and the first lineaments of primitive characters may very well have been found in the chains of starry attraction, in which case the celestial book would have served as the model of Enoch's, and the kabalistic alphabet would have been a synopsis of the entire sky. This is not wanting in poetry, nor above all in probability, and the study of the Tarot, which is evidently the primitive and hieroglyphic work of Enoch, as was divined by the erudite William Postel, is sufficient to convince us hereof.

The signs imprinted in the Astral Light by the reflection and attraction of the stars are reproduced therefore, as the sages have discovered, on all bodies which are formed by the co-operation of that light. Men bear the signs of their star on their forehead chiefly, and in their hands; animals in their whole form and in their individual signs; plants in their leaves and seed; minerals in their veins and in the peculiarities of their fracture. The study of these characters was the entire life-work of Paracelsus, and the figures on his talismans are the result of his

researches; but he has given us no key to these, and hence the astral kabalistic alphabet, with its correspondences, still remains to be constructed. As regards publicity, the science of nonconventional magical writing stopped with the planisphere of Gaffarel. The serious art of divination rests wholly in the knowledge of these signs. Chiromancy is the art of reading the writing of the stars in the lines of the hand, and physiognomy seeks the same or analogous characters upon the countenance of querents. As a fact, the lines formed on the human face by nervous contractions are determined fatally, and the radiation of the nervous tissue is absolutely analogous to those networks which are formed between the worlds by chains of starry attraction. The fatalities of life are therefore written necessarily in our wrinkles, and a first glance frequently reveals upon the forehead of a stranger either one or more of the mysterious letters of the kabalistic planisphere. Should the letter be jagged and scored deeply, there has been a struggle between will and fatality, and in his most powerful emotions and tendencies the individual's entire past manifests to the Magus. From this it becomes easy to conjecture the future; and if events deceive the sagacity of the diviner from time to time, he who has consulted him will remain none the less astounded and convinced by the superhuman knowledge of the adept.

The human head is formed upon the model of the celestial spheres; it attracts and it radiates, and this it is which first forms and manifests in the conception of a child. Hence the head is subject in an absolute manner to astral influence, and evidences its several attractions by its diverse protuberances. The final word of phrenology is to be found therefore in scientific and purified astrology, the problems of which we bequeath to the patience and good faith of scholars.

According to Ptolemy, the sun dries up and the moon moistens; according to the Kabalists, the sun represents strict Justice, while the moon is in sympathy with Mercy. It is the sun which produces storms, and, by a kind of gentle atmospheric pressure, the moon occasions the ebb and flow, or, as it were, the respiration of the sea. We read in the Zohar, one of the great sacred books of the Kabbalah, that "the magical serpent, the son of the Sun, was about to devour the world, when the Sea, daughter of the moon, set her foot upon his head and subdued him". For this reason, among the ancients, Venus was the daughter of the Sea, as Diana was identical with the Moon. Hence also the name of Mary signifies star or salt of the sea. To consecrate this kabalistic doctrine in the belief of the vulgar, it is said in prophetic language: The woman shall crush the serpent's head.

Jerome Cardan, one of the boldest students, and beyond contradiction the most skilful astrologer of his time – Jerome Cardan, who was a martyr to his faith in astrology, if we accept the legend of his death, has left a calculation by means of which anyone can foresee the good or evil fortune attached to all years of his life. His theory was based upon his own experiences, and he assures us that the calculation never deceived him. To ascertain the fortune of a given year, he sums up the

events of those which have preceded it by 4, 8, 12, 19 and 30; the number 4 is that of realization; 8 is the number of Venus or natural things; 12 belongs to the cycle of Jupiter and corresponds to successes; 19 has reference to the cycles of the Moon and of Mars; the number 30 is that of Saturn or Fatality. Thus, for example, I desire to ascertain what will befall me in this present year, 1855. I pass therefore in review those decisive events in the order of life and progress which occurred four years ago; the natural felicity or misfortune of eight years back; the successes or failures belonging to twelve years since; the vicissitudes and miseries or diseases which overtook me nineteen years from now, and my tragic or fatal experiences of thirty years back. Then, taking into account irrevocably accomplished facts and the advance of time, I calculate the chances analogous to those which I owe already to the influence of the same planets, and I conclude that in 1851 I had employment which was moderately but sufficiently remunerative, with some embarrassment of position; in 1847 I was separated violently from my family, with great attendant sufferings for mine and me; in 1843 I travelled as an apostle, addressing the people, and suffering the persecution of illmeaning persons: briefly, I was at once honoured and proscribed. Finally, in 1825 family life came to an end for me, and I entered definitely on that fatal path which led me to science and misfortune. I may suppose therefore that this year I shall experience toil, poverty, vexation, heart exile, change of place, publicity and contradictions, with some eventuality which will be decisive for the rest of my life: every indication in the present leads me to endorse this forecast. Hence I conclude that, for myself and for this year, experience confirms fully the precision of Cardan's astrological calculus, which connects furthermore with the climacteric years of ancient astrologers. This term signifies arranged in scales or calculated on the degrees of a scale. Johannes Trithemius in his book on Secondary Causes has computed the recurrence of fortunate or calamitous years for all empires of the world. In the twenty-first chapter of our "Ritual" we shall give an exact analysis of this work, together with a continuation of the labour of Trithemius to our own days and the application of his magical scale to contemporary events, so as to deduce the most striking probabilities relative to the immediate future of France, Europe and the world.

