

Particularia



*Adam the Red Man*

*R. A. Schwaller de Lubicz*



RENÉ A. SCHWALLER DE LUBICZ

# Adam the Red Man

or

THE ELEMENTS OF GNOSIS FOR  
PERFECT MARRIAGE



TRADITION



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R. Schwaller de Lubicz

ADAM THE RED MAN

or

The Elements of a Gnosis

for the Perfect Marriage

A work divided into two parts, the first of which examines

THE MORAL SITUATION AND

THE VITAL CRISIS

created in human society by the domination

of Catholicism, and the second presents

THE FUNDAMENTAL NOTIONS OF AN

OCCULT TEACHING

to enable

the human couple to find a philosophical

basis in accordance with

THE EVOLUTION IN MARRIAGE,

WHOSE GOAL IS TO ACHIEVE

SPIRITUAL UNION



# Presentation

*My end is my beginning, and my beginning is my end.*

(Rondo by Guillaume de Machaut, 14th century)

Twenty-one years have passed since the first Italian edition of a work by Schwaller de Lubicz, more precisely *Isha: Her Bak cedo*<sup>1</sup>; twenty years have passed since the founding of the Italian cultural association dedicated to René A. Schwaller de Lubicz<sup>2</sup> and inspired by his stepdaughter Lucie Lamy, whom we met in the last years of her life.

Thanks to the commendable work of publishers such as Edizioni Mediterranee, L'Ottava, and Tre Editori, the life and work of René and Isha Schwaller de Lubicz are well known and appreciated in Italy.

René Schwaller de Lubicz is chronologically considered one of the last representatives of the Hermetic Tradition. In order to deepen and complete the understanding of his work, we present here Schwaller's most controversial book, supplemented by a number of previously unknown or unpublished information, although we cannot, for reasons of necessity, refrain entirely from repeating some facts already known to the reader.

We will focus particularly on the activities more closely connected with his initiatory function, and on the period leading up to his Swiss experience in Suhalia, that is, until the time of the writing of *Adam, the Red Man*.

<sup>1</sup> L'Ottava, Milan, 1985, with an introduction by us.

<sup>3</sup> [www.associazioneculturaleschwallerdelubicz.net](http://www.associazioneculturaleschwallerdelubicz.net)

René Schwaller (December 30, 1887-December 7, 1961) was the son of a pharmacist of Swiss-German origin, Joseph Adolphe Schwaller, who lived in Alsace. Schwaller certainly spent his childhood and adolescence in this region, but to avoid military service in a region considered German, he fled to France to live with a maternal aunt who resided in Asnières, a suburb of Paris. There he obtained French documents that listed Asnières as his place of birth and began studying chemistry.

In Paris, between 1908 and 1911, Schwaller attended Matisse's painting studio, where he met his first wife, Marie Marthe Essig, who bore him a son, Guy.

He also frequented the Theosophical Society from around 1913 to 1919, where he gave a series of lectures<sup>3</sup> and became particularly involved in the esoteric section of the organization. He also wrote his first articles for the magazine *Le Théosophe*, edited by Gaston Revel, who later became his disciple. These articles were influenced by Annie Besant, then director of the Theosophical Society.

Profound disagreements arose between the Theosophical Society and a "rival" organization, the Hermetic Brotherhood of Luxor\*, of which René Guénon was a member<sup>7</sup>, and one of whose main aims was "to establish centers in the West to restore the rites of ancient initiations"<sup>8</sup>.

<sup>3</sup> Among these was one entitled "Alchimie et alchimistes" (Alchemy and Alchemists), dated April 1, 1917.

<sup>4</sup> From a family of theosophists and director of Éditions théosophiques. He later took over the Librairie de l'Art Indépendant created by Edmond Bailly, where Debussy and Mallarmé could be found.

