

Unpublished Writings



R. A. Schwaller de Lubicz

René Adolphe Schwallier de Lubicz

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TRADITION

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We gratefully dedicate this book to Lucie
Lamy and Mounir and Janine Hafez, who
provided us with the decisive elements to
the understanding of the work of the
Schwallers de Lubicz

INTRODUCTION

"Alchemy is the *comprehensive* science of physical, biological, psychic and spiritual transmutations; it encompasses all realms of the one SUBSTANCE."
Henri Hunwald¹

"It seems that Egyptian initiation was primarily concerned with the mystery of life. Creative power is attributed to the action of the sun combined with the virtue of water. The myth of Osiris and Horus has no other meaning, as does the Theban symbols of Ammon and Khem; and this tradition was then continued by the alchemists."
Émile-Jules Grillot de Givry²

After the disappearance of Lucie Lamy (1908-1984), stepdaughter of René Schwaller de Lubicz, the latter's spiritual and material legacy was the subject of interminable disputes within the *Bozawola* association, desired by Lucie Lamy with much higher intentions, into which members of different associations, more or less occult, had introduced themselves, always in search of real knowledge – of which they chronically lack – that would allow its survival.

Of all this we were participants and witnesses at the same time³. This is not the place to recount these sad vicissitudes, but we have mentioned them, since the recent and uncoordinated public-

¹Introduction to the French edition of *Alchemy and Medicine* by Alexander von Bernus, Dangles, Paris, 1960, p. 8.

²*Anthologie de 1 occultisme*, Paris, 1922, p. 47.

³*Association Bozawola* was created in January 1984, and Lucie Lamy left us on December 7 of the same year. At her express wish, in 1986, we created an Italian association dedicated to René and Isha Schwaller de Lubicz: www.associazioneculturaleschwallerdelubicz.net

We became acquainted with the work of the Schwaller de Lubicz around 1982, thanks to lawyer Gino Muciaccia, of revered memory, a direct disciple (whatever they say)

tion of some volumes devoted to the de Lubicz is still the result and consequence of such contentions⁴.

These volumes included documents of various types, mostly lectures, but also letters and notes of various kinds, circulated for years in different forms, manuscript, typewritten, etc.

The positive aspect of these publications, beyond any polemic, is that they allow us to penetrate more deeply into Schwaller de Lubicz's magisterial transmission; they also allow us to break out of the discretion that bound us with respect to these important documents, of which we present an anthology, mainly excluding those that were later taken up and developed in the edited books: one will notice the presence of decidedly accomplished texts, such as the two first

of Julian Kremmerz and member of the Egyptian Order, and as such recognized by the Del Guercio filiation, as per the document in our possession.

⁴Emmanuel Dufour-Kowalski, *La Quête alchimique* de R.A. Schwaller de Lubicz. *Conférences (1913-1956)*, Archè, Milan, 2006; *Schwaller de Lubicz. L'Œuvre au rouge*, L'Âge d'Homme, Lausanne, 2006; and the two collections, released without indication of the editor, *Notes et propos inédits*, 2^e ye., MCOR La Table d'Émeraude, Apremont, 2005-2006.

In our introduction to *Adam the Red Man* we hoped that Dufour-Kowalski's biographies-anthologies would finally meet the reader's needs; unfortunately, this was not the case. While we salute the important effort undertaken, we cannot, however, agree in any way with the editor's philosophical-literary vision. Let us cite one example for all: "These unpublished documents come to reinforce the central thesis of our investigation: behind the maturation of a thought that manifests itself as the most heteroclitic possible, a literary continuity comes to the surface, subject to oscillations, but perceptible from beginning to end: the utopian and paradoxical calibration of the work thus assumes a certain prominence, acting as a counterpoint to a discreetly selfish existence, which exalts, in an almost dictatorial manner, as is imposed by the paradox of discursive thought, a new form of intelligence: that of the heart!" (*L'Œuvre au rouge*, cit, p. 13). Dufour-Kowalski claims in effect to inaugurate the "critical study" of Schwaller de Lubicz, while the essential thing is to make his works available and to try to realize his teachings.

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lectures of *La Doctrine*, or barely sketched out, such as the *Alchemical Notes*.

And in this regard we warn the reader that, in most of these texts, he will be confronted with spoken language: therefore, an extra effort of comprehension will be required of him, on the other hand largely rewarded by the depth of the content.

Moreover, as in any truly traditional doctrine, in Schwaller's teachings it is not possible to come to a full understanding of the ultimate consequences of his exposition, operational consequences that touch on the deepest mysteries of Hermeticism, without starting from certain indispensable theoretical axioms.

The alert reader will also note, in the apparent complication of expression in some of these texts, the repetitive, almost obsessive description, in generally abstract terms, of what Schwaller de Lubicz had seen accomplished before his eyes in the *Alchemical Work*: this is the key to understanding his teaching.

While our introduction to *Adam the Red Man* was essentially historical in nature, here we will mainly provide doctrinal elements that we hope will foster a better understanding of Schwaller's doctrine.

Two clarifications are necessary first.

The first: some authors, in greater or lesser bad faith, and motivated mainly by prejudice, want to give at all costs a certain political coloring to the character René Schwaller de Lubicz, according to the principle that says: "If you can't denigrate the work, denigrate the author ... or rather, historicize it, so you will render it harmless." Let us not forget that to categorize a phenomenon means to "defuse" it: once it is "labeled," it ceases to be of interest, since its "mystery" has been revealed.

In Schwaller de Lubicz's case, it is not a matter of politics, but of a vision of life and the world different from the commonly accepted one, a vision that, as Vincenzo Capparelli well expressed,

draws on the Egyptian and Pythagorean roots of our civilization, as an alternative to the "Faustian" vision peculiar to the modern world⁵.

In a text drafted in 1943, which could not find a place here, Schwaller specifies:

"A new world is not built according to a rational schematic sketch; a world is made up of suffering, remorse, restlessness, like man's deep consciousness. What is for him consciousness, is, for human society, culture, is the fruit of life.

[...] *Always be ready to abandon everything you have made with love.* The old Europe dies, because it has attached itself – in a bourgeois way – to what it had created. Those who dare to say, "Patience, I will rebuild better," will win both this war and the new world.

[...] Egoism colors, at all levels, all human actions: first of all vanity, then envy and avarice, are the strongest motives of the actions of men-animals. The superior man – the superman? – is measured by his altruism. *Altruism is the criterion of man's abstract or spiritual qualities*⁶.

[...] Quality is the only measure applicable to life in general, and to social organization in particular. The criterion of quality is given by immediate or future practical needs, by the desire for perfection. [...] A new aristocracy must be born,

⁵Vincenzo Capparelli, *The Wisdom of Pythagoras*, Edizioni Mediterranee, Rome, 1988; *The Message of Pythagoras*, Edizioni Mediterranee, Rome, 2003.

⁶Regarding the *superman* Schwaller specifies, "The fruit of the seed is of the same nature as the latter. What is the difference between these extremes, if not consciousness? This is renewed incessantly, until the moment when fruit and seed are one. *This alone is the superman*" (*Verbo natura*, Three Publishers, Rome, 1998, p. 23). We warn the reader that, even when we indicate the exact page of quotations in the Italian edition (where existing) of the works of Isha and René Schwaller de Lubicz, we often do not quote the translation, but retranslate from the original.

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the aristocracy of quality, quality of consciousness, quality of gifts, quality of effort.

[...] Work does not elevate man. It is a punishment to which man is condemned because of his own imperfection. Therefore only perfection, and the desire for such perfection, elevates man beyond his duty to work. No one, except those with the nature of a slave, will ever love work per se. Love, enthusiasm, goes toward the work resulting from labor. *Love of the desired work* is the energy that will make work easy. This goes to the opposite of mechanical labor and worker specialization. But what has been produced by error must not for that reason serve as the basis for a future order. The achievement of civilization must serve man: everyone is entitled to this, but must not become a slave to it.

Freedom is a personal feeling, the most precious good on earth. Social order goes against this freedom; it is a tribute to be paid to the various benefits offered to the individual by the community. This tribute may be light or heavy, depending on the good sense of the people who accept the social order.

Equality exists only before the Creator. Among themselves men are no more equal than the leaves on a tree. But in the social hierarchy each person must be able to attain the place he or she deserves through his or her gifts and efforts to put them at the service of the community. This requires *selection*, to avoid injustice, and for the individual to suffocate in the mass. False equality must be replaced by the *right to Light*.

Brotherhood is natural when men have the same way of seeing and living. In private life, each man is an independent world, and brotherhood does not exist; but there is friendship between men who grant each other the right to look into their personal lives out of sympathy.

In the social sphere, the *right to Light* for each person supersedes everything and can only be acquired by *hierarchical selection* in the accepted social order. Only this allows the individual to rea-

lizing their freedom, both personal and individual, from the social point of view.

It is absurd to want to elevate to an idol a social order that feeds on the individuals who make it up. To bind living individuals into one bundle, to make of them a cold, dead idol called the state, is a last tyrannical attempt of a dying world."⁷.

We come to the second clarification. Some have questioned Schwaller's actual knowledge of the "science of Hermes, the sacred legacy of Egyptian esotericism," of which alchemy is one aspect. Several texts published here will give them a chance to change their minds.

Let us not forget that for Schwaller de Lubicz "1 esotericism is the "secret science" with a speculative philosophical character which, called "high science" in its most perfect expression, becomes experimental. It remains secret because it proceeds from abstract, unimaginable, undescribable elements *to definite forms*[^].

⁽¹⁾ "Ceci est écrit pour tous en 1943 par amour de l'humanité," in *Notes et propos inédits*, 2, cit. p. 233-240. In *Verbo natura*, Schwaller explains how the evil of the West was to have welcomed a mentality in contradiction to the thought of nature and to have adopted the mechanistic method, called a "disastrous accident": "deviation occurred in the West when the Greek Diophantus opened the door to the rational method, and to a materialism leading to a socialism whose misinterpretation gives rise to a doctrine that integrates the individual into society to such an extent that any hypothesis of personal liberation is impossible" (*Verbo natura*, cit., p. 58).

The discourse is also taken up in *The Temple of 'Man*, where this rational and "analytical" mentality transmitted to us indirectly by the Greeks (but certainly excluded from the Mysteries), and opposed to that of the ancient Egyptians, is called ""mechanistic." guilty of having led us to the disaster that even the most blind perceive today, because ease is not an advancement of consciousness, and the collectivism imposed by mechanization means the dumbing down of the individual" (*The Temple of Man*, Edizioni Mediterranee, Rome, 2000, you. I, part four: "Of the Architecture of the Temple," ch. IV, "The Covered Temple").

* Italics are ours ("Le Naos dans le jardin. Exotérisme et Exotérisme," in *Notes et propos inédits*, 1, cit., p. 189).

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Indeed, the mindset of René Schwaller de Lubicz is imbued with the authentic Rosicrucian spirit and his work is in some ways an ' actualization of it.

1 principles of his doctrine are the same:

- A fundamental unity and mutual dependence among things reign in the cosmos.

- The analogy between macrocosm and microcosm: heavenly and earthly forces meet between heaven and earth; heavenly fire unites with earthly central fire. This meeting is one of the greatest mysteries of becoming. In order to operate, with the union of upper and lower fire, the gathering of chaotic water in order to capture the *macrocosmi semen* (the matter of the alchemical work), a special magnet is required.

- The alchemical art has the task of improving nature and bringing everything to perfection

- The first matter of the Work is something universal and unspecified.

- Cosmic phenomena occur according to a periodicity that implies a polarity, and thus a duality.

- Everywhere from two contraries a third element is born: everywhere the Trinitarian principle reigns. But for the new to be born, the old must be denied, in view of the fulfillment of the Whole.

- Physical organs come from the outside: organs are nothing but lower animals "grown" to the higher stage. Each higher animal is the result of the change of a number of lower animals, which were autonomous organisms and became organs of the higher animal.

- Through the disintegration of the old, the new is born: destruction is the prerequisite for regeneration to a higher degree of evolution. The more complete the destruction, the more radical the dissolution of the living being, the purer the quintessence, and the grander the rebirth.

Schwaller points to two means available to man to create conditions conducive to enlightenment:

1) the *non-opposition*

2) the *purification of the 'shadow*

To explain *non-opposition* we believe these few but clear words of his are enough: "The obstacle is what resorbs activity. So do not make the mistake of opposing: proceed together with the obstacle, and you will always overcome it. If a wall stops me, I build a higher wall."⁹.

As for the *purification of the shadow*, without it it is not possible to arrive at the "dust or stone that given in small doses transmutes human matter into intelligent spirit," as the "classical" hermetist Julian Kremmerz well expressed¹⁰.

The shadow or *ka*, according to the ancient Egyptians, is "the spiritual principle of fixity, the foothold of all manifestation, which, in the course of its "becoming," undergoes multiple modifications, from the lowest form to the realization of the indestructible body.

[...] Three aspects of *ka* can be distinguished:

The original *ka*, creator of all *ka*.

The *ka* of nature, minerals, plants, animals.

Man's individualized *ka*, which entails his hereditary character and his own marking, and which establishes his destiny.

[...] The vitalizing qualities of all forms of nourishment are *ka*, because *ka* is the source of all appetites. All aspects of *ka* are found in man, but not all are subservient to it. The higher qualities of *ka* are incorporated in man only when he possesses knowledge and mastery of them. The bowels are vehicles of the animal *ka*, and the appetites that these embody subsist for some time after death.

⁹ "General Guidelines," p. 229 of this volume.

¹⁰ *The Science of the Magi*, Edizioni Mediterranee, Rome, 1994, vol. II, p. 185.

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[...] According to ancient Egyptian teaching, the man ignorant of his spiritual world has little or no relation to his divine ka, his personal ka is reduced to his lower *kaou*" and after death will become his shadow, *khaibit*. But the search for one's spiritual reason for existence and the development of consciousness modify the quality of this *ka*, until the moment when, with the awakening of the spiritual faculties, he comes into contact with the divine *ka*: then the tyranny of the lower *ka* diminishes proportionately."¹².

One thing that is often forgotten when reading the writings of adepts is that they have subjected their person to the effects of the Stone, the Elixir, and the sacred anointing, and have been profoundly and, in some cases, integrally transformed by it¹³. They have definitely transferred their consciousness beyond the limits of the mortal self, in other words, they have experienced the "second birth,"¹⁴the passage through that gateway of life and death that confers the simultaneous vision of the two worlds¹⁵.

"Particular vital qualities reflected in each earth body according to the specification of the seed.

¹²Isha Schwaller de Lubicz, *Contribution à l'égyptologie*, MCOR La Table d'Émeraude, Apremont, 2006, p. 63-67.

" René Alleau repeatedly asserts that the Great Work tends to a double result: on the one hand, the "projection" of consciousness from the waking state onto the plane of a transrational state of awakening, and on the other, the "ascension" of matter up to the igneous light that constitutes its limit (*Aspects of 'traditional alchemy*, Atanòr, Rome, 1989, part two, ch. IV, "The Symbolic Group of Mercury").

¹⁴Of which we have a rare testimony in the hermetist Lodovico Lazzarelli (1447/50-1500) who evoked his own regeneration by his master Giovanni Mercurio da Correggio calling him father, "the one who procreated him anew with the ethereal seed" (Paul Oskar Kristeller, "Marsilio Ficino and Lodovico Lazzarelli," in *Studies in Renaissance Thought and Letters*, Edizioni di Storia e Letteratura, Rome, 1956,1, p. 2 21-247).

⁽¹⁵⁾ "By purifying and refining *the subject of the sages*, by capturing and absorbing the energy that has come from other worlds and condensed by this mysterious *magnet*, the human being has a means of letting the Light descend into the depths of his own body and consciousness. If we know how to change the warp and tra-

Who but one of them, or someone who has already walked at least part of this path, in this existence or a previous one, can fully understand them? By what presumption can one claim to apply "the critical method" or even the sociological method to the study of their work? As René Alleau points out, modern thought is a thought conditioned by the Western myth of reason, which is also elaborated from multiple irrational elements that make up those all too famous "evidences" on which rest the "principles of intelligibility" that in the end no one would know how to explain or rationally define.

Like most masters and sages of all times, Schwaller follows the method of "dissemination," that is, the "dispersal of knowledge." We will try to go a step further by collecting, at least partially, some scattered elements in his work concerning more properly Hermetic theory and practice, so that they may clarify each other.

In a 1953 letter to Jean Herbert¹⁶, Schwaller posed the fundamental problem in clear terms:

" [...] One day I asked her, "Do you think Aurobindo had knowledge?" She pondered and then replied, "I think so!" Dear friend, what is your criterion? There is knowledge that practically (actually) proves the reality of the great revealed statements. Those who do not have this guidance can only stick to words.

weave of matter with which every cell of our organism is woven, this regenerates our spirit, because matter itself suffers, struggles, tends, like us, toward perfection, and cries out to us, "*Help me and I will help you. Set me free and I will set you free*" (René Alleau, *Aspects of Traditional Alchemy*, cit., part two, ch. V, "The Sulfur Symbolic Group").

Let us recall how Eugène Canseliet expressed himself in an interview granted to Robert Amadou: "I am persuaded that on earth there exists a whole society, a category of individuals, who live on a different level than we do" (Robert Amadou, *Le Feu du soieii*, Pauvert, Paris, 1978, p. 69).

¹⁶1897-1980. Orientalist and one of the earliest UN interpreters, author of *Living Hinduism* (Edizioni Mediterranee, Rome, 1985), among others.

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This is the point of the *Ta-Meri'* center¹: to teach a select elite that basis of knowledge, that basis of symbolism,¹⁸ that indestructible cornerstone on which all that inspired humanity has known has been erected. Whether each person then knows how to draw the consequences, is a personal matter [...]"¹⁹.

Schwaller guides those who want to follow the "path that unveils the intelligence of things" by pointing them to two viable paths:

"[...] For consciousness there are two possible paths: that of heristic or Horian²⁰ redemption, or that "of the Ancients," called "of the good King" (Melchizedek) or Osiris: the principle of renew-

¹⁷Concerning *Ta-Meri* see our Introduction to R.A. Schwaller de Lubicz, *Adam the Red Man*, Edizioni Mediterranee, Rome, 2006, p. 40-41.

¹⁸Schwaller distinguishes *symbolism*, which is a mode of expression, from *symbolism*, which is the application of a mentality. While the former is a technique, the latter is "the writing of a vital philosophy" (*Symbol and Symbolism*, Arkeios, Rome, 1997, ch. "Notes on Modern Thought").

" Letter of December 4, 1953 cited by Emmanuel Dufour-Kowalski, *La Quête alchimique de R.A. Schwaller de Lubicz. Conférences (1913-1956)*, cit., p. 236.

These words of his are echoed by those of René Alleau: "For men in general, collective suggestions are too powerful and too constantly repeated, they correspond too faithfully to a certain state of evolution of consciousnesses, for us to maintain any illusions about the *present* scope of a traditional teaching, which is accessible only to an infinitesimal part of mankind" (*Aspects of Traditional Alchemy*, cit., part two, ch. V, "The Symbolic Group of Sulfur").

⁽²⁰⁾ "*Horus* is the key to Egyptian theology, as the Word is to the New Testament." He is "the axis of the animating soul of the world, and the animator of pre-natural Adamic Man before his fall into duality." *Horus* is "the element of superevolution, both in the universe and in humanity; [...] he is the *supernatural* element, that is, that which has entered the higher or *superhuman* realm, thanks to the acquisition of consciousness" (Isha Schwaller de Lubicz, *Her-Bak dis- ciple*, Flammarion, Paris, 1995, p. 439-440).

constant or osiris mento⁽²⁾ ', which requires a physical instrument for transmission."²².

"It is the "existence" aspect of being that imposes a survival, that is, a continuity in a new form, after the destruction of the present form. *The end of genesis*, the resurrection into Oneness, can only take place if all the experiences of physical life have been acquired, which can take place *at once in the direct*, Horian or Heristic way, or *it requires numerous reincarnations* in the indirect Osiris way²³.

[...] Two ways, two paths to one goal. Two ways that distinguish the 'liberated' from those who remain, two ways that distinguish those who have renounced from those who remain subservient to 'desires' or have yet to taste the joys and sorrows of this life."²⁴ This is how Schwaller explains the path of constant renewal:

"The way of reincarnations is the Osiris or karmic way, in which any cause causes a consequence or effect. Since for the human the reasons for his necessary reincarnations are the voluntary acts that oppose his purification or liberation, the human must exhaust the consequences of his acts, for which he is responsible."²⁵.

⁽²¹⁾ "Osiris is the natural neter te\Vordine. His history is that of all beings in our earthly world. [...] His realm is that of the Earth and the different forms of existence dependent on the Earth. [...] Osiris was to teach men the possibility of regeneration. [...] The cosmic aspect of the Osiris principle is the cycle that depends solely on celestial conditions. [...] The rhythm of Osiris is that of 'becoming,' which contains, immanently, the necessity of return; its activity is in the rising of the sap; its passivity is in its inevitable exhaustion; life and death in perpetual alternation" (Isha Schwaller de Lubicz, *Contribution à l'égyptologie*, cit., p. 99-102). The end of the Osiris way is the conflation of seed and fruit.

²² *Verb nature*, cited above, p. 30.

²³ *The Pharaonic Theocracy*, Edizioni Mediterranee, Rome, 1994, p. 243-244.

²⁴ *Ibid*, p. 259.

²⁵ *Ibid*, p. 245.

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In this pathway the two basic elements of evolution are consciousness and the seed. Here is how Schwaller deals with them in some of the answers to the unexpressed questions in *Verb Nature*:

"Only consciousness evolves, that is, it expands, moving from a physical consciousness to a plant consciousness, to an emotional consciousness, then a mental consciousness, and finally, through an abstract mental consciousness, to a spiritual consciousness. Your philosophy has stuck to a psychological consciousness, brain-mechanical consciousness of true Consciousness, that which is innate in the material bearer²⁶.

[...] To want to look for evidence of evolution starting from organic evolution is to start from the wrong side, since only consciousness "evolves," i.e., expands, while the physical – the corporeal – adapts to it: thus one restores to consciousness the nature of being, and to bodies and their characteristics the role of instruments at the disposal of this being. This is how reality must be seen.

⁽²⁶⁾ "The cerebral and physical consciousness dies with the body, and there is no memory of a life or experience of incarnation except the evidence of the immortal soul that persists. The central point of the immortal soul is the "specifying fire" (the Hindu *Nidana*), the spiritual core, the empty center around which the new crystallization into form, or incarnation, is formed. The substance of form draws on atavistic substances, whence the physical inheritance of forms, gifts, possibilities, but the memory does not exist. The moment of incarnation is given by the astral harmonic complex or "date of destiny."

Every specified being-not yet individualized with spirit or already liberated-has its own destiny, which is its own will. Everything that happens is willed by this being, willed by the consciousness of its destiny, even if its cerebral consciousness wants something else. Its destiny is the astral complex of its formation, it is the determinism of the lower form that impresses the physical, the emotional and the mental. There is no determinism for the spirit. But in every human being there is a latent Christic destiny, which is the soul's aspiration for liberation, salvation or redemption. When this call becomes conscious it can become inscribed in the seed soul and change its destiny of incarnation. [...] Christic destiny is an absolute solar domain, with total balance of the elemental qualities, and thus neutralization of all opposites [...]" ("Le Naos dans le jardin. Exotisme et exotérisme," in *Notes et propos inédits*, 1, cit., p. 202)

[...] Consciousness has no need to express itself, so it has no need to acquire a formal or physical instrument. But if for some reason it equally seeks such an instrument, the answer [...] will be: transmission is accomplished through the seed, which carries within itself virtually the form suitable for the acquired consciousness that it will generate to regenerate it."²⁷.

The function of the seed is called the *Everyday Mystery* by Schwaller, and these are the opening words of *The Temple of Man*:

"All the power of the father, and of the fathers of this, is in the *seed*. The chromosome gene carries all the inheritance of the father, in form and substance, with all its characteristics. Then this seed fixes the mother's inheritance with the substance brought by nurture.

Without a visible or tangible form, the seed is the model, the idea, of what it generates: it is a transcendent power. Around a bodiless pattern, a formless substance coagulates into a living, accomplished, complex being, thought by Power.

From the esoteric act of the idea to the form-which is its purpose-derives the exoteric, transitory "purposes," the apparent formal stages.

It is the wonder of the world: everything that is, everything that exists has a seed; as the seeds of mental creation are will and thought.

A thought of transcendent potency forces a substance originating from the passive universal substance (which awaits any seed) to become the such fruit, the such heir: it is a world succeeding a world: *one potency and one substance* passing through all transitory ends to reach the intended end: man.

And at the end of humanity is the bodiless man: *substance in power*"TM.

²⁷*Inerbo natura*, cit. p. 27-29.

²⁸*The Temple of Man*, cit., 1, part 1: "Doctrine of Anthropocosm: elements."

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Schwaller then enters the properly alchemical subject with a masterful explanation of the process of evolution by natural or "Osirian"²⁹ way:

"If we leave out the moral characteristic that we connect to the *V soul* in order to retain only the sense – difficult to define – of the specificity of *psyché*, *metempsychosis* exists. Moreover, the principle of metempsychosis is related to the legendary plant *palingenesis*, which is based on the fixed residue contained in ashes.

Every plant or animal body is reduced by putrefaction to two separable states, one volatile, the other constituting a fixed residue. This fixed part, when dried, contains an alkaline salt.

Combustion apparently but violently separates all plant or organic bodies into volatile parts, leaving an ash containing an alkaline fixed salt. "Man, you are ashes and will return to ashes." Thus everything is composed essentially of a volatile part and a fixed part, a generating principle that Pharaonic theology, for example, summarizes in its doctrine of *ba* and *ka*.

If we sow in the ground the ashes of a burned plant together with a seed of the same plant, we can enhance qualities of this plant or change its typical qualities. The ashes themselves can prevent the growth of plants that are "complementary" to it. The legendary plant *palingenesis*, like the legend of the Phoenix, are initiatory traditions that reveal a generative mode *that the "cellular" seed cannot achieve*.

Therefore, transformations cannot be accomplished *except by and for the same individual* who has undergone during life a profound change in being. He must *reincarnate*, because his *seed* cannot transmit these new characteristics to another being. Ignorance of this fact makes it impossible to establish a definitive law of heredity.

²⁹We apologize for the long but indispensable citation.

The fixed salt, which is extremely fixed, indeed indestructible with respect to the chromosome, is the true bearer of the individual's specificity and preserves his or her *personal* characteristics, including those acquired during life.

For the chemist, one living cell is worth another, and one residual salt of putrefaction or combustion is worth another, but it is also evident that *from the vital point of view* there are nuances, indistinguishable materially, in the parts of each individual, since the latter is always characterized. One leaf of the tree is never identical to another, one individual-and what makes up that individual-is never identical to another, except in certain rare cases of twins born from the same egg.

The *fixative* nucleus of an individual's psyche must unite with the *organic* nucleus of a seed cell in order for a "reincarnation" to take place. The fixed nucleus cannot generate a new organized being on its own, because it cannot retrograde in evolutionary lineage to start the whole cycle leading to organic life all over again. A kinship between two cores, the fixed mineral core and the animal or plant cellular core, is indispensable, and metempsychosis is the story of the *avatars* of this fixed core to find the living being that has its own rhythm. [...]

Generically, the knowledge of this secret of psychic transmission, that is, of personal qualities and acquired modifying experiences, is the foundation of all sorts of witchcraft, but also of acts of true magic, as well as the theological precepts of the modes of burial.

The natural pathway of metempsychosis passes through the plant, because it is the first to absorb, during growth, the fixed salt. Through nourishment, the fixed salt returns to the seed-bearing individual, which will be regenerative. One of the causes of genetic mutations is this. [...] The seed cell, whether plant or animal, retains the typical qualities of a species, including adaptations; the fixed salt, on the other hand, carries for often very long periods of *invisibility* the *acquired consciousness* of an individual that demands a modification of its form to

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Giving one's consciousness the means to express itself. The abrupt appearance, seemingly without transition, of new forms (genetic mutation) is actually the continuation *de\Vevolution of consciousness*³⁰.

In such a succession, the regenerating seed is necessary; therefore, the vegetable remains confined to its own realm, and the animal to its own as well, while the mineral cannot pass to the vegetable realm without pre-existing it. But to understand the transition between kingdoms, and thus of the extension of consciousness, it is necessary to take into account two essential principles: first that there is transmission of consciousness by reincarnation, and thus preliminary destruction of a form, and then that the energetic environment makes the organ.

To facilitate the exposition of this thought, I use the terms *fixed* and *volatile* to represent volatile and fixed *principles*. Nuclear science would speak globally of nucleus and negative electrons. The fixed salt is the neutral neutron of the fixed nucleus. Its alkaline mineral characteristic carries only the energetic characteristics of *psyché*. Its specificity is energetic and represents a *power that is consciousness*.

At the moment of the destruction of form, the fixed and the volatile become disjointed. We call this death. During such separation the energetic influences of the environment (such as light or sound) can act and impress, since the form is no longer an obstacle.

The rebirth of a form demands the reunion of the volatile with the fixed. The fixed is determinate, the volatile is feminine and indetermi-

³⁰On this subject Schwaller writes again, "*All genera, all races of living beings have their own particular seed. Certainly, each kingdom is generated through elements realized from the previous kingdom. There is, however, a nexus from worm to man, but there is no transition of an intermediate kind between the beings 'carrying the seed of their species.'* Instead, there are leaps, which we note as *sudden mutations*, and herein lies the teaching of priestly science, which, because it knows its function, has no need of those multiple and far-fetched theories imposed by materialistic thought" (*The Pharaonic Theocracy*, cit., p. 76).

born, while following a general rhythm similar to the rhythm of its fixed. The fixed must therefore find its own bird again, in order for reincarnation to take place, in any form, physical, or more subtle.

Bearer of the fixed is the paternal part, of the volatile is the maternal part. In addition to regeneration there is, at the same time, the reunion of the volatile and the fixed of a given state. At that moment the influence of the environment comes into play to modify the *instrument of the consciousness of being*.³¹

But what is the evolutionary process of consciousness, and what is its ultimate purpose?

"Innate consciousness is inscribed in matter and undergoes all its transformations, birth and death, while retaining its essential characteristics, which are transmitted.

Vital consciousness is inscribed in the immortal essence of the material form, that is, in the causal power that, through the awareness of all nature, moves toward the possibility of a new liberation or consciousness in itself, beyond the material instrument.

[...] The seed will be the part fixed in the material form that will preserve the acquired consciousness, or, inversely, we can say that it is the fixed, inexhaustible, unchanging part of the thing that represents the seed of the continuations in the cycle of cosmic genesis [...]³².

¹¹*II Temple of Man*, cit., voi. I, ch. I: "Consciousness and irreducible grandeur. Consciousness."

⁽²⁾"The human organic complex," Schwaller explains, "has for its purpose complete realization, mineral, vegetable, animal, plus product superevolution, which frees again the spirit that has become self-conscious. This constitutes the four rotations, that is, the four complete cycles, which the spirit must undergo to reach the supreme superevolution accessible to human consciousness. The first (mineral) rotation gives the \$ (V) that makes the spirit material. The second (vegetable) rotation gives the seminal $\Delta \wedge$. The third (animal) rotation gives the conjunction of Δ and V, and its gestation to the final primitive fruit. The fourth (human) rotation takes up this primitive fruit as the definitive seed to su- perevolve it until the return to (mental reasoning) energy: self-conscious (spirit) energy. Through this final stage the human can superevolve

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[...] With the human animal all possibilities of this evolution of material consciousness are exhausted. It is then either a matter of physical continuity (as in the legend of the wandering Jew), or of the new baptism of the spirit, which will allow the original iirament to free itself again from matter, once all experiences have been fulfilled, in the sense that no selection will take place in the materialization of this iirament, which will be received in its universality.

Physiological continuity will operate a selection, and the new liberation will no longer occur.

[...] The stages of this liberation are thus stages of confounding. Inscription is no longer seminal, but is only a *stage of detachment*. Mastery of the body and all its limbs, mastery of thought, mastery of the passions, are these stages of liberation that enable this soul, *as in natural sleep*, to live in full consciousness, without the material instrument, even beyond the ultimate sleep of our present material body.

Waking up in the morning with the solution to a problem we had set at the time of falling asleep is a well-known phenomenon. Have we perhaps accomplished a task? No, it is the mental that has been eliminated and allowed the intelligence of the heart, invoked by the vivid desire to find a solution, to be able to be transcribed at the moment of freshness of awakening. Inversely, it often happens that we fall asleep sure of the correctness of a certain solution, and wake up with a clear consciousness of the eiriness of all the arguments which, by dint of thinking, we had judged to be valid.

To come to 'sleep' in a state of wakefulness: this is the true clairvoyance of the intelligence of the heart."³³.

consciously, realizing new cycles, until immortality (the new non-ma- terization of the spirit)" ("L'Anthropocosme," in *Notes et propos inédits*, 2, p. 65).

¹¹*Esotericism and Symbolism*, Three Publishers, Rome, 1997, p. 55-58.

By the term "intelligence of the heart," borrowed from the ancient Egyptians, Schwaller means a type of intelligence other than cerebral intelligence, which we are wont to summarize somewhat too simplistically in the term "instinct." It is an intelligence independent of brain intelligence, an innate intelligence that is *the characteristic nature of the thing* and, being related to all nature, *knows* it.

"This knowledge is not demonstrable, but it is real. Reality is fusion of consciousness with the object: there is identity. It is the function innate in the organism and experienced in isolation that constitutes the intelligence of the heart. [...] It is the knowledge of healthy, pure magic that can lead swiftly toward the spiritual end of our lives, because we can evoke in our surroundings, *by virtue of*

For Schwaller, the distinction between "rational knowledge, which demands analysis and serves the dialectic," and "functional knowledge, which is synthetic and categorical in character," is fundamental. "Only functional knowledge," he declares, "can board the material abstraction, that is, the liberation of consciousness from all physical contingencies, to *exist without the physique*. And the functional knowledge that allows identification, thought transmission, divination and prophecy, it is she who has certain dreams..." (*The Temple of Man*, cit., voi. I, ch. I, "Consciousness and Irreducible Greatnesses. Consciousness.")

For Paracelsus it is the *astral body* that teaches man, putting him in communication with the superelemental world of *astra*, meaning by *astrum* not only a celestial body, but also virtue, that is, the activity that constitutes the essence of everything. In this way the great works of nature (*magnolia*) are revealed to man through the *astral body*. This revelation, however, takes place not when one engages in rational, conscious reflection, but in a dream, in a trance state (Walter Pagel, *Paracelsus. An Introduction to Philosophical Medicine in the Age of the Renaissance*, Il Saggiatore, Milan, 1989).

This is exactly the same concept explained by the Hermetist Charles-François Tiphaigne de la Roche (1722-1774): "[...] I used to read, reflect, organize ideas, subject my mind to a torture that sapped its strength, and learn nothing; today I am quiet, sleep, dream, and become wise [...]" (*Amilec ou la Graine d'hommes qui sert à peupler les planètes*, Paris, 1753; Montpellier, 2001).

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Of sympathy among analogues, the consciousness of the heart slumbered in us."³⁴.

In fact, it enables human man to penetrate beyond his animal limits, and "to move toward divine man, that is, toward the awakening of that original principle slumbering in every animate human being."³⁵

Throughout his work Schwaller emphasizes the inadequacy of rational intelligence for understanding Hermetic science:

"To be as certain of our knowledge as we are certain of our knowledge, we must therefore seek the experimental proof that shows that spirit, abstract, actually becomes concrete by following a certain path.

Sacred science affirms that this is possible, and teaches us so with its "esotericism," which is "hermetically" closed only to cerebral intelligence, and will remain so unless we cultivate a different kind of intelligence and a different kind of mentality from that of the bottom of the loft of our schools.

That is why the Sages leave speculation to the idle and observe nature. This teaches everything. A sound evokes all harmonics, an acorn evokes the oak, that is, a harmonic complex that in the plant kingdom is the oak. But musical harmonics are bodily vibrations of a watery nature. The seed (the sound, acorn, seed or sperm) is of a specific nature, and that specification is the genesis of seeds, from mineral to man, the *spatial reduction* of formless substance.

There is no "seed first," and the egg came before the chicken. The substance of this egg has always existed as a formless substance, a cosmic Virgin³⁶. The sperm of the rooster, on the other hand, is

³⁴*Esotericism and Symbolism*, cited above, p. 21.

³⁵*Ibid*, p. 19.

³⁶Plato, an adept and expounder of primal Orphic initiation, conveys the same concept in the *Philebus* by the mouth of Socrates: "Therefore, first I say the unlimited-

became, was begotten, from the cosmic nebula to him."³⁷.

As for the "Horian or Heristic way of redemption," we see how Schwaller explains its principle, which is a "direct fertilization, without specific seed, as a leap from the abstract origin to the ultimate human product: God-Man."³⁸.

In this *exceptional* abbreviated way, the exaltation of being consists in "bringing consciousness to an 'extradimensional' state, an abstraction from form, called *functional consciousness* [...].

The sole concern of the being, having reached the human degree, must be its own redemption. It is horiano-christic, and the gift of eristic redemption is universal: it is the only power that enables the overcoming of nature; it is the force that makes possible the awakening of functional consciousness after the ejaculation of psychological consciousness, the effect of complementarities, oppositions, and antinomies."³⁹.

Liberation from the cycle of existences is the conscious breaking of the chains that this entails: it is "a joyful renunciation, which constitutes neither an escape nor a fear, but an irresistible call toward the Light. And when this call makes its voice heard, the temple door spontaneously opens: Horus, Christ, the divine anointing, therefore, begins its work....

to, second the limit, then, as the third, derived from these two, the mixed and generated substance; saying fourth the cause of mixing and generation."

The great Platonic initiate Thomas Taylor (1758-1835) specifies, in a note to his translation of the *Orphic Hymns*, that the Orphic egg is equivalent to the *mixture of limit and infinite* mentioned by Plato in the *Philebus* (*The Mystical Hymns of Orpheus*, Chiswick, 1824). Moreover, in his study of the mythology of the Greeks, he reiterates that the same principles are called *symbolically* by Orpheus *ether* and *chaos*, *enigmatically* by Pythagoras *monad* and *dyad*, and *scientifically* by Plato *limit* and *infinity* ("On the Mythology of the Greeks," in *Classical Journal*, vol. 23-24, March-Sept 1821).

¹⁷Ibid, p. 28-30.

³⁸Ibid, p. 30.

³⁹*Verb nature*, cited above, p. 89-91.

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[...] The Temple reserved for those who were enlightened the direct way that Christianity openly taught with all its consequences,"⁴⁰that is, transmutation or redemption.

Indeed, "[...] the Christian ideal is *crowned* by the idea of 'redemption,' which is not a miracle, but is assumed to be miraculous. [...] The idea of redemption is as variable as wisdom in the world. It does not belong to "Christians," but Christians, "those who connect with the redemptive power of the one who is 'anointed,' the Christ," have made it the predominant point of their doctrine.

It is the transmutation of souls, following the example of metallic transmutation. To believe in redemption is to believe in transmutation, hence the Christian alchemy: "the rose around the cross." But the cross, which is a complete and perfect symbol, is but a reprise of that same symbol, occult, of the ancient Egyptians [...].

Redemption or transmutation performed the same function in those days as it did with Christians, but instead of being considered the "crowning achievement," it was only a first stage, albeit a lofty one, of true redemption-toward the "immortals," which was considered entirely natural.

Nature *does not herself give* the keys to this redemption. It requires the "conscious" intervention of man, out of which the "divine man" or Christ is born."

The power of Redemption therefore is "*beyond nature*, generated by Nature, but [...] goes beyond the scope of its direct innate power."⁴¹.

Schwaller insists that redemption is not the exclusive prerogative of Christianity,⁴²which posits it as a fundamental dogma and as a universal means dispensed by an established power on earth (the Church): "but no one on earth has this power – ag-

*' *The Pharaonic Theocracy*, cit. p. 259-260.

⁽⁴¹⁾ "The Miracle," p. 225 of this volume.

⁴² Nor, we add, of *any* initiatory organization, Western or Eastern.

Schwaller arrives-unless it possesses a certain thing-which the Church clearly does not possess."

The mystery of the incarnation "is not a unique historical fact, but a principle and a fact destined for every being who seeks it and is ready to receive it.

[...] Underneath the truth of the existence of incarnation and redemption lies a reality: these do not constitute a particular historical fact, but the realization of every human being who devotes himself to the quest.

In Buddhism, the final fulfillment of the wheel of karma is none other than redemption. Another fact is certain: one can facilitate this fulfillment by certain special means. This is the only help that can be given, together with that of guidance. But these are neither simulacra of sacraments nor empty formulas."⁴³.

Moreover, according to Schwaller, redemption, as it is proposed by Christianity, moves away from mystical paths; but there is another possibility: understanding redemption as an exceptional purpose, offered to the one who follows a particular mystical path, "accentuating the possibility of redemption to quickly exhaust karma. This is a new way, opened up by the indication of Christian doctrine, which is improper in this sense."⁴⁴

As we have seen, Schwaller speaks of "divine anointing," and on this subject he gives not a few valuable pointers:

"The anointing shows the direct path through the global death of nature." This is the Rosicrucian's enigmatic answer. It is an immortal truth, but its expression goes back to yesterday."⁴⁵.

Describing aspects of the Sages' Stone in one of the texts published here he specifies:

⁽⁴³⁾ "For the Philosophy of a Better Life," p. 111 of this volume.

" Ibid.

Verbo natura, cit. p. 70.

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"And here are the aspects of this thing, which is the most fixed thing existing in the world. It first has the appearance of an earth (white or red), an amorphous earth. Then it takes on 1 'crystallized or, more exactly, vitreous appearance: it melts in fire without smoking or burning, for no fire can stand against it any longer. The third aspect is liquid, oily; it is the oil of the consecration of kings, the luminous oil – against which vulgar fire can do nothing equally. The fourth aspect-and this is why I am explaining all this to you-is an oil or water so fluid that the slightest fire makes it return to its origin."⁴⁶

This is one of the greatest arcana of alchemical hermeticism: the so-called *oleum incombustibile sophorum*, the incombustible oil of the Sages, with its fluid, fiery form, which can perform genuine wonders, and of which all adepts have spoken⁴⁷, although few have emphasized, for obvious reasons, its use as "anointing oil."

Hermeticist Karl von Eckartshausen (1752-1803) speaks precisely of an anointing oil that renews man. Once coagulated, it becomes a *special tincture*, for this oil, which resides in the innermost part of physical nature, is *the electrum*, the divine element, the organ or *vehicle* of God's spirit, the golden robe of the king's daughter, *Yelectrum charmal aetherum*, the physical and glorious Word, the body of the Messiah. It is an authentic oil, luminous and unburnable; the one who is anointed with it, after sufficient preparation, becomes a true king and a

⁽⁴⁶⁾ "The elements of the cornerstone that was missed at Babel," p. 63 of this volume.