According to all the grand masters in astrology, comets are the stars of exceptional heroes, and they visit earth only to signalize great changes; the planets preside over collective existences and modify the destinies of mankind in the aggregate; the fixed stars, more remote and more feeble in their action, attract individuals and determine their tendencies. Sometimes a group of stars may combine to influence the destinies of a single man, while often a great number of souls are drawn by the distant rays of the same sun. When we die, our interior light in departing follows the attraction of its star, and thus it is that we live in other universes, where the soul makes for itself a new garment, analogous to the develop-

ment or diminution of its beauty; for our souls, when separated from our bodies, resemble revolving stars; they are globules of animated light which always seek their centre for the recovery of their equilibrium and their true movement. Before all things, however, they must liberate themselves from the folds of the serpent, that is, the unpurified Astral Light which envelops and imprisons them, unless the strength of their will can lift them beyond its reach. The immersion of the living star in the dead light is a frightful torment, comparable to that of Mezentius. Therein the soul freezes and burns at the same time, and has no means of getting free except by re-entering the current of exterior forms and assuming a fleshly envelope, then energetically battling against instincts to strengthen that moral liberty which will permit it at the moment of its death to break the chains of earth and wing its flight in triumph towards the star of consolation which has smiled in light upon it. Following this clue, we can understand the nature of the fire of hell, which is identical with the demon or old serpent; we can gather also wherein consists the salvation and reprobation of men, all called and all elected successively, but in small number, after having risked falling into the eternal fire through their own fault.

Such is the great and sublime revelation of the Magi, a revelation which is the mother of all symbols, of all dogmas, of all religions. We can realize already how far Dupuis was mistaken in regarding astronomy as the source of every cultus. It is astronomy, on the contrary, which has sprung from astrology, and primitive astrology is one of the branches of the holy Kabalah, the science of sciences and the religion of religions. Hence upon the seventeenth page of the Tarot we find an admirable allegory – a naked woman, typifying Truth, Nature and Wisdom at one and the same time, turns two ewers towards earth, and pours out fire and water upon it. Above her head glitters the septenary, starred about an eight-pointed star, that of Venus, symbol of peace and love; the plants of earth are flourishing around the woman, and on one of them the butterfly of Psyche has alighted. This emblem of the soul is replaced in some copies of the sacred book by a bird, which is a more Egyptian and probably a more ancient symbol. In the modern Tarot the plate is entitled the Glittering Star; it is analogous to a number of Hermetic symbols, and is also in correspondence with the Blazing Star of Masonic initiates, which expresses most of the mysteries of Rosicrucian secret doctrine.





## XVIII ❧ S

### CHARMS AND PHILTRES

#### JUSTITIA MYSTERIUM CANES

WE HAVE now to approach the most criminal abuse to which magical sciences can be put, namely, venomous Magic, or rather sorcery. Let it be understood here that we write not to instruct but to warn. If human justice, instead of punishing the adepts, had proscribed only the nigromancers and poisoning sorcerers, it is certain, as we have observed previously, that its severity would have been well placed, since the most severe penalties could never be excessive in the case of such criminals. At the same time it must not be supposed that the right of life and death which belongs secretly to the Magus has been exercised always to satisfy some infamous vengeance, or some cupidity more infamous still. In the Middle Ages, as in the ancient world, magical associations have frequently struck down or destroyed slowly the revealers or profaners of mysteries, and when the magic sword has refrained from striking, when the spilling of blood was dangerous, then Aqua Toffana, poisoned nosegays, the shirt of Nessus, and other deadly instruments, still stranger and still less known, were used to carry out sooner or later the terrible sentence of the free judges. We have said that there is in Magic a great and indelible Arcanum, which is never mentioned among adepts, which the profane above all must be prevented from divining. In former times, whosoever revealed, or caused the key of this supreme secret to be discovered by others through imprudent revelations, was condemned immediately to death, and was often driven to execute the sentence himself. The celebrated prophetic supper of Cazotte, described by Laharpe, has not been understood hitherto. Laharpe very naturally yielded to the temptation of surprising his readers by amplifying the details of his narrative. Everyone present at this supper, Laharpe excepted, was an initiate who had divulged or at least profaned the mysteries. Cazotte, the most exalted of all in the scale of initiation, pronounced their sentence of death in the name of illuminism, and this sentence was executed variously but rigorously, even as several years and several centuries previously had occurred in the case of similar judgements against the Abbe de Villars, Urban Grandier and many others. The revolutionary philosophers perished, as did Cagliostro deserted in the prisons of the Inquisition; as did the mystic band of Catherine Theos; as did the imprudent Schroepffer, driven to suicide in the midst of magical triumphs and the universal infatuation; as did the deserter Kotzebue, who was stabbed by Carl Sand; as did also so many others whose corpses have been discovered without anyone being able to ascertain the cause of their sudden and sanguinary death. The strange allocution addressed to Cazotte when he himself was condemned by the president of the revolutionary tribunal will be called readily to mind. The Gordian

Knot of the terrible drama of '93 is still concealed in the darkest sanctuary of the Secret Societies. To adepts of good faith, who sought to emancipate the common people, were opposed those of another sect, attached to more ancient traditions, who fought against them by means analogous to those of their adversaries: the practice of the Great Arcanum was made impossible by unmasking its theory. The crowd understood nothing, but it misdoubted everything, and fell lower still in its discouragement than some had schemed to raise it. The Great Arcanum became more secret than ever; the adepts, checkmated by each other, could exercise their power neither to govern the uninitiated nor to deliver themselves; they condemned one another to the death of traitors; they abandoned one another to exile, to suicide, to the knife and the scaffold.

I shall be asked possibly whether equally terrible dangers threaten at this day the intruders into the occult sanctuary and the betrayers of its secret. Why should I answer anything to the incredulity of the inquisitive? If I risk a violent death for their instruction, certainly they will not save me; if they are afraid on their own account, let them abstain from imprudent research – this is all I can say to them. Let us return to Venomous Magic.