<sup>5</sup> These include: "La Valeur de la Science" (1913), "Des cristaux et système cristallo lins" (1914), "Le Rôle de la Science - des Science divinatoires" (1914), "Cathéchisme scientifico-théosophique" (1914), "Manas et Buddhis" (1916).

Defined by the dean of French occultism, Papus, as the “outer circle of an ancient initiatory center, now once again accessible,” it aimed to “develop occult theory from an intellectual point of view thanks to Western traditions” and taught “practices tending toward the development of spiritual faculties.”

The *H.B. of L.* also claimed to be at the origin of the first “spiritual” phenomena, which were not caused by the spirits of the dead, but by the “spirit of the universe.”

In a second letter dated May 11, 1936, Guénon clarified his affiliation with this organization: “I was a member of the *H.B. of L.*, where there were conflicts, no more and no less than in any self-respecting society. Barlet considered Randolph a dangerous character to be wary of; calling oneself his successor is not exactly a recommendation. [...] In the *H.B. of L.*, we worked a lot with ‘mirrors’” (Antonello Balestrieri, “Nuove tecniche di attacco all’opera di René Guénon” [New techniques for approaching the work of René Guénon], *Rivista di studi tradizionali*, Turin, no. 71, July-December 1990, pp. 83-84).

<sup>6</sup> On this organization, see H.B. of L., *Textes et documents secrets de la Hermetic Brotherhood of Luxor*, Arché, Milan, 1988; and Chr. Chanel, J.P. De- veney, J. Godwin, *The Hermetic Brotherhood of Luxor*, S. Weiser, New York, 2000 (Italian edition in preparation by Edizioni Mediterranee, Rome).

<sup>7</sup> In a letter dated August 17, 1934, he states: “On the question concerning the *H.B. of L.*, I must say that there was certainly something else in it than in the numerous organizations of a purely fantastical nature; one can therefore qualify it as ‘serious,’ at least in this sense; now, of course, one may ask to what extent this was ”orthodox,” which is another question; and, to tell the truth, it seems that there was a mixture of different currents in it, and that it was not the best that ended up prevailing.”

<sup>8</sup> H.B. of L., *Textes et documents secrets de la Hermetic Brotherhood of Luxor*, op. cit., p. 7.

dead, but by living people who were part of the inner circle of this organization and used secret means from a distance<sup>10</sup>.

However, several figures belonged to both, sometimes simultaneously; in the Theosophical Society of 1913, especially in the esoteric section, it was therefore not difficult to meet people who had had access to both the theoretical and practical teachings of the *H.B. of L.*

It is true, moreover, that the practical methods employed by the French occultists of the *Belle Époque* derived essentially from this organization.

Already F.-Ch. Barlet (1838-1921), representative of the *H.B. of L.* for France, was a member of the inner circle of the Theosophical Society, from which he broke away in 1888; Louis Dramard, French translator of the instruction booklets of the *H.B. of L.*, was also a theosophist<sup>12</sup>.

Schwaller certainly also had access to these documents; and although this is not the place to deal specifically with the similarities between Schwaller's teachings and those of the *H.B. of L.*, we would like to mention the most obvious ones:

1) Luxor is the place to which Schwaller de Lubicz is particularly attracted and where he will spend 12 of the 15 years of his stay in Egypt.

<sup>9</sup> *Traité méthodique de Science occulte*, G Carré, Paris, 1891, p. 1039.

<sup>10</sup> René Guénon, *L'Erreur spirite*, Éditions Traditionnelles, Paris, 1952, pp. 20, 21, 25; Italian edition: Rusconi, Milan, 1974 and 1988.

<sup>11</sup> Who, moreover, unlike the Italians of the same period, were almost "all mired in mysticism as if in a swamp," according to the definition of Max Théon (head of the outer circle of the *Hermetic Brotherhood of Luxor* and founder of the *Mouvement Cosmique*) in the novel *Ben Malek*, p. 13, unpublished document.