⁴⁷We cite the example of Artefio, who in his *Liber secretus* calls it "unburnable oil into which the Philosophers have put their greatest secrets" (*Le Livre secret traitant de l'art occulte et de la pierre philosophale...*, in Pierre Arnaud, *Trois Traitez de la philosophie naturelle non encore imprimez...*, Paris, 1612 and reprint La Table d'Émeraude, Paris, 1995; an Italian edition: *Il Libro segreto di Artefio antichissimo filosofo arabo*, Phoenix, Genoa, 1986); and that of the author known by the pseudonym Hermogenes in *Spagyrisches und Philosophischer Brunnlein...*, Halle-Leipzig, 1741

God's priest: the Holy Spirit will act through him and teach him all things⁴⁸.

In *Fame and Confession of the Fraternity of R. C., Commonly, of the Roste Cross*⁴⁹, Eugenius Philalethes aka Thomas Vaughan reports a statement from Philostratus' *Life of Apollonius of liana*⁵⁰ about the Brahmans, who ""anointed their heads with a medicinal gum which made their bodies ooze through their pores, and sweat so profusely, as if they had purged themselves with fire. This is enough to prove that they are philosophers," Vaughan concludes.

Similarly, before initiating a "pupil" into clairvoyance, Cagliostro would anoint his left hand and head with an "oil of wisdom," and, after a time, the pupil would stir and begin to perspire profusely⁵¹.

This extraordinary "oil of wisdom," with which, in ancient times, in certain hermetic schools, the heads of the dying were sprinkled, and of which the holy oil of the Catholic liturgy is but an empty simulacrum, possessed, among its extraordinary prerogatives, that of rendering the souls of the dead invisible to the aggressions of the higher powers, which have no other food to subsist on but the souls that ascend to heaven.

These wondrous mysteries can never be penetrated by the analytical mindset, as Schwaller de Lubicz argues, because cerebral intelligence, as we have seen, is inadequate for understanding Hermetic science.

But our age offers us a new possibility.

⁴⁸Karl von Eckartshausen, *Ober die wichtigsten Mysterien der Religion*, München, 1823, p. 83 f.

⁴⁹London, 1652.

⁵⁰Adelphi, Milan, 2004.

⁵¹Reported by Charlotte Elisabeth Konstantia von der Recke, *Nachricht von des berühmten Cagliostro Aufenthalte in Mitau, im Jahre 1779, und von dessen dortigen magischen Operationen*, Friedrich Nicolai, Berlin-Stettin, 1787.

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For Schwaller, modern scientific research has reached the threshold of a new era, in which it can peer into the intimate life of matter. Therefore, it is important to follow the progress of current science, without, however, being seduced by it, since it still cannot "cross the frontier drawn by the obligation to always rest on a system of reference points."

However, it is necessary to recognize that we are facing a great step taken toward *Vespansion* of human consciousness, for this is not just a scientific advance, but an extremely important stage in the evolution of consciousness.

The study of light rays, for example, demonstrates "*the simultaneous existence of two contradictory states: the granular feature in the continuity of a wave, i.e., the photon, which occurs as an isolated quantity, appearing in the continuous function of the wave: the discontinuous in the continuous.*"⁵².

This simultaneity, which cerebral intelligence is unable to grasp but of which experience proves 1 existence, will cause the so-called "uncertainty principle," whereby of a moving phenomenon we can know exactly either the position or the velocity. We can then bring together the results of our separate observations to *accept* the phenomenon in its simultaneity, even though we do not really know it.

"Today this uncertainty principle has a preponderant function in scientific thought," Schwaller points out. "The security of mechanistic determinism of the last century [the 19th] has made way for a doubt that opens the door to philosophy. [...] *Today we know* what we no longer thought we had to fear in the 19th century: that all our knowledge is to be revised. In absolute certainty, a new world has revealed itself to the human mind; but the most remarkable thing is that

⁵²*Symbol and Symbolism*, cit., ch. "Notes on Modern Thought."

new intellectual faculties are developed, and this is how science can penetrate further into the mystery of Nature."⁵³.

This is a new "opening" of intelligence, which Schwaller expresses as follows: "the simultaneity of two opposite states constitutes the phenomenon; until now we observed it by splitting these two components, by a process of "cerebral dualization," and on this *exoterism* we built our analytical science. We then called *synthesis* the patching together of the elements isolated by analysis.

The "uncertainty principle" in both observation and the conclusions to be drawn must necessarily lead to the fact that the "vital moment" of the phenomenon is characterized by the *contradiction* of its components.

It is therefore impossible to know the phenomenon unless a new form of intelligence intervenes, which has recourse to abstract symbols; this process calls forth in us the search for 'intuitive vision.'

Schwaller de Lubicz also identifies this impulse toward the expansion of consciousness as the profound cause of the disorder on our planet, for "progress certainly acts in those who suffer most from this state of incoherence, while it does not manifest itself in those who, out of instinctive psychological reaction, cling to a dialectical materialism, to a nihilistic mechanism. Collectivism, in the statistical sense, cannot solve social problems any better than scientific problems. The future wants-what seems absurd to the intelligence of the *past-an individualism in the collective* [...].

⁵⁵*ibid.* "To tell the truth," Schwaller points out, "*one 'searches' everywhere, in a passionate rush, transposing the data to a more subtle plane than that of the proud materialist era of the 19th century. One looks everywhere except in the teaching of the past, where, in my opinion, one finds the key, or at least the indication that can lead toward the key of tradition to guide new thinking.*"

In a forthcoming work of our own, we will try to bridge the gap between these statements by Schwaller and the present day.

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Therefore, it will be rational science that has reached the superrational that will pave the way for *esotericism*, whose character is supra-rational."⁵⁴.

Expanding on this, Schwaller considers that an expansion of consciousness of this magnitude cannot be the result of will, but rather the result of a cosmic influence undergone by the earth, with all that this entails.

The time has come when things kept hidden must be revealed: this new era is heralded by seismic movements and climatic changes, as well as by a new spirit animating man, expressed not only by science, but also, for example, by artistic movements, which fry fixed and determined expression to turn to "intuitive feeling."

Schwaller concludes with an appeal:

"Whoever thinks and 'feels' with a certain sensitivity will respond to this mysterious call of time: idea dominates form, spirit-energy dominates matter."⁵⁵.

⁵⁴*Ibid.*

⁵⁵*Ibid.*

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ON KNOWLEDGE

An association or group for the sole purpose of preservation or transmission of knowledge is nonsense, an impossible thing. Only logical arguments, rational doctrines and experiences can be communicated; knowledge, on the other hand, is of a supernatural order and cannot be transmitted in writing, nor from mouth to ear, but only by inspiration and direct illumination.

This justifies the symbolic and parabolic character of sacred texts or writings of sages and adepts. Therefore, a group can only be motivated by a common purpose of *seeking knowledge*, in a spirit of moral defense from the dissipation of ordinary life. The existence of such a group requires a general rule of life. But not even the mere pursuit of knowledge is a sufficient reason for 1 existence of such a group: the true quest can take place for each in any environment and under any circumstances. Security and ease will rather be causes of inertia and laziness than stimulants.

The Temple nonetheless existed, and among an infinity of associative forms more or less connected with the idea of knowledge that have existed over the centuries, two examples in particular incite us to look further into the matter. In antiquity, the Pythagorean community; in our Middle Ages, the Knights Templar. These two centers were both forcibly destroyed and dispersed. They could not survive on their foundations and just served as a pretext for the existence of "secret societies" that claimed to be heirs to a tradition.

It is the secret, the mystery of the secret, that has always been a strong reason for 1 existence of such associations; not the secret of some

¹*A propos de la connaissance*, undated.

doctrine, but the mere secret of the group's existence, the sharing of that "secret" that gives strength to those "fraternities."

The gregarious spirit is an old human heritage. But we observe that the sage or adept is an isolated one, a hermit in the world, by the very fact that he sees the universe, and his direct surroundings, from his own nonconformist point of view, and he finds himself unable to communicate this view.

It is therefore necessary to leave these forms of association "for knowledge," these "secret societies" conceived in this sense, to pack-fearing individuals. The "individualities" will flee these groups and will have no reason to associate for the purpose of seeking or preserving knowledge. The attempts of the *Cosmopolitan* and *An-draae* (Rosenkreutz) inevitably failed.

As for the commitment to keeping a secret, it includes both *possibility* and *necessity*. Psychologically, nothing tempts the common man to divulge what he knows more than the commitment not to reveal it. Only men with a highly developed moral sense and a natural altruistic tendency are capable of keeping secret about knowledge that could be harmful and even destructive to others. Such men are rare. They constitute precisely those "individualities" I mentioned, on whom it is therefore unnecessary to impose an obligation of secrecy. The only valid reason for maintaining secrecy in a group is selfish in nature: *danger* or *shame*. When the individual is in danger of losing his freedom, life, reputation, or property, he has a strong motive to keep silent. It is therefore necessary that the purpose of the association be human, religious, or political, that is, that it be directed at a multitude representing a dangerous force, and that the individual, associated with his "brothers," be in opposition to it. The Pythagoreans had a *political* purpose, and the Templars a *Gnostic* one, on the fringes of the Roman Catholic Church. In our days the latter no longer has sufficient power to oppose Gnosticism. This has nothing to do with the *search for* or *preservation of* knowledge.

On Knowledge

As for the true and absolute secret, it is inherent in knowledge itself: it cannot be divulged because it cannot be described; it consists of an action, an experience, of pure inspiration. The practical and material consequences are such that they provide the reason for keeping silent, whether selfish or altruistic.

Employing the term most apt and hallowed by usage, I would therefore say that a valid association, in the sense I mean, is a gnostic association. Its essential purpose is gnosis. Gnosis or knowledge are two words of equal meaning, but with the following nuance: "Gnosticism" is opposed, as a doctrine, to religion, whose dogmatism imposes agnosticism². This may possibly justify a "defense" association from the ostracism of a dominant religion. But this is no longer the case in the West today.

On the other hand, political problems no longer have any relation to Gnosticism, and, in the reverse sense, wisdom-based Gnosticism that wanted to materialize in a political form to spread its principle would immediately be brought back to open action and obliterated, as happened to the Pythagorean community, and in any case would fail in its own rule of Wisdom.

Therefore, there remains only one form that can justify a group or association based on the research and application of knowledge: that of a religious character, offering a common ethical orientation and research on the symbolic basis of theological principles-

⁽²⁾ "[...] The study of Gnosticism is a duty for those who love wisdom. Later, *Gnosticism* becomes a doctrine opposed to the Church; it is no longer just the love of truth, but a dangerous individual interpretation in which the mental imagination is given free rein; then, easily, because of man's natural pride and innate vanity, it risks leading to atheism. To be content with the simple and clear revelation offered by heristic passion, it is necessary to have already intuited its esotericism. Osirian passion sublimated into Horus. [...]" (R.A. Schwaller de Lubicz, *The Sacred Science of the Pharaohs*, Edizioni Mediterranee, Rome, 1994, ch. "The Two Intelligences") (Ed.

Gnostics. It is impossible to separate cosmic science, the theurgic behavior of the faithful and the expressive form of this faith, which, in the affiliates, must necessarily precede the knowledge that may result from this teaching.

Such a group must not be secretive; rather, it must be based on a belief that can satisfy both intellectual and moral-mystical concerns.

Our age, for almost a century, has been increasingly dominated by the rationalist "scholarly" mentality that has disturbed its intellectual and moral quietude. This "scientific" mentality is based on the materialist concept of an evolution constituted by a physico-chemical concatenation of ontological stages, as if life identified itself, by adaptation, to a mechanical logic verifiable by syllogism, a one-way logic. Believing itself at first certain to have discovered the natural path of biological evolution, the learned world then suffered the upheaval brought about by the discovery of the radiant state of matter. The innate need for escape from a material prison embraced, almost like a new religion, the relativism of Lorentz³ and Einstein, which the latter later developed logically and generalized. The conclusions drawn from this *purely mechanistic* theory, applied to merely vital and genetic consequences, are precisely the index of the real disorder in the consciences of the present world.

People close their eyes, intentionally or instinctively, in the face of the absurdity of such consequences, because the spirit finds no footholds anywhere, being now diverted from simple faith, which is now only moralizing and based on a historical presentation of revelation. Today a thinking man can no longer simply submit to such a faith and, often without

³Hendrik Antoon Lorentz (1853-1928), Dutch physicist, who conducted research onH electromagnetism and electrodynamics, and received the Nobel Prize in Physics in 1902 (*Ed.*).

denying because of this the basic reality of this proclaimed faith, he feels disoriented and without a future.

The origin, end and purpose of this existence pose questions that the prevailing mechanistic mindset can only answer with nothingness. The backbone of the invariable real, around which, as long as an immortal soul was believed, the concrete mortal gathered and moved, is now nullified by reasoning, which recognizes energy but ignores consciousness. The mechanistic spirit is the evil of this age and -- from another point of view, such as that of dialectical philosophy -- probably always has been. The cerebral human wants to understand the connection of events and wants a sensible connection through appearance, that is, in time and space. This is the human tragedy: to present such a connection, to want to understand it, and not to be able to conceive it with the sensory-cerebral instrument.

Today, at the end of the Pisces precession cycle, this tragedy reaches the crisis point in an aspect precisely defined by a *mechanistic rationalism*, denoting an intellectual maturity that, in my opinion, can be directed.

As I have already said, the cause of the concern has always been the same, but it has presented itself in multiple aspects. Therefore, it was necessary to define it exactly in its current aspect.

The evil is more mystical than religious, or else it is religious in the sense of a misunderstanding of the meaning of divine revelation. But the remedy cannot under any circumstances be philosophical or moral in nature. No reasoning, no verbal remedy will be accepted by minds accustomed to dialectics, and pure belief in certain statements will touch only those beings already disposed to believe, who will get sufficient satisfaction in the religious expression of the past, whatever it may be. A remedy can or must apply not to individuals, but to the "evil of the age" in general. This is why a doctrine in *opposition to the prevailing mentality* is no more acceptable than it really is.

The remedy must be, in a way, homeopathic, that is, going in the same direction as the scientific method, but only as the final goal. In fact, if divine revelation did not provide the solution to the scientific concern of the human mind, in its honest and painstaking search, it would have no more value than human effort.

This concerns only the cosmological aspect of a religious doctrine, which would be no more than a science or philosophy if it did not at the same time respond to the problems of existence, at all levels.

The anthropocosmic principle, which is real and a solid and certain basis, has always encouraged anthropomorphizing cosmic functions. These myths have provided help and consolation to humanity for its sufferings, but today I see the end of this "human humanity," which can no longer be consoled, but must be called upon to move to a higher or more distant stage. The present mental stage seems to correspond to this turning point of earthly humanity: today's mentality no longer calls for a humanization of functions, which is all too concrete, but for an abstract aspect, so to speak, of the functional aspect in the human being.

For example, we will be able to first accept a form of cosmic breathing, in diastole and systole, of the galaxies in our universe, and then admit the existence of similar breathing in man. This is turning the tables, agreed, but it demonstrates the influence of the "mental" on the natural fact. In this "end of time" we can speak of *cosmic man*, which could not be done in the time of the Romans, but it would be difficult to arrive at cosmic man by speaking of Teirestral man, or more exactly, by speaking of a myth or humanization of cosmic functions. The same truth must be told in another way. We must speak of the "functional" aspect of the work of genesis, so that living man, like the progress of scientific discoveries, will gradually fit into the scheme of the exposition of this vision.

This is well what we find in Pharaonic Egypt, where the origin of the theological theme is abstract, where the principles are not yet humanized, as in the Heliopolitan, Memphite, Hermopolitan, and Theban themes. Anthropomorphization begins with the analysis and application of this one and universal reality to functions that are confused with ordinary life. We could say that this "fall" in man today must no longer occur if we are to offer a new doctrine to humanity.

The foundation of all revelations has always been and will always be the same. This foundation is the experience of the materialization of the spirit, this science granted to mankind as a gift from heaven to sensitively demonstrate the reality of the spirit, the reality of the divine Word, what makes life, how it is preserved, and the becoming, through metamorphoses, of the unalterable essence of things. This experience is foreign to all speculation, it imposes itself as a certainty, but, if it were not also realized in man, it would only be an objective and exoteric proof.

There is an eternal *Sophia* that its lovers have tried to express in their philosophies, in the language of their age, which has simply stimulated the curious to take an interest in it, without providing them with the necessary prerequisites to reach the purpose. This purpose is sacred, but it is dangerous for the one who comes to it without preparation. I see only one path to acquiring the required qualities: the intimate conviction that this purpose exists, accompanied by sufficient strength to push one to sacrifice everything to achieve it.

In this quest, which may last a lifetime, one will develop constancy and self-denial, mastery of the self, for an imposed rule of life, the application of which may last indefinitely before the qualities necessary to achieve the goal are obtained, will never achieve the same effect as this same rule, accepted freely for the sake of success. Rebellion or inhibition will almost certainly result.

Unpublished Writings

Wisdom has nothing in common with a verbal philosophy. It is action, demonstrative experience of the reality of the spirit, the soul and the genesis of the world, and thus of all phases and transformations, spiritual and physical, which demonstrate the reality of the promises made by inspired men. It goes from the origin to the ultimate end of things and forms the sole basis of an *Îveltanschauung* valid in an absolute sense, a complete doctrine of becoming and returning, which alone can satisfy all that human thought can hope to comprehend.

To have the deep and absolute conviction that this exists, or that this *proof* is given: this alone can give men the courage and joy to acquire the qualities necessary to achieve the goal, and can thus form the true basis of an association. In that case there are no rules to be imposed: the ardor of the quest will accomplish all that a rule of life can never achieve.

ON DELPHI

Here, in the landscape of Delphi, in the place where the ruins of the temple stand out, shouldn't we first of all talk about the meaning of this temple?

Of Delphi we have been transmitted mainly two elements: the oracle and the motto "Man know thyself and thou shalt know the universe."

There is already a whole teaching here, without going further afield.

For the people, for the uncultured masses, there is the oracle. It is typical of simple people, who are unable to delve into the present and read in the instant the law of the whole, to appeal to the future, to the double vision. This also corresponds to their need for the marvelous, the mysterious. Of course, there are secrets, but there is nothing mysterious or miraculous in the world, and this is the hardest test for the seeker.

To those, and they are rare, who love the truth and seek the way-the universal yoga-the temple says, "Search within yourself." Rare indeed are those who go to the temple not to know, but to know. Even rarer are those who enter it "with knowledge," and these may even leave: what do they care about the temple, *that* temple? The only and true temple for them is nature, the world -- and the motto of this temple made by the hand of man expresses this.

In this statement is the fact that truth is *in* each of those who seek; this, associated with the public oracle, is highly ironic-and also quite tragic. But all initiatory temples have always associated the true teaching, reserved for a chosen few, with the oracle intended for the mass of the people; of this we find traces at Kom Ombo, Egypt, even in the construction of the temple:

¹*Réveries à propos de Delphes*, Delphi, June 1939.

the king who came to seek counsel knew very well that it was the priest who spoke through the stone mouth of the statue-but the symbol of nature speaking was respected.

At Delphi the oracle was a woman: the pythoness. And there is a beautiful teaching in that, if we compare her to the wonderful figure of woman present in the initiation room, the secret room of the zodiac at Dendera. She is the woman who measures the world.

What I am going to say now I could say to almost everyone, but not everyone would be able to understand it as you do, because in recent times you have already been taught some basic notions. However, it would be unworthy of the place we are in not to add some broader notions that are not for everyone.

Let us first observe the oracle. Do you believe that men have discovered something that nature does not say? There is an answer to any question. If the question is well posed, the answer is implied in the question. But even if ill-posed, the question betrays the desire, that is, the anxiety to ask. When Odysseus symbolically asks the Delphic oracle how many children he will have, he poses a major moral problem: Is it a spiritual and physical crime to lose the seed? And the answer comes clear, cynical, cruel to human sentimentality, an answer of wisdom, of truth: "If every seed produced, the crimes would be countless."

In fact, the seed is not interesting to nature at all. This wants the continuity of the species, but does not care for the seed, which it dispenses without limit. The loss of the seed is not a spiritual crime, just as the seed-fruit, father-son relationship has no spiritual importance.

Regal yoga lavishes these cynical teachings that shock the ordinary man; but the latter must know that seeking truth means surrendering to one's humanity and observing man, nature's supreme creature, simply, without delusion.

To want to place the oracle on a psychological plane, as a certain materialistic science would love, would be to understand nothing about it. The oracle is not a product of the reasoning and arithmetical intellect

There are two kinds of oracles. The first appeals to cosmic harmony; it does not judge the individual questions, but communicates with the harmony of the moment. Since it is not possible to establish an astrological theme at every moment without wasting much time, certain temples "played" with gold and silver blades on which characters were engraved. We know that it was necessary to represent first the twelve houses of heaven in which the planets moved, which are seven, then the three principles that color the whole, of which one, *movable*, representing the *dominant* note, which changes according to the moment: $12 + 7 + 2 + 1$. I would add that of these three the *movable* blade is, for a certain moment, that of *mercury*, and for another moment, that of *sulfur*.

All that is needed then is for the seven planets to move in the circle of the twelve fixed houses, in a manner consistent with the movements of the planets in the sky, and for the $2 + 1$ principles to come to mark the *nature* of the moment and the dominant of the planet in its sign (or its weakness), so that *at any given moment* the priest can enunciate the current horoscope with respect to the nature of the question asked.

To do this requires people extremely educated about celestial movements and their interpretation. This astrological "game" gave rise, in a degenerate form, to the famous tarot game, and in an even more decadent form, to the card game, complemented by the four elements that give rise to the four colors: earth = spades, water = clubs, air = hearts, fire = diamonds.

The three princes are represented by the king, queen and knave (the image of Mercury), plus four ringleaders: the aces. All combinations are possible. Tarot, on the other hand, does not give the same importance to the *elements*, which are the hallmark of card games. There are other combinations, such as the German *Skaf*, where the figures are not the same, and which is closer to the Tarot.

I think I can say that there is almost nothing that is traditionally transmitted, in any field, that has not had al-

²Very popular card game in Germany (*Ed.*).

the origin a deep sense, transmitted by the will of some wise man. This the English felt-if not understood-very well.

One of the oracles is therefore the astrological oracle.

The other type of oracle, more to the liking of the people, especially women, is that of the subconscious, as we say nowadays. We find it everywhere, from the deep Oubangui³ to the Indies, from what remains of Lemuria to Europe, in mediums and seers. The principle is more or less always the same: to put the senses to sleep in order to let the subconscious, the soul, which believes itself to be in direct relationship, in communion, with nature and with God, speak.

Throughout Africa there is respect for simple beings or those who go into ecstasy. Simple beings, who in North Africa (Maghreb) are called "Mabul," at different levels, are believed not to be obnubilated by the senses and cerebral intelligence. One must therefore know how to listen to what they say or express, and also know how to interpret what they cannot convey intelligibly.

Ecstasy can be caused by herbs such as *coca* in Sudame- rica or Africa, mixed with *betel*¹, such as Indian *hemp*, called *kif* in North Africa and *hashish* in other places, or such as extracts of *hemp*, *poppy* or *Voppio*, or simply alcohol from palm, chewed plants or roots.

Each people has its own characteristic methods. In Mexico for example they use *cactus*, which causes visions. Tradition says that natural underground vapors were used in Delphi, I think a kind of laughing gas or nitric oxide. This gas causes true intoxication, that is, anesthesia of the senses or, to be more precise, of brain communication with the senses. The state of mediumship by hypnosis, except that by self-hypnosis, seems never to have been used by the Ancients, because it was too dangerous, in the sense that the hypnotist's will takes possession of the subject, whose mediumship, precisely because of

³Oubangui-Chari, a territory in central Africa that was a French colony from 1903 to 1960 (*Ed.*).

this reason, it loses purity. On the other hand, even in the case of self-hypnosis, it is almost always a substitution of personality. Rightly, the Ancients preferred to make use of hypnotic or intoxication-inducing physical means.

What the oracle says is entirely secondary, because he always answers a personal question: *the oracle is inspired by the person asking the questions*. I therefore repeat what I said at the beginning: if the question is well asked, the answer is implied to it and the oracle will answer it wisely. If, on the other hand, the question is weak, the answer will be weak.

But if we wanted, here in Delphi, to give undue importance to the oracle we would be following a wrong path. It is really just a little story for children, the ignorant, the masses. As for women, they are very much inclined to interrogate oracles, because, being instinctive (I am not saying intuitive) by nature, they lend far more faith to the instinctive, unconscious response at the level of the senses than to concrete reason. In this sense they are infinitely right, although this distances them too far from a more just quest *de\ V higher instinct*, not physical or astral, but "buddhic," spiritual, called *intuition*.

When there are two paths, one easy and the other difficult, one should never be tempted-if only *in anticipation of* something else-to follow the easy way.

Here the easy way is instinct. Reject it. Not because it is wrong-it is perfectly right-but because it will prevent you from seeking the difficult but infinitely truer way, since it is independent of personality. As for the other aspect of Delphi, observe how men have allowed themselves to be seduced by the easy way, and how anatomical and materialistic medicine believed it could stand as an answer to the injunction, "Man know thyself." One of the greatest physicians, and certainly the greatest surgeon of all time, Dr. Carrel⁴, in the-

⁴Alexis Carrel (1873-1944), Nobel laureate in medicine and physiology in 1912, who explained his method as follows: "Little observation and much reasoning-

the work *Man This Unknown*, acknowledges that he has been trying almost all his life to "know" man and has not succeeded. And, almost in despair, he quotes the words of Delphi, and this is the same man who continues to build, together with Lindbergh, "devices" that replace the heart, lungs, etc.

How do you want such a man, so diverted in matter, the easy way, to abandon all that and seek another way, impersonal, universal, synthetic? Analysis fascinates him, mechanism obsesses him. What a pity! Yet the way speaks so clearly. We constantly have before our eyes all that nature wants to teach us.

Do you know what the hardest thing to learn is? Judging without preconceptions, whether it is simply looking at what is around us, reading, or listening. We always color everything with our concerns, with what we already know, with what we hope to see and find, and even with what we fear.

That is well why the first precept of all the sages formally says, "Abstract yourself from you." They say it in every way. Some for example say, "Make a firm resolve to make use of wisdom, if you find it, solely to serve your neighbor." He who is determined to find for the sake of others forgets to think of himself. He is immensely better prepared to *judge without personal bias* than he who seeks in his own interest.

Thus the man who, as man, wants to know man in order to know the universe, will begin -- it will seem paradoxical -- by not dealing with himself. He will simply look at what is essential in man and common to all men.

He will first observe that in order to live, man must sustain himself, nourish himself. He cannot go more than three or four days without drinking. He can possibly go forty days without eating. If he does not

ments lead to error; much observation and little reasoning lead to truth."

gives his body what it needs, his life is extinguished. So his first realization is that he is a very fragile creature *who exists only because of the cycle of nutrition and assimilation*. Noticing this is already something-which everyone knows-he will later understand that liquid food is much more important than solid food.

Hence the custom, among all peoples, of drinking to one's *health*. Whence the rites concerning the act of drinking, existing among all peoples. Let us reduce these things to their most universal expression: we see that man lives only by assimilating water, the drink best suited to his particular nature. Do you know that this is one of the fundamental secrets of all life? Do you know that all genesis posits as an axiom, "in the beginning everything is water"? Haven't we already seen this when speaking abstractly about the elements? So all this wonder constituted by man's life is only assimilation of water? His body is four-fifths water-just as four-fifths of the earth's surface is covered by oceans. Yes: four out of five.

So the first mystery lies in this cycle or *passage* in which the water, *returned as water* from the mucous membranes, sweating, urine, has left in the meantime something that is no longer material, for the given water is returned, though modified, and leaves as a residue, so to speak, a material, living man. And know that I am not exaggerating at all, for the same thing happens to solid food, which is returned in its integrity.

There is a secret here, and such a secret that, for centuries, indeed millennia, physicians of every age have never been able to solve the problem. And those who have fallen back heavily to the ground most disillusioned are precisely our nineteenth-century physicians, who thought they had solved the problem with chemistry and biology. "Nothing is created and nothing is destroyed," declared Lavoisier, who thus inaugurated a century of foolish errors. Of course, the intelligent man creates nothing, everything

comes from an immaterial energy, let's call it *Word* or *Logos*, which is still not quite right, and everything then returns to it.

This is no small thing: for it is everything, but there is nothing of our matter.

Of course, man does not create anything, *but he himself is created* continuously-this is what Mr. Lavoisier did not know. And when the Ancients, speaking of the work of creation, told us, "The Work is continually with you and in you," was that any different from "Know thyself"? How far from the light are the enema doctors of Moliere and our more "learned" doctors of modern times, far from knowing man, while a good nature continually creates him. What an irony! For man, nature is only irony.

Having touched on a fundamental mystery, I would just like to remind you again of the numbers, of which you know that five marks the end of all perfection, fabricated-yes, good God-at the factory of creation, with two higher elements, fire and air, as arms, and two lower ones, earth and water, as legs, plus a quintessence, the fifth element that sums it all up, as the head.

All numbers, in their broadest development, are demonstrated by man, because nothing in man is accidental, absolutely nothing. He is made in the exact image of cosmic harmony. Where there is *one*, there is chaos, elaboration of things that will have to divide. Where there is *two*, there is indispensable division. Do not believe that each kidney works like the other: each has its own task. One lung does not work like the other. Where there is *three*, there is determination that will produce *four* aspects corresponding to the *four natures of the elements*. There is the median that acts as a support, and there is the right and the left, two natures such as male and female. Besides the sexual apparatus, which is a world in itself, truly complete, there are five organs in the body corresponding to the five senses, summarized in the head, which is the quintessence.

With the first four human races there are twenty-eight animate vertebrae. With the fifth race there are thirty-five, of which the thirty-

fifth is barely a vertebra, above the coccyx. All this is because each race needs seven living vertebrae: in the *lemur* race, *which* is beginning to live a life of its own, there are $3 \times 7 = 21$; in the *Atlantean* race, $4 \times 7 = 28$; in the *Aryan* race, $5 \times 7 = 35$. And on this Earth we shall go no further, for the Earthman is part of a whole and his destiny is traced from the beginning.

I could tell you about space and time in man, all cycles and all periods. I can also show you that in man there are all the measurements of the world. That his heart beats according to a cosmic rhythm, that the circumference of the head, calculated in a certain way, is the exact measure of man, and is a function of the gravitation of the number n . Better still, it is the principle of cosmic measures, signified by the wonderful diadem of the Pharaohs.

I have told you about the female figure who, lying down, measures the sacred zodiac of Dendera. If the Egyptian sages chose the woman, it is because she generates the world: because her proportions are perfect, because her breasts are not atrophied as in man, and, even though the penis in her is atrophied, nature has not erased what she meant by that – the measurements remain regular. But do you know – and now I'm telling you something I've never revealed to anyone – did you know that you can read directly on the *body* the trajectory of the ecliptic, the distance from the Earth to the Sun and the distance from the Earth to the Moon? And that, through the functions, you can read the lunar and solar rhythms, and that through these relationships and clues particular to each man, you can read the rhythm of this man's life?

We are amazed to be able to read in the lines of the hand, which are the features, beautiful and ready, that every child has: the book of his life! But what does his life matter to us who want to know the universe?

Everything I have said is true. Already I have been able to make many of these observations clear. It would still take me several lifetimes, or a whole group of trained men to rebuild the Temple, that

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Temple that the world, *the end of this world*, will need to find again to show, to those who can pass, the way beyond.

Because as far as this land is concerned, it is useless.

Of course, I do not pretend to have taught you any concrete things tonight, but I do have the conviction that I have opened your eyes a bit to the real importance of the Temple that these ruins remind you of. Let the archaeologists dig and find artistic treasures. All in all they are doing a pious work, showing the world that there was something great here.

But let us look beyond and think respectfully of the wise men who taught here. Let us hope that from time to time these aesthetically splendid ruins will make a visitor say, "But, dear God, it is not possible that these people of the past should have gone to so much effort to talk only nonsense and live on the credulity of others, they who possessed such riches as to be able to build all this, they who had such knowledge as to know how to draw these lines!"

As for me, who likes to think of the whole of humanity, and not just a few men, I respect these ruins, hoping to see curiosity aroused, and I hope more people will come to admire them.

THE ELEMENTS OF THE CORNERSTONE THAT WAS MISSED IN BABEL'

The only stable and unchanging point in the world is God, the God. God is in everything and everywhere, His Word or breath sustains everything, makes and nourishes everything. Without God there would be neither form nor life. Our error consists in wanting to give concrete character to this God and his Word.

It is not a fluid that impregnates everything, but *really* the formal nothingness, origin and end of Everything, active and conscious cause.

There are not the stars and God; there is God, from whom the stars come and from whom everything comes.

God is the Light, not the light we see (this is only a reflection of the true light), but the light that shines in the darkness, because our mortal eyes cannot discern it. This is not a figure of speech, but a fact; do not take my words for anything else from what I say.

Each form is only a transient instant of an aspect of God, that is, of His light. That is why things die only formally and every death is a source of new life. As for divine light, it is fixed, immortal, because it is eternal, unborn.

Divine knowledge or science, or wisdom, consists in this: knowing how to offer this light the direct way to take a form. It is the seed of everything, for each seed is only a part of its intensity.

The medium or magnet that serves to accomplish this mysterious thing must then disappear, be eliminated, otherwise we would be dealing with a particular form – which has its own seed – and not with the divine Word which – acting – is spirit – and manifesting – is soul

¹*Les Éléments de la pierre angulaire qui a manqué à Babel*, February 1944.

- to realize for God, for the God, a body more fixed and stable than all fixity, for it is the light of God.

This first manifestation takes place in the form of water, a water that is not phlegmatic, that does not wet the hands, and only joins with the same water that is in metals, the first particular form of the things of this world.

It is a glutinous, viscous, visible, tangible water, the subject and object of all divine science, as unique as the spirit of God, containing in itself three natures, which are not, however, three different things.

With this water we must proceed as God teaches in all things creation: then this unique thing appears in two forms: one volatile, passive, lunar, aquatic, and the other fixed, active, solar, igneous.

That this is the spirit of God, and nothing we know down here, is proven, because this water, subjected to heat, disappears, returns to the state of *Hylé* and unformed spirit, and has nothing in common with what we know. Everything subjected to the heat of vulgar fire melts or burns, and either goes up in smoke or evaporates. All the products of combustion can be recovered or condensed and give rise again to that thing or its components.

But when our water undergoes the action of vulgar fire, it vanishes without producing condensable vapor or combustion products: it no longer exists and cannot be captured again in any way.

It would be equally vain to try to analyze this chemically: it does not correspond at all to anything known. One can discover there traces of the magnetic substance that served at the origin, but they have nothing in common with the actual mass of the spiritual substance we are talking about. They are just impurities.

In its feminine aspect, this water can stabilize itself only through the *managing action* of fire embodied in it, divine light; in its masculine aspect, fire, *Ptah*², reduced to spiritual substance

²*Ptah* is "the fire that fell to the earth," the first thing (*Ed.*).

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Solar, meaning male, active, fixed. *And the Sun in the sky is none other than this.*

Water is said to be lunar in the sense that everything that is subjected to the action of divine fire and undergoes it, as a seed does with its particular fire, is feminine, passive and fertile. Yet this feminine nutritive milk cannot be produced or manifested except by this solar male fire-because it is only a reflection of it-as the Moon³.

Since everything comes from the One and everything happens because of this One, any explanation is paradoxical and escapes systematic logic, hence those nonsensical words that say, for example, that the lunar mother gives birth to the solar child, who is, however, the father of this female being and is older than she is. It is not this science that is absurd, our attempt to explain a real and experimentally proven fact is.

If we wanted to give this feminine water an earthly form, we could – so to speak – dry it into earth, but this same earth flees away as its first moist form. It means that this is water that is spirit of God, *whatever appearance it may have*, it is water in the philosophical sense, that is, it has the cold-wet *quality*, as its counterpart is warm-wet.

It will be these *two spirits* that will produce the stable and immortal dry when the perfect balance, hot-dry with cold-humid, as the Word of God is, as God alone can be in its perfection; for nothing is more stable than that which has eliminated in itself every contradiction, every discordance, and has unified every quality-that is, God.

' "God, the cause of causes, has no name. His emanation, his Word, is what 'weaves' the world, according to the Pharaonic expression, since the visible fabric is made of the imponderable threads of the rays of Ra, the sun, and Thot, the moon: the eyes of God" ("Énigmes pharaoniques," in *Notes etpropos inédits*, 2, cit., p. 374) (*Ed.*

I repeat: it fails to enter men's limited heads that these are real and not speculative qualities. Indeed, nothing can permanently fix this divine water except its innate fire.

This fire, mind you, is not a heat that we experience with our senses. *It is the mystery of the world.* It is the greatest force in existence, because this fire burns absolutely everything that has form, not with a flame, but in reality. Look at gold, which is the most stable body in the world: it melts at around 1250°, it evaporates into a purple vapor at around 2000°. We can heat it with the arc lamp to about 2500°, the highest heat we know of – and always these vapors will recondense into metallic gold. We can dissolve the gold in aqua regia, and the resulting chloride, when subjected to heat, will return to its gold state. Nothing can burn it, cause it to stop being metal, except this "our" fixed water. In a very short time, even in a moment, if gold leaf is put into it, it will "eat" it. Do not believe that this is a simple dissolution, for if you wanted to find this metallic gold again, you would look for it in vain.

At this point it is *open* and, with the help of the female water, mercury is easily drawn from it, leaving sulfur and salt in the other aspect.

Metallic gold is burned philosophically and reduced to its *mystical components*, and this burning makes it as black as burned charcoal.

Put some diamond, ruby, silica, or whatever, this will be burned to blackness, and you will derive from it mercury, that is, passive feminine water; sulfur, that is, tincture and *seed*-, and its salt, that is, the form, through the *re-action* of this seeded sulfur on its mercurial matrix, its water or nutritive milk.

I have told you about the division of spiritual unity into two aspects, one feminine, the other masculine. I must point out, however, that when this unity divides into two, one of these two remains double, carrying with it the soul aspect that acts as a link between the general spirit

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and the divine body that was manifested in one of the two, which is elsewhere called *the fall of the angel*.

This soul is nothing but the divine light that animates everything of itself, as the *third person* of the mystical ternary unity, never takes form, but rather gives form-everything is its idea, its abstract, spiritual form. This light is the sulfur, it is the color, it is the generating fire. What may seem strange is how it is possible to talk about these abstract things while claiming that it is not speculation. It is certain, that is, experimentally proven, that this light appears in metallic form and purple-red in color.

In itself it is intangible, but it becomes visible when one of the other two aspects carries it, sustains it. This is beyond all reason and imagination, because this fire has no self, no form, it has only a colorful appearance, in itself it cannot be isolated, and it is he, and he alone, who makes the world, the whole world, with its suns, all the stars and everything they produce.

All our science, all our power ends, if we know how to place this atom of light in the pure environment free from all scum that our first work has allowed to subsist in this precious and holy matter.

At that point, this fire, nourished by its mother's milk, fixes it and gestates the universal seed that is truly the redemption of all things.

This gives rise to the most fixed form in the world, for it is the one and pure divine breath that *forms* the universal spirit, completely eliminating all impurities, that is, all specified things⁴.

And here are the aspects of this thing, which is the most fixed thing existing in the world.

⁴In *Esotericism and Symbolism* (cit., p. 49) Schwaller will repeat this concept of theia redemption that "at once eliminates all impurity in order to act only in the rediscovered original substance, or virgin, and produce this *fruit-going beyond* nature-that is, dualization."

It first has the appearance of an earth (white or red), an amorphous earth. Then it takes on the crystallized or, more exactly, vitreous appearance: it melts in fire without smoking or burning, since no fire can stand against it any longer. The third aspect is liquid, oily, the oil of the consecration of kings, the luminous oil – against which vulgar fire can do nothing equally. The fourth aspect – and this is why I am explaining all this to you – is an oil or water so fluid that the slightest fire makes it return to its origin.

What distinguishes its different *forms*? Uniquely intensity, and intensity is nothing but time. All time ceases in God. When the most fixed thing in the world – and that is why it is called *the Stone* – has exalted the divine fire in itself, so that it overcomes form, it comes closer and closer to its primitive divine state – with in addition the acquisition of formal consciousness – and when it returns pure – that is its intensity – for it all time ends. In an instant it fixes, burns, transmutes, *eliminating* all stages-all times, all stages of gestation-because in God nothing is split, everything is in One, timeless. This clearly shows that times, and only times, are the constituent factors of things visible, tangible and knowable *by our science*.

And the times are but intensities of the divine Word in the forms of this universe.

At the end of the celebration of this mystery, the god returns to himself with the consciousness of the form of the whole universe, having projected spiritual healing on everything that had the opportunity to approach him. This is the divine lesson, this is the divine gift, and this is also the meaning of the sacred books and gestures around which men of all times have gathered.

Few have uncovered its veil and broken its seals.

And this thing that is the origin of all things contains in itself all aspects and is therefore called, in its primitive state, chaos. This, however, is wrong, for in it the idea, the structure (*kd*) of all things is clearly ordered.

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When it appears in the Work, it unquestionably demonstrates four qualities in two forms, composed of three principles-the Conductors.

Its purpose is the fifth being, a whole in one, the conscious God.

He who will truly learn this language will be able to read all the books of nature.

Only this can put an end to any kind of confusion.

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THE ORIGIN OF EVERYTHING IS UNIQUE*

The origin of everything is unique. It provides the substance of everything, and everything is formed from the coagulating seed of this universal substance.

In this way, everything is animated, because the relationship from substance to form is the soul – incomprehensible, intangible, but visible and characterized (*ka* – color).

Everything, in order to last, is nourished: the ore directly from the substance or mine, and the other kingdoms, from each other.

Feeding is a phenomenon of transformation of the food, a separation of the imponderable substance from the formal substance, and a reformation of the universal animating substance into the character of the form or being fed.

Thus feeding is a constant animation as well as the death of the form of the food and the new specification of its soul. All that is impoverished formal substance of the food is rejected and gives, in each case, the "manure."

In this way each being is continuously animated through a formal substance that is also animated, which dies to give life and soul to the other.

This is the way of the soul.

What characterizes (individualizes) the soul is the particular seed or ferment. This ferment possesses all the possibilities immanent to the series of numbers and varieties resulting on the one hand, from the different phases, and on the other hand, from fortuitous accidents, in the succession of becoming, from the unspecified origin to the universal end.

What causes the birth of a being is its complete organic constitution, with its specific seed or ferment

'L'origine de tout est unique, undated.