In his romance of Monte Christo, Alexandre Dumas has revealed some practices of this ominous science. There is no need to traverse the same ground by repeating its melancholy theories of crime; describing how plants are poisoned; how animals nourished on these plants have their flesh infected, and becoming in turn the food of men, cause death without leaving any trace of poison; how the walls of houses are inoculated; how the air is permeated by fumes which require the glass mask of St. Croix for the operator. Let us leave the ancient Canidia her abominable mysteries, and refrain from investigating the extent to which the infernal rites of Sagana have carried the art of Locusta. It is enough to state that this most infamous class of malefactors distilled together the virus of contagious diseases, the venom of reptiles and the sap of poisonous plants; that they extracted from the fungus its deadly and narcotic properties, its asphyxiating principles from *Datura stramonium*, from the peach and bitter almond that poison one drop of which, placed on the tongue or in the ear, destroys, like a flash of lightning, the strongest and best constituted living being. The white juice of sea-lettuce was boiled with milk which vipers and asps had been drowned. The sap of the manchineel or deadly fruit of Java was either brought back with them from their long journeys, or imported at great expense; so also was the juice of the cassada, and so were similar poisons. They pulverized flint, mixed with impure ashes the dried slime of reptiles, composed hideous philtres with the virus of mares on heat and similar secretions of bitches; they mingled human blood with infamous drugs, composing an oil the mere odour of which was fatal, therein recalling the *tarte bourbonnaise* of Panurge; they even concealed recipes for poisoning in the technical language of alchemy, and the secret of the Powder of Pro-

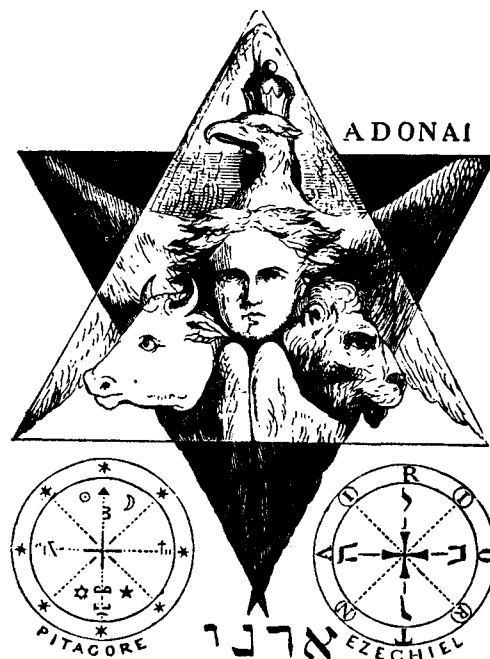
jection, in more than one old book which claims to be Hermetic, is in reality that of the Powder of Succession. The Grand Grimoire gives one in particular which is very thinly disguised under the title of "Method of Making Gold"; it is an atrocious decoction of verdigris, arsenic and sawdust, which, if properly prepared, should consume immediately a branch that is plunged into it and eat swiftly through an iron nail. John Baptist Porta cites in his *Natural Magic* a specimen of Borgia poison, but, as may be imagined, he is deceiving the vulgar and does not divulge the truth, which would be too dangerous in such a connexion. We may therefore quote his recipe to satisfy the curiosity of our readers.

The toad itself is not venomous, but it is a sponge for poisons, and is the mushroom of the animal kingdom. Take, then, a plump toad, says Porta, and place it with vipers and asps in a globular bottle. Let poisonous fungi, foxgloves and hemlock be their sole nourishment during a period of several days. Then enrage them by beating, burning and tormenting in every conceivable manner, till they die of rage and hunger; sprinkle their bodies with powdered spurge and ground glass; place them in a well-sealed retort; and extract all their moisture by fire. Let the glass cool; separate the ash of the dead bodies from the incombustible dust which will remain at the bottom of the retort. You will then have two poisons – one liquid, the other a powder. The first will be fully as efficacious as the terrible *Aqua Toffana*; the second, in a few days' time, will cause any person who may have a pinch of it mixed with his drink to grow wilted and old, and subsequently to die amidst horrible sufferings, or in a state of complete collapse. It must be admitted that this recipe has a magical physiognomy of the blackest and most revolting kind, and sickens one by its recollections of the abominable confections of *Canidia* and *Medea*. The sorcerers of the Middle Ages pretended to receive such powders at the Sabbath and sold them at a high price to the malicious and ignorant. The tradition of similar mysteries spread terror in country places and came to act as a spell. The imagination once impressed, the nervous system once assailed, the victim rapidly wasted away, the very dread of his relatives and friends sealing his doom. The sorcerer and sorceress were almost invariably a species of human toad, swollen with long-enduring rancours. They were poor, repulsed by all and consequently full of hatred. The fear which they inspired was their consolation and their revenge; poisoned themselves by a society of which they had experienced nothing but the rebuffs and the vices, they poisoned in their turn all those who were weak enough to fear them, and avenged upon beauty and youth their accursed old age and their atrocious ugliness. The perpetration of these evil works and the fulfilment of these loathsome mysteries constituted and confirmed what was then called a pact with the devil. It is certain that the operator must have been given over body and soul to evil and justly deserved the universal and irrevocable reprobation expressed by the allegory of hell. That human souls could descend to such an abyss of crime and madness must assuredly aston-

ish and afflict us. But is not such gulf needed as a basis for the exaltation of the most sublime virtues? Does not the depth of infernus demonstrate by antithesis the infinite height and grandeur of heaven?