2) In the notebook of the ninth and last circle of the *H.B. of L.*<sup>13</sup> it is stated: “Our hermetic brotherhood takes its name from the attempt to transform the light of the aura (*Lux-Aur*) into *Golden Light (Lux-Or)*.” *Aor* (Light) will be Schwaller's jeronym, as we shall see.

3) The same notebook of the *H.B. of L* is signed: El-Iah. One of the groups created by Schwaller will be called the “Brothers of the Order of Elijah,” and each of the members will take a name followed by the attribute “of Elijah.” Schwaller himself will sign himself “Ahor Ma- homt Ahliah” in the pamphlet *Nécessité*\*.

4) Another peculiarity is the knowledge of both the alchemical path and the path of the reconstruction of the primordial androgyne, present both in Schwaller's teachings and in those of the *H.B. of L.*.

5) In the presentation of the Ancient and Noble Order of the *H.B. of L.*, we read: "We teach that from this incomprehensible center of Divinity emanate the divine sparks of the Eternal Spirit which, when they have completed their orbit—the Great Cycle of Necessity—constitute *the only immortal part of the human soul*. But while accepting the universal filiation of humanity, we reject *in toto* the doctrine of *Universal Equality*."\*\* The groups created by Schwaller will be founded on the same principles.

6) As in the documents of the *H.B. of L.*, even in *Adam the Red Man* there is no trace of “sexual magic” properly understood.

<sup>12</sup> Socialist journalist and former member of the Commune, he financed the Isis Lodge, one of the first branches of the Theosophical Society in Paris, in 1887.

See the Papus archives at the Municipal Library of Lyon, 5.491, II, 6 (articles and documents received by Papus): *Culture psychique*, *Lois des mimirs*, *Les Mystères d'Eros*, *Notes symboliques pour le premier degré*.

Even with regard to the “sexual magic” of Pascal Beverly Randolph, the last word cannot be said, because, as stated by Maria de Naglowska, who edited the original edition of *Magia sexualis*<sup>16</sup>, the handwritten notes used in the preparation of this book correspond only to the second part of the second degree of the initiatory teachings given by Randolph to the members of the Brotherhood of *Eulis*. Those of the third degree are unknown: the *Ritual of the Third Degree* and the *Philosopher's Stone*, which some believe correspond to the highest teachings of the *H.B. of L.*

For Sarane Alexandrian<sup>17</sup>, sexual magic is the ultimate result and the most secret doctrine of occult philosophy, and masters have always confidentially transmitted to their disciples the models of magical experiences that can be achieved through sexuality. He believes that the disclosure of these processes is, however, a recent innovation, corresponding to a certain emancipation of customs<sup>18</sup>.

Not intending to discuss the validity of such a statement here, we can point out that, in the case of *H.B. of L.*, its purpose was not to achieve magical powers through sexuality, but to attain that spiritual love in which the fusion of two soul mates who came into existence from the same source of heavenly life, namely the “heavenly marriage of the Lamb,” is realized.

<sup>13</sup> Unpublished manuscript notebook, written in twelve copies, entitled *Ar-canum Summum*, unknown to historians of the *H.B. of L.*, transmitted to us by a member of the Ur group.

<sup>14</sup> *Nécessité*, Imprimerie de la Presse, Paris, n.d. (1918); reproduced with several variations in Isha Schwaller de Lubicz, *Aor, sa Vie, son Œuvre*, La Colombe, Paris, 1963, pp. 197-203.

<sup>15</sup> *H.B. of L., Textes et documents secrets de la Hermetic Brotherhood of Luxor*, op. cit., p. 9.

And in *Adam, the red man*, Schwaller declares: “Marriage is not a physical end, but a vital and spiritual one; the term ‘marriage’ means and must be ‘union,’ that is, the absolute and final union of that which was divided by the separation of the sexes and which must ultimately lead to total human unity.”