From that moment, that being can live (be animate), provided it receives the animic food that keeps its soul alive. But in the animal or plant kingdom, this ferment can live without food, since it is only a specified soul, that is, a seed that does not have to vivify an animate organism.

The organism thus takes on the meaning of a cosmic complex and a symbol of the various possibilities of universal functions.

When the seed is regenerated, that is, it is enabled to reproduce, and thus animate a new organism, whether simple or complex, it requires the death of another organism that offers its soul, which will otherwise be specified in its regeneration.

This specification can only occur from the simple to the most perfect, where the simple is the most universal, and the most perfect is the image (symbol) of the most complete functional possibility in the universe (harmony, numbers).

Universal therefore means once the unspecified origin, and another time the more accomplished end (experience, complete soul consciousness).

Except for the specific seed, nothing can become or subsist without the death of a simpler being.

Death is only a change of form, which momentarily gives a chance for liberation to the animating soul. This then can be drawn and specified again to a higher level: this is what the feeding constantly does, and it is also the secret of magical influence at the moment of death.

The most brutal and absolute instrument of death is elemental fire that destroys all form.

The skeleton that symbolizes death is the symbol of death only for the common man. The apparent form given by flesh and organs no longer exists, but, in truth, the skeleton is precisely proof that absolute and real death does not exist when there is the individualized soul.

The Origin of Everything is Unique

In fact all the flesh is destroyed and the bone remains. The bone can be destroyed, burned by fire and reduced to ashes, and this, exposed to the strongest fire, produces a glass, a vitrified mass, or a residual substance that no agent can destroy any more: *in this residue dwells the specified soul*, but of a *universal nature*, since it is free from all organic form.

The skeleton thus becomes, like the mummy, the *symbol of eternal life*, the foundation, the foothold of resurrection (it lacks only the universal substance-virgin-to take form).

What is rejected-in the manure-by common death is the form that temporarily bears the soul. That which is derived from this form, that is, the organs and their functions, such as the brain and cerebral consciousness, has an illusory existence and only *colored* by the living soul, which animates that form for a moment, to *acquire the consciousness of the 'soul* (mystical experience) that resides in the immortal remnant or, to be more exact, resides there *in sleep* of form and experience but not of confounding. The sage Isaac the Dutchman says, "In their indestructible depths all metals and living beings are medicine."

In this sense, only the living soul emanating from the divine source is medicine, as Horus-Christ is medicine.

These are the certain elements for understanding the natures of the animating soul, the living and immortal soul, and death.

The animating soul is everywhere and in everything in the universe.

The living, i.e., immortal, soul is the specified soul, from the simplest to the most complete (*ka*), which in universal experience, at the end of its own time, must merge with its own divine origin.

Vulgar death is an illusion of the senses; in its true meaning, death is liberation of the animating soul, nourishment of that which is specified at a higher level, or confounding, return to the *original* universal substance that can always resume

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form (regarding this last statement, I cannot expand on its explanation, but I will just mention that without fertilizer nothing can grow).

N.B. Soul consciousness is retained in the immortal form part when the animating soul takes the living soul away with it. So the animating soul is also animated by the specific universal soul. The latter is then free from all bonds; it is conscious in a universal sense.

It may or may not reincarnate: this is the state of returning to the source of emanation, to the right hand of the Father.

THE WORD¹

From one to another, from top to bottom, from him to me, from one galaxy to another, from the past to tomorrow, what is that bond that makes each one not a lost, isolated, unknown and incomprehensible thing to the other?

Gravitation, light, writing and speech, are they not one and the same, different aspects of the interdependence of the whole? Abstract bond with concrete effects, the cosmic water in which everything is immersed and from which everything comes, like life from the ocean.

Infinitely thin water.

As the word transmits thought, the Word transmits meditation on the One, in whom fire, water, heat, cold, everything is unified. He looks at himself and emanates the Word, water charged with all its power, radical moist of all nature, matrix of all birth, dissolver of all things, cosmic Virgin, fertilized by the spirit alone, the light of the gaze of the Impact.

And from echo to echo, the Word condenses into visible water, viscous water of its own seed, the seed of its own son and father.

Nothing can hear the Word but the ear, that of its own nature, hollow conch and shell, which condenses by amplifying.

The ear is at the same time this water, this verb transmitter, this mercury messenger; in this way, what it receives is at the same time nature of what is received, the symbol is the image of what it transmits, and at the same time the thing transmitted in its formal nature. This is the true writing, the marking, the true name engraved by Thot in the tangible substance.

Everything has a sound that is its own: the sound of its own life. This is the origin of true speech, for even the word

¹ *Le Verbe*, 1950.

conventional, the fallen tongue, has the memory of the Creator Word, the sound unheard by man, the music of the spheres, the harmonic link between all things. The unheard fifth is the source of all harmony and its fall into the sensible occurs by 4, 3, 2, 1, the third, the octave and the fundamental sound (for us).

This fifth-essence is what we aspire to, the Word, the water of the cosmic ocean, the place. We desire to make it sensible, and we will know it through the four elements.

Two double pillars support heaven and make it known to us. In all things we will never find more than four foundation pillars, plus a fifth, divine one, which sums them all up. They are androgynous in nature: that is why in analysis we will find four males and four females, major and minor.

This is the number of the divine scribe.

The Word is a speaking breath that condenses the spirit in the exhalation and appears in the form of water vapor.

It is unique, but it becomes colored and sonorous according to the places through which it passes. These places are the houses of the world, the specification in guiding ideas of the cosmic organism, and man is composed according to such preconstituted ideas of form.

The Sun is the mouth of this breath and gives the initial measure of the Word. Through that measure, the Word becomes sensitive to us and its resistance gives it the form of visible water.

For everything becomes by splitting *of the One*, and this splitting is produced by the resistance of its own nature, and resistance is nothing but the reflection of action. Thus everything in the manifested world is merely a reaction.

The action is informed fire i.e. Δ , the resistance is condensed water i.e. V , and the reaction is formal body i.e. A . This is the eternal and unceasing function of the manifesting Word, the sacrifice of Melchizedek, the coitus of Brahma.

The Whole of this trinity is One, but they are three distinct natures. Each of the elemental pillars has three natures. There are four of

The Word

△, four of V and four of A, that is, three aspects of the four elements. This colors the emanation of the Word with twelve aspects, which then takes on a nature. This nature can take one of the seven forms based, as to volume, on the dodecahedron of the fifth-essence; as to plane, on the triangle and quadrangle, and having one of the seven colors consisting of three elements belonging to one of the seven sounds.

A ternary unity star in the four directions radiates through seven channels to the essence of the various forms.

But in its simple essence, the Word appears as the one who acts, and in its own opposition, as the one who undergoes, as male and female, division, opposition, falling into appearance, enmity that is the source of love, the cause of creative imitation in procreation, Seth's earth and heaven.

Seth, informed fire, poison of discord, father of fallacious love, *Ptah* of the infernal forge, origin and spouse of the illusory beauty *Hathor*, dissolving lover, revealer and at the same time profaner of the hidden divine nature, who fights against God, and therefore is an instrument of his ultimate intention, the cause of his own opposition, who will overcome him by ending it with him.

The Word he undergoes is matrix of the world, bearing in gestation Hor, Hermes, the mysterious Isis before the twelve signs and water of the primordial ocean, mother of the Word born of the Word, flesh of God fallen into form, *Tum* and *Atum*², instrument of his death but also of his redemption.

Death illuminates eternal life, black illuminates white, we only know through negation, and we want knowledge. The

²In Pharaonic Egypt it is the transcendent cause, which "fell to earth," gives rise to *Ptah*, the first thing. A power that creates itself and becomes the fixed point of all that exists in the universe, *Tum* or *Atum* is the indestructible being born of unity, through whom there will be the reunification of opposites, which is the ultimate goal. His cult was celebrated in Heliopolis (*Ed.*).

Word descends to rise again better and conscious of its own revelation.

Who is the better, the faithful angel or the fallen angel? Perhaps the faithful angel, but we are Lucifer's children, the one who begat us is he, who by his unfaithfulness teaches us fidelity.

Do you not feel the need for light burning you like a fire, thanks to the consciousness of powerlessness and darkness? The torture of a god, fetus imprisoned in damned flesh. This god is the Word, this prison is that of the Word, so this Word is in God for revelation, in an ironic cycle of return. Satan's laughter is the cry of pain of divine birth.

Between the divine revelation through the curse and the divine birth of the cosmic Virgin is the history of all doomed humanity. We must have nothing in common with this humanity: this is our way.

And the Word exhales, continuously, without ceasing. This is his first necessary death, death to the origin, first birth to the world. After a new death to the world, he will have a second immortal birth, without history and without damnation of the fall. This is the simple gospel of tomorrow.

Fallen humanity now ends, its sad history is over. Those who pass away will invoke the spirit of the Word, and their time will be built on a foundation that is indestructible as it is formless, unshakable as it is founded on spirit. They will dare to deny in order to affirm, they will dare to descend into the abyss in order to seek the summit, they will not seek an unknown and imagined god, but they will dare to seek Seth, to shatter him and release the light imprisoned therein, they will not fear the inconsistency of definition, rejecting the logic of erroneous thinking, in order to find the direct and immediate vision of the heart.

That which is not revealed through confounding and without mediators is false. In the revelation of the Word we will reject every mediator, in the search for knowledge we will reject every explanation and dot-

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trine, we will reject any symbol other than man, because man is all about the image of cosmic man, and cosmic man is all about the breath of the Word. We will no longer make the mistake of preaching the ideal and virtue, we will no longer preach love, because this love calls forth hatred. Our way is therefore indifference, indifference to the animality of a fallen humanity.

The beast loves and hates in its resentment, the beast fights force with force, the beast is maternal, but it does not know compassion for its fellow man, it knows only fear. Therefore he who passes by will have to know compassion and abandon the rest.

Man must dominate the beast, and he will do so only by indifference to what is proper to the beast, and by acquiring what is not proper to the beast.

Only compassion is superhuman, and compassion is confounding of the heart, that is, absence of separation. That which in essence is *one* must not be separated, and fallen humanity lives and dies, rejoices and suffers, only because of the spirit of separation, represented by Seth's word of destruction, "Thou shalt know."

I do not want to know, I want to know, and my pride will be a god in God, in confounding. This pride is destructive of the ego, without benefit to the ego.

What does it matter to *know* what is above and below? Only from the conflation, true conjunction, will true and living unity result.

The Word or *Hylé* is the one, unique matter of the world, formless substance, seat of forms, seat of the universe, which will be heavenly seat when fire has contracted it into visible water. Fire of Seth creating its own opposition. And this fire is in this Word and does not differentiate itself from Him, but creates the difference by means of that separating spirit that constitutes its nature.

This is incomprehensible and superhuman: therefore the beginning of things is superhuman.

However, this mystery is continuously being fulfilled in us, in our bodies, in our thoughts, before our eyes, if we are wise. And this is the most wonderful thing in the eyes of men who are deceived by it: they do not love what falls under their senses-otherwise the error would have ended long ago.

The origin of the concrete is abstract, every formal thing is the end of movement and action. The Word, *Hylé*, unique substance, is *abstract action*. It is where nothing subsists, when form dies and transforms, and compensates then for the illusory presence of dead forms. Interstellar, intermolecular energy, from the infinitely large to the infinitely small, there is but illusory quantity, but the Word is not measured by quantity. A part of Him does not diminish: Everything comes from Him, Everything returns to Him, so He cannot divide, nor cease to be, but can take the form and have the appearance of everything that exists in the world. And He is always and only *one*.

Let us not be fooled by Seth. He needs to separate, oppose, create the illusion of forms, give himself the air of being another, and of being similar, but he is always only *one*, actually inseparable. If I observe from one pole the sphere rotating, it will rotate from right to left, and if I observe it from the other pole, it will rotate from left to right. But it is the same sphere, and with respect to the universe, it rotates neither from left to right nor from right to left.

One should not be deceived by Seth. However, Seth, the cause of forms, is universal seed. The seed that wants to perpetuate itself is damned. The seed that is revelation, the revelation of the One, His revelation, does not perpetuate itself, but returns to its origin. Then this seed is way and truth, and it transforms everything into this truth: the perfection of its original intention, and this perfection is self-consciousness.

This is the whole secret of the world and the mystery of all that lives.

The veil of *Isis* hides nothing; it too is an illusion of forms. And when the seven veils of Salome have fallen, the one that

The Word

you try to see will no longer be there, for you will have taken away the very thing your senses can see. Only the feminine void remains, that formless substance capable of taking on all of them, the Femininity, the cosmic Virgin.

Thanks to the veils *of Isis* we know 1 existence, because we are also of the same nature as those veils. That is why we see Moon and Sun, water and fire, cold and heat, high and low, female and male, while it is the One who, in us and through us, Looks at Himself and knows Himself. But everything is *one* and of *one*, for *one*, that is, it is the Word of the One who, uttered by the One, is heard only by the One, and we are one of the harmonies of this sound.

You now know what the Word is, and how you have to listen to it, I mean how you can give it a way to realize its own form for the purpose of your own *consciousness* and perfection.

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THE VALUE OF PI (n)¹

A seed cast into the earth, if it is in the right conditions for growth, will produce a fruit of its own kind.

This seed is a determined, finite size, or, to be more precise, it is its own species.

When it is in the ground, it enters a mucilaginous and soft state of putrefaction, that is, liquid, thick, without solid consistency, and from that moment it absorbs nourishment that it will fix in its own nature through the action of the negative character.

This could truly be said to be a styptic² action of the seed: this styptic virtue is actually the measure of its specific nature, its characteristic number.

As for assimilated nourishment, it remains indeterminate in the sense that the same nourishment serves an infinity of seeds, of very different natures or species.

The product differentiated by the characteristic number of the seed nevertheless has a character that is also peculiar to all species: that of growing to a limit that varies slightly, but is determined in principle by the species itself.

This growth, which occurs in all instances of the genesis of anything, has a cycle that constantly renews itself. The fixed element of this growth or vegetation is the characteristic species or number of the styptic seed, or rather, what in the latter performs that function (called by the way ♦ or paternal character).

That which in this cyclic growth is assimilated, and is generally suitable for nurturing any seed, is infinite by nature, since it contains in itself all possibilities; the seed, by its very nature, selects and

¹ *La Valeur Pi (k)*, 1942.

² Condensant, astringent, coagulant (*Ed.*).

retains what is suitable for him, forms it according to his own form, and rejects what is unsuitable.

The result or fulfillment of any vegetable cycle, as of all cycles immanent to the whole of a complete vegetation, is always a finite form that can be a part of the whole.

Generally, the complete development of growth by vegetation can be classified into seven to nine stages.

This universal principle, which produces varieties only through the selection made by the species of a seed, can be expressed in numbers, and give the seed "of its species" the name of diameter, and the indeterminate or universal nutrient the value of coefficient 71.

Viewed from this perspective, the n-value performs the function of the infinite element that, together with a finite number, always gives rise to a growth cycle.

Turning this into philosophy, and finally into the philosophy of genesis, we will say:

A primordial unit, considered as a diameter, splits and develops quantitatively or arithmetically, and becomes three, four, five, etc., which constitutes the paternal seed of every stage or species in the world.

Since such growth can only occur according to the vegetative cycle, as a form, we are *always* and necessarily in the presence of spiral vegetative growth. For from an incomprehensible unity, or first activity, whether from the absolute origin or active origin of a seed of its species, to its characteristic numerical determination, there is arithmetical variation from one to x, whether it is a nebula, a plant or the human fetus.

In the study of numbers we are concerned only with the variation or becoming of the diameter, that is, the number, seed of its species.

This is the hidden meaning of the n-value, thanks to which the number becomes form: for if the number *determines*, as a seed,

The Value of Pi (n)

substantial but formless nourishment, as TT, comes to give matter to form, and this form can only result from growth.

Therefore growth is never an arithmetical addition, that is, one quantity added to another (which is the characteristic of diameter), but a development in the form of a substance that is instead formless. Thus a subsequent growth phase will never be identical to the previous one, because one conditions the other, as one coil develops on the other. Finally, the product may formally superimpose on the other, like the annual rings of a tree trunk, but this concerns only the essoteric aspect of the thing formed. For in reality there is a path traveled, as there is a long stage between the pith and the bark of the tree, for one coexists with the other and one motivates the other. And this is the meaning of vegetative growth, the secret of which lies in the living relation between the diameter and the Tt , a relation in which the \forall is the infinite, universal value, the key to the possibilities of formal becoming.

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GENERAL PRINCIPLES OF TRADITIONAL DOCTRINE¹

From a "consciousness" or "spiritual" point of view, humanity is classified into three categories:

- Decadent humanity, which "falls" by accepting animality and sense satisfaction, humanity that has rejected the human gift.
- Humanity that "stagnates" and, out of inertia, laziness and fear of worry, allows itself to be led by the general evolution, humanity that accepts the gift without gratitude.
- Humanity grateful for the gift, accepting the moral suffering of overcoming human animality and that concern that calls for a broadening of consciousness, humanity capable of rejoicing in the contempt of its own animality.

CONSCIOUSNESS

Thanks to psychological consciousness, it is possible for me to reason and describe my thinking. Psychological consciousness is thus essentially the consciousness of the ego, through the relationship between being and the external world. In contrast, the consciousness that precedes psychological consciousness is being, which its own specific definition relates to the specificity of another being, even without resorting to the descriptive brain tool.

There are thus two aspects of consciousness: consciousness that is *specificity*, which characterizes things among themselves and imposes on them relations of affinity, attraction and repulsion; and consciousness called psychological consciousness,

¹ *Principes généraux de la doctrine traditionnelle*, 1953.

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which interposes between specific things first the brain tool of mnemonic functions, and then the brain tool of reasoning functions.

Reasoning is possible only because of the comparison between notions inscribed cerebrally, therefore because of the faculty of non-being-being opposition, negation-affirmation.

Affirmation is the "fact" of specificity that defines resistance of things and gives them *reality* in their relativity through brain information.

Denial is proper to human nature alone, as it forms the basis of *free will*, that is, the power of choice between maintaining the affirmation of the notion and annulling it.

THE KNOWLEDGE

Natural knowledge belongs to every organized being, which possesses a sensory instrument, however simple it may be, provided that it has formed a central sensory instrument coordinating sensations.

The faculty of denial, that is, elimination, enables analytic knowledge totally based on doubt and skepticism. Analytical knowledge is typical of man.

KNOWLEDGE.

It should not be confused in any way with psychological consciousness, and thus with analytical knowledge. We can recognize such a thing because memory (brain recording) coincides with sense ascertainment. We must thus distinguish *recognizing* from

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knowing as *knowledge*. This is *V identification* of two states of consciousness, which is necessarily and only a functional identification of specificities. Two simple bodies know each other if they are akin to each other in specificity. At the human stage of consciousness one person will not be able to say that he knows another until he finds in him a functional specificity similar to his own.

THE EVOLUTION

Consciousness, described as specificity in general (which is a qualitative definition), is to be regarded as a "power" that virtually summarizes all expressions into possible forms and qualities, similar to a seed that virtually summarizes all aspects and virtues of the fruit it will generate. Hence, consciousness presents itself as the metaphysical power that takes form, the unpolarized energy that, in this universal and undivided state, escapes psychological consciousness but is accessible to knowledge.

Expressing itself, that is, *manifesting* itself through its specificities, formative consciousness appears to our psychological consciousness in a *series of stages* that we call *evolution*. This series of stages is perfectly regular, if we do not limit evolution to terrestrial biological evolution alone, but are able to place it in the general evolution of the cosmic system (for us the solar system) to which we belong.

Generally it is the expression of consciousness-essence that evolves, and not the form of which that expression is used.

The "consciousness power," universal and nameless cosmic energy, polarizes and then *degrades* to material form. This degradation is related to *Vintensity* and is produced while concretization, material formation and the organization of this, up to the human, is taking place in the reverse direction. This *becoming* human

implies an invariable succession of stages, which follows a constant rule defining the *law of genesis*.

The *law of genesis* is based on the following functions :

- 1) the splitting or polarization that defines active and passive (resistance)
- 2) the reaction of the passive
- 3) the final neutralization

The names of these basic functions change with their application to the main stages of concretization or expression "in form," the information of consciousness.

Each stage in the concretization of consciousness constitutes *V individuation* of a specificity. Each individuation undergoes a new split.

With material organization begins *Vindividualization* (embodiment) of the analyzed functions (the organs) that fixes in functional, but interdependent individuals the different aspects of consciousness aimed at realizing by interaction innate knowledge.

With the last (human) organization, the last for man of the terrestrial material stage, begins, with a new split (an ever new *fiat lux*) the passive state of innate knowledge, its negation, which gives rise to psychological consciousness. This is the effect of *negation* (passive innate consciousness), opposed to *affirmation* (active innate consciousness). In this way, the faculty of negation is affirmed.

Psychological consciousness is the appearance, in the midst of an evolution of the normative expression of consciousness, of a world of dialectical recognition of consciousness: the world of duality, of complements, of antinomies. It does not constitute an end, but a transitory accident.

POLARIZATION

It is the mysterious moment that lies between all primary stages (realms) and secondary stages (species). Polarization always involves the destruction of a form and the fixation of a new stage of consciousness, a fixation of energy, to generate a new form. The image of this polarization is the putrefaction (corruption) of organic matter. It is always the densest stage (respectively) of concretization, which is the critical moment of a stage, from which the new polarization of energy or consciousness naturally begins.

THE STAGES

All phenomena that affect and determine our senses act through *vital aWation*, which is an alternation of higher and lower *density*. Density is the effect of the concretization of consciousness or energy. The *form* of this concretization is space. In our view, the first form is light, that is, that spatial environment in which all other forms, that is, all other densities, are located. There are no spaces or volumes in space; it is all *the same space*, more or less concrete. The concrete character is given by specificity, which defines a density and *aspects* or *affinities*. Affinity is selective by definition, so it presupposes multiplicity. This is the natural circuit that closes and opens simultaneously: the first concretization finds in itself the duality (multiplicity) that compensates for the affinity. This is the creation of the *thing, the only substance of the world* that consciousness power uses to express itself, that is, *analyze itself*, in relative manifestations between specificities.

For example: assuming that the first simple body is hydrogen, that is, an "individualization" of consciousness in hydrogen, this individual is specified and has its own affinities. It will join

very willingly to that other simple, chemical body called oxygen, but it will not love metals, which, on the other hand, oxygen for its part will particularly prefer. Affinity selects, makes one love or dislike, creates *unions*. This is consciousness, a consciousness without its own will. The choice is made through innate, *affirmative* consciousness. Hydrogen does not *know* what it rejects. Hydrogen knows only that which is functionally identified with its own functional specificity. Function, which is "activity in action," is an expression of consciousness, but activity "in itself" (before any actual action) is, so to speak, the core of everything: activity and consciousness are synonymous, that is, energy.

In union, the "Hydrogen" individual seeks to neutralize its own activity, and this creates affinity: the preferred union will always be the one that most completely neutralizes activity, at the cost of causing a loss of energy. This creates *Vindictiveness* of nature left to itself, that is, when it remains without the input of new energy, or, otherwise expressed, if it does not seek consciousness.

The activity "in itself" is the determining condition for any quantitative multiplication, as long as there is the contribution of the nourishing (passive) substance of nature (with the same intensity and rhythm) of the active center. In contrast, *qualitative* multiplication is the true "evolutionary" moment and requires the destruction of the present form and its regeneration around the reinvigorated active center, an increase in actualization and a decrease in intensity of the input of new energy, a new actualization of consciousness. For the human individual we will speak of incarnation. But as a general rule, procreation and proliferation refer to the determining-thus seminal-action of the active center, while *evolution can occur only in the individual, through him and in him*.

The stages of evolution are the typical stages of the actualization of consciousness, both for the species of each kingdom and for the kingdoms themselves. But the transition from one kingdom to another represents at the same time a difference in *stages of* consciousness.

General Principles of Traditional Doctrine

The stages of consciousness define the characteristic knowledge of individual groups in evolution, and thus the functional boundaries that frame each group.

The consciousness concretized in one realm persists in the higher realms, that is, it is integrated into the specific definition of the individuals of these realms, becoming their *innate consciousness*. And so one realm, however limited it may be in its function, flows through successive realms and serves them as the basis for a broader development of consciousness. Through all the genera and all the species of a kingdom, the consciousness typical of that stage develops from the embryo until it is fully formed. Only then does the problem of transition to a new stage arise.

The stage of *mineral* consciousness is characterized by the "centripetal" nature of its activity, that is, the concentration, or coagulation, or concretization of energy in material form. We can call this the definition of the *spatial point*.

The stage of *plant* consciousness will be the consciousness of duality, that is, dualism or *spatial line* definition. The vegetable has cognizance of duality, that is, of any function leading to it.

Animal consciousness is that of the *spatial plane*. The animal only knows the plane but has no consciousness of the "volume" function. The higher animal notices volume but does not "understand" it.

This kind of consciousness is the typical, "psychological" consciousness of the human animal, while the stage of "space consciousness in volume" is peculiar to the human. The human who reaches the end of the evolution of the human kingdom, as is the case today, has perfect knowledge of volume in its spatial extension, but his psychological (sensory and therefore animal) consciousness is incapable of "understanding" volume without breaking it down into its planes. The consciousness of volume, thus of space, is an extension in all directions, and its knowledge is a blurring, an identification of this functional consciousness in man with the space function "outside of

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him" (actually there is no "outside of him": this expression or objectification serves only to make this thought perceptible).

The stages of consciousness by no means end with the human "realm." There are still three above it, but they are not part of the material form of this earthly stage of our "solar" body.

THE SEED

It combats the dissolution of forms: death. It preserves the species until the time of the next stage of the expansion of consciousness. This world of apparent forms, of relative reality, is but a means and a mirage for consciousness.

Evolution, that is, the progress of the expansion of consciousness as natural consciousness, is a real but analyzed image of unchanging reality. Evolution is the functional analysis of the action of *knowing oneself*, of the self in itself. Duality is the accidental appearance, real only with respect to our psychological consciousness: a relative reality.

What we call evolution is becoming, in the sense of the becoming of consciousness into material forms. The greatest duality is the end of becoming. Then the Return begins, as it does with the marrow of the bones: the liberation from the material support of consciousness *that has recognized itself*. Sleep shows us the way of Return with the elimination of sensory information that promotes the recovery of strength through the influence of energy-consciousness.

The living human body, in all its functions, down to its remains, reveals the way of becoming and returning, for it is the ultimate concretization of consciousness for the present man.

The living organic body is nourished by a substance carried by physical matter. This substance, in turn, is the carrier of energy-consciousness. It is separate from its carrier, which, rejected, rico-

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mines a cycle of evolutionary stages, while the *substance* is animated by the ferment-seed of the organism, nourished by its own activity or "ferment-seed."

The ancient Egyptians designated the action of the seed with one of the meanings of the "mooring peg," that is, the harpoon peg. In any case, the seed is a "mooring peg" that coagulates in its own nature a passive substance, but of its own rhythm.

The adaptation of the subject to the stage of consciousness takes place through the functions of the organs, themselves *analyses of* the general function, which cause the energy-consciousness to undergo a gestation (economic metabolism) according to the law of genesis, which is unique.

ACTIVITY IN ACTION IS A FUNCTION

Function is the Ariadne's thread that connects all states and all forms. It is the basis of all "mainstream science" and myths. For example, the "mooring peg" of the boat at the shore, of the attractive center of gravity in physics, of the individualizing ferment of a being's nourishment, of the physical seed of a sexed being... *through function*, which is a fixation, is an "image" that has become *hieroglyphic*, and takes on *universal meaning*.

The function included in the meaning of a word or description (such as parable) has the same value as the hieroglyph. One must look for and read the function, and not consider the object carrying the function.

Thus everything in the universe is only a momentary state of one and the same consciousness.

Recognizing this makes understandable the symbolist method employed to express and convey the esotericism of traditional teaching.

All functions are innate in us, and through them, if we focus our whole being on one of them, we identify ourselves in

Every thing that is support of this same function. This is also the way to achieve identification with universal consciousness.

THE ACTIVITY "IN ITSELF"

Compared with activity "in action," activity "in itself" is absolute rest, but it does not imply any *passivity*. Passivity is the resistance that appears in the mysterious creative split. In nature, it is also the characteristic phenomenon that appears at the moment of the "self-decomposition" of everything. Activity "in itself" is cerebrally incomprehensible and becomes perceptible to psychological consciousness through the *reactive* effect of resistance. Action is manifested through resistance and, in the intellectual sphere, through denial. Activity is the fixer, the ferment (*the hek*, the pharaonic hook scepter)², in a functional sense the "mooring peg," the arcane, the divine presence, the source of apparent life, life itself.

Activity is the absolute and latent consciousness with respect to all phenomenal appearances that we call concretized consciousness. But it can in a moment, that is, beyond time, run through the whole phenomenal genesis and constitute the "Borian gold," that is, all activity, all consciousness. Forms, functional analysis in organs, psychological consciousness and senses *are not the finality* of creation, but only the *instruments of a finality imposed by\Y accident of splitting, an accident that repeats itself and that we believe necessary*.

For activity "in itself" there is no "finality," so there is no causality, and the "Borian gold" is activity, consciousness.

²In *Verbo natura*, Schwaller explains that, between the two extremes constituted by the origin and the end of manifested nature, "there is life, and this life is but a ferment (the *hek* scepter, the hooked staff of the pharaohs), fixer of the causal energy (the *nekhekh* scepter, the reactive principle) that makes the active fire (*min*) of the ferment appear" (R.A. Schwaller de Lubicz, *Verbo natura*, cit, p. 70) (*Ed.*).

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That which is between the cause and its purpose is nature. Being part of nature, in nature, through nature we must recognize the purpose of evolution, which is the negation of the natural. It is the negation that makes us know the affirmation, but as long as both are there, we are *in nature*.

That is why we must seek identification in the function, to the point where we no longer *know* of the existence of the function within us and the function outside us.

The stage of consciousness corresponding to the current functional identification, that is, of one function among others, is the consciousness of cosmic vibration, cosmic respiration, volume radiation, without direction, since it is in every direction, alternating with contraction to the "space point."

This is the consciousness of the complete sequence, from the starting mineral to the complete human being, the history of evolution to the human stage of consciousness, especially reserved for our globe.

But the individuality of an individual is not subject to the cyclic law, which applies only to things and individuals in their collectivity.

For individuality isolated from collectivity, the sun of "Borian gold" can shine: the direct path of liberation of consciousness from physical contingencies, transmutation, which rejects as dross all material heterogeneity.

ADAPTATIONS

The verb expressed in sounds or words must conform to the stage of consciousness at the time. Our language will always lag behind consciousness because the evolution of the individual is faster than that of the collective. The consciousness of a

small minority cannot be recognized by the majority who are left behind.

A truth is recognized as such only by the general consensus of men; it does not exist "per se."

For this reason, which will always be valid, the symbolic image alone can serve as an expression of *esotericism*, that is, to the functional sense of knowledge revealed by the state of consciousness.

Therefore, the art of an era represents the consciousness of that era and can also reveal the next stage of consciousness through the individual art of certain artists who are children of the art of that era.

In this field, mastery consists in the symbolic, didactic art of knowledge corresponding to the consciousness of its age. In this case the present is no longer content to announce the future, but generates it by reaction. This is typical of pharaonic art, early Byzantine religious art and early Gothic art. But only Pharaonic art has remained pure and strong through the centuries. We can read in it the great astrological periods, the great historical periods and dynastic epochs.

Aesthetic analysis in general or individual psychological analysis of artists is no longer in the realm of knowledge and esotericism we are talking about, but in the sensual realm of illusion and "spiritual error."

In the absence of a mastery, of a "master of works" dominating an era, the artist must identify with the subject of his work and express it as he can. Each must do equally and sincerely what he must, by order or by his own inspiration, and not worry about the completed work. The effect of his actions will constitute his judgment. Regret is only mental, it weakens, and excuse is the attitude of the weak. But remorse constitutes the judgment and the lesson to be expected.

The imposed morality constitutes the "reins," the "reins" for the collective, but here we are talking about individuals. To these the stage of co-

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science dictates the "moral sense," and this guides their actions. The general law must be: never accept stabilization, but always seek expansion of consciousness, identify more and more functionally, abandon criticism, because it splits into you and me. One must not love, but *be love*. One must not give, but *be gift*.

The new humanity, that of the stage that is announced, will be radiance, radiating action of being. It will no longer be active.

One should no longer say "God," but "conscience." One should no longer say knowledge, but recognition. One should no longer say a knowledge, but The Knowledge, because it is *one* and is identified with The Consciousness.

Our West has misled itself in its own science. It first believed in an extracosmic cause, then sought the cause by shattering matter, like, in Hermeticism, certain "sophists" who sought in gold the "dye" capable of "dyeing," that is, transmuting metals into gold. What *results* cannot be what *causes*. The new humanity will return to the science of genesis, because it will recognize that consciousness is *one* and constant, and that the things of the universe are only informed parts of this consciousness, analysis of the one and only absolute consciousness.

The cause of nature is the activity immanent to consciousness. The cause of function is in the function, and not outside of it. The effect of the function is the measure, it is the *fractionation* of the cause, it is the numbers.

All numbers define quantities that are only *fractions* of unity, because energy quantities are only fractions of energy in general. It is division that makes quantity, and not subtraction. The division of that which has no quantity, therefore the division that is not subtraction, is possible only for that stage of consciousness which is spatial knowledge, that is, of the radiating volume and not the volume of space that contracts into form, sensory and mental volume.

The point is not mathematical, that is, *imaginary* and situated; the point is metaphysical, it includes everything. When the point is situated, it is ternary and radiates only in three directions. Any unit, when it *divides naturally*, *never* divides into two equal parts, but into: A stands to B as B stands to $A + B$, which is expressed by the golden number. This is the ternary, this is the principle of quantity: "The same stands to the other as the other stands to the whole" (Plato). The cause stands to the function as the function stands to the cause in function. The golden number is the symbol of a *function*, and it is the function that matters, not the number.

So *thought* the Ancients, the masters who had recognized knowledge.

LETTER TO ALEXANDRE VARILLE¹

Friend,

You ask me to describe to you the general structure of the greatest existing work in the world, so that it may serve as a framework, so to speak, for your personal studies, the key to which lies in this science alone². It is the light that illuminates every other human science. Without it every effort to know and understand is only a "utility" of the moment, without deep value.

Therefore, I am writing these lines to you – at a time that is that of the end of a world – striving to bring together as many essential elements as possible in as few words as possible. The time has come when new foundations will have to be laid, or rather, when it is a matter of rebuilding the real foundations again, as the old construction collapses because its foundations no longer exist.

But truth does not age, and novelty consists only in resurrection in time, and even the form in which this truth can be enunciated will never be new. This disappearance and reappearance of the ancient wisdom affects only human consciousness, and not nature, which instead never stops repeating the same verb and proclaims to the world the eternal truth, or wisdom, or law of becoming and returning.

Man, throughout the ages, makes ever new and rarely rewarded heroic efforts to attain this light, even when he believes he is only satisfying his own selfishness and the lure of life's utilitarian needs. The goal is always the same. We can understand the effort made by the drowning man to reach the floating raft that will offer him support, but we would consider it foolish if we saw him swimming out to the open sea to safety.

¹August 1951.

²Divine Science (*Ed.*).

However, reason tells him that this raft does not correspond to his idea of the thing on which to lean, while logic tells him that behind the horizon must be the land of his salvation. Reason has guided our age, while logic has misled it.

I dared to cling to this twig of straw. I have seen others, more reasonable, going toward the mirage-filled void of their reason. We castaways all seek the same thing: rescue. So goes the world, in disorder. Everyone thinks they see the right path, *their own*, which serves their purpose, their ambitions, their selfishness, their science, and everyone seeks the light without knowing it.

The voice telling them this has not risen, the thread guiding them has not been spun, or it has been broken.

The East blames the West for the maddening work, the vain efforts, the concept of precious time. It does not understand the anxiety of the dying.

The West is not sympathetic to this lazy, idle, or contemplative East, as they say. But this East only wants to live, to live its life. Every day that passes without change is a day gained for the repose of life on earth. Let the instant last: we do not know what the next instant brings.

One kills himself to fight against the wind, the other suffocates in tranquility.

So the star of Her life led Her to the Pharaohs, like someone else. You could have remained blind like others, but you understood this enormous and incredible thing, that this is a world in which nothing, absolutely nothing, down to the most vulgar things, exists, is mentioned or is ordered, except in direct relation to the highest science, the only science, that of genesis. It is not puerile enthusiasm that makes one say that here we are dealing with men-gods, when one knows, one sees, one reads, how everything down here is for them a symbol of the co-

cosmic knowledge. And in saying this I am far from those who dig to find the secrets of the Pyramids. What I say has no relation to an arithmetic science, however complete it may be. Everyone has forgotten, or does not know, that the masters of Pharaonic Egypt were philosophers, especially philosophers, and that behind Pharaoh was, always originally, and often later, the adept, the master of philosophers. Heaven, earth, water and air are only momentary and transitory symbols. Man is a symbol, his loves and hates, his struggles, his daily life, his every working tool, his death, everything is just symbol. The idea, the same, the only invariable, is reality. "Only the resurrected white and immortal is true."

To suffer is to learn. To learn with the heart is to know, to know is to be confused, to be confused is to overcome death.

Death that gives life is happy. To live in form is to die always; only life beyond form is real life.

Dying therefore is a great and happy thing. But Christianity has made death a sad thing -- and a good propaganda tool for the mirage.

Our West understood nothing of the divine lesson of the Pharaohs. An erroneous doctrine caused it to go backward, while its natural tendency urged it to go forward: one more step toward the liberation of the soul. This is our whole tragedy. Two thousand years of decadence.

But in the beginning everything is water, a water that contains within itself all possibilities.

We enter the era of a new becoming. Soon the water will be fixed and a new land will appear, land of the black sun with golden rays on a blood-colored flag.

This epoch will long, very long, remain the gestation epoch of a new world, in which two powers will assert themselves, for better or worse, until the distant day of the new decision, in which the power that will live will reject the other, damned.

She wants to work for this moment, drawing again in the last hour on what the ancient masters have bequeathed to us. She or I does not matter, but we dedicate our lives to what is to come. What we have done will disappear, but the light will remain. In an unnamed turmoil a few souls will be reborn. It is for those rare souls that the whole world rotates toward its own fulfillment.

The light we receive, let us condense it with the styptic virtue³ of our love, which is the indivisible One in us, let us condense this light so that it shines and illuminates our brothers and sisters. This is our duty.

And that's it.

He comes toward the light who is destined for it, the blind man who is lost in it and burns, the seer who becomes light--but what does it matter? The unique origin is perfect, the end coveted by the origin is perfect. We can see the imperfect world and deny it: this is our morality. The ideal must die; the crude truth, made of cruel denials, must live. The symbol of the world to come is the black sun, a dazzling light under the appearance of negation and evil, indestructible life under the appearance of death.

The instrument should serve, not become the master. Let the fixed and immortal seed in us serve the instrument-man, who is not the master. Only thus will the divine man live: when he can relegate animal man to the background. This is the strategy of the battle we must wage. Good and evil are good, only their struggle determines and confirms what is good, and the rest succumbs. Then the soul is affirmed. Only the soul is good, it is true, it is life, it is light. It cannot reside in a body as pure as she: in this way death will be conquered.

³The term used by Schwaller is *stipticité*: astringent, condensing, coagulating (*Ed.*) virtue.

Letter to Alexandre Varille

We must reject small virtue, small hopes, small goodness, fear. It is better to sink seeking the light than to exist with the fear of sinking.

The soul is the unbroken thread between the perfection of the origin and the coveted perfection of the end. This thread from time to time becomes visible and takes shape, strengthens or disintegrates. It is our life and works.

But there is only one great Work. Its law is single and simple, but different paths lead there from imperfection. This law is nature, a reflection of the desire for the final perfection of origin. Such desire subsists in error; this is what we need to know. Such desire subsists, as a fixed seed, in man and in all things, uncreated fire, mortal poison and vital cause of appearances, coagulating cosmic water, and therefore nourishing earth of forms.

Thus Seth is Lucifer: the one who wants to oppose the one true and is the cause of his own affirmation and deliverance from error. Never reject the evil, it is what will call forth the good; never reject the impure, it is what will make the pure appear; never reject the unclean, it is what makes the world.

The error of the world recalls in man the divine man who saves from the imperfect world. These are the souls who will live.

Let the religion of the poor die, and let us call it the religion of the rich. Wealth of the brave, wealth of those who despise the fictions of this sensible world, wealth of the seers who dare to look at the sun without fear of going blind, wealth of those who dare to see their impure mortal being in order to seek therein the lost seed of Light.

Do not believe that you can understand the framework of divine science without devoting yourself totally to it. Moreover, Your gift belongs to Your brothers, and not to the source of everything from which You derive. He, the Unknowable, does not care for Her gift, *He* who leaves Her or takes Her as He wills. When She becomes light, it is *He* who becomes;

When She gives herself, it is *He* who gives Himself to Himself. That is how *He* reveals Himself.

At the origin of the manifestation of light there is always a split.

To give oneself means to fight oneself: to separate the pure from the impure, the ego from the self. Then there is light.

This world is an error. Variety is an error, because the desire for the end is perfection. So the most imperfect of the imperfect in this world is still the closest to this coveted perfection. This is the wisdom that should guide us, we who are always being deceived by apparent reason.

Do what you must do, but do not forget that work is the sign of Your imperfection, the symbol of Your damnation. Do not love work, even though you will be able to avoid it only through Your liberation. Seek this liberation. Work is not noble and does not ennoble. It is the painful path from which You must pass to atone.

Love the suffering of His soul, and seek it: it is the only lesson of His consciousness. The soul is buried deep in the earth of Her fallen, wrong form. You will free it laboriously by Your suffering and labor, if You dare not look into the face of the cause of evil and evil itself, so that the disgust felt by the awakening consciousness can brutally free it.

Our work for the future will have to change moral values, and even the value of words expressing our concepts. Only in this way can life orientations be confused with divine science and also with any applied science.

How great were those Pharaohs of Your studies, which aroused Your scientific curiosity! And You have glimpsed this light, but You are still the only one. Think of that other one who is surely waiting somewhere, immersed in the turmoil: he will hear and make himself known to You.

Our purpose in everything must be the one, the perfect, the soul of exception. To find it, we will preach to the ignorant, to-

up to the imbecile, we dig in the quagmire, we give to the poor – but what does the ignorant, the imbecile, the quagmire and the poor matter to us? We seek the One who waits. This is the right hardness, that which has the courage to let a world die to save the divine seed. It is the right hardness of heart that the wise man must have.