In the north, where the instincts are more repressed and deep rooted; in Italy, where the passions are more unreserved and fiery, charms and the evil eye are still dreaded; the jettatura is not to be braved with impunity in Naples, and persons who are endowed unfortunately with this power are even distinguished by certain exterior signs. In order to guard against it, experts affirm that horns must be carried on the person, and the common people, who take everything literally, hasten to adorn themselves with small horns, not dreaming of the sense of the allegory. These attributes of Jupiter Ammon, Bacchus and Moses are a symbol of moral power or enthusiasm, so that the magicians mean to say that, in order to withstand the jettatura, the fatal current of instincts must be governed by great intrepidity, great enthusiasm, or a great thought. In like manner, almost all popular superstitions are vulgar interpretations of some grand maxim or marvellous secret of occult wisdom. Did not Pythagoras, in his admirable symbols, bequeath a perfect philosophy to sages but a new series of vain observances and ridiculous practices to the vulgar? Thus, when he said: "Do not pick up what falls from the table; do not cut down trees on the great highway; kill not the serpent when it slips into your garden." – was he not inculcating the precepts of charity, either social or personal, under transparent allegories? When he said: "Do not look at yourself by torchlight in a mirror," was he not teaching ingeniously that true self-knowledge which is incompatible with factitious lights and the prejudgments of systems? It is the same with the other precepts of Pythagoras, who is well known to have been followed literally by a swarm of unintelligent disciples; and indeed amongst our provincial superstitious observances there are many which belong indubitably to the primitive misconception of Pythagorean symbols.

Superstition is derived from a Latin word which signifies survival. It is the sign surviving the thought; it is the dead body of a Religious Rite. Superstition is to initiation what the notion of the devil is to that of God. This is the sense in which the worship of images is forbidden, and in this sense also a doctrine most holy in its original conception may become superstitious and impious when it has lost its spirit and its inspiration. Then does religion, ever one, like the Supreme Reason, exchange its vestures and abandon old Rites to the cupidity and roguery of fallen priests, transformed by their wickedness and ignorance into jugglers and charlatans. We may include among superstitions those magical emblems and characters, of which the meaning is understood no longer, which are engraved by chance on amulets and talismans. The magical images of the ancients were pantacles, i.e. kabalistic syntheses. Thus the wheel of Pythagoras is a pantacle analogous to the wheels of Ezekiel; the two emblems contain the same secrets and belong to the



THE CHERUB OF EZEKIEL

same philosophy; they constitute the key of all pantacles, and we have made mention previously of both.

The four living creatures – or rather the four-headed sphinx – of the same prophet are identical with the admirable Indian symbol of ADDA-NARI, given on the next page, as having reference to the Great Arcanum. In his Apocalypse St. John followed and elaborated Ezekiel; indeed the monstrous figures of his wonderful book are so many magical pantacles, the key of which is easily discoverable by Kabalists. On the other hand, Christians, rejecting science in their anxiety to extend faith, sought later on to conceal the origin of their dogmas and condemned all kabalistic and magical books to the flames. To destroy originals gives a kind of originality to copies, as was doubtless in the mind of St. Paul when, prompted beyond question by the most laudable intention, he accomplished his scientific auto-da-fe at Ephesus. In the same way, six centuries later, the true believer Omar sacrificed the Library of Alexandria to the originality of the Koran, and who knows whether in the time to come a future Apostle will not set fire to our literary museums and confiscate the printing-press in the interest of some fresh religious infatuation, some newly accredited legend?

The study of talismans and pantacles is one of the most curious branches of Magic and connects with historical numismatics. There are Indian, Egyptian and Greek talismans, kabalistic medals coming from ancient and modern Jews, Gnostic abraxas, occult tokens in use among members of Secret Societies and sometimes called counters of the Sabbath. So also there are Templar medals and jewels



of Freemasonry. In his "Treatise on the Wonders of Nature", Coglénus describes the talismans of Solomon and those of Rabbi Chael. Designs of many others that are most ancient will be found in the Magical Calendars of Tycho Brahe and Duchentau, and should have a place in M. Ragon's archives on initiation, a vast and scholarly undertaking, to which we refer our readers.'

## XIX ♁ T

### THE STONE OF THE PHILOSOPHERS – ELAGABALUS

#### VOCATIO SOL AURUM

THE ANCIENTS adored the Sun under the figure of a black stone, which they named Elagabalus, or Heliogabalus. What did this stone signify, and how came it to be the image of the most brilliant of luminaries? The disciples of Hermes, before promising their adepts the elixir of long life or the powder of projection, counselled them to seek for the Philosophical Stone. What is this Stone, and why is it so called? The Great Initiator of the Christians invites His believers to build on the stone or rock, if they do not wish their structures to be demolished. He terms Himself the cornerstone, and says to the most faithful of His Apostles, “Thou art Peter (petrus), and upon this rock (petram) I will build My church.” This Stone, say the masters in Alchemy, is the true Salt of the Philosophers, which is the third ingredient in the composition of AZOTH. Now, we know already that AZOTH is the name of the great Hermetic and true Philosophical Agent; furthermore, their Salt is represented under the figure of a cubic stone, as may be seen in the TWELVE KEYS of Basil Valentine, or in the allegories of Trevisan. Once more, what is this Stone actually? It is the foundation of absolute philosophy, it is supreme and immovable reason. Before even dreaming of the metallic work, we must be fixed for ever upon the absolute principles of wisdom; we must possess that reason which is the touchstone of truth. Never will a man of prejudices become the king of Nature and the master of transmutations. The Philosophical Stone is hence before all things necessary; but how is it to be found? Hermes informs us in his “Emerald Table”. We must separate the subtle from the fixed with great care and assiduous attention. Thus, we must separate our certitudes from our beliefs, and distinguish sharply the respective domains of science and faith, realizing that we do not know things which we believe, and that we cease immediately to believe anything which we come actually to know. It follows that the essence of the things of faith is the unknown and the indefinite, while it is quite the reverse with the things of science. It must be inferred from this that science rests on reason and experience, whilst the basis of faith is sentiment and reason. In other words, the Philosophical Stone is the true certitude which human prudence assures to conscientious researches and modest doubt, whilst religious enthusiasm ascribes it exclusively to faith. Now, it belongs neither to reason without aspirations nor to aspirations without reason; true certitude is the reciprocal acquiescence of the reason which knows in the sentiment which believes and of the sentiment which believes in the reason which knows. The permanent alliance of reason and faith will result not from their absolute distinction and separation, but from their mutual control and their fraternal concurrence. Such is the signifi-

cance of the two Pillars of Solomon's Porch, one named JAKIN and the other BOAZ, one white and the other black. They are distinct and separate, they are even contrary in appearance, but if blind force sought to join them by bringing them close to one another, the roof of the temple would collapse. Separately, their power is one; joined, they are two powers which destroy one another. For precisely the same reason the spiritual power is weakened whensoever it attempts to usurp the temporal, while the temporal power becomes the victim of its encroachments on the spiritual. Gregory VII ruined the Papacy; the schismatic kings have lost and will lose the monarchy. Human equilibrium requires two feet; the worlds gravitate by means of two forces; generation needs two sexes. Such is the meaning of the arcanum of Solomon, represented by the two Pillars of the Temple, JAKIN and BOAZ.