In 1913, Schwaller met Lionel Hauser, a banker in Paris and theosophist, who supported him financially during World War I, paying him an allowance in gold francs. In return, Schwaller helped him build a library of alchemy and occult books, which was later sold at auction.

Schwaller de Lubicz was therefore a hermeticist who quickly freed himself from theosophical and occultist influences, but who was able to distill what was valid in them.

In 1916, during a lecture at the Theosophical Society, Schwaller met Oscar Vladislav de Lubicz Milosz<sup>23</sup> and Carlos Larronde<sup>24</sup>, with whom he formed a deep bond of discipleship and friendship.

In 1917, after reading Schwaller's first work, *Étude sur les nombres*<sup>25</sup>, Milosz became fascinated by the science of numbers.

<sup>16</sup> The first edition was published in Paris in 1931; Italian edition edited by Julius Evola, *Edizioni Mediterranee*, Rome, 1977.

<sup>17</sup> Art historian, essayist, novelist, literary critic, author of several volumes dedicated to eroticism and sexuality.

<sup>18</sup> *History of Occult Philosophy*, Mondadori, Milan, 1984.

<sup>19</sup> Many things happened that year and mysterious emissaries appeared everywhere...

<sup>20</sup> Lionel Hauser was, among other things, Marcel Proust's cousin and financial advisor, managing his estate. An article published a few years ago described him as Proust's “theosophical stockbroker” (Jacques Dillon, “Proust s'éclate,” *Le Nouvel Observateur*, November 18, 1999).

and frequented figures such as Dr. René Allendy, who later wrote an important study on the subject<sup>26</sup>.

A year later (1918) saw the publication of *Nécessité*<sup>21</sup>, described by Isha<sup>28</sup> as “the great appeal,” which deals with the “Mystical Order of the Resurrection” or “Brothers of the Order of Elijah.” Here Schwaller signed himself “Ahor Mahomt Ahliah,” of which he would later retain only the first two letters, Aor.

Many readers will wonder about the origin and reason for this “Arabic-sounding” name. Today we can attribute it with certainty to a meeting that Schwaller had around 1917 in the milieu of the *Librairie de l'Art Indépendant*, with a figure who can certainly be considered his most important teacher, and whom some believe to be a member of the inner circle of the *Hermetic Brotherhood of Luxor*.

<sup>21</sup> Christiane Desroches-Noblecourt, *Sous le regard des dieux*, Albin Michel, Paris, 2003, pp. 41-42. Despite the latter's slander and gossip about Schwaller de Lubicz and his Egyptology team known as the “Luxor group,” some of her writings contain useful information.

<sup>22</sup> Catalogue of very extensive and important library of early books and manuscripts relating to alchemy & the occult & physical sciences, the property of M. Lionel Hauser... Sotheby... Monday, April 16 1934, London, III-68 p.

<sup>23</sup> (1877-1939) Of Lithuanian origin, whose vast production of poetic and theatrical works is in French. Creator of the *Revue baltique*, when Lithuania became independent, he obtained a position as intermediary between the Lithuanian government and the French Ministry of Foreign Affairs.

<sup>24</sup> (1888-1940) Journalist, poet, playwright, and director of an avant-garde theater company. His works include: *La Couronne de l'Unité*, written during his stay in Suhalia between 1925 and 1928, and published in 1930.

<sup>25</sup> Librairie de l'Art Indépendant, Paris, 1917.

This was Assan Farid Dina<sup>29</sup>, born on April 12, 1871, in Pamplemousse, Mauritius, grandson of the *maharajah* of Labore and son of an engineer in the service of the Indian government, who gave him a strict education and sent him to travel to the island of Ceylon at a very young age.

Passionate about astronomy from an early age, he frequented important figures, especially archaeologists and religious authorities, who instilled in him a desire to reconcile Western science with the ancient traditions of the Far East.