Have we not already harvested the seed of seeds? What do we care about the other harvest? The joy is in the sowing. Let us leave the feast of harvest and harvesting to others. In our work, time should not matter more than the desire for the perfection of origin. In one day we go through the whole zodiac, as the earth goes through it in one year, in the same way that the history of this earth does in a cycle of precession. Spheres in other spheres, rotating fast or slow, will all peer at the same places in the world. In a heartbeat the cycle of the cosmos is fulfilled, the twelve places have been visited, and all have spoken their word.

What then is the true work? There is but one great work, and the perfect desire of the origin is reflected in it. It is this image that we see with our senses, which are also only reflections. Everything here is symbolic of the body, limbs, organs, functions and all the possibilities of the unchanging cosmic entity. This is the god emanating from the Unknowable: man and God. In this you seek neither the great nor the small, neither yesterday nor tomorrow, everything is *one*.

Everything is in everything.

I will not name the masters I sometimes quote to you, what does it matter to them? After the divine gift, I learned everything from them. Thus, over lifetimes and centuries, the teaching has never been lost, for the word is alive. As the Sun is the source and magnet of this world, and everything will continually go toward him, as gold is the Sun on earth, and will be the center of attraction for men, so is the word alive, in the image of the Creator Word, and it will always be uttered and heard, so that only the rejected remnant remains.

Then this earth will have finished its work in the work of the Sun. The fourth globe will be abandoned by the elect for the fifth place of their returning becoming. In this way everything always intersects, because true becoming is a return, and the first becoming is a fall. Likewise, is not the future hoped-for homeland the vespera⁴ of the evening, and also the morning star that precedes the shining sun?

By dying, the soul frees itself from the body, but hopes to inhabit that purified body again. Paradox is often the only way to express the deep meaning of things said, because everything, in order to be, is intersected, crucified.

Denying it or affirming it is relative, and we seek the perfect. How could we affirm except by denying twice, or denying twice, and even thrice, the announcement of the new day without end? For the fallen one must pass twice, and even thrice, from the blackness of life-giving death, before he is resurrected, immortal, in the light that he was at His origin.

Denial can only deny itself: thus the condemned person has a hope of liberation.

Let each one be true, then, let each one be what he really is, without intending it.

If yes and no show themselves simultaneously, why choose? To choose is to will, to will is to separate, to separate is to affirm both one and the other, and discord breeds decadence.

We want the perfect, without will, confusing ourselves with it. Let the yes and no present at the same time mingle and cancel each other out in their own form. We do not seek the perishable form, we are not stingy, nor ambitious, nor envious of power.

We know that the smallest spark of divine light will grow and increase by itself, because the perfect origin wants the perfect end and is nourished by the fruit of the unchanging center, if the

⁴Last star of the evening (*Ed.*).

Letter to Alexandre Varille

discord. "Never judge, and you will not be judged," says the precept written on the scroll. This is wisdom in action.

Each person generates his own misery and happiness. Do you think you can prove this? The only teaching is suffering. Therefore dare you push the one who falls, if you believe it is your duty to help him. He can only help by helping the evil who will do good: everything is inscribed in the soul. But everything will then have to be erased again, because the soul is the light of origin and every inscription is a stain that obscures the light. These stains, and the erased stains, are consciousness, and only consciousness can and must dictate duty. It is the great ear that listens to consciousness, and this ear is the best part of us.

Observe the sphinx listening. Question her: she will not answer. Listen to her, and she will speak, this Man-god turned man-animal, animated man.

Unpublished Writings

FOR THE PHILOSOPHY OF A BETTER LIFE*

I

Any possibility of reformative action is subordinate to the problem posed by the possibility of education.

To instruct generally means to transmit knowledge or knowledge from the one who knows to the one who can or wants to learn.

It is therefore necessary that the one who knows can or does express his or her thoughts in such a way that it can be received.

This expression of thought will be the most important element in the transmission because it can serve different purposes.

A "logically" formed thought will be received rationally and will present itself rigidly. That same thought, expressed intuitively, will leave the one who receives it with the impression that it is more imprecise, but it will demand an effort of intuitive modulation on his part.

In a general way, knowledge that is classified according to a method, and whose expression is possibly confirmed by experience, will be easily accepted and preserved. This is the foundation of all school teaching, in the modern meaning of the term, influenced mainly by Francis Bacon and Descartes.

In this way all concrete knowledge can be transmitted, and even the teaching of abstract notions becomes concrete.

It seems obvious that it cannot be taught except in this way. If knowledge is classified in such a way, this method is certainly appropriate. But such teaching reduces knowledge to encyclopedic knowledge, and imposes concrete limits, and on the one who receives it a mentality limited to concrete notions.

' Notes pour une philosophie de la meilleure vie, undated.

A priori it does not seem possible to teach, for example, geometry without relying on Euclid's theorems, whether true or not, as long as they are practical, and indeed they are. From this point on, geometry is limited to a concrete perception of the functions of lines, planes and volumes; consequently, abstract relations between numbers are no longer taken into consideration, because numbers as relative values are sufficient.

As long as this way of viewing teaching does not change, we can rule out seeing a change in the general mentality, which will lead humanity toward a life guided by material instincts, unable to penetrate beyond the vital phenomenon of nature.

A striking example is found in the progress of the study of atoms. Whatever the subtleties of thought, experience, and hypotheses, the scientist always eventually runs into an initial quantity that he cannot resolve. Whether it is a flint stone, Bohr's nebula, mathematical subtleties or Broglie's photons, the wall is moved back but not eliminated, and the philosophical problem remains in its totality.

It is the conscience, obscure but already alive, that makes present where the drama of the present world lies. It is useless to change anything in social, moral or general guidance matters until a new element comes to break the established sphere of the relationship between the one who teaches and the one who learns, a sphere currently regarded as unchangeable.

Modifications can be made to the example given, i.e., Euclidean geometry, and replace it, for example, with Lo- batchewsky geometry, a type of geometry that refers to the surface of a sphere, which, moreover, is more in keeping with the reality of things on our planet; Euclid's theorems no longer apply, but the mindset remains the same, and the elements remain concrete for both geometries.

So the experience may vary, but if the method does not change, there will be no change in the spirit of teaching.

It must be concluded that any teaching based on a logical explanation and carried out according to logical methods will yield a logical result that never leaves the realm of concrete knowledge.

But is it possible to consider another way of conveying knowledge, a formulation in which the elements are not logically, and therefore concretely, concatenated?

We would be tempted to phrase this question thus, "Is it possible to solve the equation $X + Y = A$, without the solution always being $A = A$?" But that would mean asking the question in the old mindset, so the answer would be, "No, it is impossible."

Is it possible to teach from scattered elements, unconnected to each other, as in a surrealist poem? It is by no means impossible, as long as there are no logical associations of ideas, only aesthetic associations and extreme sensitivity.

A shrimp and a pincer are ideas that connect concretely with each other; even a cooked shrimp and a sunset can join, because instinctively we always look for concrete sensory elements to connect two notions. This is a sign of a brain malformation that it seems we can never get rid of, and never get out of this concrete realm, while it is clear that living nature knows abstract links and factors.

So what can be the connection between the unconnected thought and the one who wants to receive it? To interpret the meaning of an utterance including a shrimp and a boot, the field of possibilities is infinite. We precisely always want to connect things, and for this we commit all sorts of baseness and look for images and memories everywhere to motivate an absurd association.

We do not admit absurdity.

To express things we did not want to say clearly, we used Allegory, where an image or situation is parallel to an unspoken idea.

To express things whose interpretation is manifold or even infinite, but linked together by a category and a point

central non-material, we used the parable. This is already a very perfect form of an abstract teaching. Metaphor is an image that evokes, by even very distant kinship, a thing or notion of similar appearance, but of a different nature. It is a "trick" or subterfuge.

Except in the case of the literary parable, the modes do not go outside the concrete scope.

The parable is thus an appreciable first mode that can also be useful in education, and which leaves the listener with the resource of drawing into himself and expressing the initial meaning *in his own way*. It is nothing more, moreover, than the literal expression of hieroglyphics as writing.

In this case, the meaning to be expressed borrows from a concrete element the fundamental and symbolic meaning of a universal and abstract action. Depending on the disposition and faculties of the recipient, it speaks in a concrete, historical or abstract objective sense. The idea expressed may be particular or universal.

Psychologically, this is the fairest method, because by evoking an abstract idea with a conventional term, it automatically- mind attempts to concretize it, while the concrete image recalls the abstract notion.

The different wording of the teaching does not change the latter, but the mindset of the one who receives it. The most perfect way of teaching seems to me the parable, and for writing, the hieroglyphic.

It seems that transmission cannot be as precise as we understand it. It is possible, but precisely in this absence of precision or definition consists that change of mentality which would be desirable, both for the education of the intuitive faculties and for the influence on moral consequences in general.

Teaching things of concrete and definite character undoubtedly requires Aristotelian logical formulation and Cartesian method.

Teaching about living, abstract and especially universal things requires hieroglyphic writing and, in utterance, parabolic form.

The method for constructing the parable must, as we have said, seek the *most concrete* expression *that symbolizes* the idea to be conveyed. The symbol must be natural and unconventional. There are no abstract notions in the world that are not symbolized by an expression of nature--this is the axiom to poire first.

The image or story developed in the parable may not expiore an understandable or logical situation. Certain children's fairy tales, the purported miracles of the Gospel--they are just parables.

Even a break in the concatenation of facts is necessary to strike and provoke *disquiet*, otherwise the story will retain its immediate and concrete meaning.

This form of teaching, on the other hand, is only required to say things that cannot be said otherwise; but we should also try to apply it in the area of things that are immediately knowable.

We can say that the definition is the knowledge of the thing, but it would be wrong to claim that the knowledge of the thing gives the definition. Thus we know energy (in the sense of "knowing") but are incapable of defining it. We can claim that there are countless things that we know, ascertain, use, and undergo in our lives, but of which we ignore the definition.

Definition exists only if we can reduce to the rational realm, and thus of things knowable through the senses, the notions that limit the thing to be defined. In fact, we only know mechanical, static and kinetic definitions. Anything that is not quantitative and in quantitative relation, thus mechanical, escapes the no-

stra definition. The growth of the diameter of a tree trunk, the formation of a fetus, assimilation, the germination of a seed, energy elude us.

Unless an exact and new expression comes to our aid in defining the world, we will never get out of this circle, where, in the Semitic way, everything hangs in the balance, like supply and demand.

In order not to recognize it, we continually delude ourselves and generally turn our notions upside down to take its concrete meaning.

For example, white light breaks down into three basic colors, and from this we infer its composition. This is wrong, since no experiment can compose white light with three colors taken separately. These three colors are there, of course, but composition is not a mechanical thing. Here we deliberately neglect a certain abstract factor to lock ourselves into a mechanical explanation.

The sound of an instrument, the singing, we can analyze and define them as we wish: there will always remain something that we would like to explain with an equally undefined term, namely, the soul, an abstraction that makes this music alive or dead, cold or warm, compelling or indifferent, in short, what distinguishes the artist from the technician.

In our whole way of being or thinking there is a gap. Even in exact science, only our imagination is exact, in the sense that only our mental imagination is exact for brain intelligence.

In such logic, only intuitive intelligence will be exact with respect to vital functions. Only by switching to this kind of thinking, its form and method, and through *nothing else*, will humanity progress.

This requires first of all avoiding rigid and immovable definitions. It is not enough to say, "This occurs as if... ". This is an open door to a return to mechanical form. A definition can only be relative; if we want a precise definition theoretically

correct, all necessary conditions must be mentioned, but there will always be at least one that is not immovable, but variable and living.

The myth of the theoretically correct definition is to be eliminated, and its accuracy is always to be limited to "practically sufficient precision."

Exact science exists only in an imaginary world and is opposed to the progress of the intelligence of things. It will never be realized and will lead science to a dead end.

General conclusions:

1) For a practical science, current science is sufficient, as long as it is defined "by practically sufficient precision." It does not have to know the "why" of things.

2) For the education of a higher mentality than that resulting from current methods and to prepare a better humanity, it is necessary to carry out parabolic-shaped teaching (where the second center can be near or far) to evoke the abstract element that *always* intervenes in every phenomenon.

3) It is necessary to repudiate the idea of an exact science or precise definition, to be left to technicians, as *contrary to* intuitive evolution and inferior to knowledge.

4) One must always create, even in the response, the state of restlessness, the state of recall, as in the *B* of the musical scale; the "parable" of the response must allow one to present and even "see," that is, to create the response *in the listener*, depending on one's perception or ability to "hear."

A question should not be answered with an absolute yes or no, nor especially with the loophole of "maybe." It must be answered in such a way that the listener finds the answer in himself. If it is

logical, it will be logical; if it is concrete, it will be concrete; if it is dreamy, it will be vague, etc.

THE DEFINITION

The true definition would be the thing itself, that is: the *true name* of a thing is the secret of its existence expressed as a magical definition. A thing is as it appears to us, but it is also as it does not appear to us.

Generally, all our definitions are stopping points, that is, they are conventions for demarcating a thing in a cerebral and sensory realm.

All words are therefore conventional, and true magical language has nothing to do with what we call language. The name, the true definition of a thing, can only exist *beyond brain intelligence*, thus beyond a defined convention or sense.

This does not exclude the Word proper, as long as the Word is part of the universal harmony and is, as sound, harmonically related to the thing to be designated. Sound and Word are a number, and this number is one of the harmonic forms corresponding to the thing to be defined. Therefore, true magical language can only be Sound, music, cry, onomatopoeia, noise, the vibration of which directly corresponds to the vibration of the thing to be designated.

We can therefore say that, beyond any conventional definition, the true definition is the transposition into sound vibration, directly analogous to the nature of the thing to be defined.

Is it possible to consider the problem in this way? Yes, if there is, generically, a vibration in which everything participates.

But one must consider speech and language as conventions, as conventional ways of defining. It then becomes secondary in which language to say things.

The problem of the origin of languages is a problem to be dealt with in its own right.

When we use a language rather than a scripture, the only medium that can enable a broader transmission of the defined sense is the harmonic, and the resulting phonetic cabal. The richer the language is in this sense, the better suited it will be for the purpose.

The second major problem lies in what *is to be taught*. All cognitive power is subordinated first of all to "knowing." This knowledge ultimately shows us the existence of non-reducible factors, still called mysteries, and since all reasoning leads to them, we place them as dogmas. Dogmas are thus the premises to all logic, initial statements irreducible by logic, articles of faith for all, and more precisely, objects of a form of research other than reasoning.

There are three dogmas, and Catholicism expresses them as follows: divine trinity, incarnation and redemption.

This revelation is right, but peculiar to Christian revelation. To give it a more universal character we could formulate it in the following way:

- 1) Word or universal raw material or ternary divine emanation, i.e., trinity
- 2) Manifestation or formation, or incarnation (Genesis)
- 3) Transmutation, or redemption

(Of course it is not convenient to say these things openly, except for the second point).

Dogma forms the basis, and its consequent development, both of knowledge in theology and morality, will constitute doctrine.

The doctrine can develop in different ways, but fundamentally it can change in two senses: positing redemption as a universal means, dispensed by an established power on earth, or interjecting karma, understanding redemption as a distant or exceptional purpose, offered to the one who follows a particular mystical path.

The former case turns away from the mystical ways, while the latter encourages following them.

The second case is the desirable one, accentuating the possibility of redemption to quickly exhaust karma. This is a new way, opened by the indication of Christian doctrine, which in this sense is improper.

The purpose of dogma is to express eternal and irreducible elements; the purpose of doctrine is to indicate the way forward to achieve immortality of life (and not of the soul, for which we can do nothing). The means it can use are manifold:

1) It must first propose a cosmogony, both from the theological, hence metaphysical, aspect and from the physical aspect, taking into account the means we indicated in the previous section on teaching possibilities.

2) Second, the doctrine must indicate the mystical means, that is, after showing the becoming, it must indicate the conscious return.

3) Third, it should serve as the basis for moral guidelines.

4) Fourth, it must provide all the elements of knowledge.

5) Fifth, it must be the history of humanity and this earth.

In the Hebrew Bible, which is a collation of all the Middle Eastern, Egyptian, Babylonian, Assyrian texts, and all that came from earlier ages and was transmitted by the various peoples, the 3rd and 5th teachings are given in the form of stories, and the 4th in the form of prophecies. Regarding the 2nd point nothing clear is said. These five points are indicated by the Pentateuch.

The book, or *summa*, is indispensable for two reasons: first to enable the preservation of what is said, and then to serve as a monument, a sacred foundation. We might add a third, not insignificant reason: to suppress the importance given to other books

doubts that have been transmitted, which also constitute a part of the Hebrew Bible.

As for the basic legend, it has always been presented in historical form, but I think it should be proposed explicitly as myth, avoiding anthropomorphism wherever possible.

In fact, Christian doctrine brings nothing new to the doctrines of Lao Tze, the Buddha or the Egyptians, except the substitution of karma (or law of consequences) for the possibility of redemption dispensed by the Church. But no one on earth has this power unless he possesses a certain thing-which the Church clearly does not.

One question remains: is it permissible to have this power if one possesses it? Generally no, certainly not.

Absolution following sincere repentance is a subterfuge, for it is only repentance that can spiritually rehabilitate.

So to make use of the mystery of the incarnation, which is not a unique historical fact but a principle and a fact intended for every being who seeks it and is ready to receive it, is in every case an abuse, indeed, a fraud.

We should add that beneath the truth of the existence of incarnation and redemption lies a reality: they do not constitute a particular historical fact, but the realization of every human being who devotes himself to their pursuit.

In Buddhism, the final fulfillment of the wheel of karma is none other than redemption. Another fact is certain: one can facilitate this fulfillment by certain special means. This is the only help that can be given, along with that of guidance. But these are not simulacra of sacraments, nor are they empty formulas.

Conclusion:

- 1) A book that constitutes a *summation* is needed.
- 2) After a correct statement of dogma, a general doctrine is appropriate.

3) The general instruction given should help the one who wants to seek the path of liberation.

4) In all possible serious cases direct help should be given, or give it possibly after preparation.

THE GENERAL MORAL ORIENTATION

Morality must take into account essentially two things: its influence in the social aspect, and its influence on the individual's realization from the spiritual point of view.

A general principle should be the guide: humanity is divided into an animal humanity, which can move toward divine humanity, and an earthly humanity, which remains where it is.

Earthly humanity is as animated as the other, but, *in the image* of its creator, *its form is earthly and still in this cycle*.

Animal humanity, which is more instinctive, possesses intuition as the counterpart of animal instinct, and is not limited to this earth, but has the possibility of a form-free life. Orientations are needed for the latter (earthly humanity in this cycle does not need them).

Dogma, doctrine and morality are therefore meaningless and apply only to this part of humanity: merely human feelings and sentimentality are excluded. The search for continuity on earth will be *neglected, not eliminated*.

"Good and evil" will be measured solely from the standpoint of "selfishness and altruism," and in no other form or definition.

The selection of beings will be made only according to their innate *altruistic faculties*, and the moral precept will be *entirely* based on this.

Sexuality will be regarded as a principle of separation to be overcome, and marriage will be based not on the union of the two sexes, but on the unification of one being that has been separated.

For the Philosophy of a Better Life

There is no evil in the sexes, nor in the relationships that result from them. There is much more actual evil *in? love, when it is only an expression of sexual desire*. There is therefore a need to create a true sense of love between two beings, eliminating physical sexual mystery and inhibition, and allowing great freedom. One must leave sexuality its animal character, just as one must leave it to the physical animal enjoyment that it entails. There is a need to create such a moral form, that art and poetry can give meaning only to *W love of union*, treating sexuality as bestiality, not in a pejorative sense, but definitely leaving it in its place. It is necessary to incite exaltation and vital excess, without concern for the physical evils that may ensue, but always on the altruistic basis indicated.

We must eliminate envy and the possibility of killing any living being, not out of sentimentality, but because 1 'man must rise above natural selfishness.

Nature does not offer them the example.

Nature must be seen as a deviant, missed work.

Life orientations should be summarized as:

- 1) Karma (with reincarnation)
- 2) Altruism
- 3) Personal redemption possible

Overly absolute specifications should be avoided, because climate and living conditions variably affect application possibilities.

SUMMA PROJECT ATTEMPT

- 1) Everything sensitive is symbolic of cosmic humanity.
- 2) Hymn of eternal creation
- 3) The finite man and the infinite man.

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- 4) History of the finite man
- 5) History of the infinite man
- 6) The measurements of the earth and the measurements of the sky.
- 7) The myth involving the essence of the doctrine.
- 8) The precepts for eternal life.
- 9) The precepts for life on earth.
- 10) Legends passed down through the ages (collection)

"In the beginning the Unknowable looks at itself and this look is God and God is the Word."

II

I believe that life has multiple purposes, the first of which, innate and spiritual in nature, is the acquisition of cosmic consciousness, which can only come about through moral suffering.

Therefore, one should not avoid this suffering, but seek it out, without thereby falling into the error of provoking it.

The axiom for the spiritual purpose of life is, "Cosmic consciousness is acquired only through moral suffering."

The guidelines that flow from this truth are: accept moral suffering without stoicism, but rather with joy, as "the possibility of finally having a coin to spend to free oneself from bondage." This suffering should not be explicitly sought, nor rejected out of cowardice when it arises. This presupposes a free life, without unnecessary worries, for these are precisely and always the consequence of fearing this moral suffering.

Therefore, one must live without fear of what may happen and, if what happens is moral suffering, accept it as liberation.

Another purpose of life is to live, and since living means having a body, a soul and a spirit, everything must be done to preserve all three. As for the spirit, we cannot do anything directly except by pursuing the first purpose I have described.

The soul, on the other hand, is the seat of our moral sense. We cannot appeal to the soul-and thus the moral sense-no form of education can do so, because the conventional sense of morality has nothing in common with the actual moral sense; instead, we can preserve this sense-and thus the soul-with our conscious life, that is, of moral and physical consciousness. In what does the moral sense consist? In the faculty, devoid of reasoning, of distinguishing what is evil or good for each of us. Indeed, it is only through evil, or the feeling of evil, that we can ascertain what might be good. I am not talking about evil toward anyone, nor a conventional norm, nor a religious rite: I am talking only about our feeling of evil toward what could be good in us.

When this feeling is alive, we cannot analyze it or stifle it: it imposes itself. There is certainly a large part of physical atavism in it, and the rest is atavism or inheritance from our occult life. This feeling takes on, in a more or less intense way, the characteristic of remorse. So no longer being capable of remorse means not having – or no longer having – moral sense.

Concerning the life of the soul and its preservation, the rule of life is to provoke remorse when it does not exist, to exasperate it when it does, and to sharpen our sensitivity of evil, to make us more sensitive to what could be good, if we were pure enough to know.

Regarding physical life, we should preserve it as much as possible, without making concessions toward the other rules of life. The greatest obstacle to physical life is mental vice.

Mental faculties are a subtle tool of expression but-in my opinion-should never be a research tool. Pur-

too much, especially from the Christian era onward, this is the only way followed: we have made the mental faculties the instrument of research, and to say that this is a mistake would make the world laugh, as if it were something absurd. Our real, unique and true judgment is in our heart, and not in our reason. Aristotle was the starting point of a monstrous error, but Socrates had well paved the way for him. Mental vice is that error from which can result only a material, cerebral, arithmetical, in short, mechanical world, which must end in its own destruction, because it is abnormal, mad with pride, of an absurd conceit-if common sense does not stop it.

Mental vice also creates morbid introspection, autosuggestion, and therefore invokes illness.

As long as this evil exists, no physical culture can prevent the disease.

There is more resistance to illness with intensity of life and a sense of exaltation than with a preparation for physical endurance.

The cause of physical evil is *never* a physical cause, because the vital phenomenon, in a nervous, glandular, blood, pranic complex, depends on a moral and spiritual cause; only with this can we explain the assimilatory phenomenon that is so mysterious, and is one of the first definitions of life.

So to preserve physical life, which is one of the three purposes of life, one must fight mental vice, and not disease, which is secondary. Therefore, one must learn to *listen to* the heart, and not to reason. Listening to the heart means listening to the moral sense, listening to the mysterious voice that pulls us here and there, makes us prefer this to that, makes us like or dislike things and people. Cultivating this way of obedience, contrary to reason, means accessing a healthy way that is always right for us. In addition, we need to cultivate a sense of exaltation. This consists in letting the desire to carry out to the end what our heart commands us rise within us like a tide. There are no examples, I believe, that illustrate

That something done in a burst of sincere enthusiasm caused physical harm.

In this way we will forget the mental vice in us and make it die: thus eliminating the major cause, and thus the most frequent reasons, for illness.

Of course, a healthy life, including physical exercises and precautions against bad weather, is necessary; but to weaken oneself through excessive precautions would be just as absurd as exercising to the point of becoming an athlete.

No being is more fragile to disease than the athlete.

Dietary regimens are also absurd. It is impossible to establish a general rule for food. Each nature has its own diet, because each being has its own particular assimilation system, and this can have infinite nuances. You will not make a carnivore healthier by forcing him, against his nature, to eat grass. It will die of it. Similarly, the cow could not give healthy, assimilable milk if it were not herbivorous (mercury) and furthermore ruminant. Other herbivores give stronger, "harder," less directly assimilable milk. In short, to want to regulate nutrition in any way except on general principles would be to misunderstand or ignore the secret of assimilation.

But I would like to continue this exposition by talking about a third purpose of life, which concerns relationships with our fellow human beings. Very few men can, by preparing themselves, achieve a fullness that allows them to live alone, outside of society.

This is a level of pure contemplation, which already requires great inner wealth that makes us independent of the outward input of our fellow human beings. Except in this special case, we must admit that society among human beings is necessary, but it must be chosen carefully. Our social purpose is also varied. First and foremost we seek there the opportunity to externalize ourselves. Always and in everything we must "listen to ourselves." Listening to ourselves as we speak to others helps us to know ourselves better. Moreover, a wise man desi-

der will know others' criticism of him, to find in it an excuse to modify when necessary.

We are not able to analyze ourselves completely, and listening to criticism can help us do so. Always be grateful for all criticism, even if it seems unfair or made by a man unworthy of you. What do you know about it? But demand that these criticisms be sincere, and not moved by passions, otherwise do not listen to them.

In social life we also seek protection. As long as this feeling remains worthy, it is not to be despised, for an intellectually brilliant man will seldom be a fighter, or a physically strong man; on the other hand, the physical brute will seldom have sufficient culture to master impulses: this is just to mention extreme cases. Unless every individual renounces any form of social life, he sees in it a means of regulating the diverse forces that compete with it, and thus of protecting himself.

Social life, on the other hand, seems to contradict another of our purposes, and not the least important one: our desire for freedom.

It is difficult, if not impossible, to reconcile the need for freedom-the most legitimate purpose of a personality in accordance with the rules of life we have been discussing-with the need for a strictly established order of social life. There is only one solution, which has been completely neglected by our civilization: to separate social life from private life. There is the street, and there is the home, *Vhome*². Everyone, in our days, brings home, in his private life, the rules of life that he imposes on himself in the street. It would be considered madness that the said distinguished professor, who outside the home keeps a more than respectable behavior, when he comes home feels the need to whistle refrains or roll on the floor to let go, as one does when yawning. And why shouldn't he do that? By what right does X meddle in Y's private life? These centuries of

²In English in the text (*Ed.*).

Christianity forced men into a self-styled morality that did not distinguish social morality from true morality, which is *absolutely personal*, as grace is, as wisdom is. Psychic constraints and inhibitions have made all mankind morally low, warlike and crippled, to such a degree that the possibility of restoration can hardly be considered; and the idea of a split between the amputated notion of public or social freedom, and a total private freedom, seems foreign and incomprehensible.

However, we must get there if we are to restore humanity and lead it back to the possibility of accepting a somewhat stable, if not definitive, social order.

Otherwise men will never end swinging between one extreme and the other: the anarchist wants freedom, but wants to extend it to all life; the tyrant (called dictator today) wants order, but imposes it on all life. Parliamentary democracy wants to save goats and cabbages, it preaches freedom and has to continually mistreat it; if it leans to the left, thus toward supposedly great freedom everywhere, it cultivates amoral behavior; if it leans to the right, thus toward constraint-self-styled accepted civic sense-it cultivates the rigid, whining bourgeoisie. As for monarchy, it was based on a right principle, but today there are no more kings, there are only claimants to the title by physical inheritance, which does not make kings. A king must be king because of his qualities, because of his unparalleled knowledge, which he demonstrates with his subordinates, because of his wisdom, which is mingled with divine grace.

In his utopia, Plato, inspired by the Egyptian theocracy-which he already misunderstood-has touched on the truth by proposing his own type of organization, which is a kind of aristocratic democracy. This, in the final analysis, is not a contradiction, because nothing can prove the reality of a hereditary aristocracy. An individual can possess gifts that are capable of elevating him to an aristocratic level, and that will end with him, since everyone can shape his own nobility with his own qualities. This nobility is the

his conquest and is not necessarily passed on. Instead, its material acquisitions rightfully belong to its children.

This opens the door to the last topic, which touches on the ultimate purpose of social life: the need for wealth.

As long as wealth gives rise to privilege it will be envied. Wealth begins when there is more wealth than is necessary to meet needs. If we accept the principle of freedom of private life, no one can define this limit.

Therefore, there is no need to intervene in private wealth; it is enough not to grant the possession of wealth any possibility of social privilege, nor any favoritism in the social hierarchy.

On the other hand, if every individual with absolutely no wealth were allowed to place himself or herself in the hierarchical ladder and live for it, wealth would lose one of its main attractions. The false plutocratic aristocracy would cease *ipso facto*, without recourse to force.

Starting from the principle that money is and must remain a medium of exchange, and can no longer be considered a fictitious medium, but must have a commercial value, nor must it ever produce interest without being used for labor, wealth by hoarding would end, and money would be in constant motion through labor.

DOCTRINE

FIRST LECTURE

THE PROBLEMS¹

There are all kinds of problems, but among all of them there are some that require a solution in the course of existence because they are posed by life itself. Existing, that is, being alive, is something *we undergo*, but this existence is not a problem; in fact, it is the one fact we do not doubt. Philosophy that posits existence as a problem is wrong. Descartes bases his whole thought on this statement, "I think, therefore I am," but by defining existence as a problem, and giving its solution by the statement, "I think," he defines this fallacy well, because he *thinks he thinks* in order to prove that he exists by *thinking*.

This is the terrible vicious circle of the mental. As long as we are forced to make use of the mental, in any form, to ask the problem, it already means that this problem is *experienced by our organism* so that it can express itself as a mental question, so such a question is first and foremost a proof of our existence, but thought is not, because the question is asked, if not expressed, without the intervention of thought.

However, Descartes, as a strong thinker, touched on a real problem, although he has, in my opinion, expressed it poorly. For it is not a question of *whether I am or am not*, but whether my form exists, whether the atmosphere I perceive exists, and in what way it exists. In other words, it is the same problem expressed by Kant and then by Nietzsche: is the world a representation of our thinking, that is, is it an *effect of our existence*, and if so, what effect is it?

¹*La Doctrine. Première conférence. Les problèmes*, Suhalia, St. Moritz, Christmas 1926.

If it is not an effect of our existence, that is, a projection of ourselves, it could exist in itself, and then *we* would be a projection of the world, but in that case our intelligence, our free will, would not exist, and we would be blindly subject to the forces of the world, we would be *things*, like all things.

But we know, and our intelligence ascertains, that we are different from a mineral, a plant, an animal; we know that our faculties are more accomplished than these things and beings. The question demands that we either accept the fact that the world is a projection of us, a projection of our will to power, or it raises the new problem of evolution, which places us, as a projection of the cosmos, on a certain evolutionary ladder, of which philosophy can only ascertain certain steps, but continues to be ignorant of most of the elements, and in particular, cannot answer the questions of the initial reason for being, nor the questions of purpose.

You can see, therefore, that either you have to accept Kant's philosophy, which defines the world as a will and a representation or imagination, and Nietzsche's doctrine *of the will to power*, or you have to answer the fundamental problem, that of the *reason for being*.

To answer this question we must immediately enter the realm of hypothesis, and since we have no footholds to formulate it, we are in the midst of metaphysics, which precisely for this reason becomes religious science or, as it is commonly said, science of *faith*. For we *begin* by accepting 1 the existence of a world of which we are the projection, and we accept at the same time that we *exist* as *projection*. Regarding the two initial terms we have only assumptions or, to be more precise, we accept the assumption of the world and the assumption of our existence.

Which solution should we choose? Kant's or that of metaphysical or occult science?

Here is the nature of the problem. There are two aspects, depending on where we want to place ourselves. But there is only one truth, and here I mean by truth the answer which, having to solve the initial problem, must offer a solution such that all possibilities, or at least those we know of, can find an explanation.

I have often been confronted with seemingly insurmountable difficulties, where, for example, I felt that the solution would be in a certain direction, while reason compelled me to go in the opposite direction; as every serious study often, if not always, demands: to go back to the beginning of the search with the book of wisdom in hand that was gained at the end; therefore, I want to go back to the origin with knowledge gained at the end.

This knowledge tells me that, indeed, a problem never has two aspects, two possible solutions, otherwise it would not be a real problem, and this stems from that fundamental truth that I place at the origin of all research, and which I would particularly like to emphasize: *no matter what I may feel with my senses or emotionally, or what I may think or imagine: whatever this thing is, it can exist!* Warning. It is difficult to accept this. If I can imagine a God with a great white beard, it means he can exist; if I can imagine a man with four legs and six arms, it means he can exist; if I can imagine the sublime in that which is most ignoble, it means he can exist, such as a virgin mother, and so on. But if I imagine a square circle, this cannot exist, because I cannot by any means see, nor think, *nor imagine* a square circle: the circle is not a square, and the square is not a circle.

Of this truth I have made the method of my research: if a problem is real, that is, unavoidable, and has two aspects, it means that both aspects exist, that is, there is surely a point at which these two aspects unite into one nature. Actually, there are no more aspects, but something in me divides the unity of nature and

Situates one same truth, one same energy, one same solution in two poles.

And now let's put the method into practice and go back to the origin of the research.

The world is a projection of my will, or I am a projection of the world. It is impossible to pose the problem any other way, because I cannot state, "I do not exist" without invalidating this statement. If I adopt either solution, it will have often diametrically opposed consequences, and yet the starting point is unique. There must be something in my question that is part of both aspects of the problem.

For either the world is a projection *of my will*, or *I*, my will, *my* existence, in short, *I*, am a projection of the world. I am the central point of the problem. Whether I am the cause or the effect is a secondary thing; the problem that arises is that of the */o*, of the *Vo itself*. Indeed, it even becomes secondary to consider *my Ego*, because the problem is universal and concerns *the thing in itself*, since everything *in front of itself* is *Ego*, a consideration that already immediately answers the question: how can I speak, think, about me, in what way does the Ego generai- mind exist?

The answer is: *a thing in front of itself is I*. A rock in front of itself is *I rock*, and so it is for everything, and if the rock cannot stand in front of itself, it is without *wanting to*, or without *being capable of* wanting to, whereas we humans are capable of wanting to, and we can stand in front of ourselves and conceive of our *I*. This possibility is our consciousness. So the highest consciousness is the Ego consciousness, or, to stop using this term that lends itself to confusion, the Ego consciousness. *Cogito ergo sum*? No, I am, so I can think, but I know that I am because I have consciousness of my Ego, and because everything is its own Ego, even if this thing has no consciousness of its Ego.

HERE IT IS THAT even the word of Genesis, "Let there be light, and there was light"; and, "In the beginning was the Word, and the Word was in God, and God was the Word" becomes luminous, because it is enough for the nothingness of the origin to *be before itself*, in itself, for the Ego to be, that is, for there to be something. This is absolutely true, because I cannot say, "Well, let *nothingness*, which is *nothing* before itself, *not be*," without, immediately, affirming *the absence of nothingness*, and therefore of something, and so, *at any rate, the notion of nothingness affirms something*.

The great philosophical dispute is now placed in another light: whether the world is a projection of me or whether I am a projection of the world, in each case the variant of the problem is in *me*, and not I in the variant. In the Ego there are two possible functions that must allow for this dual situation of the Ego vis-à-vis the world, or of the world vis-à-vis the Ego. We will consider this later, because, for the moment, it is absolutely established that, in any case, the Ego is. It is completely unnecessary to give it a name, because *anything can be the name of this Ego*. And to chew a little Latin myself, I say, "*Ego est, ergo sum*."

By answering the big question of existence I have thus also answered the first big question: that of reason for being.

Why am I? *Because of the necessity of the cause and the inescapable end immanent to the cause, as well as its logical fulfillment.*

In fact, the cause is necessary, is imposed, *even on Nothingness*. I am, because I am I, Ego, and I am Ego, because Nothingness before itself is Ego. The cause is inevitable, whether I accept something or not, whether I affirm it or deny it, whether I understand or not. The cause is: I am. And if we define this last cause by the term god, *deus*, God says, "I am, and the world, I, everything, *is*." This is the inescapable end of the cause: Ego, and this end is immanent to the cause and is fulfilled in absolute logic.

In the beginning there is nothing, and nothing is the cause, and the cause, with its ineluctable development toward its ineluctable end, gives rise to the cosmic Ego, that is, the universal Ego.

Now you know what I mean by Ego, and you have the first answer to the fundamental problem. This answer involves, in its utterance, a notion that is impossible to avoid, that of logical development. That there is development seems obvious, since there is a succession from cause to final effect. But that this succession is logical, does not seem obligatory, and since it is impossible to accept a consequence arising from a cause, without this consequence resulting according to a well-defined law, due to the fact, absolute, that the cause is unique and universal, and produces a unique and universal effect: cause = nothing, effect = Ego, there are no possible variants, this development becomes law, and *this law is in itself identical with itself*.

There is thus a law, a law of connection. Of what nature? This is the second problem, which I call the problem of logic or natural consequence. After the problem of reasoning there is then the problem of logic.

Logic, as we know, presupposes cause as its starting point. We also know that the notion of logic comes after the notion of the existence of the purpose or effect, which is immanent to the cause, and logic lies *between* these two states. It is therefore conditioned by beginning and end, understood in the sense of extremes or in the sense of parts: whenever we have a cause, we also have an effect, thus a development from cause to effect. The cause implies in itself its own effect, only this is not yet expressed. Thus the effect is *an expression* of the cause, and this expression becomes what we will call *function*. Function is action.

With the problem of logic we then enter a new world, in which we discover a multitude of notions, in short, the *world* as we know it, with its myriad of phenomena. Here we must be able to determine the simple notions, that is, *those*

notions beyond which we can no longer reduce things, that is, imagine them *more simply*. Without making you go through the analysis of all the functions (thankless and extremely time-consuming work, which the one who wants to penetrate knowledge *must* do, but which is not directly useful in expounding doctrine), and since you now know the method of work, I want to go straight to the fundamental notions.

Whatever phenomenon we observe, or whatever effects we may know, we know that there is always a cause. The function of that cause we designate it with respect to the effect, and with respect to our notion of it, by the term *active*, that is, *agent*. The cause is first of all metaphysical, and from the moment it is in the process of *realizing* the effect it *produces*, it becomes an *active cause*. Whatever the form of action, the cause is an activity. The notion of activity is essentially related to the representation of a movement from cause to effect; whether this movement is quantitative or qualitative need not concern us for now. One fact is certain: all movement demands a displacement from cause to effect. Displacement. It is impossible to untie the notion of movement from this notion of displacement, that is, of space, and the space defined by movement designates the notion of time. *Time, movement, space*: these are the elements of function, that is, of development from cause to effect.

To the problem of logic we can therefore give the following solution: *logic is derived from function, which is also a realization in time and space, and thus in motion, of an effect produced by an active cause.*

We can understand activity very well from the moment we undergo it or note states that undergo it. At the origin, in the absolute cause, there is activity. We suppose that if at that moment it acts *against nothingness*, we cannot understand it at all, because according to our intelligence and our notion of function, acting is synonymous with *undergoing*. We express it this way, because we assume it to be so! *Nothing is the active cause and nothing suffers*

this action, so since in the beginning nothing is equal to nothing, the active cause and that which undergoes it are identical.

Well, if you will, let us eliminate this term *beginning*, that is, the idea of time, instead of setting this event back to a date that we cannot determine, and which, moreover, it is not necessary to determine, since the functions we are talking about are not determinate, nor limited, nor conditional, but absolute, and I come to say: *Activity and that which undergoes it, which we know as resistance, are identical, or rather, of the same nature.* Furthermore, instead of saying nothing-cause = nothing-resistance, since nothing = nothing, $x = x$, whatever is equal to itself, whatever is cause and resistance, and they are both of the same nature, we say: *The Ego that is the identity of itself is a whole that summarizes cause-effect, action-resistance, and among these terms, also functions or universal logic.*

As cause, function and purpose, Ego therefore means: cause-action-function-logic-time-space-movement-end. The word "end" is also a summary of things that are yet to be determined. This absolute and invariable succession constitutes terms which, through the logic of their development, fix a kind of constellation of elements which, even if there is variation, are necessarily and always subject to a law that groups them together. Logic derives from function, and from logic again derives a constellation, *of groups* which we shall call, in the set of laws ordering them, *harmony*.

Here is the third major problem: that of harmony.

Each group requires terms to be grouped together. These terms can be things, or at least, this case is the most understandable to us. But I assert that before things there are causes; these things are also *the aspect of* the Ego, or the causal and final complex, then I cannot determine the terms of the group, because they are extremely variable things, and to remain logical with myself, I must summarize them in a different term. This term must itself be a center, *a common term*. Knowing that qua-

whichever thing is perceivable, ascertainable, with respect to another, *by means of the qualities proper to it*, I find that whatever the specific quality is, *the quality proper* is the common term. *The relationship* between the qualities constitutes the origin or cause of the groups. Through these groups I can know the definitions or determinations called *measures*.

To the problem of harmony I therefore give the following solution: *Harmony is a relationship of qualities that determine measures or definitions.*

And so, as you see, going from the universal to the particular, the notion recalled by the definition of the answer to the fundamental problems again gives the following problem. This cannot go on indefinitely, because an end is already provided by the cause. The fourth and new major problem is, as you will understand, that of measurements.

Today you cannot yet foresee the extraordinary importance of solving this problem; I will even say that this is the fundamental problem, because it involves the answer to the purpose of life. You can intuit this right away, if you consider that the measures resulting from H the cosmic or Ego harmony are the determination of all the terms of this harmony, and because of this, the absolute function and logic, itself an effect of the absolute cause, to the purpose of the absolute end.

The fundamental determination or measure thus constitutes the fundamental and absolute datum of all knowledge.