The Sun and Moon of the alchemists correspond to the same symbol and concur in the perfection and stability of the Philosophical Stone. The Sun is the hieroglyphic sign of truth, because it is the visible source of light, and the rough stone is the symbol of stability. This is why the ancient Magi regarded the stone Elagabalus as the actual type of the sun, and for this reason the mediaeval alchemists pointed to the Philosophical Stone as the first means of making philosophical gold, that is to say, of transforming the vital forces represented by the six metals into Sol, otherwise into truth and light, the first and indispensable operation of the Great Work, leading to the secondary adaptations and discovering, by the analogies of Nature, the natural and grosser gold to the possessors of the spiritual and living gold, of the true Salt, the true Mercury and the true Sulphur of the philosophers. To find the Philosophical Stone is then to have discovered the Absolute, as the masters say otherwise. Now, the Absolute is that which admits of no errors; it is the fixation of the volatile; it is the rule of the imagination; it is the very necessity of being; it is the immutable law of reason and truth. The Absolute is that which is. Now that which is in some sense precedes he who is. God Himself cannot be in the absence of a ground of being and can exist only in virtue of a supreme and inevitable reason. It is this reason which is the Absolute; it is this in which we must believe if we desire a rational and solid foundation for our faith. It may be said in these days that God is merely a hypothesis, but the Absolute Reason is not: it is essential to being.

St. Thomas once said: "A thing is not just because God wills it, but God wills it because it is just." Had St. Thomas deduced all the consequences of this beautiful thought, he would have found the Philosophical Stone, and besides being the angel of the schools, he would have been their reformer. To believe in the reason of God and in the God of reason is to render atheism impossible. When Voltaire said: "If God did not exist, it would be necessary to invent Him," he felt rather than understood the reason which is in God. Does God really exist? There is no knowing, but we desire it to be so, and hence we believe it. Faith thus formulated



is reasonable faith, for it admits the doubt of science, and, as a fact, we believe only in things which seem to us probable, though we do not know them. To think otherwise is delirium; to speak otherwise is to talk like illuminati or fanatics. Now, it is not to such persons that the Philosophical Stone is promised. The ignoramuses who have turned primitive Christianity from its path by substituting faith for science, dream for experience, the fantastic for the real – inquisitors who, during so many ages, have waged a war of extermination against Magic – have succeeded in enveloping with darkness the ancient discoveries of the human mind, so that we are now groping for a key to the phenomena of Nature. Now, all natural phenomena depend upon a single and immutable law, represented by the Philosophical Stone and especially by its cubic form. This law, expressed by the tetrad in the Kabalah, equipped the Hebrews with all the mysteries of their divine Tetragram. It may be said therefore that the Philosophical Stone is square in every sense, like the heavenly Jerusalem of St. John; that one of its sides is inscribed with the name SHLMH and the other with that of GOD; that one of its facets bears the name of ADAM, a second that of HEVA, and the two others those of AZOT and INRI. At the beginning of the French translation of a book by the Sieur de Nuisement on the Philosophical Salt, the spirit of the earth is represented standing on a cube over which tongues of flame are passing; the phallus is replaced by a caduceus; the sun and moon figure on the right and left breast; the figure is bearded, crowned and holds a sceptre in his hand. This is the AZOTH of the sages on its pedestal of Salt and Sulphur. The symbolic head of the goat of Mendes is occasionally given to this figure, and it is then the Baphomet of the Templars and the Word of the Gnostics, bizarre images which became scarecrows for the vulgar after affording food for reflection to sages – innocent hieroglyphs of thought and faith which have been a pretext for the rage of persecutions. How pitiable are men in their ignorance, but how they would despise themselves if only they came to know!

## XX 7 U

### THE UNIVERSAL MEDICINE

#### CAPUT RESURRECTIO CIRCULUS

THE MAJORITY of our physical complaints come from our moral diseases, according to the one and universal dogma, and by reason of the law of analogies. A great passion to which we abandon ourselves corresponds always to a great malady in store. Mortal sins are so named because they cause death physically and positively. Alexander the Great died of pride; he was naturally temperate, and it was through pride that he yielded to the excess which occasioned his death. Francis I died of an adultery. Louis XV died of his Parc-aux-Cerfs. When Marat was assassinated he was perishing of rage and envy. He was a monomaniac of pride, who believed himself to be the only just man and would have slain everything that was not Marat. Several of our contemporaries perished of fallen ambition after the Revolution of February. So soon as any will is confirmed irrevocably in the tendency towards the absurd, the man is dead, and the rock on which he will break is not remote.

It is therefore true to say that wisdom preserves and prolongs life. The great Master told us: "My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood hath everlasting life." And when the crowd murmured, He added: "Here the flesh profiteth nothing: the words that I speak unto you are spirit and life." So also, when He was about to die, He attached the remembrance of His life to the sign of Bread, and that of His spirit to the symbol of Wine, thus instituting the communion of faith, hope and charity. Now, it is in the same sense that the Hermetic masters have said: Make gold potable, and you will have the Universal Medicine – that is to say, appropriate truth to your needs, let it become the source at which you daily drink, and you will in yourself have the immortality of the sages. Temperance, tranquillity of soul, simplicity of character, calmness and rationality of will, these things not only make us happy but strong and well. By growth in reason and goodness man becomes immortal. We are the authors of our own destiny, and God does not save us apart from our own concurrence. There is no death for the sage; death is a phantom, made horrible by the weakness and ignorance of the vulgar. Change is the sign of motion, and motion reveals life; if the corpse itself were dead, its decomposition would be impossible; all its constituent molecules are living and working out their liberation. Yet you dream that the spirit is set free first so that it may cease to live! You believe that thought and love can die when the grossest matter is imperishable! If change must be called death, we die and are reborn daily, because daily our forms change. Fear therefore to soil or rend your garments, but do not fear to

lay them by when the hour of sleep approaches.

The embalming and mummification of bodies is a superstition which is against Nature; it is an attempt to create death; it is the forcible petrification of a substance which is needed by life. But, on the other hand, we must not be quick to destroy or make away with bodies; there is no suddenness in the operations of Nature, and we must not risk any violent rupture of the bonds of a departing soul. Death is never instantaneous; it is, like sleep, gradual. So long as the blood has not become absolutely cold, so long as the nerves can quiver, a man is not wholly dead, and if none of the vital organs are destroyed the soul can be recalled, either by accident or by a strong will. A philosopher declared that he would discredit universal testimony rather than believe in the resurrection of a dead person, but his utterance was rash, for it was on the faith of universal testimony that he believed in the impossibility of resurrection. Supposing such an occurrence were proved, what would follow? Must we deny evidence or renounce reason?

It would be absurd to say so. We should infer rather that we were wrong in supposing resurrection to be impossible. *Ab actu ad posse valet consecutio.*

Let us now make bold to affirm that resurrection is possible and occurs oftener than might be thought. Many persons whose deaths have been attested legally and scientifically have been found afterwards in their coffins dead indeed, but having evidently come to life and having bitten through their clenched hands so as to open the arteries and escape from their horrible agonies. A doctor would tell us that such persons were in a lethargy and not dead. But what is lethargy? It is the name which we give to an uncompleted death, a death which is falsified by return to life. It is easy by words to escape from a difficulty when it is impossible to explain facts. The soul is joined to the body by means of sensibility, and when sensibility ceases it is a sure sign that the soul is departing. The magnetic sleep is a lethargy or factitious death which is curable at will. The etherization or torpor produced by chloroform is a real lethargy which ends sometimes in absolute death, when the soul, ravished by its temporary liberation, makes an effort of will to become free altogether, which is possible for those who have conquered hell, that is to say, whose moral strength is superior to that of astral attraction. Hence resurrection is possible only for elementary souls, and it is these above all who run the risk of involuntary revival in the tomb. Great men and true sages are never buried alive. The theory and practice of resurrection will be given in our "Ritual"; to those meanwhile who may ask whether I have raised the dead, I would say that if I replied in the affirmative they would not believe me.

It remains now to examine whether the abolition of pain is possible, and whether it is wholesome to employ chloroform or magnetism for surgical operations. We think, and science will acknowledge it later on, that by diminishing sensibility we diminish life, and what we subtract from pain under such circumstances turns to the profit of death. Suffering bears witness to the struggle

for life, and hence we observe that the dressing of a wound is excessively painful for the persons who have been operated on under anaesthetics. If chloroform were resorted to at each dressing, one of two things would happen – either the patient would die or the pain would return and continue between the dressings. Nature is not violated with impunity.

## XXI ♁ X

### DIVINATION

DENTES FURCA AMENS

THE AUTHOR of this book has dared many things in his life, and never has fear retained his thought a prisoner. It is not at the same time without legitimate dread that he approaches the end of the magical doctrine. It is a question now of revealing, or rather reveiling, the Great Secret, the terrible secret, the secret of life and death, expressed in the Bible by those formidable and symbolical words of the serpent, who was himself symbolical: I. NEQUAQUAM MORIEMINI; II. SED ERITIS; III. SICUT DII; IV. SCIENTES BONUM ET MALUM. One of the privileges which belong to the initiate of the Great Arcanum, and that which sums them all, is DIVINATION. According to the vulgar comprehension of the term, to divine signifies to conjecture what is unknown, but its true sense is ineffable in its sublimity. To divine (*divinare*) is to exercise divinity. The word *divinus* in Latin signifies something far different from *divus*, which is equivalent to man-god. *Devin*, in French, contains the four letters of the word DIEU (God), plus the letter N, which corresponds in its form to the Hebrew ALEPH א, and kabalistically and hieroglyphically expresses the Great Arcanum, the Tarot symbol of which is the Juggler. Whosoever understands perfectly the absolute numeral value of M multiplied by N, with the grammatical force of the N final in words which signify SCIENCE, ART or POWER, who subsequently adds the five letters of the word DEVIN, in such a way as to make five go into four, four into three, three into two and two into one, such a person, by translating the resultant number into primitive Hebrew characters, will write the occult name of the Great Arcanum, and will possess a word of which the Sacred Tetragram itself is only the equivalent and the image.

To be a diviner, according to the force of the term, is hence to be divine, and something more mysterious still. Now, the two signs of human divinity, or of divine humanity, are prophecies and miracles. To be a prophet is to see beforehand the effects which exist in causes, to read in the Astral Light; to work miracles is to act upon the Universal Agent and subject it to our will. The author of this book will be asked whether he is a prophet and thaumaturge. Let inquirers recur to all that he wrote before certain events took place in the world; and as to anything else that he may have said or done, would anyone believe his mere word if he made a sensational statement? Furthermore, one of the essential conditions of divination is not to be coerced, not to suffer temptation – in other words, not to be put to the test. Never have the masters of science yielded to the curiosity of anyone. The sibyls burned their books when Tarquin refused to appraise them at their proper value; the Great Master was silent when He was asked for a sign of

His Divine Mission; Agrippa perished of want rather than obey those who demanded a horoscope. To furnish proofs of science to those who suspect the very existence of science is to initiate the unworthy, to profane the gold of the sanctuary, to deserve the excommunication of sages and the fate of betrayers.