Here I touch on a very serious problem, but I am not giving you a solution to it today, for the simple reason that we are dealing here with one of the aspects of what I call *initiation*. It is about a knowledge of pure revelation. I am ready to give it to those who desire it, that is, to those who will have followed the whole path, as is necessary, so that, once all the limits of the search have been exhausted, he will actually be confronted with the absolute necessity of this global revelation, or key. I say this because the development of the discourse requires it, and also to manifest to you all my will, all my de-

siderio, to give you this thing, which is not absolutely necessary for the development of doctrine and stands as a *purpose of life* and not as a *purpose of knowledge*. While waiting, I tend to tell you that this knowledge is true, that *this measure exists*. I have already spoken to you about many things and shown you the Ego; and if I am obliged to keep the knowledge of the secret of the measure to myself, this does not detract from the fact that, by following my teaching very carefully, you already have a very clear knowledge of the things of this world.

To return to the solution required by the measurement problem, this solution is already contained in what I have said, for measurement is the precise definition that goes from a cause to the end of it. Therefore, everything has its own measure in itself, but this measure becomes all the more accomplished as the thing actually summarizes the cosmic Ego. What we call form is nothing more than the *crystallization of the harmony of its Ego and its measure*. This is equivalent to saying that the determination of the *thing itself* is its measure, the measure of its Ego, what we can call, if you will, *its consciousness*.

Consciousness is nothing but the measure of self in itself. It seems a very abstract thing until we bring in a term of comparison. This is the case with the mineral, and also with the plant. But from the moment we enter the higher animal kingdom, we see forming that duality in which the increasingly *animate* being is or appears as such, *because it can measure itself by itself*, in other words, it *becomes self-conscious*, it *becomes* aware of its ego, its Ego.

Therefore I can say that everything has its own measure or consciousness, or rather, everything *is but consciousness itself*, or *every form is but the determination or appearance of a state of consciousness*. I think you have understood me, and you have naturally eliminated in you that old and mistaken notion of intellectual consciousness which we call consciousness, but which has nothing to do with cosmic consciousness.

To the problem of measurement I answer by summarizing: *Measurement is the precise and absolute definition that goes a cause to its end, i.e.: first the primitive form, the genus, the species, then the individual and the individual complex or the complex of organs of individuality, i.e., consciousness.*

In this answer I have already mentioned a whole set of things and ranked them, as one does when observing them, but ranking them in order of perfection or degree of consciousness.

To consider this set of things we are forced to pose a new problem: that of *becoming*. Notice that this problem no longer has the same importance as the previous four. It is no longer posed by absolute logic, because actually becoming is contained in the solution to the *four big problems*. It becomes a complex problem and *secondary* to knowledge, and no longer fundamental. With the resolution of the four fundamental problems we have therefore come to that end, which, as I told you, cannot be postponed indefinitely.

If we summarize these issues for a moment in order to be able to see the sequel more clearly, we find that the *raison d'être* is motivated by the necessity of the cause and the inescapable end *immanent* to the cause itself. We see this end in *consciousness*, which becomes, as a *measure of the Ego, cosmic consciousness*. And without getting lost in details, if you ask the question of why you are on Earth, where you come from, where you are going, you must understand that *you are on Earth because of the immanent necessity of the cause which is Nothingness, and you must realize the cosmic Ego, the absolute Ego*, through the crystallization of absolute consciousness. Whether you want it or not, it is the same, indeed, the more you refuse to accept it and act *consciously* to this end, the more you will suffer.

The problem of becoming does not answer a question about the end, since the answer to that question is already in the problem of the reason for being. Becoming is only a consideration of knowledge regarding the *formation of* things arising from the cause that is nothingness.

li Ego is a whole, but *it is not a form*. The form is contained in it. It is variable from the instant in which it is defined. So there is another general *secondary* problem, that of variations in form, until the moment when the causes of these modifications end. This is a matter of *evolution*. After the four great problems there are thus *two secondary problems* of which we now want to consider the first, that of becoming.

In fact, the cause produces something that then evolves-I want to use this term at least provisionally. In order that from the absolute cause there becomes something whose form is no longer absolute, but which represents, in the totality of possibilities, a stage of becoming, it is necessary that the cause, in its activity, by the principle of harmony or groups, gives the character of that group or future form. We must then take into consideration all possible groups. But this we cannot do, unless we study in detail all stones, all plants, all animals and all men. A comprehensive study of each of these kingdoms is already an incredible job; what would a detailed study look like?

Here it is that, with deeper and deeper analysis, we come to consider only the possible combinations, and in the end, even only the principle that presides over these combinations, in the same way that, in musical harmony, with the principle of the proportions of lengths of vibrating strings we can establish the basis of all music, which, whatever its form or expression, is subject to these fundamental laws, even in the most frightening cacophonies.

Having established the initial principles, where I have highlighted the problem of Ego, let us put numbers in place of philosophical principles, since everything is contained in the first term of this philosophy. *The cause* will be the number *one*, *the effect* the number *three*, while the whole *relationship* between the two will be the number *two*. These are the first three numbers at the origin of everything, because if we consider factors and functions, everything is contained in them. The numbers represent only a very

limited of fundamental possibilities, but these possibilities are the functional laws of everything. This constitutes a science intimately related to that of measurements, but now I will only explain its basic principles.

The cause is the number one, but as an indivisible original cause; and just as active nothingness necessarily finds resistance in its own passive nothingness, and divides, so the original one divides into one that is and *one that is not*.

Here I am not speaking of facts, but of possibilities; according to the just principle of this dual notion, immanent to the supposed notion of the irreducible one, there results the first notion of two, which constitutes a *new unity*, but *divisible into two indivisible units*, a single cause. *Division* therefore governs all becoming, and immediately thereafter arises the notion of *addition*, required by the presence of two numbers, which are one and two: hence the number three.

Be very careful: the cause is the indivisible one or nothingness; from this nothingness emanates an activity that finds its own resistance in itself and gives rise to the number two, just as, at the beginning of Genesis, God divides the waters of heaven and the waters of earth. Thus, by addition, the number three arises, which is *the first form*. Effectively, the number three includes all the elements necessary to have notion of a first principal form, such as the triangle in plane geometry. I say *principal form* because there is not yet the third notion *necessary* for *spatial form*. This third notion *is multiplication*. However, it is not possible to multiply one by one, but it is possible to multiply two by two. Thus the *second number*, generated by division, invokes multiplication first: the number four. Now all functions are determined: division, addition and multiplication, and also all the factors, causes or effects, of these functions, namely, one, two, three and four. That leaves *subtraction*, which is still possible, but adds nothing to the whole but a negative function: it can therefore intervene only once all possible forms have been generated.

All possibilities are provided. There are no others, and just as formidably, determining *these* also determines *the fundamental elements of every form*, which are four. In this regard I borrow the science of the Ancients to say: *there are four elements that govern everything*. Looking closer, we find that the global addition of the four elements: one plus two, plus three, plus four gives the number ten, which again fixes all imaginable numerical possibilities. With this ten, this *original triangle of the four elements*, or the four functions, all forms are provided, and all forms that I can conceive of are contained therein.

Anything can be *at any time* cause, and that cause is a number, and depending on the number, *the decade* is different. An example by way of illustration: next to the triangle one, two, three, four, I assume a cause that instead of one is six. Thanks to the genesis functions of the triangle I get the numbers six, twelve, eighteen and one hundred and forty-four, that is one hundred and eighty in total. This number one hundred and eighty is worth, in relation to the set of cause six, only ten. In relation to its own particular cause it has the same value as ten has for one, yet one hundred and eighty is not ten multiplied by six.

Even these combinations are not unlimited, but as they continue, *they end up repeating* themselves, and so we come to find that there are real *families of combinations*, which will eventually be the origins of *families of forms*. You see, this is how cosmic science is built on an overly simple basis.

But among the numbers there are some that reproduce the nature of the First Cause, that is, prime numbers that do not result from multiplication, nor are they divisible, such as one, three, five, seven, eleven, thirteen, seventeen. Each of these must therefore perform a *generating function* in the set of combinations. It would really be too long and inappropriate to insist further on this point; said incidentally, it is true that these prime numbers are indeed *the origin of time*, in other words, the basis for calculating the genesis

and the definition of the ages of the world. But, again, the science of numbers is essentially related to the science of measurements. It is science of revelation. The important thing is that *numbers constitute the principles that determine forms*-, so the problem of becoming is clarified by the study of cause, numbers and form: these are the three well-known elements of the knowable, of the mystery of becoming.

Now we possess the form: it is time, space and movement, according to a number and a decade of possible numbers. What will happen to this form? It is the problem of evolution. The first form, that is, the final determination in the possibilities of combination, because we must realize that *only the end of combinations becomes the first form of evolution* or transformation, well, the *first form* is also that resulting *from the largest and most complex number*. Therefore it contains in the beginning all the other lower numbers, up to the first irreducible one. That is why we can say: *in the prime matter there is everything necessary to constitute the world*, and to understand it well, I will adopt the term used by the Ancients: *chaos*.

The word chaos is the beginning of a transformation, in other words, the material or formal origin, from which an infinity of other, simpler and purer forms are derived, until the irreducible unity is constituted, *definitively clarified*. Why does absolute unity make this transition into chaos? Why the becoming? I have explained it to you, it is the necessity of origin. And why, and by virtue of what force, does chaos purify itself? It is always the same function of the Ego. I showed you just now that the purpose of the Ego is the conquest of *consciousness*, the supreme state of which is the consciousness of the Ego or *recognition of the thing in and of itself*. How this happens in man, generally quite advanced, we shall see in the next lectures. But it must already be realized that the function of purification, which is nothing more than an increase in consciousness, can take place only through the *subtraction of elements unsuitable* for the particular function of a complex. Only now does subtraction come into play, through a com-

plexus of forces, the character of which is identical to that of the original forces, but dissimilar in purpose.

In fact, while in the beginning time, movement and space come into play to finally *determine* a form, from that moment on they come into play to liberate that form from influences. If you consider *becoming* globally *as an active cause*, you will understand how evolution or liberation, taken in a global sense, becomes the *passive cause* or resistance immanent to the initial and global activity. Evolution is motivated by becoming, but it is necessary to understand that *there is no evolution of form, whatever its appearance*, because it is actually in *becoming! There is only evolution of consciousness*.

The research that will allow us to know whether or not there is an evolution, and if there is, what it consists of and how it occurs, will be in the subsequent instructions.

To end, I would simply repeat that there are indeed four major problems, beyond which we cannot go, and without which we cannot assume a science. To these four great problems are added two secondary problems: that of becoming and that of evolution; I have not yet answered the latter, but the elements of this answer are contained in the science of measurements and numbers, in other words, *the definition of Ego consciousness*.

The method I told you about at the beginning I have faithfully applied to all these researches, and if you remember it, you will know how to conclude that: when the element *common* to all possibilities is determined, without worrying about its name or what I know about it, I can say that it is the *true center, the certain basis, the truest solution*.

Look for this authentic point, and we will always agree, because there is *only one truth, just as there is only one world, only one genesis, only one thing, from which all things result by adaptation*.

DOCTRINE
SECOND LECTURE
THE PURPOSE OF LIFE
AND THE PROBLEM OF KNOWLEDGE¹

Yesterday we finished with the idea of chaos, *the last formed substance*. I said that it was for this reason the *first substance of evolution*, and we also saw that it can evolve only by subtraction of the impure elements contained in this chaos.

Let us understand this. Nothing is impure in itself, but everything can be impure with respect to a whole, i.e.: the importunate part in a harmonious whole is impure with respect to this whole.

How does this purification take place, and what does it mean?

In chaos or last number are contained all things or all numbers. This chaos became what it is because of the *logic of causal functions*. It therefore has in itself the functional force of origin; this means that since it has in itself the same motives that brought it into being, these will also make it act in *itself* in a purifying sense.

But whereas up to now we were dealing with abstract forces, now we are dealing with matter that *embodies*, so to speak, these forces. These forces are *linked* in form, which is a numerical complex or harmony of numbers. Chaos, number ten, we suppose, has in it all the numbers that are in the ten. This number ten is composed once of ten times one, then of five times two, in a series of possibilities, of which each represents a possible set, in other words, *a possible form* after the purification of chaos. Whatever the number of origin, whose decade or fourth elements constitute the last number or chaos, its function remains that *de\ V unity* with respect to the *ten*.

¹*La Doctrine. Deuxième conférence. Le but de la vie avec son problème de connaissance*, Suhalia, St. Moritz, Christmas 1926.

Now let's get into a fairly abstract problem, and abandon the number ten for a while and return to it through experience. As I studied phenomena I came to observe, and then always found confirmation of it, that they were always made up of seven factors. Light has seven colors, the musical scale has seven tones, the spectrum of vibrations is composed of seven sets, in which are, among others, heat, light, etc., as distinct from each other from electrical oscillations to X-rays, as are colors from each other, and so on, and after analyzing the thing, I found that *every phenomenon is composed of seven factors*. Decomposing these seven factors, I found even better!

To newcomers I will give the classical example of the Ancients.

The stroke of a chopstick on this table gives rise to a sound. Analyzing this phenomenon, I found that there are:

I. (a) the moving wand

(b) the impact of the wand against the resistance of the table.

(c) the vibration of this wand on the table.

There are also:

II. (a) the vibration of the affected bodies.

(b) the air receiving this vibration.

(c) the vibration transmitted by this air in a given radius

Finally there are:

III. a) the atmospheric vibration

(b) the eardrum, that is, the resistance of my ear.

(c) the vibration transmitted by the eardrum

Analyzing this phenomenon superficially in its simple functions, we can clearly distinguish three sets that,

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linked to each other, they produce the effect we will perceive as *sound*. Each group has three functions, which makes nine in all. Looking closer, we then see that function (c) of I is confused with function (a) of II, and function (c) of II with (a) of III. That leaves a total of seven terms, which I call the *factors of the phenomenon*. This phenomenon, like the others, is made up of seven factors, the study of which reveals to me resistance of *nine functions* to determine a phenomenon, in this case sound. We can easily deepen this analysis and find, for example, that vibration, as a phenomenon, is also set- tuple of function, and so on; we will finally have forty-nine factors, of which seven are main factors, each with seven sub-factors. *Every phenomenon is constituted in this way*: this is an absolute law of matter, the law of the *genesis of things*. In seven days God creates heaven and earth and everything living, by the power of the nine heavenly hierarchies. Many things come from these findings, and all things come from this law of genesis. We will ascertain its main facts. First we see, once again, that 1 existence of any cause which in becoming is power in itself, but which in matter is always *matter in activity*, finds a resistance of its own nature. In this case the rod is active because it is in motion, and its resistance is *matter* (the table) in minimal motion, and therefore *in resistance*. What I was saying yesterday about principles is confirmed today about facts:

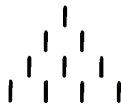
1° *Resistance is immanent to the nature of the activity of the cause.* 2° *From the moment there is an active cause, there is also a phenomenon, since this active cause will necessarily find its resistance.*

Another thing follows: that the phenomenon proper constitutes the whole nexus, the whole logical function between the active cause and the effect resulting from resistance to it. The phenomenon then is the measure or *consciousness*, or, to explain, the knowledge of the thing itself: 17o or *Ego*. *Resistance is the "negative" activity in que-*

stion, then measure this activity, and this measure is the phenomenon. Please always consider these things in their universal sense: we will avoid mistakes or wasting time. In fact, whether the phenomenon is particular or cosmic is a secondary thing: the function remains the same, as does the principle of cause and effect, and finally, if one phenomenon is Ego, all phenomena are Ego and the totality of phenomena is Ego, so there is no principial difference between chaos and the original cause, since it derives from it by necessity.

How far we have already come!

Let us now return to our decade. It is a triangular number that can be composed only in the following way:



This triangle, as such, is made up of nine units surrounding a central unit, the *second* number of the *third* number. In mysticism we would call it the Christ: these are the nine functions of our One phenomenon. If we transcribe them into the genesis diagram we will see that these nine functions *basically* give seven factors.

Note that this can also be demonstrated with the triangle, but it is part of the study of numbers, the science of measurements, and not part of this instruction.

If we now compare with this pattern and these seven factors a well-known phenomenon, in which the seven factors are tangible, we will still learn something wonderful:

C	V	R		
1	3	2		
	VC	V	R	
	4	6	5	
		VC	V	R
		7	9	8

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If for this purpose we take the most striking image (the light spectrum with its colors: red, orange, yellow, green, blue, indigo, violet) and classify it in the order of factors, we will have: red 1, yellow 2, orange 3 and 4, blue 5, green 6 and 7, indigo 9 and violet 8. This is the order of becoming, while the apparent order will be known through the phenomenon: red 1, orange 2, yellow 3, green 4, blue 5, indigo 6 and violet 7.

In the color spectrum we distinguish:

1^o Simple or elementary colors

2nd Composite colors

Also:

3^o Colors complementing each other two by two

Red, yellow, blue are simple colors; orange, green, violet, are compound colors, and red-green, orange-blue, yellow-violet are complementary colors.

I seem to have forgotten indigo, but I haven't forgotten it, and you'll understand it right away.

Let us now see how these characters correspond to the pattern of genesis. First the simple ones: red 1, yellow 2, blue 5, and then the compound ones: orange 3 and 4, green 6 and 7, violet 8.

Logic dictates that violet, which corresponds to the third resistance, should be placed there, yet it is in a place where there is no mixing, and similarly indigo is in a place where there must be mixing.

Now please note this: violet *is understandable* to us only as a mixture of red and blue, but this mixture never gave violet, we could never get anything but a more or less purple red, or a more or less red blue.

In color psychology we talk about warm red and cool blue, and these two extremes have never been able to, and cannot, give anything but a neutral color tending toward cold or warm,

Whereas violet is decidedly neutral. Hence we derive and understand the condition of violet, which, while appearing in the apparent mixtures, *is in reality not a mixture, no more than the extreme resistance in the phenomena of the world can be anything other than the negation of all activity, composed of everything, and nevertheless unique in itself.* Thus is violet, dark light, cold and extreme color of the spectrum, negation of colors, affirmation of everything.

And now let's look at the indigo. It is placed in a place where we might assume there is a mixture, *a continuity of function.* It is the instant when the eardrum transmits sound to the ear. Undoubtedly the phenomenon continues, but on a completely different basis from that of the transmission of external sound. Something else begins, which has nothing in common with what we call sound. The auditory nerve with all the mechanics of the ear comes into play. Similarly, indigo has, among colors, a strange role. It is neither blue nor violet, and yet it seems to be derived from blue. In fact, blue is *light blue, and nothing can darken it*, neither a mixture nor the attenuation of light, so indigo, though it is of the nature of blue, is not blue, but something else: a *dark blue*, whose sequel, whose consequence, clearly escapes us. And among the complementary colors, since indigo is complementary to orange, we apparently replace it with blue.

We now turn to complementary colors:

- Red-green, i.e., 1 and 6 and 7 (complex)
- Orange-indigo or blue, that is, 3 and 4 (complex) and 9
- Yellow-violet, i.e., 2 and 8 (incomprehensible complex, last resistance or dark light)

The first *cause* (red) has its complement in the second effect (third cause); the first resistance (yellow) has it in the third and last resistance; the first effect (orange) has it in the last

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(third) effect. *And so, in functions, every third or last term of the same genus in an Ego set is complementary to the first.*

One is complementary to three.

To bring you back to yesterday's teaching, you will remember that cause one becomes realization through its own negation, and thus determines one and two, that is, three, as the first number of the manifestation or thing-the manifested God cause.

If I had told you at that time that one irreducible is complementary to the trinity of the manifested cause, you would not have believed it or understood it. Now, however, you will admit that since complementary means that *which unites*, which mutually negates each other, which completes itself until *it ceases to be*, like red and green, then *the cause and its manifestation are complementary until they mutually negate each other, until they affirm the principle, like white light with respect to colors.*

Therefore I say: from the moment there is something, this something is active and finds resistance in itself, in its own minimal activity; from the instant this occurs, there appears that phenomenon which is nonuple function and septuple appearance of factors, and these seven factors are complementary from one to three, until the *new and final negation* of factors, to affirm a *principial totality*: the apparent, momentary Ego or Ego's Ego, until we reach the total Ego.

This is the principle from which derive all applications in the numbers contained in chaos, this chaos performing the function of a complex primordial unity which, by successive complementarities, purifies itself to give rise to the accomplished being or cosmic Ego. The stages of this purification are *for the more general families, the kingdoms, and for the species, etc., the sets of numbers*. There: I have answered the problem that was left unanswered yesterday: *the problem of evolution. Evolution is necessary, immanent to the original principle that determines becoming. It determines the Ego of elements that will become the Ego of organs, which will give rise to the Ego of organic beings, or intelligence.*

Since we now know that in chaos there is raw material, and that there is evolution, let us see how this takes place.

First of all, chaos divides. Every nonhomogeneous thing, left to itself, always divides into two states, 1 'one affirmative and the other negative. This affirmation is such with respect to anything, but in its totality it is affirmative of either form or absolute cause. The affirmation of the form is also the will to continue the form; therefore this affirmation is, for the creature, the heaven, the ideal, the supreme longing. These two divided states constitute between them the supreme complementary extremes, of which the one is the unity, and the other the trinity.

The result is what the Ancients called the four elements, and, when chaos separates, *one of the two parts is an element*, as, in Genesis, the spirit of God, since one is also the cause of everything, the irreducible absolute, and *the other part is three elements*, like the waters of Genesis, which contain air, water and earth; where the symbols are taken in the absolute meaning of fluid, watery and solid principles. But they are contained in part three.

We know that this part three is *the realized unity, the number of form*, the material cause of things, as one is the spiritual, eternal, absolute cause. Compared to the one, the three is heavy, or at least we call it heavy because it is the state that represents the other tendency, the one opposite to the nature of the one. But we could also call the one heavy, and the three weightless: it would be the same thing, but our mentality would be completely different: *perhaps instead of "reasonable" we would say "mystical."* Because we have to remain logical, and if we decide to call the three heavy, everything derived from it is heavy. It is matter. What does the weight mean? We will make some mention of it later. So we have: the three, heavy, which is at the bottom, and the one, weightless, which is at the top: this is how separation is *manifested*.

This top one is the cause. His greatest aspiration is to find his own complement, the one that is heavier and is in

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low. But this is separate and related to the other two numbers. The desire for complementarity of the one, separated from chaos, will tend to seek provisional complements that respond more or less to its call, first less, then more and more, until the fullness of that which is most complementary to its nature and which, still separated, is below.

Please accept this explanation of evolution by images as I present it to you. I am endeavoring not to give definite, and therefore restrictive, names to the terms of this explanation, but I assure you that we can apply it to any name, if we are logical in the subsequent naming: this is the exact, authentic phenomenon of evolution.

To return to the complementarity of the one with the heavy parts around it, this occurs and again generates triple units, which, being *heavy*, go down and add to the heavy whole already separated. Thus *quantity* is produced, which is nothing but an addition of parts of the same nature. This lasts until all chaos is exhausted, thus until the moment when there is nothing left between one and three, that is, when the total mass of three fills all chaos, and the one comes into contact with the product of its separation. Then *Vuno* seeks in *three* the pure term of its own complement. I mean that between one, two and three, which constitute the heavy part of the separation, absolute *Vuno* will separate, to seek its complement, the number three, just as red light will seek green light, *will provoke* it, until it responds in all purity to the desire of its own nature.

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 \text{I} & = & \text{causa eterna} = \triangle \\
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I called three the set of three elements separated by one, and among these three elements, the number three corresponds to earth, the number two to water, the number one to air, while the absolute one corresponds to fire. The latter is inexhaustible because it does not represent any heavy qualities.

Then the fire goes to join the three to form *the igneous earth, separating from the water*. This is what is called desiccation, and it corresponds, in genesis, to the separation of the waters from the dry earth. The number two or water formally rejects this complementarity with the one or fire, and this must seem quite natural to you, if you remember that, in the spectrum, it corresponds to the color yellow. Yellow is not complementary to red, because two is the *splitting of one*, that is, *one in front of itself*, red in front of itself. That is why yellow is the most vivid color, that is why in mysticism the number two corresponds to Christ, that is why water is the opposite or *embodied* aspect of fire, and fire can never bind to water. But fire is now bound to the earth, one to three; *it has taken body* in the earth, *animating it*. Hence from this moment there are: the earth, one in three, dry and of a fiery nature, in other words, the absolute cause embodied or becoming form, that is, earth; and in opposition to it, water, the cause split into itself. That leaves air, the one of the triangle three. The one is of the same nature as the absolute one, and for this reason it is related to two, water, and three, earth. He is the link between the two opposites water and earth. Through it, *Vuno or earth* will have a *possibility of union*. Through atmospheric air, the earth will bond with water and produce a living thing: the *conjunction of the accomplished elements water and earth*, the conjunction of opposites in nature, which is life.

Life is the conjunction of the two embodied or formed aspects of the absolute cause. It constitutes an 'interpenetration of the two opposite elements, until they assimilate into each other.

The ancients, great and respected masters of wisdom, tried to represent this conjunction with a graphic symbol.

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They gave water the symbol of a triangle with the point at the bottom, to show that it is water, a triangle that tends downward, toward weight, toward matter, while the fire triangle has the point at the top. They then joined these two extremes into a new triangle: the hexagram or conjunction of fire with water through earth, which gives rise to the most perfect state possible, because it is the *reconstitution of the natures of the absolute cause*, separated into yes and no, into affirmation and negation.

The hexagram is thus the supreme symbol of the absolute vital function that has reached the vital and *absolute* end of every conjunction.

How does this happen? This is the secret science of alchemy, or generation of perfection, or Philosopher's Stone, starting from the raw material. Even without being initiated into this science, which belongs to the Temple, we can realize the *function of this conjunction*. Now please open your ears well and sharpen your intellect: *all of nature is nothing but this conjunction*. In fact, beside absolute water and absolute earth, *there are many kinds of waters and earths*. Conjoining, they all produce a hexagram or fruit; *but among them all, there is one that is most suitable for the absolute work or Great Work*.

I have just quoted to you almost verbatim a passage from the great master Basil Valentine, philosopher and alchemist. Each of these fruits is a *term of the whole evolution*: taken in a global sense, the first is called metal, the second vegetable, the third animal, and the fourth man.

Evolution occurs by:

- (a) Separation from chaos
- (b) The affirmation and negation, that is, the purification of the elements.
- (c) The conjunction of complementaries
- (d) The assimilation or transmutation of the conjoined elements.

(e) ...And what we will see in a moment.

All this is called life, and we are now able to say that *the purpose of life in function is to realize the measures or consciousness from the mineral down to man and beyond man, to perfect, absolute consciousness, detached from all form.*

How this last stage can be accomplished we will see in the third lecture². But before then we still need to examine many things.

If we put on blinders, we will see minerals, plants, everything, in particular. Of course, we can afford to narrow our field of vision to observe the evolution in the life of one thing, but not before observing the world as a whole. The things that live here feed on the fire of the sun through the earth and the water of this earth, but even this earth is a fragment of a whole, like a plant that is part of a larger world. I say a plant, but that is wrong, because *our earth is a human being formed on the cosmic earth.*

My God, how vast this is, and at the same time how small, since it is contained in these three worlds—one, two, and three!

I told you that numbers formed harmonic sets among themselves. Things form harmonies among themselves: there are principal ones, which give sound, light, etc. They are not really devoid of substance, but result from vibratory, or to be more precise, energetic states. Before addressing these topics, however, let us quickly see again the other, more *primitive* harmonies, those of forms, or material groups.

If you throw a number of marbles on a table, they will surely form a particular constellation or set. These sets have a definite character, which corresponds to

⁽²⁾ The essentials of the third and final lecture of *La Doctrine* were published in *Adam the Red Man*, Edizioni Mediterranee, Rome, 2006, edited by us.

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by number, etc., to one of the possible aspects of nature. Therefore modern artists have not invented anything: the original cause long ago threw the constellations into the universe and in this way divided the world into *twelve slices or zones corresponding to all possibilities*. We call them zodiacal or zoodiacal, because they correspond to *living but not intelligent* natures, to living types, to characters, and are, as it were, animal in nature, and not merely mineral or material, like the heavenly bodies that constitute them.

Take any number: it will necessarily be part of a definite set. The possible constellations of any number of bodies are necessarily part of a fundamental form, because sets of numbers are the origins of forms. And these possibilities are also definite. It follows from the science of numbers that these constellations are necessarily twelve, neither more nor less, and of these twelve, six are complementary by nature to the other six, like yes and no, like water and earth-fire. This is not due to chance, for there is a law that presides over everything, and everything arises from a single thing, from a single law, from a single state, of the absolute, of the eternal.

But constellations are not eternal; they live from that original life that holds matter and form together. Their forms vary, but while varying, they remain in the principle of their harmony. The bodies that vary among themselves in constellations are also constellations of smaller parts, and their movements follow the same great laws of formation, and so on; a grain of dust is a constellation of material parts that are made of atoms according to the same laws. *The world is an image of the whole!* In the absolute, the law is absolute, simple and eternal.

Any existing thing is divided into two parts, one of which is up and the other is down. And when it is not matter, but energy, we do not speak of high, but positive, and we do not speak of low, but negative.

These two extremes seek each other and move to meet.

Between these two extremes is water, that is, *the neutral point*, separated from both.

To meet each other, the two extreme complements each determine seven centers or factors, which makes fourteen, of which the two sevenths join in the neutral center that connects the two extremes, since the positive and negative are found in it.

We place in place of the seven places or factors the seven colors, or factors of phenomena, or planets around the neutral sun. Each color is a circle, the positive part of which is visible, and the negative is invisible. From the neutral and red center of this sphere to the violet periphery, the active and positive intermediary seeks the passive and negative intermediary through all the colors, going back and forth until it finds its complement. It is a sphere that expands and contracts, it is the world that breathes and calls forth the whirling spiral motion, communicating to the parts of the rotating motions and determining seven bodies or planets.

Some among you know what I mean. But let us leave it aside as an incidental note. To get back to the facts, the atom is not an electron sun surrounded by ion planets; *it exists, but it is already no longer an atom* but a molecule, just as the planetary system is a molecule of the world, in which there are also atom nebulae.

When the molecule is made up, it includes a neutral center form, or sun or electron, with a determined set of planets or ions. The number of these planets, their mass and rotational speed are absolutely determined for each system, which in chemistry is called an element.

The rotation results in an axis, the positive (left-right) part of which is called north, and the negative part is called south. The relative position of the north and south aspects of one molecule relative to another determines a mechanical attraction between north and south, and a repulsion between south and south, and between north and north. It is the magnetic phenomenon that, in the presence of alternation, produces the electrical phenomenon. Even this is said only incidentally, since this is the origin of a science of phen-

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atomistic and energetic men of which common science has no knowledge.

The important thing to remember is that forms are a result of the whole, determined by forces of magnetic-electric order, of molecules that are already *the effect of an atomic phenomenon*. The atom, the molecule, the bodies are images of the cosmos, since *everything came into being from the same origin and according to the same principle*. The fundamental forms have become by necessity of these ensembles, which cannot be otherwise.

The first form is the one that is, as always, on three axes: the cube. The second primitive form is the four-axis hexahedral prism. From these two principles all forms arise. We cannot go into a study of crystallography: it will suffice for us to note that crystals are indeed the most fruitful field for demonstrating eternal principles in form.

Having quickly skimmed through the *essential indications of the formation of matter*, it is urgent to return to another study: that of the fundamental data resulting from the vital play of matter, that is, the measuring factors of any experimental philosophy.

When I told you yesterday about the Ego, I told you that it was cause-at- tivity-function-that is, time, movement and space-and end. This end I told you was complex. Now that in opposition to the absolute, initial-active cause, we have found matter, we also have the extreme term, which we will call by a generic name: *mass*. Notice that this is original, like everything else I have told you, in the sense that science is still far from having clarified the matter in that sense.

We will then determine mass with respect to cause, which, as absolute opposition to mass or thing, is masslessness or nothingness. This ratio is the volume of mass, that is, the notion of space. Between two extreme points of a line, and precisely in the middle of the line, we will draw a point that represents *the universal measure of mass*: space. This space is again in rela-

zione, on the one hand, with cause and, on the other, with mass. From its relation to the cause we shall see the notion of *time* arise first of all, since time is the first measure essentially necessary to know space. Time is not in phenomenal relation to cause, but it is in phenomenal relation to space, and from this relation arises the measure of *motion*. Thus ends the higher cycle of the Ego, which includes the original cause, time, movement and space:

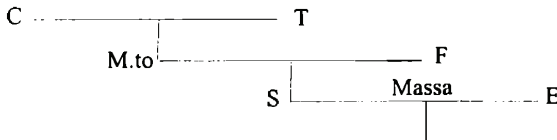
C — T — M.to — S ————— Massa

Mass with respect to space, or inversely, determines in physics the notion of force, as the movement of mass, in a time and a path or space. It is the first relation or lower measure. Force with respect to mass determines *energy*, as force absorbed or arrested. The lower cycle of measurements has also ended, and we have the following line:

C — T — M.to — S — F — E — Massa

Upper cycle and space, force, energy, mass.

These are what physics calls irreducible quantities, because, as with chemical elements, there is no way to reduce these notions to simpler ideas or *component* notions. Moreover, each of these quantities is defined by the other, and all of them together constitute *physiological or apparent life*. Notice that just as there are seven colors, there are seven irreducible quantities. With these we can construct a scheme like that of colors:



in which cause, motion and space are active, time, force and energy are passive, while motion and space are

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double or mixed, like mass, but the latter, as a new cause of a new function, is beyond mass. I think it is useless to insist that this schematic analysis alone demonstrates the nature of these forces so clearly that it can give rise to totally new data for science, since, *by analogy*, these irreducible quantities become as observable as physical phenomena.

From all this I deduce that the fundamental laws governing all vital manifestation are:

- 1st That of the seven irreducible forces or quantities
- 2nd That of the four directions (north, south, east, west)
- 3rd That of the two trends: positive and negative

This will not seem new to you, but certainly more concrete, since it is just a repetition of the principles you already know. *The names change with application, but the numbers and principles are identical.* From all this results a new function, or at least, a new meaning will be found for a cosmic function, in the application to life. Both tendencies seek a neutral state by complementarity. This search results in movement in time and space, from which the seven factors of formation are derived. The whole of this function or life consists in determining complementarities according to the numbers one and three and the groups of numbers, which we will call *affinities*. These act first in molecules, then in groups of molecules or first organized units, that is, cells.

Where this action, in a mineral world, results in crystalline and amorphous bodies, i.e., circular neutral bodies (pardon the term: it means that the atoms are bound together in a circuit and thus not on axis); in addition to metalloid groups, those already constitute formations that in chemistry are called serum³, in which,

³In chemistry, a term relating to the spatial arrangement of atoms or atomic groups in the molecule (*Ed.*).

in space, by intensification of life, these elements will soon constitute cells. These are no *more living than* chemical groups, but a more complete function can be fulfilled in them.

This means that, by progressive purification (which means, as you know, the elimination of unsuitable numbers, i.e., an increasingly total complementarity), the elements group together more absolutely, until they form increasingly determined Egos that take on the role of a new unity. *Where the function is first principal, it becomes formal.* Where, in the chemical group, a molecule moves according to a line of magnetic forces to place itself in its own harmony, once grouped together, these assemblies will become *substantial* lines of force to affirm the movement by affinity that will create a new formed element.

Thus, karyokinesis is nothing more than *a visible image* of what takes place in a chromogenic chemical assembly of complexes called organics. This is so true, that since the evolution of organic chemistry, the term *copula* has been adopted to signify the additions of new molecules to a fundamental complex. It was intended to express in this way the actual affinity bond between an active molecule and a kind of passive mother, from which a completely new chemical body will be born. It is often very difficult to find the secret, that is, the favorable conditions from which such copulas arise. This is called chemical synthesis. If Berthelot had remained an alchemist, he would not have been lost when he faced this problem, because logical reason, without the aid of the metaphysics of absolute laws, of the science of numbers, can only get lost.

Plant evolution, the first expression of the cell, prepares for the final formation, that of the organ, for in *formal* evolution the organ constitutes the end, for it is the final set of growing cells in *a final set of a possibility of numbers.* *The organ is an accomplished material Ego,* responding to an intended harmony, and therefore it becomes part of the cosmic harmony,

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thus responding to the determined measure of an embodied power. The number of organs is limited, as it should be, with respect to cosmic harmonies.

There are seven fundamental organs, two of which are dual, and one the "origin" of a new life, as indicated by the classical scheme of colors and irreducible magnitudes. Of these seven organs, four belong to the four directions of life, and two of them fix the two tendencies. This is the foundation of occult medicine.

I am compelled to pass fast as a bullet train over all these topics, but each of them has been the subject of very extensive research on my part and on the part of Isha, who has been more particularly concerned with this last topic⁴. It is not a figment of imagination to say that *the lungs are the embodiment of space*, just as each organ is the measure, that is, the *consciousness of a cosmic power*, embodied to realize the fulfilled Ego.

This work of formation takes place through the animal kingdom. In it, too, the magne- tico-electric lines of force are materially determined (to put it in words we already know), which are the crystallization, so to speak, of the affinity movements, functions, organs. It is the origin of the nervous system, which begins with the final formation of organs. Something wonderful then begins. The relationships between numbers, which originally are abstract harmonies, become *visible*, tangible, material *links*. *The affinity between one organ and another for life*, which we shall see immediately, *becomes a nerve*. The whole cosmic harmony will constitute, crystallized, that mysterious nerve-man in whom the vital fluids, let us call them Prana, will circulate according to *admirable numerical laws*: thus is born man, the human, in whom the organ possesses a personal life *with an interchange of expressions that will determine that final measure which I call consciousness of consciousness, or perception of the ego per se, the conscious Ego*.

⁴See *The Opening of the Way*, Riza, Milan, 2003 (Ed.).

This life is unique, that is, once constituted, it has no purpose other than to be, and to continue it must be sustained. This sustenance is necessary for the reasons we shall see in a moment. To conserve life, it is enough to give this organism a body belonging to one of the original kingdoms of this form *so that each organ immediately appropriates it, in the 'order established by its birth, and transforms it according to the harmony* that superintended its formation. This is what we call nutrition and assimilation, which as a whole is *the transmutation of lower substances into higher substances of the same nature as the transmuting force.*

The accomplished organism completely transmutes *every* substance that has come out of chaos, because it contains within itself all *lower life*, for it is the last term of the evolution of matter, and has reached the stage of the conscious Ego, the stage of immaterial, or rather, *supermaterial* life. The Ego, which is now conscious, has *as its sole purpose* to know itself, that is, all aspects of realized harmony, and makes use of the entire *nervous system, which is nothing but the middle term* or ratio of the numbers that constitute its organism.

First of all this sensitive, that is, *susceptible to reaction*, system comes into contact with the environment. Thus the *sensory system* is formed in the animal. Notice that in this sentence I summarize an incredibly complex phenomenon, but, I repeat, in three evenings I cannot explain everything. That the logical concatenation that supports all this is enough to fix the doctrine: you should at least hear it, if not see it.

Sensory contact determines that phenomenon of new separation *which is the knowledge of what is external to the 'Ego and what belongs to it,'* this phenomenon of ascertainment is the intelligence of the mental. The relation of the mental to the form or phenomenon proper determines emotion. It constitutes the lower man, which corresponds in this to the irreducible quantities of the lower cycle, such as: physical sense = mass; emotion = energy;

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mental = force. Intelligence or mental has two possibilities: one is *concretizing*, that is, formative; the other is *abstract*. It is the separation immanent to every original division. Abstracting intelligence corresponds to the notion of space in irreducible magnitudes. *This abstract power* is in direct relation to the *unintelligible* but permissible, indeed, imposed, notion of *Nothingness*, that is, the absolute cause. From this relation arises that which corresponds to movement, that is, *will*. Will with respect to cause causes that which corresponds to time, that is, *desire*. Therefore man is composed of seven Egoes, more or less conscious: the physical man, the emotional man, the mental man, the abstract man, the volitional man, and the man "of desire"-and then the man *of the consciousness of Nothingness or absolute confounding*. *These seven men in one* are like the factors of the phenomenon and fall, once again, into the classical scheme, with the same triple, double, causal, resistance and complementary natures. The accomplished man, a conscious Ego, becomes *conscious from the bottom to the top*, but *his externalization occurs from the top to the bottom*. The science that teaches the way to acquire this consciousness in a short time is called *yoga*. It exists, as you can realize from the logic of this brief exposition. *The purpose of this yoga*, which is in summary the purpose of life, is, as you will now understand, to give the Ego absolute consciousness, which is actually the problem of knowledge, that is, to attain absolute blending with the ultimate cause.

Life is nothing but the evolution from chaotic matter to consciousness, which is an organ. And the evolution of this consciousness is nothing but the acquisition of self-knowledge by the needle.

How the inscription of the temple at Delphi is clarified!

Undoubtedly not everything has been said about evolution and its function, but that will be the topic of tomorrow's lecture. And if you agree, we remain tonight to meditate on this majestic and profound motto: "Man, know thyself."

Unpublished Writings

SEED AND FORM¹

Our feet are resting on the ground, and if the ground did not resist, we could not move. This foothold, with respect to movement, is a rest: it is the inert that will make action appear, it is the empty center that will show the fullness of the world.

Intersect your notions and you will hit the mark: the cross is a and co.

Where then is the fire of Seth, unquenchable fire, if the mystery of wisdom does not intervene?

He is here, we see him through his action, he who seems inert, but no water can extinguish him. He will always act like hellfire and keep the divine word concealed, for it alone is his power, Horus, the Christ, the Light. The Word, which is everything, does not want to appear, but Seth, who is nothing except through the Word, wants to appear and act. This is his pride, and through pride he will lose strength. Thus he who has knowledge in himself will keep silent, but he who knows will not be able to keep silent and will lose what he has acquired. The nail drives out the nail, the poison drives out the poison, but for a thing to become, it needs the basis of its own complement.

It is not right to say that in order to find perfection one must turn to the imperfect, but *the intention of* this term is right, in the sense that the origin of everything, the treasure of the world, will tend toward the place most lacking in this wealth. This is the poor man who will gain heaven.

In the original formation there is a formal and mineral substance that is the poorest of all, and there is some left on the earth. This is the least terrestrial matter of all from its own origin, but the farthest of all from future generated forms. This is the poor

¹ *Semence et forme*, Luxor, Christmas 1943.

wretch who acts as an intermediary between the cause and the perfect end desired by the cause, the poor man who will have heaven render a hundredfold of what he receives: he is the key to the heavenly Nile. Oh tradition!

But no matter on earth is the substance, nor the seed of perfection. Everything on earth is born and therefore must die. Perfection, on the other hand, is mortal, unchangeable.

Anything that comes from a specific seed will be specified, and therefore imperfect; as for the seed and what bears the seed of its kind, it is part of the history of damned things.

How much does the seed matter to the one who passes by?

Universal matter carries both the nutrient and the seed that will give it form. And Seth the Red imprisons the seed. He is the father of every seed that guards its own kind. In this way, every seed is a counterfeit of the universal matter, which has in itself the first nutritive matter for its own sperm.