The essence of divination, that is to say, the Great Magical Arcanum, is represented by all the symbols of science, and is connected intimately with the one and primeval doctrine of Hermes. In philosophy, it gives absolute certitude; in religion, the universal secret of faith; in physics, the composition, decomposition, recomposition, realization and adaptation of Philosophical Mercury, called AZOTH by the alchemists; in dynamics it multiplies our forces by those of perpetual motion; it is at once mystical, metaphysical and material, with correspondent effects in the three worlds; it procures charity in God, truth in science and gold in riches, for metallic transmutation is at once an allegory and reality, as all the adepts of true science are perfectly well aware. Yes, gold can be made really and materially by means of the Stone of the Sages, which is an amalgam of Salt, Sulphur and Mercury, thrice combined in AZOTH by a triple sublimation and a triple fixation. Yes, the operation is often easy and may be accomplished in a day, an instant; at other times it requires months and years. But to succeed in the Great Work, one must be *divinus* – a diviner, in the kabalistic sense of the term – and it is indispensable to have renounced, in respect of personal interest, the advantage of wealth, so as to become its dispenser. Raymund Lully enriched sovereigns, planted Europe with institutions and remained poor. Nicholas Flamel, who in spite of his legend is really dead, only attained the Great Work when asceticism had detached him completely from riches. He was initiated by a suddenly imparted understanding of the book *Aesh Mezareph*, written in Hebrew by the Kabalist Abraham, possibly the compiler of the *Sepher Yetzirah*. Now this understanding was for Flamel an intuition deserved, or rather, rendered possible, by the personal preparations of the adept. I believe that I have spoken sufficiently.

Divination is therefore an intuition, and the key of this intuition is the universal and magical doctrine of analogies. By means of these analogies the Magus interprets visions, as did the patriarch Joseph in Egypt, according to Biblical history. The analogies in the reflections of the Astral Light are as exact as the shades of colour in the solar spectrum, and can be calculated and explained with great accuracy. It is, however, indispensable to know the dreamer's degree of intellectual life, which, indeed, he will himself reveal completely by his own dreams and in a manner that will astonish himself.

Somnambulism, presentiments and second sight are simply an accidental or induced disposition to dream in a voluntary or awakened sleep – that is, to perceive the analogous reflections of the Astral Light, as we shall explain to demonstration in our “Ritual”, when providing the long-sought method of regularly producing and directing magnetic phenomena. As to divinatory instruments, they

are simply a means of communication between diviner and consultant, serving merely to fix the two wills upon the same sign. Vague, complex, shifting figures help to focus reflections of the astral fluid, and it is thus that lucidity is procured by coffee-grouts, mists, the white of egg, etc., which evoke fatidic forms, existing only in the TRANSLUCID – that is, in the imagination of the operators. Vision in water is operated by the dazzlement and fatigue of the optic nerve, which then resigns its functions to the TRANSLUCID and produces a brain illusion, in which reflections of the Astral Light are taken for real images. Hence nervous persons, of weak sight and lively imagination, are best fitted for this species of divination, which indeed is most successful when exercised by children. Let us not misinterpret, however, the function which we attribute to imagination in divinatory arts. It is by imagination assuredly that we see, and this is the natural aspect of the miracle; but we see true things, and in this consists the marvellous aspect of the natural work. We appeal to the experience of all veritable adepts. The author of this book has tested every kind of divination, and has obtained results invariably in proportion to the exactitude of his scientific operations and the good faith of his consultants.

The Tarot, that miraculous work which inspired all the sacred books of antiquity, is the most perfect instrument of divination, by reason of the analogical precision of its figures and numbers. It can be employed with complete confidence. Its oracles are always rigorously true, at least in a certain sense, and even when it predicts nothing it reveals secret things and gives the most wise counsel to its querents. Alliette, who, in the last century, from a hairdresser became a Kabbalist, and kabbalistically called himself Etteilla, reading his name backwards after the manner of Hebrew, Alliette, I say, after thirty years of meditation over the Tarot, was on the threshold of discovering everything that is concealed in this extraordinary work; but he ended only by misplacing the keys, through want of their proper understanding, and inverted the order and character of the figures, though without entirely destroying their analogies, so great are the sympathy and correspondence which exist between them. The writings of Etteilla, now very rare, are obscure, wearisome and barbarous in style; they have not all been printed, and some manuscripts of this father of modern cartomancers are in the hands of a Paris bookseller who has been good enough to let us examine them. Their most remarkable points are the obstinate perseverance and incontestable good faith of the author, who all his life perceived the grandeur of the occult sciences, but was destined to die at the gate of the sanctuary without ever penetrating behind the veil. He had little esteem for Agrippa, made much of Jean Belot and knew nothing of the philosophy of Paracelsus; but he possessed a highly-trained intuition and great persistence of will, though his fancy exceeded his judgement. His endowments were insufficient for a Magus and more than were needed for a skilful and accredited diviner of the vulgar order. Hence Etteilla had a fashionable success

which a more accomplished magician would perhaps have been wrong to renounce, but assuredly would not have claimed.

When delivering at the end of our "Ritual" a last message upon the Tarot, we shall show the complete method of reading and hence of consulting it, not only on the probable chances of destiny but also, and above all, upon problems of philosophy and religion, concerning which it provides a solution as invariably certain as it is admirable in its precision, if explained in the hierarchic order of the analogy of the three worlds with the three colours and the four shades which compose the sacred septenary. All this belongs to the positive practice of Magic, and can be only indicated summarily and established theoretically in the present first part, which is dedicated to the doctrine of Transcendental Magic and the philosophical and religious key of the exalted sciences, known, or unknown rather, under the name of occult.



## XXII Z

# SUMMARY AND GENERAL KEY OF THE FOUR SECRET SCIENCES

SIGNA TROT PAN

LET us now summarize the entire science by its principles. Analogy is the final word of science and the first word of faith. Harmony consists in equilibrium, and equilibrium subsists by the analogy of contraries. Absolute unity is the supreme and final reason of things. Now, this reason can be neither one person nor three persons: it is a reason, and reason at the highest. To create equilibrium we must separate and unite – separate by the poles, unite by the centre. To reason upon faith is to destroy faith; to create mysticism in philosophy is to assail reason. Reason and faith, by their nature, mutually exclude one another, but they unite by analogy. Analogy is the sole possible mediator between finite and infinite. Dogma is the ever-ascending hypothesis of a presumable equation. For the ignorant, it is the hypothesis which is the absolute affirmation, and the absolute affirmation which is hypothesis. Hypotheses are necessary in science, and he who seeks to verify them enlarges science without decreasing faith, for on the farther side of faith is the infinite. We believe in that which we do not know, but which reason leads us to admit. To define and circumscribe the object of faith is therefore to formulate the unknown. Professions of faith are formulations of the ignorance and aspirations of man. The theorems of science are monuments of his conquests. The man who denies God is not less fanatical than he who defines Him with pretended infallibility. God is commonly defined by the enumeration of all that He is not. Man makes God by an analogy from the lesser to the greater, whence it results that the conception of God by man is ever that of an infinite man who makes man a finite god. Man can realize that which he believes in the measure of that which he knows, by reason of that which he knows not, and he can accomplish all that he wills in the measure of that which he believes and by reason of that which he knows. The analogy of contraries is the relation of light and shade, of height and hollow, of plenum and void. Allegory, the mother of all dogmas, is the substitution of impressions for dies, of shadows for realities. It is the fable of truth and the truth of fable. One does not invent a dogma, one veils a truth, and a shade for weak eyes is produced. The initiator is not an impostor, he is a revealer, that is, following the meaning of the Latin word *revelare*, a man who veils afresh. He is the creator of a new shadow.

Analogy is the key of all secrets of Nature and the sole fundamental reason of all revelations. That is why religions seem to be written in the heavens and in all Nature, which is just as it should be, for the work of God is the book of God, the

expression of Whose thought should be seen in that which He writes, and so also of His being, since we conceive Him only as supreme thought. Dupuis and Volney saw only a plagiarism in this splendid correspondence, which should have led them to acknowledge the catholicity, that is, the universality of the primeval, one, magical, kabalistic and immutable doctrine of revelation by analogy. Analogy yields all forces of Nature to the Magus; analogy is the quintessence of the Philosophical Stone, the secret of perpetual motion, the quadrature of the circle, the Temple resting on the two pillars JAKIN and BOAZ, the key of the Great Arcanum, the root of the Tree of Life, the science of good and evil. To find the exact scale of correspondences in things appreciable by science is to fix the bases of faith and thus become possessed of the rod of miracles. Now, there exists a principle and a rigorous formula, which is the Great Arcanum. Let the wise man seek it not, since he has already found it; let the profane seek for ever: they will never find.

Metallic transmutation takes place spiritually and materially by the positive key of analogies. Occult medicine is simply the exercise of the will applied to the very source of life, to that Astral Light the existence of which is a fact, which has a movement conformed to calculations having the Great Magical Arcanum for their ascending and scale. This Universal Arcanum, the final and eternal secret of transcendent initiation, is represented in the Tarot by a naked girl, who touches the earth only by one foot, has a magnetic rod in each hand, and seems to be running in a crown held up by an angel, an eagle, a bull and a lion. Fundamentally, the figure is analogous to the cherub of Jekeskiel, of which a representation is given, and to the Indian symbol of ADDA-NARI, which again is analogous to the ADONAI of Jekeskiel, who is vulgarly called Ezekiel. The comprehension of this figure is the key of all occult sciences. Readers of my book must already understand it philosophically if they are at all familiar with the symbolism of the Kabbalah. It remains for us now to realize what is the second and more important operation of the Great Work. It is something undoubtedly to find the Philosophical Stone, but how is it to be ground into the powder of projection? What are the uses of the Magical Wand? What is the real power of the Divine Names in the Kabbalah? The initiates know, and those who are deserving of initiation will know in turn if they discover the Great Arcanum by means of the very numerous and precise indications which we have given them. Why are these simple and pure truths for ever and of necessity concealed? Because the elect of intelligence are always few on earth and are encompassed by the foolish and wicked, like Daniel in the den of lions. Moreover, analogy instructs us in the laws of the hierarchy, and absolute science, being an omnipotence, must be the exclusive possession of the most worthy. The confusion of the hierarchy is the actual destruction of societies, for then the blind become leaders of the blind, according to the word of the Master. Give back initiation to priests and kings, and order will come forth anew. So, in my appeal to the most worthy, and in exposing myself to all the dangers and

anathemas which threaten revealers, I believe myself to have done a great and useful thing, directing the breath of God living in humanity upon the social chaos, and creating priests and kings for the world to come

A thing is not just because God wills it, but God wills it because it is just, said the angel of the schools. It is as if he said: The Absolute is reason. Reason is self-existent; it is because it is, and not because we suppose it; it is, or nothing is; and how should one desire anything to exist apart from reason? Madness itself does not occur without it. Reason is necessity, is law, is the rule of all liberty and the direction of all initiative. If God exists, it is by reason. The conception of an absolute God outside or independent of reason is the idol of Black Magic and the phantom of the fiend. The demon is death masquerading in the tattered garments of life, the spectre of Hirrenkesept throned upon the rubbish of ruined civilizations, and concealing a loathsome nakedness by the cast-off clothes of the incarnations of Vishnu.

Here ends the Doctrine of Transcendental Magic