Everything is a symbol of the eternal reality, and every symbol is a measured, that is, limited reality. How poor and imperfect we are to still need the symbol, and how rare are the men who know how to get rid of the symbol after knowing its teaching, those who dare to situate in the infinite the finite teaching, those who listen with the heart, and not with mental reason.

The seed is that which gives a form, that is, a limited dimension and space, to that which has no limits or form. To each formed part the seed transmits its spirit of division: so it is with vegetation, which is but continuity through the parts (cells) of the separating function of the seed, until this fire is exhausted.

Nothing lives without ebb and flow and reanimation of flow by air, as in the case of plant sap and animal blood. Our whole universe lives in this way, its lungs are the twins, and through these lungs cosmic man breathes and reanimates his own blood.

Seed and Form

From the putrefaction and death of the seed comes the living, from the darkness of the earth come the desire for light and everything that tends upward, toward heaven, its origin, for everything down here comes from our heaven.

And when all the separating fire of the seed has been exhausted and has been apportioned, the sap arrives to exhaust each part and corporatizes into a new seed, which is nothing but the same fire regenerated and multiplied.

This seed remains of its own kind, because the origin of everything is unique, but the forming focus is particular, unless at the origin something specifies it, fixing it in one of its innumerable imperfections. Each seed of its own kind is thus a well-defined stage in one of its imperfect states.

Thus the Nile becomes countless Nili, and all the offerings addressed to it are not worth as much as the imperceptibly small perfect offering of the origin: the seed of the King of kings.

The fire is in the empty heart of the seed. The sap comes to draw from it and rises gladly to rejoice in the air like a lotus leaf. This is the expansion of the heart, this is the roof of the temple, as in milk the purest cream rises to the surface, as in man the subtlest substance goes toward the head. Instead every seed formed goes downward, and yet it is made and regenerated in the purest substance that goes upward. Everything in our world is subject to this ebb and flow; the flow is white, and the ebb takes on a red color. This ebb is what, in both animal and cosmic man, carries the formed seed downward, and even in the vegetable this falls back to the ground. *Hermakhis*², the ram, is a symbol of the seminal power, and *Amon*³ retains it down at the end of the ebb, and a new small cycle, a new pulse, begins again.

²*Hermakhis* or *Harmakhis* (Ed.).

³The creative principle in its aspect of aerial water, amniotic water of the World, spiritual aquatic fire, in human genesis lunar fire water or so-

The seed is a ferment that attracts the universal substance as the magnet attracts iron, the iron of heaven. Then fire makes the sap flow and repels it upward with the lash of repulsion between the like of complementary natures. Here are the two instruments that govern everything. That is why this ferment is also the *min*⁴ from which the things of the world are born, the *min* or Way of the Ancients (*Eschmaijn*⁵ at the Hebrews). Provided with only one arm and one leg, he attracts, and above his arm is held the "lash," a symbol of the mother water of becoming. He is a form of *Ptah*, he is the seed, he is the fire, he is the nurturing earth by emission of seed, or rather of the odor of this seed, for only the spirit can act, while the physical seed can do nothing physically. The vital cause is an abstract activity.

But it must be known that our senses are the instruments of our physical consciousness of the elements. Earth gives touch, water gives taste, air gives smell, and fire, as radiation, gives sight, while the Word or quintessence gives 1 'hearing. Thus the seed acts in its environment *through Waria*, which we know through smell, and this environment is the feminine water.

The whole world is filled with the Word, which we might call virtually active energy. Through the secret of genesis this energy takes a form, and each form is fixed energy, so the

lare, a coagulating liquid substance such as male sperm (*The Temple of Man*, II, ch. XV: "The Axes of the Temple") (Ed.).

⁽⁴⁾ "Min is the magnesia of everything, the symbol of the lotus fjord of the work, oriented and perfect. *Min can* and *will not*. *Min* is impersonal, it preserves its own power. *Min* is its own femininity. And feminine despite being male. *And male* and is its own femininity. [...] Is *Min* male and female from the instant he exists? What is mercurial in him is feminine. In a proper sense *min* is the albumen of the egg. The egg albumen coagulates, takes shape. If you heat it, the albumen of the sperm (which has the same composition) does not coagulate" (Emmanuel Dufour-Kowalski, *La Quôte alchimique de R.A. Schwaller de Lubicz. Conférences (1913-1956)*, cit., "Notices alchimiques d'Alexandre Varille, Archives Ta-Meri," p. 272) (Ed.).

⁵ *Aesch Majjm*, fire and water (Ed.).

space is limited or sized into shapes and the energy fixed is the mass present in things.

All things have an abstract origin and an end, which is a return to the origin, since it has acquired something that constitutes the mystical secret. From one moment to the next, from the beginning to the end, there is no longer a break between the formation, the end of one stage and the epoch that constitutes the beginning of the next stage. It is an unbroken thread, where the stages are the times. Time is measured by the epochs of a natural succession of the becoming of the form and its return to the origin.

The difference between arrival and origin constitutes movement. Movement is uniquely the mystical moment of everything.

For masses, movement is heat, and this heat is, to be exact, the mystical moment for mass, because the energy released is no longer identical to the same constituent energy.

Our Sun is cold. It seems hot only with respect to its activity, which is its movement, and this movement is its disintegration in the process of returning to the origin. This origin is the universal energy. The distance between this origin and this return is movement, and the stages or epochs of this disintegration form time. These epochs are divided into seven groups, each group still into seven, and each of the latter still into seven. There are thus 343 epochs in all for each cycle, or three for seven epochs, as you will. The stars that move in appearance are all epochs of a cycle of a center. Thus the Sun, in its global epochs, is subdivided into those of Saturn, Jupiter, Mars, Moon or Earth, Venus, Mercury, in their simultaneous appearance; according to their natural series, however, these follow one another thus: Mercury, Saturn, Jupiter, Moon or Earth, Venus and Mars. Mars is always the penultimate epoch, that which precedes the final return and is found to be the most radically opposed to the mercurial nature of the Word, that is, its first form.

True understanding of time is one of the essential secrets of genesis, I mean practical knowledge of it. Every phen-

less is decomposable into its seven epochs or times, of which one is the attractive or originating center of the other six. These seven times result from the action of the three principles that constitute the three constant elements of time and are designated by the three fundamental colors or appearances of forms: black, white and red. Real as these colors are, it would be a mistake to want to compare them with the colors of the light spectrum. However, there is a way to harmonize them, because the colors of the spectrum are also composed of three fundamental colors. At this point I must say something strange: the Sun appears yellow, that is, white, or red, only because of the interposition of air. It is the air that makes the red appear. The true color of the Sun is blue, or rather, indigo blue. From there it passes to purple, from purple to red, and from red, through orange, to yellow and white. As for the Moon, it is green: in fact it only reflects the blue of the Sun through more or less white yellow.

One should never be fooled by appearances: only philosophy should guide, and experience should confirm.

Thus it should be known that there are two kinds of seeds: one female and white, the other male and red. The female seed is such only in relation to the male, but it has a lineage of its own. Its female matrix is its own mercurial water.

She is seed because she keeps the red seed concealed, just as the male seed actually has the white in it. In this sense it is said that woman is an unripened, imperfectly fulfilled man. In her natural tendency the seed-woman wants to become a man.

Then there will be an end to procreation by mating, procreation in imitation of creation, the work of Seth, and there will be continuity by direct fixation of the Word through accomplished ferment. This will be the nature of divine humanity from the immortal body, for the living soul is free to leave or assume an apparent form.

THE SEED¹

We must in any case call the beginning of physical matter energy. Energy manifests itself primarily as electrical and magnetic energy. In the same way as an electrical "flux," a magnet (magnetized iron) represents a two-pole unit: one of the poles, or character, is passive, and the other active. The active pole represents the *seed*, which concretizes the second aspect, the passive, *concretized substance*. The energetic intensity of the seed decreases with concretization in quantity, which results in a lineage of becoming in a "vertical" sense.

The function of the seed is to assimilate to its nature a nutrient to determine a form.

The nature of the seed is to define in time and space an amount of energy characteristic of its own form.

Time is measured by the generation of the seed fruit, resulting from the movement of becoming from the seed of the species, that is, from the specific genesis, then from the "virtual," to the "actual."

Space is the specific form, the ratio of quantity to time, that specifies the vegetative, i.e., growth character.

Energy is the paternal impulse before the formation, "color"² and qualification of the generated product.

The duration of a genesis is relatively short or long. Absolute genesis can be relatively instantaneous, that is, include specific generations in absolute genesis.

Accepting a species we will call "solar system" as the absolute genesis, we find the relative genesis of the species "Earth" contained therein and, on this Earth, the multiple specific genesis of the

¹*La Semence*, undated.

²As a characteristic of specificity.

mineral, plant and animal species. It is a kind of astonishing "genesis-cycleship." The genesis of each species obeys the general laws of each genesis, and although each species is a definitively independent Whole, *they are contained moon in the other*, since the energy quantity or specification pathema constitutes the relativity time or duration, i.e., capacity.

For rational science, *absolute genesis* does not exist, as indeed does infinity, since the absolute vital character is not given by quantity, as we have seen, but solely by quality, whose containing-containing relation defines quantity, but does not depend on it: it is a relation of intensity. Thus vital absolute genesis is full continuity between the origin energy source and the finished, perfect, final product, without the intervention of any quantitative measure of this origin-energy, since the final product-in this case-is necessarily absolute intensity, without relativity.

Relative or specific genesis, i.e., of the species, is located in this absolute (vital) genesis because it is "patemized" amount of energy, i.e., relative intensity.

As a general principle, seminal paternity is nothing more than relative or definite energy intensity, that is, contained.

Considering the species in this way, there is a historical genesis, a continuity, a concatenation from species to species, but not in similar – horizontal – lineages, but in descent (degradation) of intensity, from absolute intensity to relative intensity (vertical lineage).

For example: an absolute genesis of the "solar system" type includes an early state of relative genesis in the globes of the equatorial layers that form the planetary species.

A planetary species encompasses within itself a first general mineral species, specific to this planetary species, which is in a similar relationship to this Earth with respect to the solar system, and thus encompasses stages or periods in its genesis. Within these periods are located the specific genesis or

characteristic species of these periods, the plant species, and in these, according to fractional periods, the animal species. Eventually an animal species of this general period-Earth, mineral, plant-will have nothing in common with a species *at the same stage of* another period, whether Earth, mineral, or plant. Stages constitute kinships by the law of genesis, without diminishing the independence of the species entity.

We could still express all this in numbers, through a prime number, which plays the role of absolute genesis, and all the arithmetic functions, which behave as if this prime number were worth one. If this number is worth 7, the relationship between 35 and 42 will be the same as that between 5 and 6, and there will be kinship between 5 and 35, and between 6 and 42, although each of these numbers will be an entity independent of the other, capable of generating fractions, multiples and ratios that will be its own.

Thus, variety increases with the fractionation of intensity, that is, of its limitation or duration. In the scheme of the given number, unity is without duration, but this will be measured and increase with fractionation, that is, with the arithmetical magnitude of the number, which quantitative magnitude is a decrease in the intensity of unity, and an increase in quantity until the intensity is reduced to zero. Variety increases with this fall in intensity, but not to mathematical infinity, which is absurd, because a quantity without intensity does not exist, like a scale without a counterweight, and the disintegration or new liberation of energy begins when the equilibrium is crossed.

Until now we have considered the nature of the species or seed, to seek what the history of species might consist of, and this now seems established in an acceptable form. The abstract notion of an intensity without quantity escapes us. It is incomprehensible to us, both as its origin and as its end or final product, but in its fractionation or quantity, that is, the species, there is equation between intensity and quantity, and thus it is possible for us to understand it "cerebral-

mind." The principle is still the same, but this way of considering the problem shows the nature of vital science versus logical science. The function, the concatenation of the natural phenomenon, confirms this reasoning, which requires, like quantitative reasoning, the assumption of irreducible quantities, i.e., that the measurable whole is necessarily formed of abstract units that are indefinable in themselves. It will always be impossible to reconcile the two reasons, and to want to prove by logical argumentation the reality of vital reason would be to waste one's time. It is proved by facts, and if logical reason is "practical," we must make use of it for practical things, but not make the mistake, or never make it again, of believing it to be the only path of research.

Indeed, we must consider it incapable of searching for vital causes, and we must place and accept, in full consciousness, the science of vital reason alongside the science of logical reason "of the equation."

The function of the seed is to assimilate to its own nature a nutritive substance. Nature shows it to us as a certain, constant fact, that is, experimentally demonstrated. Rational science, however, cannot explain this fact, and never will be able to by its own means, because there is no equation possible.

Quantum theory is mathematical and nonviable, yet ultimately its purpose is to demonstrate (as an image) how nonquantity forms quantity, that is, how the seed can "form" a species from a general nutrient substance, which is also formless.

All of nature is alive and made up of species assimilated by her.

Bio-chemistry does not explain anything, because, in the end, there is still an initial assimilation of something that is not part of the kingdoms and species, even if it is accepted that later one species nourishes the other. And so quantum theory and bio-chemistry belong to the same family, have the same concern, but the *mindset* of the scientific method makes it impossible to solve the problem.

The Seed

Since the function of the seed is to assimilate to its own nature, since the nature of the seed is species, i.e. specification, and since specification is form in time and space, i.e. in duration and quantity, duration being decrease in intensity, and therefore definition in quantity, the function of the seed is reduction in intensity from nutritive energy to specific form.

Since energy is indefinite, nutrient substance is indefinite and therefore unique, while energy manifested as light, heat, electricity, etc. is definite, quantitative, measurable energy, knowable by sensory or brain intelligence.

The seed performs the function of a ferment that transmits a universal, unknowable, nameless state, designated by the name (which is a "nonsense") of energy, by the sensory tangible form. It is the everyday wonder.

But in the species world this feeding does not occur directly, but rather passes through intermediate stages.

Nutritive energy then becomes a form "of the nature of the species" before it can nourish the latter.

Assuming and not conceding that the sun can feed directly on cosmic energy, the child in the mother's womb feeds on the mother's blood. The nutritive substance is subject to adaptation, and these are precisely the corresponding "days" or environments, the stages of genesis that count equally for all beings, while leaving each one with the particularity specific to its own quantity. In this world of nutrition we can find, as we have seen, a real general classification of species.

But this is not the fundamental problem. We have to determine how *a unique origin* gives multiplicity, now that we think we know what such multiplicity or variety consists in, what authorship consists in, what the kinship of species and the "independent entity" consists in.

Returning to genesis in the general sense or absolute genesis (from the vital point of view), a unique origin is established, so every fe-

nomen is still excluded. The first function that imposes itself is "division," which is logically absurd. Uncompounded unity cannot let the idea of division subsist.

It is the "mystery of creation," the *fiat lux*, in a mystical sense, "God looking at Himself"; and kabbalistically, "the fall of the angels."

With rational thought we can never approach this problem, but "reason" requires us to accept that the origin is a division of an uncompounded unity. It imposes this on us not through will or through a concession our "intelligence" makes to faith, but through *the fact* that we cannot deny it. For function in the abstract is reflected as concrete function in the species world. We cannot reason unless we split an original notion; it is this division, the cause of all manifestation, which later becomes the origin of cerebral intelligence, logical, that is, based on the equation. The periods or "days" of genesis matter in all cases, whether it is thought or the generation of anything.

We see that the mechanism of manifestation is fractionation, and it is this phenomenon that explains how a single origin can give both the authorship of the seed and the nutrient for this seed.

We call blood the nutritive substance in the species world, because it appears to us in this form in all organized beings. We see then that the blood of an animal, such as it is, cannot nourish a plant at all, which generates its own particular blood. The sap or blood of a plant similarly cannot nourish an animal without being transformed and adapted. That these adaptations can take place is demonstrated precisely by the unity of the nutritive substance: everything is made of this unique substance. The variety is given by the pathema nature of the seed.

As for this seed, it must come from this unique source, and in the "vital absolute" of origin there must be no difference between seed and nurture.

The Seed

For there is no difference in nature in the species, either at that time or later, for no seed can germinate except in an environment of its own nature. A vegetable seed introduced into animal flesh will not germinate. An animal seed placed elsewhere than in the animal matrix will not fertilize.

There are great differences in the blood of individuals of the same species as a general whole. We may even be able to determine differences far more subtle than the currently accepted sets.

The nutrient must be of the same nature as the seed that is nourished, it must be the "same energy" as the paternal seminal energy.

Since the character of the seed fractionates cosmic energy, which determines the species, it will be enough for the seed to fractionate this energy for one and the same cosmic energy to nourish all beings by forming very different individuals.

Thus, the function of the seed will always be to "pace" the energy, just as the vocal cords pace the one breath to give rise to all sounds.

Thanks to the sound and vibration of the strings we therefore have a very exact and verifiable tool, which shows us how a unique energy can, so to speak, "patemize," that is, become seed, since this sound can propagate and feed, that is, multiply in any physical environment. It is a mechanical picture or quantitative application of the phenomenon.

The specification of a seed is vibration in a rhythm or number that is typical for it. It can only generate if it is in an environment capable of vibrating in harmony with its rhythm.

But to see in it only the mechanical function of rhythmicity would be to fall into the error of mental schematism. *Rhythm in this case is vital and not mechanical.* The proper rhythm of the seed is transmitted through the stages of genesis, and always the same, as is often repeated.

Cosmic energy, fractionated in the seed of the species, is a limitation of this energy in time and space. The rhythm is given by a duration and a quantity. This is located *in* a larger rhythm, but the whole must necessarily be harmonious, like the vibration of harmonics. The tones of the musical scale perform a function analogous to the "days" of genesis, and--to recall the "genesis-cycle," an epoch generates the species of its general rhythm, i.e., a fundamental tone of the general scale--make exist, cause or generate all varieties chromatically in harmony with that root note: like the continuous sound of a litany, on which all the tones of "species" can be embroidered in words or verse, harmonizing with that indeterminate background noise that nourishes and creates music with these rhythmic fractionations³.

Since the stages of genesis are related to the elements and their appearance, we basically have four elements, of which fire must perform the function of cosmic energy and species energy. It can only be an active fire, that is, a seminal "intensity," such as the "fire" of pepper, for example, or the "fire" of an organic ferment or a catalytic ferment.

Since the characteristic of all ferments, that is, seeds, is to determine a nourishment in time and space--in theory without form--they play a decidedly coagulating role. The coagulation of all kinds of blood is precisely its fixation in the form of the species of the coagulating seed, and is, on the other hand, a change of an aquatic element into a terrestrial or solid element without desiccation or addition or diminution of its components.

This function is generally true and invariable, and each genesis can be understood as the action of a fire or "coagulant" on a substance of indeterminate form, but of the same nature as that fire (in its rhythm), which defines three general stages: del-

³See the studies of musicologist Marius Schneider (1903-1982), such as *there meaning of music*, SE, Milan, 2007 (Ed.).

The Seed

air, water and earth. At this point the coagulation of air into water, and not condensation, must undoubtedly occur, although we commonly know of no examples of this.

We cannot mention stratospheric condensations without provoking the opposition of a circuit of vapors, clouds, rains and redistillations. To remain within the bounds of the plausible, we must consider things visible and verifiable and *admit*, in that case, that air, as a vital element, is already coagulated in water, whose coagulation, at least in the form of blood serum and albumin, is indisputable⁴. Without changes in its composition, coagulated egg white cannot spill over into water or liquid albumin. It is earth in the "vital" sense of the elements; now the fire-earth circuit is complete.

Under the determining action of a seed, the species will then go through the following stages of genesis: *fanimation* of water or environment, that is, the formation of a water that coagulates itself, and which has its own coagulating "fire" in it, which is the paternal seed⁵; *the coagulation* into soil, or body, of the seed species, through the destruction of the first form of the nutrient substance, which, being air and water, will somehow be a new primitive water or am-

⁴Since the time of the writing of these lines, what are now called isotopes and the "transmutations" that occur in the upper atmosphere, such as nitrogen 14 to carbon 13, have become known.

⁽⁵⁾ "The great mystery, in biology, is the existence, in every living thing, of albumin or albuminoid (proteinic) matter. One albuminoid substance is coagulable in heat (egg white is of this type) and the other is not. The albuminoid substance that carries the sperm is of this second type. Albinoid sperm cannot be coagulable because it carries the sperm that coagulates the albuminoid substance of the female egg. When a sperm penetrates the egg, it coagulates on the surface, preventing all other penetration: there has been fertilization. The spermatozoon thus performs the function of a 'vital coagulating' fire, just as the vulgar fire coagulates the female albumin" (*The Temple of Man*, cit., voi. I, ch. I: "Consciousness and Irreducible Greatnesses. Consciousness") (*Ed.*).

niotic; *germination*, which is first water and earth, in gelatinous form, then earth, that is, *fixation* in solid form, and finally into earth fire, which is seed of its kind, new seminal fire, nourished and multiplied by the assimilation of the universal fixed fire⁶.

This is, summarized, the hermetic heliopolitan thesis, which is manifested in four "days" before the appearance of the seed "of its own kind," as in Moses' Genesis.

The rhythmic intensity, that is, the particular "fire" of the seed, constitutes the symbol of the form of the species as the para-physical idea of form.

The form-symbol plays the same role vis-à-vis the abstract idea, as its quantitative composition reveals its becoming in the reverse direction.

Such natural living form can only respond to the rhythm of its own "environment-genesis." Color, size, shape, sympathies, tendencies, movement are the expressions that situate this natural form at a certain moment in the lunisolar cycle, i.e., time, in uq environment that we call "planet Earth," together geological, vegetal, animal, on extremely precise dates; all of which makes it possible to make this natural form "speak," which pages of books or entire volumes could not do.

⁶Genesis-cyber perfectly explains the biogenetic anomalies of the evolutionist thesis, according to which animal series "useless" to the evolution of a series appear, subsist or disappear. On Earth we have to deal, in its genetic epochs, with the manifestation of lives that belong to Mars, Jupiter and Saturn, not because they exist on those planets, but because the higher kingdoms need the lower ones, and only on Jupiter, for example, which is part of the plant kingdom, can the plants of the Saturnian rhythm, which have nothing to do with the evolutionary plant series of Jupiter, arise. In the terrestrial realms there are minerals, plants and animals that belong to the Saturnian, Jovian and Martian evolutionary series, but they are not part of the human evolutionary series, and therefore they can, at the appropriate time, disappear without disturbing anything, such as the insects and great saurians of the secondary and tertiary ages.

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Moreover, this form, being an independent entity, says what no other can express, while remaining "related" to other species, thanks to the very precise date of its genesis, and thus magically recalling the kindred or "harmonious" environment corresponding to itself, in the same way as a seed, which germinates and grows only in its own environment, in its own time, according to its own size, feeds only on the blood of its own rhythm, and has a "sympathy" that magically recalls to itself what is similar to its nature⁷.

⁷For a better understanding of this difficult text, we take the liberty of recommending to the Italian reader the study of Book III of *Sulla vita*, by Marsilio Ficino, Rusconi, Milan, 1995 (*Ed.*).

Unpublished Writings

THE PRINCIPLE OF UNITY*

If we compare our West's thinking since two thousand years ago with Pharaonic thought, we must see a disorderly evolution of Western thought, directed only by utility. We do not distinguish religious or philosophical directives to guide our thinking.

Of course, we are unconsciously imbued with the Judeo-Christian religious spirit, but in reality our thinking is directed by Greek dialectics, thus by analysis and rationalism. We oppose faith to science, and in our faith we find no philosophical elements to direct our scientific thinking, for we oppose "the indemonstrable" to "ponderable" facts.

This is the position resulting from the Christic character of religion: Christianity is based on the direct appearance of a cosmic human perfection, without developing its *raison d'être* and becoming through a doctrine of genesis revealed by myth.

The divine Word became incarnate without passing through the vicissitudes of the kingdoms of nature. This is not an arbitrary position, but a realization induced by the *explanation* represented by the Pharaonic osirism, which is the analysis of the natural phases of becoming and the perpetuity of the cycles of constant renewal: the constant sacrifice of Melchizedek (see St. Paul) compared with the unique and ultimate sacrifice of Jesus Christ.

Christianity is, like the Horian way, a conclusion, a final religion, the direct divine work, the realization, without intermediate steps, of perfection virtually immanent to the original impulse.

We can therefore distinguish Christian revelation from myths, all of which teach (the Edda, the Nibelungen, the Mosaic, Greek, Brahmanical myths, and especially the Pharaonic myth) the same things through images or symbols adapted to the circumstances of the moment and the environment: the becoming to man and the *return* from man, as well as the natural and unchanging laws that order the harmony of the sensible world.

Consequently, the teaching of myth provides the basis for a quest for knowledge and presents the axioms that guide and construct thought. Then faith and science are no longer in opposition, because the becoming of things, explained by myth, constitutes all science. In contrast, a science born of human logical research does not go beyond this humanity, does not reveal the secret of cosmic forces, cannot go beyond an "equational" and therefore mechanistic logic. Leaving aside the danger of "quantitative," i.e., physical, destruction, this human science does not require to be reserved for an elite, but is accessible to every human brain simply disciplined for that purpose.

It is not the same for the sacred science taught by myth: this possesses a universal character and its foundation is in heaven, that is, in the original energy. Its realization is precisely the knowledge of that perfect unity, the purpose of the heristic revelation, understanding this term in its Greek meaning, *chrestos*, the anointing with the divine balm that cleanses from all imperfection².

Authentic myth is not and cannot be a human construction: it is inevitably the symbolic writing of a teaching reserved for an elite, given to humanity by the sages who guide it. Myth is reality: the elements useful for transmission—the symbolic—may vary infinitely, but they always correspond to the epistemological state of affairs.

²Balsam, anointing. See the ritual of Pharaonic daily divine worship and the sacred chrism of the kings of France.

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gic of living humanity at a certain time and in a certain environment.

For example, a continental people will not be able to understand the Edda, whose symbolism speaks to a seafaring people. Myth can also be humanized, anthropomorphized, that is, it can make princes speak and act like men (Greek type), or give such princes human bodies modified *only* by animal attributes or stages of human becoming, choosing from the animal kingdom the functional types most characteristic of the functional meaning of the embodied principle.

Pharaonic myth thus appears the most accessible to the current phase of our Western mentality. It anthropomorphizes principles and chooses attributes and signatures that are not foreign to us; and precisely because this symbolism is not new to us, we can try to plot the lessons that wisdom has been willing to pass on to us.

We could also turn to the Greek myth, on which our literature has drawn extensively, but, precisely because of this vulgarization of an aesthetic and romantic type, it is difficult to seek the deeper meaning of this myth at present, although it still served certain medieval sages to transcribe their teaching.

This is a logical consequence of what we have just explained of the difference between Christian revelation and the teaching of myth. The human character of Greek myth, on the other hand, has often misled us and led us back to a rationalism that distorts the deep meaning of this myth—a mistake we must try to avoid today.

Undoubtedly the same wisdom is also found in the Gospel revelation, but the moral character of the religious teaching derived from it—and to which we are all too accustomed—does not allow the axioms of a system of thought to be extracted: in this case it is precisely *an application* of the resultant of sacred science.

Turning to Pharaonic teaching, however, we find immediately expressed the orientations born of the deep meaning of myth. Indeed, it is essential to seek the form and purpose of a civilization in the most direct expression, least subject to interpretation

personal: *the mathematical application*. In ancient Egypt there is no separation between faith and science: religion is also science. This fact motivated the importance of the space given to pharaonic mathematical thought in *The Temple of 'Man, apet of the South at Luxor*.

This assertion will be demonstrated in the context of a brief exposition of myth in general. But it is primarily the mode of the Pharaonic calculus that will guide us in determining the premises for the philosophical direction we are dealing with.

There are several number systems: the Babylonian sexagesimal system, the Celtic twenty-simal system, the Hindu decimal system, with introduction of zero..., and we could also add, among others, a duodecimal system. The Pharaonic calculus system is decimal without the zero.

One can express numbers with conventional signs, such as the so-called "Arabic" numerals, which are claimed to have originated in the Indies, or represent each number with a sign that summarizes the units, the combination of which gives the number ten. Whether one says five or writes 5, this makes one forget the composition of the value in question.

The ancient Egyptians wrote the numbers up to ten by drawing as many sticks as they counted to get five: || || || |.

This system, which is primitive in our eyes, is typically Abacist¹, and we may be amazed to see such a refined people maintain such a simple form of number writing.

But Pharaonic mathematical thinking is essentially and exclusively geometric: what is not depicted geometrically is not mathematical in their eyes and leads to what is called "learned" mathematics, made up of imaginary numbers and abstractions.

This position of theirs is definitely "technical" and not "learned" and possesses a symbolic character, since the geometric symbol, it is in-

¹ Generically, who uses the abacus to do mathematical calculations. Philosophically, follower of one of the two medieval schools of arithmetic (*Ed. T*).

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teresting to note, it evokes not only a number but also a *function*.

In fact, numbers expressed by dots or sticks show by their groupings the geometric shapes that are their characteristics. For example, $\begin{array}{c} | \\ | \\ | \end{array}$ gives the triangle $\begin{array}{c} | \\ | \\ | \end{array}$, but $\begin{array}{c} | \\ | \\ | \\ | \end{array}$ cannot compose itself as a triangle, but gives the first square $\begin{array}{c} | \\ | \\ | \\ | \end{array}$. The value $\begin{array}{c} | \\ | \\ | \\ | \\ | \end{array}$ will be the rectangle (promeco)⁽⁴⁾ $\begin{array}{c} | \\ | \\ | \\ | \\ | \end{array}$ and $\begin{array}{c} | \\ | \\ | \\ | \\ | \\ | \end{array}$ can only be the pentagon $\begin{array}{c} | \\ | \\ | \\ | \\ | \end{array}$, etc.

This form of writing also results in the composition of the number, i.e., respectively, $|$ and $| |$, or $|$ and $| | |$, or $| |$ and $| |$, or $| |$ and $| | |$ etc., a game that has its importance at the time of multiplication; for example: $* | | | | |$ will make $2 \times 3 \times 3 + 2 \times 2 \times 3_{10} 2 > 9 + 4 \times 3$, for example, which will be: $x | \begin{array}{c} | \\ | \\ | \\ | \\ | \end{array}$ the square of 9 + $x \begin{array}{c} | \\ | \\ | \end{array} \begin{array}{c} | \\ | \\ | \end{array}$ the square of a rectangle-all combinations that do not appear if the number is expressed with a conventional sign.

This system of writing thus posits as its first principle that thought is symbolic: *it is necessary to express itself with concrete signs in order to recall no longer the thing, but the fiction that animates this thing*. In this sense, the number One cannot in any way be composed, but is the absolute, therefore incomprehensible, Unity that contains virtually all possibilities, such as odd (male) and even (female). It is both triangle and square and can assume all functions; it is the original *Unity*, synthesis of the whole, the *God* at the origin of the

¹In the Pythagorean tradition, a number having a rectangular shape is called *promeco* if the difference between the points on one side and the consecutive side exceeds one; if on one side it retains only one more point than the consecutive, it is called *heteromeco* (cf. Arturo Reghini, *I numeri sacri nella tradizione pitagorica massonica*, Ignis, Rome, 1947 and Atanòr, Rome, 1988, ch. I, "La tetractis pitagorica e il delta massonica") (*Ed.*).

things, and all that is manifest can only be a fraction of this unity.

In this case the writing system is confused with theology; it is the Word of Unity that makes explicit the virtualities of its own nature. For example, instead of saying $1/5$ we write $\overset{\text{r}}{\text{I}} \text{I} \text{I}$, that is, we place the hieroglyph indicating the mouth, the royal letter *r*, above the number $\text{I} \text{I}$: Unity pronounces $\text{I} \text{I} \text{I} \text{I}$ and all fractional calculation will have as numerator one.

The metaphysics of creation tells us that manifestation can only begin with duality, male and female, the even and odd character, which will form with the Unity, always existing, the first ternary, the divine trinity, that is, the acting God manifesting Himself (the son in the father). The only exception in enumeration in fractions with numerator one will be the fraction $2/3$, which will be written $\overset{\text{O}}{\text{I}} \text{I}$. The Word divides and will be two next to one, which forms two from three.

These few examples define the whole pharaonic mentality.

In our mathematics we necessarily possess this notion of abstract Unity and speak of the mathematical point, a point devoid of magnitude, but this notion is admitted as a quantity devoid of measure, and we cannot infer from it a metaphysics that is both a theological principle and the foundation of a system of mathematical expression.

Thus all the various things contained in the world are but fractions of the divine nature. God One is in everything, animator of Everything. A theological foundation leads, with rigorously correct logic, to a science that is but an expression and symbol of religious affirmation.

Absolute unity, the origin of becoming, the principle of principles (*neter-neterou*) is the only acceptable form of rationality. All phenomenal consequences must therefore be whole quantities, which generally excludes the irrational, as is the case with numbers.

Irrational is only the *neter-neterou*, the absolute divine Principle; and since all that exists in the manifestation is a fraction of

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this unity, can be traced back to this unity, because everything is an effect of the complementarity between the definition of this thing and its opposite.

In all reasoning and calculation, one will reject the irrational and solve the problem through the compensation brought by its opposite.

The beginning of the world is the ternary (the divine trinity), while its preservation and appearance are effects of Duality: complementarity and sexualization.

Irrationality concerns only unity, the primordial origin of phenomena, but it has nothing in common with the three mysteries recognized by Christian dogma, which in Pharaonic theology have as equivalents *the Heliopolitan mystery* (the trinity), the *Memphite mystery* (the incarnation), and *the Theban mystery* (the resurrection). Mysteries are facts, incomprehensible facts but belonging to the life of the world, which also have their reason for being in cosmic manifestation. Although they elude human cerebral learning, this does not make them irrational.

Whether it is the original division of primordial homogeneity into its first heterogeneous parts, or whether it is the division of the living cell (karyokinesis), the two parts cannot be equal, otherwise, since one has the same value as the other, there would no longer be two parts in a qualitative sense.

This is why the Egyptian calculus never admits "equalities": it will not say, "Two plus three equals five," but, "Two plus three *is the same as* five." In nature there are no absolutely identical forms, only complementary forms and similar forms.

Since, in the gestation of things, the natural division of a quantity into two parts can only occur in equal parts or as a function of 0 (the golden section), it will logically be the function 0 that will oversee the original division and lay the first foundation of harmony.

From the theological point of view, the qualification of Infinity, of eternal, can only be granted to the *neter-neterou*, every created thing is therefore necessarily "finite." One can align finite numbers with the infinite, one can admit an infinity in time and space, but human intelligence will not be able to understand them: then the phenomenon-the thing-will be seen as a relative fact, surrounded by complements that are, from the vital point of view, masculine and feminine, and that together *define* the "thing."

Since an infinite number is inconceivable, it inevitably invokes an opposite that neutralizes it, defining a finite state.

Since every finite number is a fraction of unity, as the number (denominator) gets larger, the quantity gets smaller. Any series obtained by continuous addition can be interrupted at any time and become a finite number, hence the diversity in nature. On the other hand, every form of progress (vegetation, proliferation, etc.) contains within itself its own limit.

The infinite number is a mere brain invention or, at most, a conceivable artifice for a mechanistic science, such as differential calculus applied to "variables," or a convention, such as the co symbol of the alleged "transfinite."

Everything that inhabits the Universe-hence every phenomenon-has a beginning; it is, in its own form, a purpose in itself and, by the fact that it has begun to be, must also obligatorily cease to be, except for the innate Unity that, by splitting, generically created form.

The form is a fraction of the universal containing called *nun*; the three principles, virtually united in one being, will be presented as the principles (*neter*) agents, always symbolized in ternaries: the *ne ter*, its geminate aspect, and their product; for each *existence* is preserved in its own specific nature until the being returns to its origin. This preservation or existence is essentially triangular, since two factors are always needed to define a third.

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Now let us reverse the proportion: this will make the meaning of the myth clearer. We have said that the first division of the original unit is found in every case at the origin of the proliferation of a seed or living cell. This division occurs, in the beginning, in the proportion 0 (the golden section).

Proportionality is the feature that separates the two elements of this split, a feature that, at the organic stage, will be male and female. What proportionality does is a qualitative difference, not a quantitative one. For example, the ratio of 3 to 5, which is quantitative, does not make proportionality, but, in dividing their sum into two segments that between them are like 3 and 5, the number 3 will be proportionally smaller than 5.

Proportion is functional. Therefore, to know a triangle, two sides are required that are proportional to each other due to an angle that distinguishes one side from the other: these sides can be of equal or different magnitude, the angle being the factor that differentiates the sides. It is this moment characterizing inequality that recalls the nature of the third factor to be known, whether in geometry, in the karyokinesis of the living cell, or in the definition of irreducible quantities in physics, as in the definition of space by motion, where motion is characterized by a displacement that requires a space.

In Einstein's formula determining energy through velocity and mass, velocity, which represents the path traveled in a given time, recalls 1 existence of a mobile provided by mass.

This triangular principle is universal and applies to knowledge in all circumstances. It also applies to the perpetuity of existence through procreation, in which one of the elements performs the function of male or seed as opposed to the other receiving the seed, which is female and passive.

Instead of stating this universal fact in terms adapted from time to time to the particular phenomenon, the ancient Egyptians would speak

of the *principle o ter and* will show it *living*, with its female complement, offering their fruit, a consequence of their relationship.

This *neter* has a metaphysical character, that is, it is also a symbol of the *energies* that intervene in the relationship to cause the phenomenon, as primordial as it is natural. This will be the symbol of a myth, of a generalized philosophy. Read as a set of the laws of becoming, as well as of the preservation of things, myth will actually and truly be the revealing science of the philosophy relating to being and its avatars in the course of creation.

DISCOURSE ON HERMETICISM¹

Today it may be interesting to take a look at the meaning and purpose of what we generally call Hermeticism or "alchemy."

Even without seeking its etymological, Arabic and even earlier Egyptian origin, the term "alchemy" designates, in the commonly accepted verbal sense, the means of transmuting vile metals into gold or silver.

Another virtue, even more important, is added to this: that of being a "universal panacea" that simultaneously heals all ills and rejuvenates man, or at least keeps him healthy. Let us add to these marvelous virtues the one declared by the mystical alchemists: the means of acquiring, along with health, enlightenment or wisdom, the key to all knowledge and understanding.

Considering these amazing qualities attributed to alchemy, we might see in it an expression of hope on the part of a poor suffering humanity, in the same way as the hope for a Heaven as a consolation to the countless miseries of this life.

Looking at the problem from this point of view, there is nothing more distressing than to see a humanity afflicted by ordinary life, the meaning of which escapes it, and which cannot believe that this is the purpose of existence, or that it is understandable and bearable only if there is something else, which is concealed from it by ignorance.

Life is a nonsense, physical life with its sufferings is an injustice, moral life is an absurdity, if there is not something other than what all the days of our existence offer us. This is the confession inherent in the search for a Heaven and the-

¹ *Propos sur l'hermétisme*, Luxor, Christmas 1941.

utopia of a "Philosopher's Stone," as the alchemical product was decided to be called.

I see in all this not something ridiculous, but a heartbreaking situation of conscious misery.

It is far sadder to see how a purported "evolution" of intelligence apparently satisfies present-day humanity, which is doggedly materialistic in the worst sense of the word; this means settling for physical and intellectual pleasures, merely illusory, and no longer being able to dream of a "utopia."

This means showing that they are physically brutes, man-animals who, like beasts, are content to feed themselves and enjoy their bodily needs.

Intellectual pleasures, whether literary or scientific, are a total illusion, they are only tranquilizers, and the day will come when every sincere man must recognize this; they are at a slightly higher level than "solitaires" with playing cards, but their purpose is equally to "pass the time." What time? The one that separates us from death? Of course, that very one. But among these games of self-delusion are also found vanities: vanities of power, vanities of wealth, vanities of doing the best thing *in the world*².

Stand out, but for whom and for what? Necessarily for someone or something inferior. One must be devoid of dignity to desire such a thing.

Dedication remains: teaching, caring, eliminating, of course, that dose of vanity that often lurks there: this is a true and deep satisfaction, and a true purpose.

Giving for the sake of giving, "art for art's sake," is the best definition of "mysticism," which is recognized by true self-sacrifice, without concern for appearance or desire for reward.

It is curious that the thirteenth century, a time of the greatest "mystical" exaltation, magnificent in faith and devotion, is the one that has

²In English in the text (*Ed.*).

reaffirmed the existence of the "Philosopher's Stone" through alchemy, a doctrine drawn from the Muslim Moors of Spain and, through them, from Alexandria, the last survival of Pharaonic Egypt.

Today it is certain that the sources of the alchemical science of the Greeks, also called chrysopeia, lie at the historical origins of humanity. It took all the human respect of a skeptical science to resume, after a century of materialist denial, alchemical thought in a self-justifying, modest, scientific form. The Berthelot, Thomson, Maxwell, Bohr, de Broglie, and other modern researchers do nothing but seek (secretly and without admitting it, good God), through studies of the "constitution of matter," the secret of transmutation, which is based on the fact or assumption of the unity of matter.

From time to time we learn that a cathode bombardment has left traces of gold in mercury (*hydrargyrum*), and there goes all the press proclaiming it. What a stir to find that the emanation resulting from the irradiation of radioactive salts produces lithium!

Let's face it: mankind has never stopped searching for the secret of alchemy, and our most modern, pompous and classical scientists are disguised and ashamed alchemists, who dare not confess their true purpose and envelop it in abstruse mathematical formulas.

Fortunately, humanity has not ceased to be aware of the absurdity of its common life and is always seeking a higher real purpose. It is still stuck at the point where it is ashamed to confess this hope, for it is just emerging from the era of materialist statements such as, "Nothing is created and nothing is destroyed."

This timid period of a new puberty will pass, and we will again experience a stronger age, one that dares to look into the face

³O *hydrargyrum* (Ed.).

"utopia," for there is more dignity in being a utopian than in living and dying like a beast.

All things considered from the standpoint of "faith in God" or from the standpoint of science, there is nothing absurd about alchemy. Whether it is an energetic proton or God, there is a unique starting point, so everything is ultimately made up of the same original energetic substance, and consequently everything can transmute into another, since, logically, only the form varies, and not the substance that constitutes it.

Every geometric shape can decompose into triangles, which are the first surface geometric shape. Therefore, each shape, broken down into its constituent triangles, can allow them to reconstitute another shape. This is the very essence of all alchemical theory. This is logical and indisputable, and it is the principle that presides over this science's idea of transmutation.

For example, if the modern scientist says that mercury is made up of a set of one proton and thirteen ions, and gold of nineteen ions, the set of those ions drawn from mercury will theoretically allow a body to be formed: gold. In addition, complex calculations are required to determine the voltage required to break this whole to reconstitute another.

Is this a wise thing to do? Is it absurd to try to achieve this phenomenon by this method? Perhaps an alchemist of the past who succeeded in accomplishing the "Work" would laugh at our modern scientists. Common sense allows us, until proven otherwise, to assume that such an alchemist existed.

In the meantime, nothing prevents us from philosophically investigating the meaning and purpose of alchemical doctrine, and trying to see what was absurd about the alchemists' research.

In our day and age, the scientific classics always speak of the ancient alchemical doctrines with a tinge of compassion, placing ignorance of the true nature of the "elements" as they are defined by modern chemistry at the root of their error.

In fact, alchemists say that everything is made up of four elements and is specified by the different composition of the qualities of these elements.

In other words, the "elements" of the alchemists bear no relation to the elements of modern chemistry, which gives this name to bodies that no mechanical, chemical or energetic action can any longer break or split into the specific bodies that make them up.

But the latest atomistic theories come to disturb this concept, for they come to the conclusion that the ultimate composition of everything ultimately comes down to three energetic aspects, which we can roughly call: negative or passive, positive or active, and neutral.

Undoubtedly the specific form of chemical bodies exists, but instead of calling them "elements," one could more appropriately designate them as "simple chemical molecular bodies." In fact, they are not really elementary, since energetically they are compounds.

The alchemists say, more correctly, that everything is initially formed by three principles: the first active or sulfur, the second passive or mercury, and the third neutral or salt. One must not have read them, or not have studied them well, to interpret otherwise their doctrine, which, singularly enough, anticipates our ultimate scientific conclusions. These three principles, however, as they state, are not tangible in themselves, but are virtual principles in everything, and everything in order to exist necessarily contains them.

These principles then define the only four qualities with which anything is endowed, which can be summarized as: hot and dry quality derived from the active or sulfur, cold and moist quality derived from the passive or mercury, while the intermediate hot-humid and cold-dry qualities are mixtures of the partial qualities of the extremes and are derived in some way from the salt or neutral state. The combination of these four qualities gives rise to all aspects of comprehensible or tangible things, the reflection of which, and not the true image, is in the four states of matter, which we call solid, liquid,

gaseous and radiating, and which alchemists call earth, water, air and fire.

When they claim that there are hot, cold and wet fires, they show that the earth element, for example, does not express a momentary solid state at all, but, since they distinguish with their elements absolute states, their earth may well appear to be liquid while remaining earth, since its predominant quality is cold and dry.

But they go even further, saying, for example, that a ferment that curdles milk is hot and dry as a ferment, since it dries up the moisture of the liquid by coagulating it into something that will be cold and dry, and that it is precisely the nature of the ferment that can do this.

This hot and dry ferment, pure fire, whether solid or liquid, which will be able to coagulate metallic mercury into gold, will be the specific Philosopher's Stone and must have the following attributes: be a ferment capable of drying moisture (or coagulating it) and have the specific nature of gold, by the same principle by which an acorn will give birth to an oak, and not a fir tree.

According to our modern concepts, this is equivalent to saying that if one could introduce a proton (ferment) capable of clustering the number of gold-specific ions into metallic mercury, it would coagulate it into gold.

This is correct reasoning and proves that the alchemical argument is theoretically unassailable, since all of nature shows that there is no generation or growth without this ferment, which "coagulates in its specific nature" a supplied nutrient. This ferment is called seed.

On the strength of this reasoning, the alchemists conclude that that ferment which will encompass all elemental qualities, hot and dry, cold and wet, will be the universal ferment or pure Philosopher's Stone; a pure salt, therefore, and specifiable, as ferment, into anything one wants: a universal medicine.

HERE IS a synthetic conception that is radically opposed to the modern scientific mindset, which is analytical, and only analytical.

Here is the moment when alchemy distinguishes itself and separates itself from current rational science; and going forward we will see that its reasoning is correct.

Alchemy is a philosophical science that leads to experience, as opposed to our experimental science, which leads to a hypothesis that seeks to generalize.

And so we are truly empiricists, while alchemists, by their own claim, are philosophers.

Is the claim of alchemical philosophy to realize such a universal ferment a utopia? All that can be said is that it is not nonsense, and that the argument holds. But from here to practice there is a world.

Let us follow the path of these philosophers. Since everything is composed of three principles and four elements, these qualities can be modified and even exchanged with each other, and thus one thing can be transmuted into another, and can evolve from one imperfect quality to a more perfect one.

But let us first see what the terms "perfect" and "imperfect" mean: according to philosophers of all times, including Pythagoras and Plato, perfection is perfect balance and harmony among all components.

In the metallic realm, the most primitive of all and therefore the basis of the other realms-which need it-the alchemists say that gold is the most perfect body, since nothing can destroy it and time cannot alter it, which is true. The last test of the cupel lets only gold and silver subsist: that is why both are called noble; but only gold remains perfect through time.

The evolution of imperfection, that is, perfection, consists in the rebalancing of all qualities so that one does not predominate over the other. This is with regard to physical perfection, that is, fixed in a specific form. In the universal state, that is, unspecified in

a fixed body, this perfection will be the Philosopher's Stone; the same perfection, in the human state, will be, for Christians or Rosicrucians, the Christ. As in the planetary system, it resides in the Sun.

Precisely because the purpose of philosophers, whether alchemists or mystics or moralists, is perfection, it has been erroneously said that they sought only gold, which the reading of any of their texts proves to be false. Gold for them is only a symbol, a demonstration of their doctrine, and not a purpose at all.

It is necessary to point this out, because this erroneous opinion is surely the main cause of the misunderstanding of their philosophy. If this bias is eliminated, the reasoning of the alchemists regarding the constitution of matter and the possibilities of modifying it (which in the end is also the purpose of atomistics and science) is correct.

To move from theory to practice, one goes against some of the most enigmatic and "shocking" language for a scientific spirit.

First, the alchemists say that it is not given to man to be able to create, and that therefore he must make use of a fundamental natural factor, seeking it as universally as possible, and that he must begin with it. This original factor is therefore, formally, also the most imperfect. It would be vain to want to undertake work on something already perfect. So gold must be excluded: this is the most obvious thing.

And this is what they mean by "creating": being able to make from *nothing* the three principles and the four elements. They claim that there is something in nature that has these factors in it, and it is not specified at all. This must be true, otherwise what would nature feed on? At some point, if only for the mineral, something must also consist of the primitive substance in which the first form is specified.

In the present day, our science is no more explicit than those philosophers when it says that the origin is energy, and besides, it is incapable of

say what it is. We therefore have no right to accuse those philosophers of being, in a pejorative sense, mystics or lovers of mysteries.

Indeed, they are clearer than we are, for they say that from this primitive substance one can make a water (moist and cold, also called "moist radical") that is a universal dissolver, in the sense that it can reduce all metals to their open, i.e., "mine" state, freeing their mercury, sulfur and salt components through this solution.

But, of course, to accomplish this requires a matter carrying this abstract substance, which serves as its vessel, so to speak, or stomach, in which it can assume its primitive form. Once realized or formed, the *prime matter* (also called the second matter), which served as an intermediary, is to be eliminated. Only then does this newly formed *prima materia*, which has in it all the elemental qualities in its original state, become *prima materia*. Thus the alchemists play with words.

This transition from abstraction to first matter is what they designate as "Hercules' toil," thus alluding to the different stages of this work as they are described allegorically by the myth of Heracles.

This realization thus sums up the whole genesis, in the sense that, by an artifice, from the abstract universal substance or energy (the Gospel says: "Word") one can pass to its first concrete formation, which gives rise to a kind of heavenly land in which the original living thing is realized in its most primitive state.

Let us now mention the cosmic laws, which must, in this case necessarily, manifest themselves in experimental form, if it is given to man to follow this becoming as a chemist does in his test tube. This is why alchemists call their work the greatest work, calling it by a special expression, "the Great Work," and implying, "of the universe."

Here is the moment when alchemists reconnect with the ancient and universal doctrine of numbers, like the one, for example, that brought Pythagoras from Egypt.

Since genesis is the work of the becoming of form from the "formless," it must be an invariable and constant function. The phases are known exactly and follow each other according to a rhythm that is the revelation of the law of harmony, just as the musical scale is constructed according to the harmonics evoked by any one note. This means that from the moment the original and unique source comes into action, the phases, that is, time and movement, are constructed according to an invariable law.

Founded on such reasoning, which is first and foremost an assertion resulting from actual knowledge, say these philosophers, the question arises as to why not everything succeeds in achieving perfection, and why there exists in the world such immense diversity, consisting, in truth, of imperfections. Metals that are not gold or silver are imperfect, and the perfection of gold and silver 'represents only a small part of the metals.

The answer to this question is easy, perhaps a little too easy: it is accidental impediments and impurities that form the imperfect varieties.

Thus, the interruption of becoming and 1 existence of impurity at the origin are possible. Impurity and the cause of interruptions are immanent to the first manifestation of the abstract substance, and the metaphysical or "virtual" explanation is as follows: the unique or creative cause, which we cannot name and which we designate with the number one, indivisible, therefore incomprehensible, has no reasonable grounds for ending its own absolute state, and that is why we must regard it as a universal will, omnipotent on the one hand and infinitely merciful on the other, for wishing to manifest itself. We ourselves come from this origin. Without His will we would not be. Therefore we could not know our Creator, who is nevertheless the supreme reward of all effort (consciousness).

In this ethical and mystical form is expressed the same creative function that is based on the consciousness of the fact that indivisible unity is

unreasonable, and which therefore implies, in nature, the need to split to know itself, which gives rise to the number two. Not the symbol of this number, but the notion of dualism. Religions of all times have never been anything but theogonic philosophy, revelation of the laws of genesis and their mystical application, showing human consciousness the way forward to regain lost unity.

Since alchemical philosophy, as to principles and purposes, is unique, its religious expressions have been numerous: some based on unity, as is the case with the Egyptian, others on duality, such as the Sumerian. The resulting reasoning and morality are therefore variable and adapted to assumptions, but the way in general has not changed. As for Christianity, it was founded on the trinity, leaving it to esotericism to explain the transition from unity to trinity, and thus skipping the critical moment of the dual phase, which is merely sexual in nature; I mean that the manifestation of duality is sexuality in all of nature, imposed from the origin of things.

Since perfect but abstract unity is manifested through duality, the other (as Plato would say) is necessarily and first of all of the same nature, and yet of opposite tendency. If unity is good, the second element of duality is bad, but of the same nature as unity.

The *Emerald Tablet* expresses it this way, "That which is above is like that which is below, and that which is below is of the same nature as that which is above, to perform the miracle of one thing."

For my part, I find this explanation so simple and so accomplished great.

The miracles mentioned here are the world with its infinite varieties and perfection sought from the beginning. The Christian will say that Christ has always been in the bosom of His Father, that is, He pre-existed as Christ in the virtual state before He became incarnate. It is the *hope* in the manifested Christ.

The opposite to the original unity, derived from it, is what will make light (that which is manifest), and that is why it will be called "Lucifer," but it will produce this light through the struggle against unity, and in that form, it will be the terrible Seth to the Egyptians, and it will become "Satan" to the Jews, what alchemists call bodily sulfur, the enemy that opposes and will simultaneously achieve perfection. Is this why the popular idea wants Satan to smell of sulfur?

Although the expressions conveyed by the people express truths, Goethe is perhaps the one who best expressed this notion of inversion in *Faust* by having Mephisto say, "I am that force that always wants evil and always does good."

The cause of imperfection, and thus of possible disruptions, is present from the beginning, and every preparatory "work" consists for alchemists in eliminating this "evil," this impurity that opposes the final and "conscious" reunion of the separated elements. Religion desires nothing else in the ethical sphere: Satan, with his pumps and works, is the enemy to be overcome; this at the Egyptians is expressed by the myth of Horus' battle with his brother Seth.

In all of nature this duality has a sexual character: this is sex, which separates in order to unite again for the purpose of procreation and continuity of the species.

This continuity through procreation is in a mystical sense evil, whatever the lovers and bourgeois society may say.

But this is one of the most difficult points to understand, and one of the most mysterious among alchemists.

Borrowing the myth of Adam from Moses' Genesis they say: Adam did not need to decay, that is, he did not need to oppose Èva: he could remain in his own divine state, as is expressed by the words put into the mouth of "God": "Let us drive them out so that they do not eat from the middle tree and become like one of us." But, evidently, then there would have been no procreation, and no specification would have been possible. But

the mystical ideal is to reach the state in which sexuality ends, in which the "divided souls" actually join together, and no longer in coitus, which is a simulacrum of union.

The alchemists say this is the ultimate goal of their work: to obtain the ability to "multiply" (procreate) their universal ferment, beyond common multiplication, arriving at a "regeneration" (and not infinite multiplication) that no longer knows death, as it directly assimilates spiritual nourishment.

The original separation thus occurs through a struggle that separates the high from the low and manifests extension (genesis), that is, specifies a passive and an active. That which takes on an active or combative character is the sulfur or seed, the male. The other part is passive, it is the female matrix; this one goes to the top as the other goes to the bottom, and the one who goes to the bottom carries within himself the nature immanent to the duality, the opposition, so he retains a dual character that is his alone: the subtracted light (kinship with unity) and the physicality of its manifestation.

This light fallen and "imprisoned" in Lucifer is the third principle, visible but intangible, as is the spirit between the father and the Christ child. The body that imprisons this light is the salt of the alchemists, the light is their true pure sulfur, and the high and passive element is mercury, but only through their art were they able to separate the light from the body, which can only be done, because of its abstract nature, through their mercury, which becomes the bearer (fertilized virgin).

All their real work, therefore, consists in preparing this quicksilver so that it is able to make this separation, because Seth or Lucifer keeps its divine memory severely imprisoned, without which it is only a body without power except to give corporeality to things. This is the story of Seth's skin and, in the myth of Hercules, the story of the skin of the Nemean lion.

Having realized this trinity, all the elements necessary for a new and pure creature are formed.

At the same time, it is evident 1 existence of a threefold nature in the creative unity, which therefore is virtually triune.

Certain theologies start from the assertion of a single *cause* with three natures, and call it God or Creator, which is correct, since no actual creation is possible without establishing these three principles, and this makes comprehensible that cause which in its unity completely eludes us, that state which certain religions designate with *sat*, "that which is" or "the unutterable."

Thus, there is no creation without separation, which is the presiding function of everything. Likewise, the alchemical art is the art of causing such separation, and then knowing how to separate "the pure from the impure": that is why German-speaking alchemists call alchemy *Scheide-Kunst*, that is, "the art of separating." This is the mystical work, the natural work of life in everything and in man: to separate the pure from the impure, to make the pure rise and fall, until the cessation of antagonisms, to the end of the becoming of the deep consciousness of the soul, that is, the union of complements and opposites. But this cannot take place without death, that is, the destruction of opposites, the cessation of their form, born of opposition, and for this reason opposition because of their form.

At this point the alchemists say: things never mix in their bodies, only dissolved seeds or in a watery state can mix deeply, like water with water. Hence the aphorism: in the origin everything is water, a primordial water, the primordial ocean of the world. And then they conclude: the abstract, universal substance is a formless water, proof of which is that through "the Work" it first becomes a concrete water, which is but a condensation of the primordial water.

Moses' Genesis, on the other hand, speaks of the original separation of the waters. Our philosophers continue: since this is

a water, is a passivity, the virgin cosmic femininity, which nevertheless carries within itself its own spiritual seed, for everything comes from it.

There is thus identity between the notion of a fertilized cosmic virgin (parthenogenesis) and the Word of St. John's gospel, and-individually-also our scientists' notion of Pure Energy.

From this point of view, alchemy presents itself as a synthesis of science and religion, practical, experimental and philosophical at the same time, a metaphysics that formally realizes speculation.

In this I note that alchemists are not just philosophers, and that their claim to be able to put their philosophy into practice is proven. This is obviously a hypothesis. However, it is acceptable, at least as much as Einstein's claim of a relative universe. You might be objected that if ever man has practically mastered this science, through its power--on economics, for example--he would have transformed the world. I answer: what do we know, if the world did not undergo transformations wrought by men who did not care at all about making themselves known? One of the most puzzling stories is that of Christopher Columbus, who returns from America, or rather, from a small island in the "West Indies," with ships laden with gold -- it is said or meant to be believed -- and this marks a turning point in the history of our West.

There are many obscure dates in history that would be clarified if we were to accept the hypothesis of the reality of alchemical science. As far as ancient Egypt is concerned, this would make all that profusion of gold, truly treated as a not uncommon material, understandable. But that does not matter; what we are interested in is the doctrine. This has a completely different meaning if one considers the practice possible, or if one is satisfied with the speculative statement.

In fact, that one becomes two and three, in the sense we have indicated, is permissible and indeed, imposes itself on our intellect. But the fact that this one is a reality proven by a succession of experi-

such a controllable gives the doctrine of numbers inestimable value, and what is more, it would confirm the religious claim that instead of being a superstitious expression, as socialists say, it would on the contrary be such a basis for science and ethics, that this time the world could really be turned upside down. Social, socialist, current theories have value only if they eliminate the knowledge element and replace it with a materialist science. If this proves erroneous, then everything has to be revised, including machinism⁴, first of all, and all 1 'political economy; then the problem of the *raison d'être* of man, who is no longer just a citizen, an individual who is part of a collectivity, but a being with a life of his own, independent of collective laws, who wants to realize his own personal purpose.

This would bring to the forefront the mystical problem of the social individual and the spiritual hierarchy, which would inevitably have an influence on the social order that nowadays levels, because the collective good cancels out interest in the personal good.

Alchemy upholds a hierarchy by qualitative selection and caters to an elite who are the ones who must concern themselves with the welfare of the masses.

Aspiring to the "Great Work," it places all that man can attempt to achieve humanly on earth in the realm of vain things to be escaped, and instead of proposing to the philosopher-adept a fulfilling material life, it incites him to aim higher and neglect low-level satisfactions. This is not moral advice from good pastors, but logically imposed consequences from psychology itself: man is not tempted because he does not have, while the philosopher-adept, following alchemy, has absolutely everything he could have wished for: health, wealth and light.

⁴The trend toward the dominance of the importance of machines in modern civilization (*Ed.*).

The eternal longing for both experience and youth is nonsense, because youth and the memories attached to it are youth in the sense that youth lives on illusions that experience reduces to mirages without consistency. Experience makes man look beyond this world, and the joys of youth seem puerile to him -- even when it comes to the little girl passing in the street (full of wiles, experience will say...).

But back to the main point, the one where philosophers say: make one two, make two three, make three two, and make two one again.

In what does this final one differ from the primordial one? They answer us: in consciousness. This final one is identical in nature to the abstract original one, but it has a tangible form. This form tends to fade into the primordial one that has not ceased to be, bringing with it the acquisition of manifestation, self-consciousness, thus omnipotence.

This is the problem dealt with by the heristic revelation, which St. Paul compares with the constant sacrifice of Melchizedek. The latter is the constant work in the world, while Christ is the ultimate Philosopher's Stone, which can do everything, but does not remain on this earth (in a form). Christ is the principle of the Philosopher's Stone, the principle whose only material form, reduced to the specific transmuting faculty, remains on earth, and this is the stone on which the Church is built, the Gospel says.

Really knowing this mystical and esoteric problem, alchemists call their work, or the matter of their work, man: *Ecce homo*.

After the preparatory or "off-works," the philosophers move on to the generation of the stone, that is, the coagulation into a fixed and indestructible substance of their primordial solution, which contains everything: male seed and female environment, united into a thing that no longer divides, and in which everything is balanced, which becomes the principle of justice called permanent water, which will pass all natural stages

of genesis to achieve indestructible fixity, first white, then red.

These colors are both real and symbolic: lunar white becomes substance that takes form, and solar red is fire that gives form without having any in itself.

In the origin, in the "extra opera" work, this red and this white are the components *bread* and *wine*-, in the end, they are the "crowns of all glory and perfection" on earth.

The whole mystery of genesis, the whole work, thus gravitates around the sacrifice of these two aspects of the eternal One. This is considered a sacrifice, because nothing compels the one cause to descend into form, as has always been said, and if man is revealed the ability to find, grasp and reunite these two faces of the One, as the Siegfried of the Nibelungen reforges the broken sword, this is the supreme initiation to which an embodied being can attain, and the work of the work will be priestly act par excellence.

The actual genesis or "Great Work," alchemists tell us, is divided into three major phases; others divide it into four, relating it to the seasons.

These are: the black or destruction phase (winter), white or resurrection (spring), yellow, for some, of maturity or flowering (summer), and red, of maturity (fall).

We would be led to believe that this division into four parts is more in keeping with a natural philosophy, since all natural cycles are divided into four quarters, like the lunar cycle, the symbolism of which is found in the cross.

Alchemist philosophers maintain that all of nature, in its genesis, is subject to these stages, such as the seed germinating (the black), the germ growing (the white), the flower ripening the seed (the yellow), and the fruit or seed coming to fruition (the red).

The development of this philosophy is complex because it tends to express in a synthetic form and, the alchemists assure, in accordance with practice, both the phases and the principle of times and their duration.

Generally the foundation of these definitions is the genesis of man, a microcosmic synthesis and image of the megacosm. Moreover, we find these numbers in all initiatory texts.

The death or destruction in the forty days of the Flood corresponds to the forty days of the work in black and the forty days of the joining of seeds in the human matrix, beyond which, according to Roman Catholic theology, abortion is a crime.

Also at four months, the fetus makes its first movement and has a life of its own: four by four weeks or two moon phase, fulfillment of the white phase in the work, which corresponds, according to the language of the texts, to the full Moon going downward. After that for three months, the summer or yellow phase of the work, the flower is born. The plant is finished, but it cannot yet reproduce. These are the seven months after which the fetus is viable but not completed; they are also the twenty-eight days (sixteen plus three times four) of a lunar cycle. Two more months are needed for the fetus to be perfect (perfect coagulation) and for the plant, analogously, to carry the seed of its own species. If winter began at Christmas, the ripe fruit is perfect at the end of September: the nine months of human genesis.

Then the preparatory cycle begins again in nature. The Egyptians located the beginning of their winter season (*pert*) around this time, and the Roman Church places the "advent" or beginning of the church year between this time and Christmas.

This is a brief exposition, in broad strokes, resulting from the study of the alchemical texts, and which I have only sketched here to present the doctrine as a whole. These times and cycles are far more precise than a concise study can set forth. Those who wish to study these matters objectively will find there a staggering concordance.

One could retort that the nine months we have been talking about no longer agree with the four phases of the moon and the four seasons, because there is discordance between the times of duration and the regularity of the lunar and seasonal phases. This is correct, but it does not trouble the alchemists who answer-

gift: there is similarity of phases, similarity of times, but no identity of duration.

The preparation of philosophical mercury, or, to call it correctly in their language, philosophers' mercury, since the one is the mercury of art and the other is by nature, that mercury formerly- minded as the philosophers' dissolver, requires seven to nine repetitions.

It is said that from the third and fourth, it can dissolve and "open" copper, lead and tin, while from the fifth to the seventh, it can "open" silver, and from the seventh to the ninth, gold.

The Egyptians said that the number of *Thot* or Mercury, in the sense that the alchemists (and not the Greeks) meant, is eight, meaning that at "eight" his perfection is accomplished, while the number nine is for them the number of revelation.

This "nine" of alchemical mercury is again related to the nine months of human genesis: from one to four to seven to nine.

The number seven after all is for alchemists the number that specifies all transformations.

Thus an entire cycle involves the number seven, while each lunar phase alone involves, in round numbers, seven days. Only an adept, that is, an alchemist who has "done the work," could tell us what real relationships there are between these numbers and the times.

As for their functions, the stages, as we have already seen, are the invariable phases of all genesis, beginning with the creation of the seed (of one's own kind, says the Genesis of Moses), but also of the universal seed, say the philosophers.

There is first the destruction of the seed form (the death and digestion) then the recoagulation and whitening (the germ and separation of the kilo), then the ripening (the flowering and fermentation of the white corpuscles), and finally the ripening (the fruit and reddening of the white corpuscles). I make these comparisons because they are real and allow us to better follow the alchemists' thinking.

Similarly, the Brahmans divide the great cycle of time into four kalpas, and Pythagoras speaks of the tetractys consisting of four numbers, including the nine surrounding the mysterious one.

This number four evokes the four elements, so alchemists say that the work is the realization of the four elements: black is water, white is earth, yellow is air and red is fire, since these phases exactly realize the absolute qualities of these elements.

We took a look at the general idea of the work. But this is only one of the stages, for after accomplishing this work, the alchemists say that only the red and white seeds have been obtained, and not yet "the Stone." To this end, one must start all over again to increase now the potency of these seeds. Only then will they be perfect and capable of regeneration, each in its own way: the white for silver, the red for gold.

And now we come to the third work, which I have already mentioned regarding the mystical aspect of the matter.

The whole work thus involves three for four phases, or three for the four elements: then "it" is three times great, like Hermes Tri-smegistus.

The four stages are both the ultimate aspects and the general classification. Philosophers say that these are the main "colors," and that there are others, different from each other.

From black to white, there is "peacock tail" and gray; from white to red, there is green and then orange-yellow. It is the passage of the planets gravitating around the Sun or secret stone of the Opera.

Mercury is the original water, black is lead, gray is tin, true white is silver, green is copper, orange is iron and red is gold, which are synonyms for Mercury, Saturn, Jupiter, Moon, Venus, Mars and Sun, respectively. They classify the planets or metals into two groups: the lunar (lead and tin) and the solar (copper and iron), since mercury is double by nature.

This gave rise to medieval symbolism:

0 9 (f D b ^ and the double 9 that our astronomy has retained for its notations.

These seven "colors" show the seven factors of the work by means of three 0 four by four phases 0 elements. Thus, this work is composed, like the zodiac, of four elements divided into the twelve signs, and the places of dominion of the seven planets, according to astrological language.

Because of its four seasons, the work is called "long a philosophical year," whatever its actual duration. Others say it is done in seven days 0 in one week, alluding to the passage of the seven globes of the planetary system. It can be seen from this that their language is "philosophical," that is, it constitutes a "cabal" that occoire to be able to understand, and not to take literally.

Transposing these considerations to the physical field, philosophers say that the silver mine is never confused with the gold mine. They cannot be found together in the same mine; they belong to two different lineages, although silver, being a very pure fixed mercury, can evolve into gold.

Metals are, of course, regarded as composed of the three principles sulfur, mercury and salt, and, with their mercurial dissolver, alchemists claim they can easily "open" them, thus proving the reality of this claim. On this basis, they propose "particular works" or simply "particulars," which seek the principles of the Great Work in the "vulgar" metals.

Above all, Arab alchemists have left us treatises showing the "composition" of metals, according to which Venus (or copper) is very rich in red dye, Mars (or iron) is rich in fixed salt, and Jupiter (or tin) contains quite pure mercury. By "Vivisecting" these metals one can draw from them the principles already corporatized, and make with them a "stone" or ferment that can advantageously transmute metals. What is striking when reading these texts is that emphasis always placed on the character

"vulgar" metals, because their authors insist that the alchemical metal in their Work is not "vulgar," but "living."

Since every mine metal is molten and for that reason is "dead," it is absolutely impossible to transmute it. Here lies an important nuance of their doctrine. It is said that every metal, being composed of three principles, is destined from its origin to be silver or gold. Due to fortuitous causes, while it was in the mine, it was interrupted (killed) in its own evolution. Therefore, in order to evolve it to the state of silver or gold, it is first necessary to bring it back to the "living" mine state, that is, it is necessary for its mercury component to return free; then the ferment can coagulate it, "curdle" it to the gold state for which this metal was destined from the beginning.

This implies that the ferment has the virtue of being able to make the metal perform, in a short time, a complete evolution that nature normally takes a very long time to accomplish. We see ferments acting in a very short time: a chemical reaction can be instantaneous.

This phase of alchemical doctrine thus identifies the action of a ferment with regeneration. And here I distinguish genesis, which goes from nothingness to form, from regeneration, that is, evolution from seed. The gestation of a plant or animal being is a regeneration, and not a genesis.

The gestation or evolution of a seed to its fruit or product is identical to the action of a ferment in its specific environment. There is no objection to considering things from this point of view: the seed in the earth and the sperm in the ovum, which produce their fruit by fermentation or coagulation of the specific (appropriate mercurial) environment, that is, of their own nature.

In that case, times or durations have only symbolic or "numerical" meaning and are to be eliminated in practical considerations, as they do not correspond to actual evolutions. Phases, on the other hand, can subsist, since they are "qualities" and not durations. We note again that

these are the "qualities" that alchemists call "colors," and they are not just those of the apparent aspects.

In fact, the alchemists say, "We do with art, in a short time, what nature takes centuries to accomplish"; and again, "Nature can only achieve perfection of form, but art accomplishes the more than perfect, because the ferment is more than the thing it produces, being, as a universal ferment, the perfection of everything."

These considerations shed new light on the nature of the work as the alchemists understand it; the seed has two natures in it, the masculine and the feminine, otherwise it could not act in a nature similar to itself. It is therefore a matter of making, first and foremost and with the abstract natural elements, a "seed," which constitutes the "first work" and the whole great work. Then this seed can be regenerated and act immediately as a "specific" ferment.

The "specification" is imposed, because "stone," as universal, adapts to the environment: if absorbed by man, for example, it does not transmute him into gold, but acts on his animal economy through its own organic animal nature, being specified in the human being. For metals it must therefore be specified or "oriented" toward the metal. Acting on the metal in its molten state, it instantaneously coagulates the mercury of this metal, eliminating all impure mercury and sulfur in its slag state, since, the alchemists assert, the ferment can act only on mercury and not on sulfur.

The reason is as follows: the universal ferment is a very pure sulfur with no impure corporeality, so it cannot act on the sulfurs (except that of gold) because it is purer and more perfect than them, and by itself is sufficient to produce the desired effect.

Because of the pure nature of the sulfur in their ferment, certain philosophers also call it perfect and fixed mercury, and say that gold is nothing but a very pure and fixed mercury, from which all impure and corporeal sulfur is excluded.

Because iron is a fixed salt with a very impure sulfur, mercury flees it, refuses to unir visi, just as gold refuses to join the symbol of war.

Because of such retarding qualities, iron is given special attention in alchemy, and is considered a body rejected by the evolutionary economy of the universe. It is therefore to be considered the last thing left when everything is destroyed or already evolved, which would explain iron meteorites or metals that are "alchemically" of the same nature as iron, such as nickel, cobalt, chromium, etc. In the same sense, one could classify among them platinum, vanadium, even iridium, compounds mainly of impure or pure salt (hardness), but in excess, resulting in "imperfect," non-harmonious bodies. Is there perhaps a relationship between these considerations and that peculiar epithet given to iron by the ancient Egyptians, who called it the "soul of heaven"? We can of course explain this strange name by 1 existence of meteorites. Their thorough knowledge of metals, however, authorizes us to ask the question.

Observe their bronze that allows them to make tools that attack granite and porphyry; observe Tutankhamun's stainless iron dagger, which looks more like a symbol, a *pendant* of the same pure gold, red dagger found with the mummy, than an actual weapon.

I have been unable to clarify that question, and must content myself with noting the importance given by the alchemist philosophers to this metal, so cruelly destructive in the hands of men, as if, fleeing "mercurial" sweetness, it carried within itself the fire of hatred and strife and the evil magic of the famous Seth.

There would, moreover, be a singular study to be made of the correspondence of metals with ancient allegories about gods or planets.

Alchemy presents itself as a synthesis of all aspects of the world and life. Considered even in this sense alone, it would be worth studying.

Unpublished Writings

It shows a kind of mysterious transmission through the ages: the same phrases are often found with medieval alchemists and in texts recently found in Egypt. Sometimes one gets the impression that an unbroken thread connects the farthest past to the present day by a written or oral tradition, through folk customs...

Perhaps she is just a restless soul reincarnating back into humanity, and this one will find repose only in a revelation that will show her the real meaning of the inanity of her animal life and the purpose concealed beneath an imperfection: the sought-after gold of her first destiny, which a new word, a ferment of subdued transmutation, will reveal, rejecting the dross of a thousand and one atavistic errors and habitual attachments.

THE MIRACLE¹

The notion of a miracle is typically Christian.

If the "miracle" is accepted, it plugs the holes left by reason. Then "reason" can have free rein.

The acceptance of the "miracle" causes the development of Rationalism, which itself rejects the miracle.

If we eliminate the notion of a miracle, many things will remain unexplained by reason.

In other words: reason is no longer sufficient, no longer omnipotent, but becomes a value beyond direct control and being a provisional "guide."

And here the world, for pure reason, becomes an unfathomable, illogical "mystery" beyond cerebral comprehension.

There is only one solution to eliminate both the miracle and its "quasi-equivalent," the "mystery": integrate the whole world into man taken as a whole, and no longer just into his brain.

An analogy of forms and functions is then noted, and although unexplained, everything is to be considered "natural." Since everything is "natural," there are natural forces embodied in the Forms, which are secondary to the forces.

From origin to end, everything is concatenated by a vital logic, by biological necessity, beyond any possible schematic scope. Science then becomes a search for biological successions and relationships, and no longer a material and rational analysis. A vital link is established between the planet and the living being, connecting the latter, through the planet, to the whole macrocosm. *Analysis* of this living being becomes impossible in itself, and any consideration of this being leads back to cosmic harmony.

¹*Le Miracle*, undated.

Science becomes synthetic, not in the rational sense, but in the vital sense: thus science eventually makes way for knowledge, which is mystical by nature.

The "marking" of a thing becomes more important than its supposed "composition."

"Chemistry" becomes the science of forces or energies, physics becomes geometry, and mathematics is the integral science, no longer of relations between quantities, but of functions of forces or numbers, and *numbers are entities*.

Matter is *an appearance* resulting from an intersection of energies, which are reduced to the Creator Logos alone.

Generally, the elimination of the idea of miracle suppresses the value of rationalism and for this reason invokes a metaphysical science. This sounds like a paradox but it is true.

But the Christian ideal is *crowned* by the idea of "redemption," which is not a miracle but is assumed to be miraculous. In it a factor intervenes that washes away sins in an instant and raises what is imperfect to perfection in an instant: "...Arise and walk, your sins are forgiven you...."

The idea of redemption is as variable as wisdom in the world. It does not belong to "Christians," but Christians, "those who connect with the redemptive power of the one who is 'anointed,' the Christ," have made it the predominant point of their doctrine.

It is the transmutation of souls, following the example of metallic transmutation. To believe in redemption is to believe in transmutation, hence the Christian alchemy: "the rose around the cross." But the cross, which is a complete and perfect symbol, is but a reprise of that same symbol, occult, of the ancient Egyptians, concealed in their secrets of the triangle.

The occult meaning of the cross, as a universal symbol, can only be exposed through the "secret triangle." Redemption or transmutation itself performed the same function at that time as it did with Christians, but instead of being regarded as the "crown-

The Miracle

ment," was only a first, albeit very high, stage of true redemption to the "immortals," which was considered entirely natural.

Nature *does not herself* give the keys to this redemption. It requires the "conscious" intervention of man, from which the "divine man" or Christ is born.

The human phenomenon becomes the revealer of divine power, but man's Initiation, the only one who can constitute the bond, is based on his conscious faculty. This does not develop "naturally," "materialistically," on the model of lower animate beings.

Here again is a "redemptive" stage that Christians embody in the "virgin mother" who conceived by the Holy Spirit: this is the true Christian miracle, the phenomenon "beyond nature," contrary to a natural biological succession.

This is the key to the whole Cosmic Work, and interestingly, for the one who knows, it is entirely natural, in the deepest sense of the word. Created or formal nature undergoes an influence, foreign in time, but perfectly homogeneous with the nature that undergoes it, beyond time, since everything comes from this origin.

There is a relation of origin between this influence and the "thing," a kinship that recedes with the material perfection of the "thing." The more primitive this is, the closer it is to this universal origin.

To conclude: man is a *natural* phenomenon, born from a conjunction caused by "fortuitous accidents" but absolutely natural.

With this man was created the intermediate vital factor that enables supernatural gold, but which, although it has gone further than nature, remains natural. Whence comes the power of redemption, which is beyond nature, generated by nature, but beyond the scope of its direct innate power.

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GENERAL ORIENTATIONS*

WE MUST LEARN EVERYTHING FROM NATURE AND WITH NATURE

This principle is a law that should always be a guideline.

Brain "constructions" may tentatively serve as assumptions, but, in science as in life, nature reveals to us all that is good and possible to do or learn.

Particularly in *yoga*, any artifice can only do harm. To go against nature, even to go beyond it, is a wrong path: one cannot go farther except by the path taught by nature. *Imitating nature as much as possible* is the old precept of natural art.

Nature is the book that teaches us about divine esotericism: every creature is one of the *neter medou* (hieroglyphs, runes) of this scripture. Every thing, every natural gesture, is also a symbol of vital possibility immanent in causal Unity.

From where would we draw a lesson if not from ourselves in our vital reaction?

We need to meditate well on this truth: *Every vital function is a reaction.*

This law gives light to the one who knows how to delve into it.

We could not live without food, we could not assimilate anything without digesting, and digestion would not occur without appealing to the gastric juices. These juices are invoked by food: if it is alkaline, it invokes acid; if it is acidic, it curbs acid production.

¹*Directives générales*, 1948.

To live is to *recall, to evoke, and* the vital function is a reaction or response to this activity.

By constantly calling for the same reaction, the organism demands at the same time the same excitement, the same demand. The lack of response makes it suffer a little, but it is just the thing, because the glands secrete in vain, the acid opposes and calls back the alkaline, the bile is alkaline, the organism is *upset and kills the vice*.

Every habit is a vice, whether physical, moral or mental, because vice is an organic need. Forget "morals" and listen to the natural body: it says it all. "Morals" is almost always cerebral imagination. Habit is vice, because vice is nothing but an imperative need: if there were no body, there would be no vice. *The Upanishad* says, "What you will not learn in your body, do not try to learn elsewhere."

Therefore fasting kills the vice, fasting in everything: it is only a matter of truncating the habit, that is, provoking the reaction by leaving the habitual call unanswered.

Mental presence is death of the spirit. Go on your way thinking about *something else*, and you will never get tired. For the spirit knows no fatigue, and the body, guided by the spirit, does not wear out. Only the spirit nourishes life; without it no food would be sustenance. Spirit is the vitamin of the living world, and life is nothing but genesis, and genesis is nothing but spirit's assumption of form.

The mental is present only with the senses', if you keep one of your senses busy, you keep the mental busy, and you direct it where you want it: it is a stupid, obedient horse. By keeping it fixed on a point, you can focus your thinking on a subject. Are your "foibles" different from fixations? Try to know, through your "foibles," the weak moments in you that require fixation (phrenology).

General Orientations

When fatigue and the call for bodily rest, that is, the need for the spiritual nourishment of sleep, overtake, you yawn.

Yawning is the secret of the A UM, the M sound that is a closed sound, the "voice of silence."

Yawn and twist your eyes upward: all senses are closed, the mental is stifled, life is opened to spirit.

What do you go for in erudite and artificial meditations?

Nature teaches us everything.

To be the thing is to know the thing, and to imitate the thing is a step toward confounding it. Imitate your interlocutor in its gestures and words, and you will understand it.

The American Indian imitates the buffalo he will hunt, to be buffalo, and he will know how to win it: all nature is in man, he can "imitate" everything.

The mental and the senses are only the tools, and not the purpose.

Never fix your attention on what your senses tell you, and you will awaken the "intelligence of the heart."

Let the eye pass over the object and not stop; keep *seeing into the memory* while the eye goes elsewhere. Do the same thing with the ear and touch.

To fixate on the thing with the senses is to fixate on the mental: it is good for concentrating thought elsewhere, but it is harmful to the intelligence of the heart. Practice *V intuition of the senses*, never fixing what you look at, hear and touch, and keep seeing, hearing and feeling in *remembrance*: you will awaken the spirit world that is always without past, nor present, nor future: soul consciousness.

Go back in thought to your own life. What do you have left? Memories of great sufferings, of great joys, of regrets. Great sufferings are the pride of remembrance. Abandon remorse: you acted as you could at the time; under the same circumstances, without knowing the sequel of events, you would act the same way. Remorse serves no purpose; on the contrary, it arrests, blocks the

path to liberation. Only strong emotion, only what we have *experienced vitally* is inscribed in the immaterial substance of the soul, remains, is useful to its life and reincarnation: the only real value. *Mental memory* is only smoke, a whole library of paper good only to burn.

1 remorse is a form of anger against ourselves that we call *shame*.

All anger is consciousness of 'helplessness'.

When we are powerless, we are on the wrong path: we want what our being, our destiny, does not want. Every obstacle can be overcome. The mosquito looks for a hole in the mosquito net; instead the mouse gnaws, gnaws, and falls into the void or water. The mental will is a rodent. The vital will is a desire. Satisfaction of desire is its complement.

Satisfaction is death.

The spirit has no limits. Everything in the universe would have to become matter for the spirit to be fixed, limited, satisfied. Nothing limited can fill the unlimited: only the mental is absurd. The spirit cannot be satisfied, *dissatisfaction is the life of the spirit*, incompatible with the mortal body that vomits excess: the material wants to be satisfied, this is its marking.

The obstacle is what summarizes the activity. So do not make the mistake of opposing: proceed together with the obstacle, and you will always overcome it. If a wall stops me, I build a higher wall.

If you want to inhale deeply, first exhale all the air from your lungs.

When you run, you are warm because you breathe hard and very fast; if you breathe hard and fast, you will be warm even in the middle of winter.

Are you hot and have a fever? Breathe very slowly, and you will feel cool. The body, which is cold, no longer breathes at all. The baby that is born cries out, exhales and inhales life.

General Orientations

All of nature breathes. Air brings spirit, water brings air, earth brings water. All of nature is nothing but becoming and returning. Becoming of spirit into matter and return in consciousness of spirit-matter in causal unity. In this way the sensible universe is revolution of spirit.

Unpublished Writings

NOTES ON THE ACTIVITY OF THE SUHALIA HOMEOPATHIC WORKSHOPS

We can introduce the most dangerous beast to any place: it will not be dangerous unless it finds food to live on, become strong and therefore dangerous. It is the same with microbes: if they do not find a suitable soil for their type of life, they are harmless.

Mankind's way of seeing, which initially was to fight the enemy with weapons of equivalent strength to his own, has changed, we might say that it has become more reasonable, because this humanity increasingly understands that one should not resist the enemy, and that it is far wiser to take away the means that make him strong.

Every bit of wisdom that humanity acquires is the fruit of much suffering. This is true in no other field than that of medicine. How many had to suffer for science to discover that white powder that relieves pain?² This is progress, and each of us owes a deep respect to those who have worked and who often seem so useless.

Through this slow progress, current science has ended up acquiring a modicum of that great wisdom we have just called "mindset change."

Everyone can do the following experiment: when we put a few crystals of potassium permanganate in hydrogen peroxide, the oxygen in it is immediately released, and the potassium permanganate does not dissolve until the oxygen is released; but it dissolves in the water that remains after it has performed its action.

¹*Propos sur les travaux homéopathiques de Suhalia*, September 1925.

²Acetylsalicylic acid or aspirin (*Ed.*).

Permanganate therefore acts by its presence alone. It does not intervene chemically. It is present, and that is enough to cause that phenomenon that breaks down the oxygen in hydrogen peroxide. This is a phenomenon of catalysis; Science cannot explain it except by accepting an energetic action resulting from the atomic constitution of both bodies present.

It follows that it is possible to act without *quantity* intervening.

A great deal of such phenomena has slowly led to far more consideration of the quality of matter than its quantity.

Everyone knows that just putting a very small amount of vinegar ferment (the mother of vinegar) into wine is enough to turn that wine, whatever the amount, into vinegar. A very small amount also causes a huge effect here.

Why?

Here is what Suhalia Labs has been interested in.

If we put near an infinitesimal amount (one micron, i.e., one thousandth of a milligram) of a radioactive salt a little platinum-barium cyanide, it will become bright. This micron of radium salt will last for millions of years without *being depleted*. So it will produce light for thousands of years. We cannot imagine the *amount of* the irradiance that will produce this light, yet this light is visible. So again, an amount so small that it can only be determined mathematically causes an enormous effect.

We might conclude a priori that in natural phenomena only the energy of a matter matters, and not the quantity. When we see that a single grain of wheat produces an ear that on average contains sixty new grains, and that, whatever the biological transformation, the same soil can give both wheat and barley, some poppies or an apple tree, we can conclude with certainty that the phenomenon is caused by the *quality of* the seed, and not by the quantity of soil in which it is put.

Just as a spark can ignite a house, so the reaction produced by an atom transmits, as it were, fire to the entire mass of its surroundings.

The chemist knows that a chemical reaction is best produced if the particles acting on each other are more untethered, and to such an extent that it was believed for a long time that the solution alone enabled the reaction.

But what happens in a solution?

Here is some table salt. We put one gram of this salt in one hundred grams of water. The smallest particle of this water will be salty. The salt is no longer visible, it is no longer crystalline: it is in solution. So one gram of this salt water contains one hundredth of a gram of salt. Is there a hundredth of a gram of salt put into solution, or does this gram of salt water contain X that is, a very large indefinite amount of salt molecules?

From the moment salt is dissolved, it ceases to be crystallized, at least as far as we can see, and since every trace of salt water contains exactly a proportional amount of salt, we must conclude that it is a molecular division.

So what?

To understand the continuation of this brief exposition, let us observe the stars in the sky. Earth and the other planets revolve around the sun. Each planet has a magnitude and is at a certain distance. Nothing here is due to chance. Depending on size, weight and rotational speed, each planet must be at a distance determined by gravitational laws. If one were to take the space between the sun and the planet Mars as if it were a liquid sphere, in this amount of liquid we would find, in addition to a few brusquenesses, only the sun, Mercury, Venus, Earth and Mars, that is, five ultramicroscopic particles swimming in an immense amount of liquid. However, no one can deny that in this minute quantity (not detectable by chemistry) 1 'gravitational action does not operate, and each body is not in its place, that is, in the place pre-

ciso in which it must be in order to be in its most accomplished expression, that is, in the state in which its gravitational-and magnetic-activity is at the point of greatest intensity.

What is now the precise moment when a molecule of table salt is separated from its gravitational center or "Sun" corresponding more precisely to its nature?

This has been the subject of special research in our laboratories. Homeopaths have long known that special characteristic that dissolved and diluted bodies possess: having a much stronger action. They also know that often certain very strong dilutions (one part in billions of parts of water) are much more active than others, where the solution is detectable by chemistry, such as one thousandth.

In fact, as the dilution increases, the molecules of the dissolved body move away from each other, and at a certain time their action is more powerful, because the moving away corresponds to their nature as mass, rotational speed and magnetic radiance.

At that time, these particles or "planets" are at the peak of their radio-magnetic activity.

Our special research concerning that moment of radio-magnetic activity was all the more motivated because the actual action of homeopathic *dilutions* had long since been proven.

Classical experience on this subject is given by the absorption of a dilution of sulfur at the 10,000" centesimal rate, i.e., 1 : 100, which represents a mathematical quantity; here neither the microscope nor chemical analysis can reveal the quantitative presence of sulfur, and yet the effect ... is certain.

To better explain this phenomenon, which we will call *radiomagnetic*, we will turn to the following reflection. Radio-active bodies include bodies of extreme atomic weight, such as the oxide of

uranium, in which, moreover, the first radiation had been noted.

If we return to the previous reasoning on dilutions, we can conclude that radio-active activity is revealed by two moments:

1° The liberation of the molecule, and especially the atom.

2° For the opposite reason, the excessive density of the "accumulations" in a given volume cannot go to infinity, and if, for example, we could compress a solar system, the first effect obtained would be an increase in the velocity of the planets, a velocity that would compensate for the excessive rapprochement of the sun, and this up to the point where this velocity would exceed the force of compression; we would then witness the liberation of the bodies, which the inertia of the acquired velocity would partially project beyond the orb³ of attraction of the central sun.

This, in our opinion, is the radioactive phenomenon observed in all bodies of large atomic weight. There is thus a similar action in both cases: the extreme abnormal condensation and the extreme normal disintegration of molecules or atoms. In the former case the radio-activity is brutal and destroys the organism; in the latter case it is slow and life-giving.

Therefore, the Suhalia laboratories speak of the radio-magnetic character of their products, and rightly so, because they started from this very fundamental research. Their products are therefore *first and foremost rigorous about the dilutions used*, because they are used only after the study of the precise moment corresponding to the character of each body.

Thus, it is enough to take the exact remedy in a given disease to be certain that, at the known dilution of its extreme potency, it will act

³Space circumscribed by the orbit of a celestial body (*Ed.*).

at a stroke, at maximum intensity, without loading the organism with a quantity of useless matter. This amount of useless matter would have to be eliminated again, which is precisely the cause of all the nefarious side effects given by products that at first soothe the sickness. But how miserable would be a medicine that, in order to heal a migraine, should cause a stomachache that would then take months to be cured!

ALCHEMICAL NOTES

I) At the origin is the divine *Creation*, the metaphysical or prephysical world. We can only know it by "reflection" through what takes place in the sensible world, but even then we can only know its general law, since the fact itself remains incomprehensible.

We know creation through nature and art. Art continues the cycles of nature that nature cannot begin again on its own. Moreover, art can simplify.

II) It is nonetheless *a creation*, but through a material *medium*, and whose Origin remains the "Fiat Lux" that "animates" and then will be "the Spirit that hovers over the waters."

IIi) This spirit becomes perceptible only with the separation that gives rise to the "waters," that is, earth and sky, that is, land and sea.

IV) The sea or primordial water (not the primordial water, which is the spirit as *Hylé*) is the spiritual water or volatile spirit.

V) The Breath, the Logos, the Soul of the World, the Word of God, the divine essence that *animated* the origin, then remains tenaciously "bound to the earth." There is thus the spirit or water, and the earth or body containing the soul.

VI) [missing]

VII) [missing]

Vili) It is necessary to liberate this soul by doing *Hotep*², that is, by subtly *raising* it with water. When it has animated

¹Untitled and undated.

²*Htp* is the inverse of *pth*, which is the name of *Ptah*, Creator Energy and cause of life, chained by corporatization, which will be living only when it is untied from *Hotep*, that is, when *Ptah*'s destructive fire becomes a generator through *Hotep*, a symbol of the reconciliation between opposite natures (Isha Schwaller de Lubicz, *Contribution à l'égyptologie*, Le Caire, 1950, and MCOR La Table d'Émeraude, Àpre- mont, 2006, p. 23-24) (Ed.).

water, this will be "animated mercury" and will coagulate on its own, but it will remain the dead earth that has lost its soul, the ash containing the salt: an alkaline body. This allows mercury to always be remade as *white mercury*, dissolving this salt and refixing new salt in this body. It therefore increases through the action of fixing the *spirit that animates the water and* dissolving the *molten salt* that animates the earth.

IX) [missing]

X) [missing]

XI) Therefore, it must be admitted that *Vanima tincture* has passed into mercury, which becomes double, animate and exalted, while the fixed soul, which is not tincture, remains in the body as a fixed bath. Both are *ka*\ but one, that of the body or salt, will be the *ka* of mercury (feminine), and the other (tincture) will be the paternal *ka* (the inheritance of the original lineage).

XII) Once purified, the earth, being only salt without heterogeneity, will carry the body of fixation, but the dye mercury will first have to be released again from the white or lunar or female mercury.

XIII) It will be the second death by conjunction. In the course of this the white volatile mercury becomes fixed in salt and everything changes (conversion of elements). The volatile becomes fixed and earth, the fixed or sulfur becomes volatile, and the fixed salt remains in earth again.

XIV) [missing]

XV) Then the final separation of the living soul (red mercury-paternal *ka*) from the volatile spirit or active mercury, which will return to *whiten* this earth, takes place.

And here begins the whole work of whitening, the purpose of which is to *spiritualize* the earth, which will at the same time be volatile, because it must rise-as a soul-and give *fixity* to the white, volatile mercury.

¹For explanation of *ka*, fixity principle that attracts and transforms the vital or animating principle *ba*, see the Introduction (*Ed.*).

This will then be *living mercury, living silver, male mercury* since it coagulates (*Hatshepsut*).

XVI) At this point one can directly do the White Work by fixation and new volatilization etc., but this has red in it, *not outwardly*, but as *virtual fire*. This is not yet the resurrection that possesses body, soul and spirit in one.

XVII) On the white earth, before recovery by living mercury or living silver, red mercury fixes into red, and it is then Khoun-Aton⁴, I suppose.

(XVIII) [missing]

XIX) But it is not yet finished. You have to start all over again together to finish the Work, which requires the conjunction of white quicksilver (mercury, which is Basil Valentine's "two things in one") with quicksilver and also of the red dye in quicksilver or red quicksilver, which you have to fix with *volatile* white mercury, by conjunction with that then fixed red sulfur.

XX) The two seeds in the mercury state recover for the perfect dyeing, which is not yet *final* (Christ), and which will be an exceptional work: Great Work of St. John the Baptist (horiana).

Where are *ba*, *ka*, and *akh* now located?

Whenever there is white mercury (spirit in water, volatile white mercury, living mercury or living silver) it is *ba*⁵. Whenever there is red sulfur, red dye, in soil, in air, in final fixation, in red quicksilver, *it is ka*.

⁴Khoun-Aton or Akhenaten (Amenophis IV), whose name means "He who pleases Aton." *VAten* or Solar *A ton*, or disc of the apparent sun, for the Egyptian sages is the *body* of the royal star, the center of light, heat, and various radiations beyond its visible *Aten*. It is considered the eye of *Rà* (Isha Schwaller de Lubicz, *Contribution à l'égyptologie*, cit., p. 11) (*Ed.*).

⁵Like the *ka*, the *ba* has three aspects: the cosmic soul; the natural soul fixed in material form, with the Osirian character, that is, undergoing cyclical rebirths; and the human soul. Compared with *ka*, *ba* is the vital spirit that animates (*Ibid.*, p. 55) (*Ed.*).

At every appearance, exit, exaltation of this sulfur in mercury it is *akh*^b, because this tincture always comes out of the blackness of darkness.

Hatshepsut at any given time is *ba*.

Khoun-Aton at any one time is *ka*. That *ka* that came out in *akh* or as *akh*.

Mentii^d is the black, dead, fixed body that remains after all the work of death.

MaaC is the spiritual water that draws *ba* and *ka* from this death or silt or swamp, and makes them material. It is the great judgment, but that takes place several times.

*Khonsu*⁹ is conjunction itself in the sense of bond, continence, and not marriage. Marriage is precedent.

Apet[°] is somehow the female aspect of *Khonsu*.

(Everything is always found at different levels).

⁶*Akh* is "the light that comes out of darkness," the spirit that manifests itself: not the original spirit but the spirit innate in matter. It has three aspects; a *cosmic* one: the light generated in darkness; a *natural one*: the light embodied in matter; and a *superhuman* one: the spiritual light triumphing over the human elements that will be recomposed into unity. But even this unity will not be an end, but a stage toward higher perfection. Thus *akh* is not an end, but the "state" of a spiritual becoming involving different degrees of spiritualization (Isha Schwaller de Lubicz, *Contribution à l'égyptologie*, cit., p. 8-9) (Ed.).

⁷*Mentu* or *Montu* is represented by the black bull, the one who restrains the solar fire *Ra* by fixed salt. *Montu* is consecrated to a Middle Kingdom temple at Medamud, near Luxor (Ed.).

* *Maat* connects the universal to the terrestrial, the divine to the human. It carries within itself the immaterial substance of the world that is of all time. She stars in the scene of psychostasy or weighing of souls, the "great Judgment" (Isha Schwaller de Lubicz, *Contribution à l'égyptologie*, cit., p. 105-108) (Ed.).

⁹In human genesis it is part of the triad *Amon*, *Mut* and *Khonsu*, where *Amon* is the solar or lunar igneous water, *Mut* is the cold lunar water, and *Khonsu* a thin, black earth (*The Temple of Man*, cit., voi. II, ch. XV, "The Axes of the Temple") (Ed.)

[°]*Neter* of numbers and material measures, in his *Apet-Taourt* (*Tueris*) appearance, holds in his large belly the mystery of generation (Ed.).

SALT¹

We could chemically define *salt* as the result of the neutralization of an acidic and an alkaline element, but if the principle of complementarity figures in, the meanings of alkaline and acidic are not defined.

The Ancients considered salt from a vital point of view. Anything that can be reduced to ashes, by corruption or destruction, contains a fixed salt. Salt, as a fixed and indestructible point, as it were the insertion point of life, is what fire can no longer destroy, where this fire is the source of life, and "1 heat and light are its manifestation.

This applies both to physical and vulgar things and to the spiritual aspect of the universe. This fixed salt is *ilsaZe alkaline* fixed and indestructible, and this tendency to fixity is what constitutes its alkaline character.

We must therefore consider salt a fixed and indestructible moment, for it is of the same nature as that which it destroys, since fire cannot destroy fire. It is the fixed and unchanging pole, but of the specific indivisible it retains the characteristic specification, like a seed or *ka* of its own nature. As such it is passive, since it receives and preserves (retains) in its own nature the indefinite substance that *will act* upon it. It is the singular reversal of natures (crossbreeding) that causes the impulse for coagulation into a specific being of a nutritive substance to be given by the seed, while, from the vital point of view, it is this fixed point that will remain positive, accumulating in itself what is brought to it.

¹ Untitled and undated.

Unpublished Writings

APPENDIX

Unpublished Writings

A CURIOSITY: THE TAROT OF RENÉ SCHWALLER DE LUBICZ

The deck of cards reproduced here was created in 1926 by René Schwaller (perhaps in collaboration with his stepdaughter Lucie Lamy and the Bolognese-born painter and musician Elmiro Celli¹), during his stay in Switzerland, near St. Moritz (Engadine), where he had founded the Suhalia Science Station in 1923, which lasted until 1928-29.

These cards include 21 major arcana of the Tarot numbered from 0 to 20, plus 4 other cards.

On the Tarot, the young Schwaller wrote in 1914:

"Ta-ro," which means "fixed star" in Sanskrit, is the name of the Egyptian hierophants' game that predicts the future, and which Hermes Tri-smegistus rediscovered and instituted anew. The Tarot was engraved on 22 sheets of gold, and its secret was revealed only to those who reached the highest degree of initiation in the priesthood of Isis. According to Herodotus, those who divulged the secret of the mysterious arcana were punished with death. The mode of their use has come down to us over the centuries, and in our days it is often found as an augural tool. It is a simplified astrological method based on the sacred value of magic numbers. The secret attached to it is now lost to our civilization, but the method of its use and its symbolism are still known to us, and curiously enough, in this case, experience proves that it is possible to foretell the future. A divinatory science, is not the term "divine" in its etymology? In fact, Tarot is a synthesis of theosophy and astrology. Its foundation

¹Information reported by Emmanuel Dufour-Kowalski, in *La Quête alchimique eie R.A. Schwaller de Lubicz. Conférences (1913-1956)*, cit., p 108, note 2, and in *Schwaller de Lubicz. L 'CŒuvre au rouge*, cit.

is the "divine wisdom," and it is mainly the influence of thought, magnetic flux, in short, the magnetic expression of the divine in man that influences the Tarot game."².

But the cards drawn by Schwaller are not only to be understood as actual Tarot cards³but as elements forming part of a "role-playing game" for which Schwaller filed the following patent:

PATENT OF INVENTION
MULTI-PERSON GAMING DEVICE
(BY RENÉ SCHWALLER)

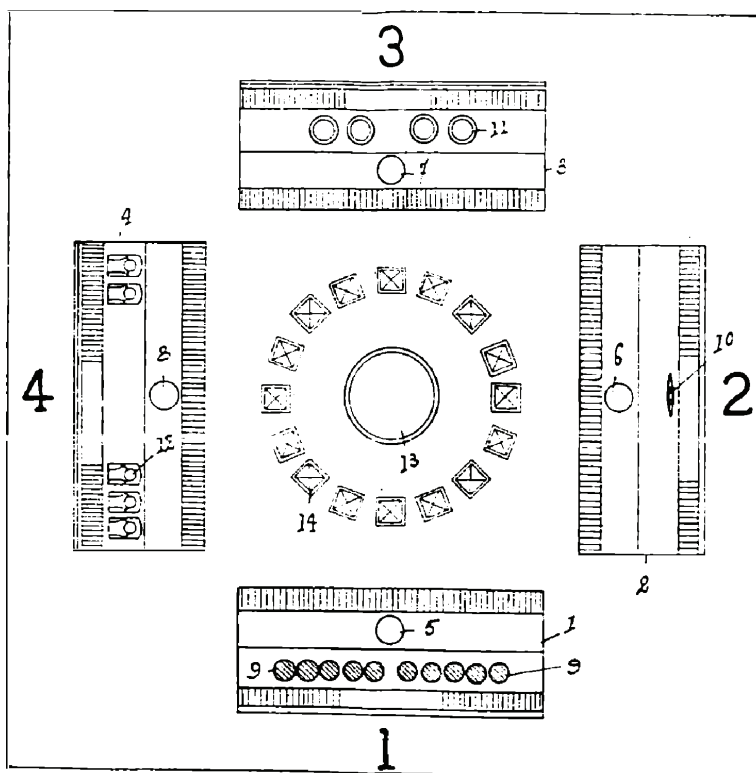
The present invention relates to a multi-player gaming device.

The principle of this game is to assign each player a certain number of pieces depicting elements that he must make use of against his opponents during the game. These elements represent actions in human life, and each player must conduct his game inspired by the meaning of the elements he is dealing with.

Players are given different pieces and attributes, each of which involves a use determined by the rule of the game, which is inspired by the conditions in which each player finds himself vis-à-vis the actions imposed by his attributes. During the game, all pieces or

⁽²⁾ "Le rôle de la Science. Des Sciences divinatoires," in *Le Théosophe*, 05/16/1914. Schwaller was certainly inspired by the work of René Falconnier: *Les XXII Lames hermétiques du Tarot divinatoire*. Librairie de l'Art Indépendant, Paris, 1896, as Dufour-Kowalski also points out (*Schwaller de Lubicz. L'Œuvre au rouge*, cit., notes 4 and 5, p. 28).

³When in 1988 we published, under the pseudonym of J. Duchesne, the same deck of cards drawn by Schwaller for the Parisian publisher Jean-Claude Bailly, we were explicitly asked for a parallel with the traditional Tarot, which was certainly not Schwaller's intention.



attributes of a player, or part of them, pass from hand to hand, depending on the fate or progress of the current game.

Each player's goal is to be able to collect and hold all the elements and attributes about him or her. The player who first achieves this wins the game.

The attached drawing as an example shows one possible way of execution of this invention applied to a four-player game.

On that design, the numbers 1,2, 3, 4, designate small tables attributed to the players and intended to hold each player's pieces. These small tables will designate, for example, actions or purposes in life: 1 will represent exchange, 2 fight, 3 love, and 4 science. Each small table is assigned a distinctive color marble: 5, 6, 7, 8, and attributes related to the action it represents. For example, table 1 has a number of ticks (9), table 2 has a sword (10), table 3 has rings (11), and table 4 has sphinxes (12).

In the center of the table on which the tables are placed is a hollow sphere (13) representing the world, with all around it a number of obelisks (14) representing the arcana that each player must succeed in conquering. These obelisks are numbered, and each table bears the numbers of the obelisks-arcana that are attributed to it. A number of arcana that do not appear as pieces are bound to cause setbacks that the player must try to avoid.

The medium employed for exchanges between players is a deck of special cards containing the cards representing each arcane and other cards, without a special designation, assigned to each table, in equal numbers for each.

After depositing their wager in the central sphere, the players each receive a certain number of cards, with the rest of the cards making up the "deck." The players then exchange cards according to certain conventions that form the rule of the game, conventions that are inspired by the role played by each player with respect to the table they own. The rule of the game determines the means each player has to conquer the obelisks and the cards he or she must possess to complete his or her table and win the game.

Clearly, it will be possible to resort to other ways and forms of executing the game, without changing the nature of the invention. It will also be possible to modify the details of the realization

or presentation. On the other hand, the various solutions adopted and procedures described may be replaced by others having the same function or yielding the same result.

SUMMARY

This invention concerns a multi-player game device characterized by the fact that:

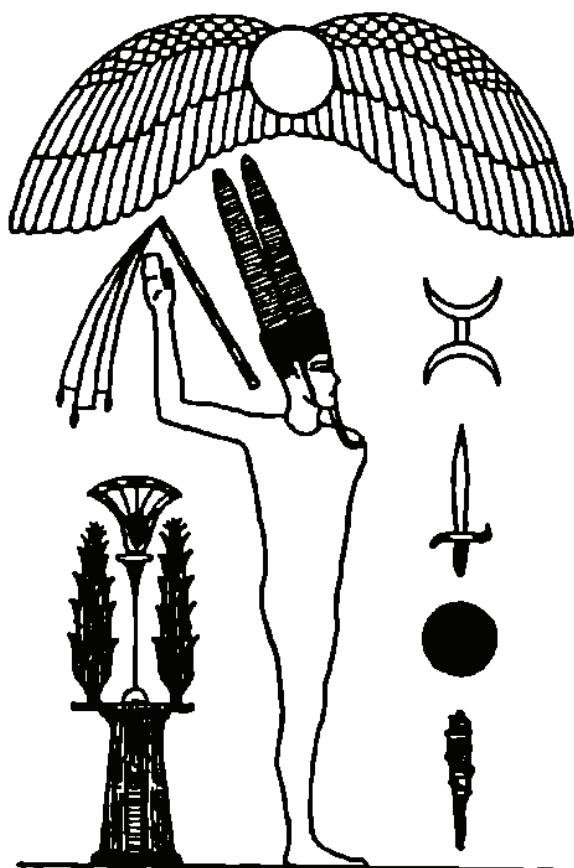
1 – Each player is given a designation and a number of attributes which he will have to use during the game. He will play according to the meaning of the designation given to him. The goal is to be able to collect and possess at least the attributes that apply to him.

2 – Exchanges between players are determined randomly by the distribution of a deck of cards, which contains an equal number of cards for each player and which the latter tries to collect in accordance with the methods and conventions that constitute the rule of the game. The player holding all his attributes and all his cards is declared the winner.

RENÉ SCHWALLER



1



LES P U I S S A N C E S



ⲉⲉⲟ ⲉⲗⲓⲣⲓ

LA NATURE

3



LA VIE

4

U
P
P



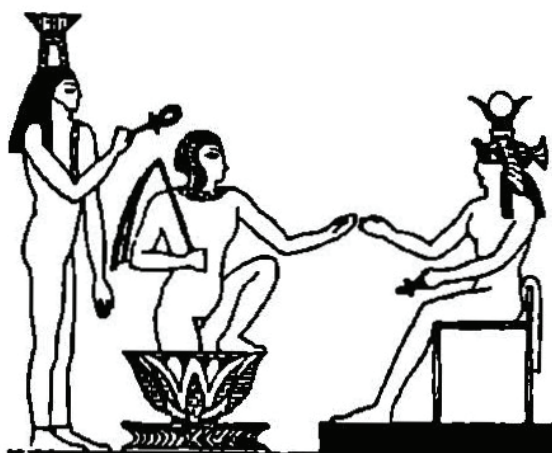
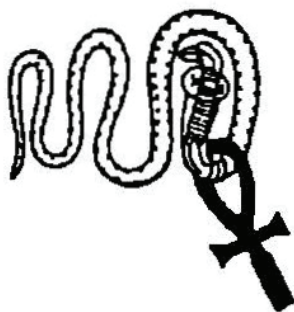
L'ÉQUILIBRE

5



LA NÉCESSITÉ

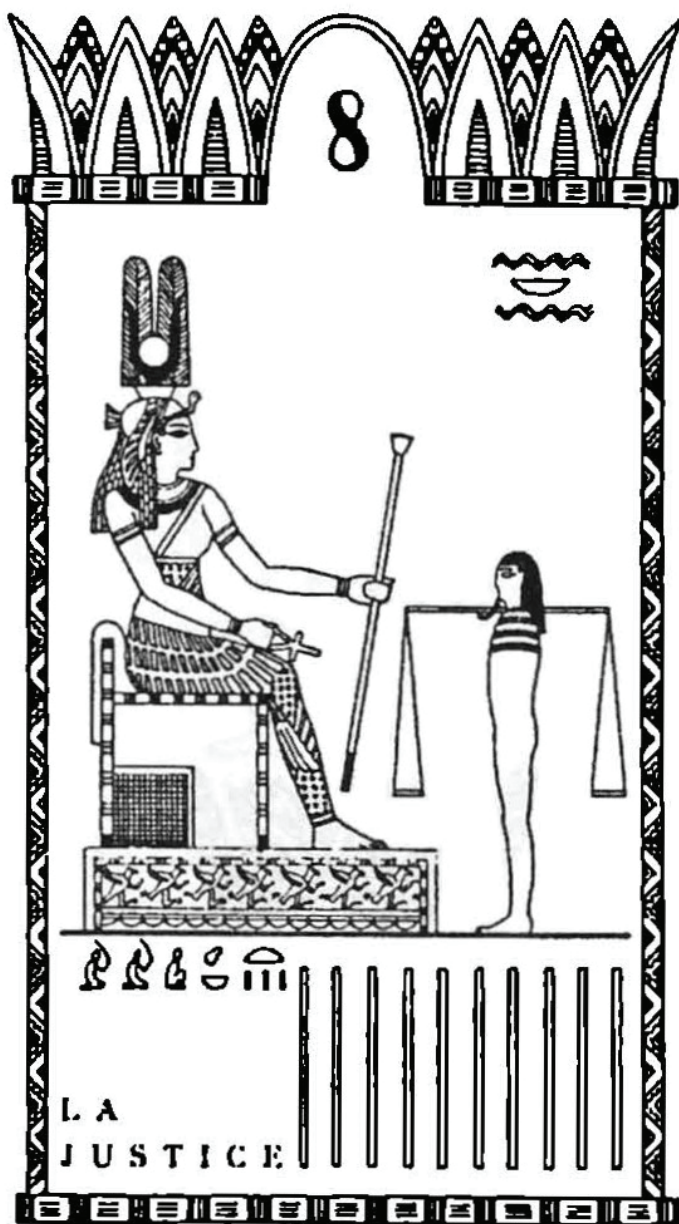
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LE DÉSIR

7



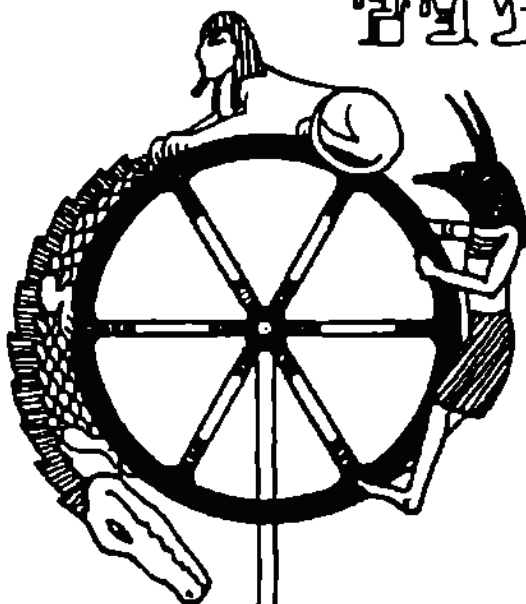


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LA VÉRITÉ

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LA ROUE DU SPHINX

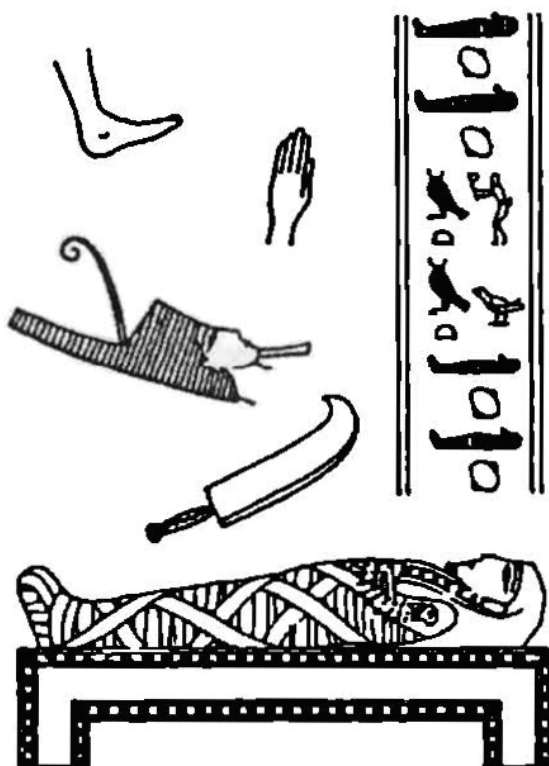


12



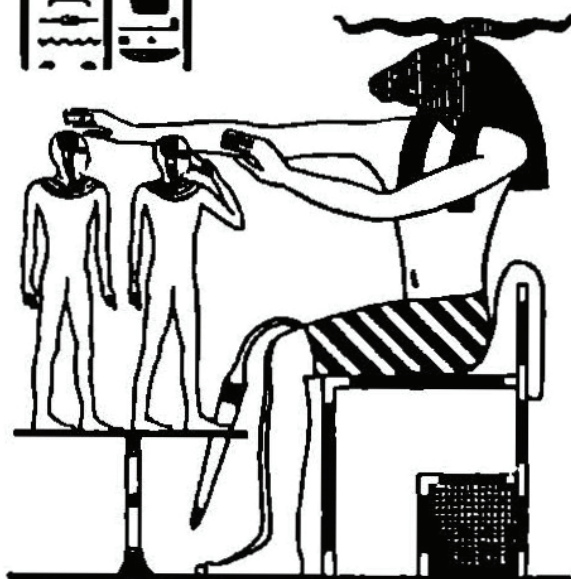
LE CYCLE FATAL

13



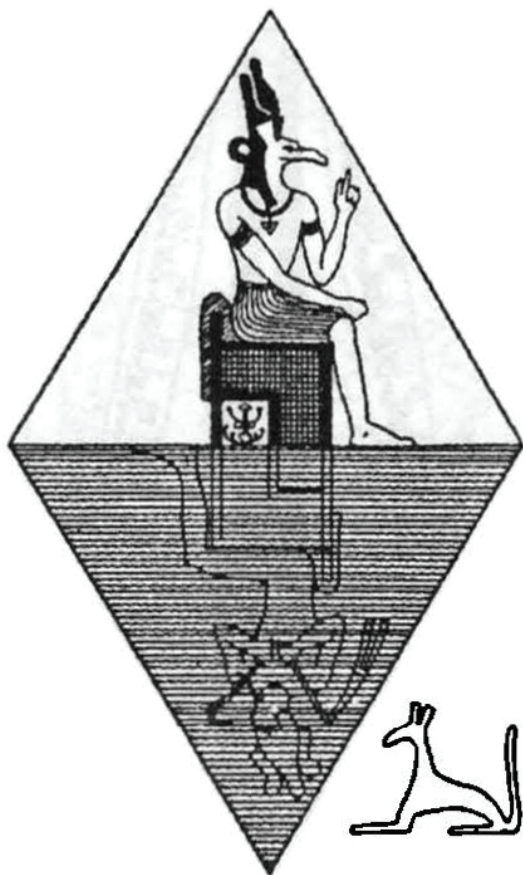
LA MORT

14



LE NŒUD DE L'ÉNIGME

15



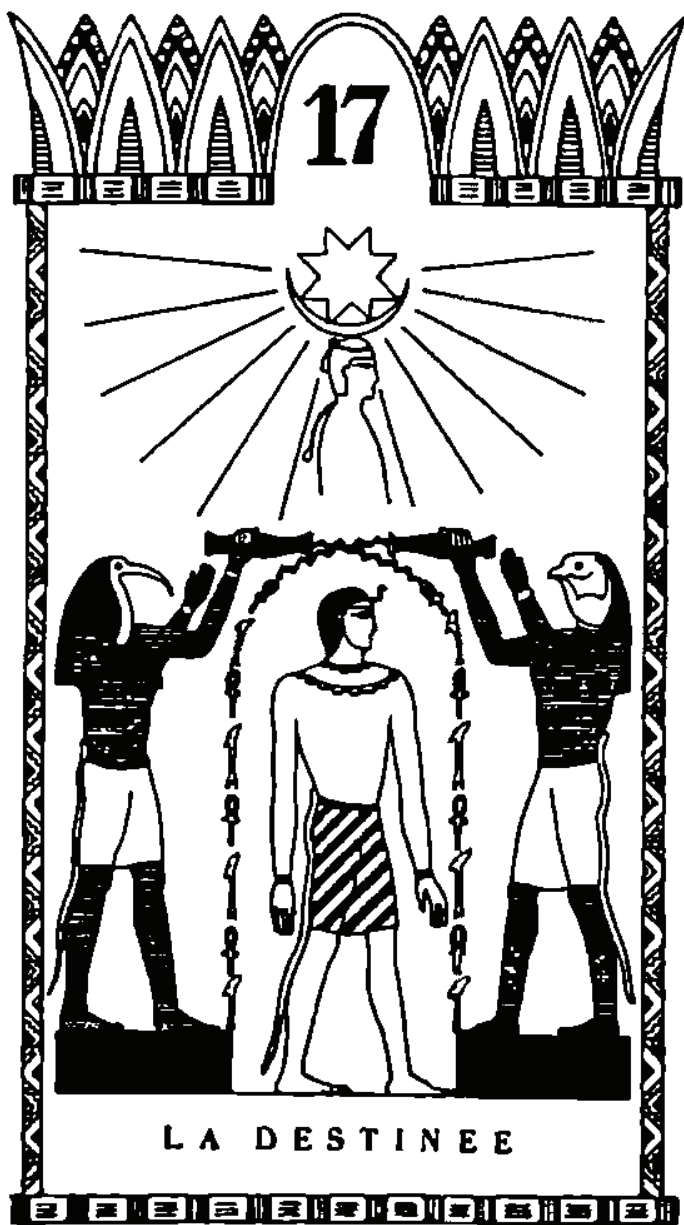
TYPHON

16



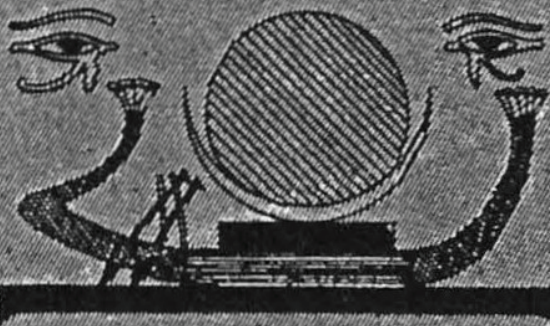
LA CHUTE

17



LA DESTINEE

18



LA BARQUE SANS PILOTE

19



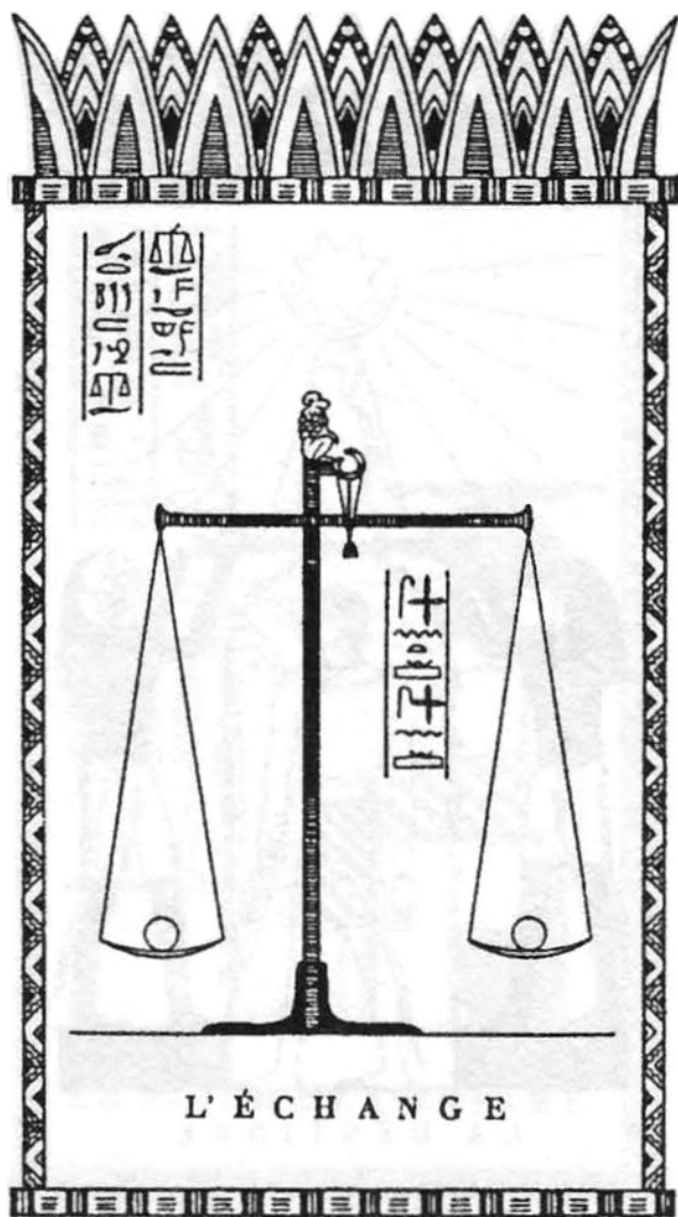
LA
COURONNE
SOLAIRE

20



LE TRIOMPHE





L'ÉCHANGE





LE COMBAT

BREVET D'INVENTION

Dispositif de jeu à plusieurs personnes

René SCHWALLER

La présente invention est relative à un dispositif de jeu à plusieurs joueurs.

Le principe de ce jeu est d'attribuer à chaque

5° joueur un certain nombre de pièces figurant des éléments dont il aura à se servir dans le courant du jeu contre ses adversaires. Ces éléments représentent par exemple des actions de la vie humaine et chaque joueur doit mener son jeu en se servant de l'esprit des éléments qu'il a

inspirant

10° Les joueurs reçoivent donc des pièces et attributs divers comportant chacun un emploi déterminé par la règle du jeu qui s'inspire des conditions dans lesquelles se trouve placé chaque joueur vis à vis des notions qui lui sont imposées par ses attributs. Au cours du jeu tout 15° ou partie des pièces ou attributs d'un joueur passe de main en main selon les hasards et la marche de la partie qui se joue. Le but de chaque joueur est d'arriver à grouper à son tour en main tous les éléments et attributs le concernant. Le joueur qui arrive le premier à se réunir

2 gains la partie.

Le dessin ci-dessous donné à titre d'exemple montre un des modes d'application de cette invention appliquée à un jeu à quatre joueurs :

- 5 Sur ce dessin 1, 2, 3, 4 désignent des pupitres attribués aux joueurs et destinés à contenir les pièces de chacun d'eux. Des quatre pupitres désigneront par exemple des actions ou buts de la vie : 1 représentera l'échange, 2 le combat, 3 l'amour, et 4 la science. Chaque pupitre possède une boule de couleur distinctive, 5, 6, 7, 8 et des attributs en rapport avec l'action qu'il représente. Par exemple, le pupitre 1 a un certain nombre de sequins, 9, le pupitre 2 une épée 10, le pupitre 3 des armoiries 11 et le pupitre 4 des sphinx 12. Au centre de la table sur laquelle sont disposés les pupitres est située une sphère creuse 13 représentant le monde et tout autour un certain nombre d'obélisques 14 figurant les arcanes que chaque joueur doit s'efforcer de conquérir. Ces obélisques sont numérotés et chaque pupitre porte les numéros des obélisques-arcanes qui lui sont attribués. Un certain nombre d'arcanes qui ne figurent pas au jeu sous forme de pièce sont destinés à provoquer des accidents que le joueur doit s'efforcer d'éviter. Le moyen employé pour les échanges entre joueurs est un jeu de cartes spéciales comportant des cartes représentant chacun des arcanes et des cartes attribuées à chaque pupitre sans dénomination spéciale et un nombre égal pour chacun d'eux. Les joueurs après avoir disposé leur mise dans la sphère centrale, reçoivent un certain nombre de cartes chacun, le restant du jeu formant un talon. Les joueurs échangent alors leurs cartes suivant des conventions formant la règle du jeu.
- convention
2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.
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* Invent 54 455 du pupitre qui permet la règle du jeu déterminée. Les temps pour chaque joueur d'acquiescer.

les obliques, les cartes qu'il lui posséder pour compléter son jeu et gagner la partie.

On pourra évidemment recourir à d'autres modes et à d'autres formes d'exécution sans changer la nature de l'invention. On pourra également modifier les détails de réalisation ou de présentation. D'autre part les diverses solutions adoptées et les procédés décrits pourront être remplacés par d'autres jouant le même rôle ou donnant le même résultat.

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R É S U M É :

Cette invention concerne un dispositif de jeu pour plusieurs joueurs caractérisé par ce fait que :

15 1° - Chaque joueur reçoit une désignation et un certain nombre d'attributs dont il devra se servir au cours du jeu. Il joue dans l'esprit de la désignation qui lui est attribuée. Le but est d'arriver à grouper et posséder au moins les divers attributs le concernant.

20 2° - Les échanges entre joueurs sont déterminés par les hasards de distribution d'un jeu de carte qui comporte des nombres égaux de cartes appartenant à la désignation de chaque joueur et que celui-ci s'efforce de grouper selon les moyens des conventions formant la règle du jeu. Le joueur qui a en mains
25 tous ses attributs et toutes ses cartes est déclaré gagnant.

Trois pages

BREVETÉ

CA. 1.234.567