This was followed by trips to Europe, Algeria, and Madagascar; explorations in the Transvaal, Mozambique, and South Africa, with a crossing from the Cape of Good Hope to Lake Victoria-Niania. During this trip, he discovered the existence of an ancient city, located about 300 kilometers from Beira (on the Mozambique side), dating back to the time of Solomon, where the latter had searched for the gold so famous throughout the ancient world. It is now known that this region is rich in precious metals, and the age of the city is confirmed by the existence of large trees and ferns that are over 3,500 years old.

After a brief stay in Europe, Dina then left for western China, where he stayed for several years, devoting himself in particular to mining research and railways, and, thanks to his

<sup>26</sup> *Le symbolisme des nombres*, Chacornac, Paris, 1921.

<sup>27</sup> See note 13.

<sup>28</sup> Whose real name was Marie Charlotte Jeanne Germain, born on January 11, 1885, in Condé-sur-Noireau. She married her first husband, shipowner Georges Lamy, who belonged to one of the richest families in Caen, on October 21, 1906. She had four children: Suzanne, Lucie, Jean, and Jacques.

<sup>29</sup> We will limit ourselves here to providing some brief information, promising to deal with this character in more detail elsewhere.

knowledge of the language, gaining a deeper understanding of aspects and problems still unknown to Europeans.

He tried to get approval for a railway project between India and China, which would have crossed the southern Himalayas. The outbreak of World War I prevented the project from being carried out.

Dina then settled in Europe, marrying the wealthy American heiress Mary Wallace Shillito (1866-1938) and taking up residence in the ca-

Dr. Rouhier informed Guénon that he was abandoning his project to translate Sufi texts, and Guénon remained in Egypt, as is well known, until the end of the Avenières estate in Haute-Savoie, which his wife had built in 1907 on a property purchased two years earlier by his father<sup>31</sup>.

Dina then enlarged a room on the ground floor to build a chapel, which he had decorated with symbolic figures, among which the 22 Major Arcana of the Tarot, created in mosaic by

<sup>30</sup> The same woman who, now a widow, met René Guénon in January 1929 in Paris, at the Chacornac bookshop. An enthusiastic admirer of his works, she offered to put her fortune at the service of the “traditional cause.” After a stay at the Château des Avenières, the opening of the Véga bookshop in Paris, and plans to set up a publishing house, Mary Wallace Shillito Dina and Guénon left for Egypt on February 20, 1930, with the aim of collecting and translating Sufi texts. Back in France, the widow Dina married for the second time on October 10, 1930, to the occultist Ernest Britt, a member of a group hostile to Guénon, and sold the bookshop to Dr. Alexandre Rouhier (1875-1968), a controversial figure and author of works such as *Les Plantes divinatoires*, G e O. Doin, Paris, 1927; *Le Peyot... la plante qui fait les yeux émerveillés*, Paris, 1929; and *Le Peyot... la plante qui fait les yeux émerveillés*, Paris, 1930. author of works such as *Les Plantes divinatoires*, G e O. Doin, Paris, 1927; *Le Peyot... la plante qui fait les yeux émerveillés*, G Doin, Paris, 1927, and *La Maisnie*, Paris, 1989.

Italian craftsmen from Rimini, stand out. These are “syncretic” Tarot cards, enriched with symbolic details, mostly Egyptian in style.

The chapel was completed in 1917, the date written on a wall, together with Dina's name, under the emblematic motto: “The Universe is an Egg - the Egg is a Universe,” which seems to summarize the intent of its creator.

The couple led very different lives: Mary Shillito received guests at the castle, together with her friend Marcelle Sénard<sup>32</sup>, Alice and Nathalie Clifford Barney, Mabel Dodge-Luhan, Pauline Tarn, better known as Renée Vivien, all belonging to a very fashionable literary circle with lesbian-feminist tendencies; Dina spent her days on the second floor deciphering Assyrian tablets and only came down for meals.

Dina and Schwaller met at the Librairie de l'Art Indépendant, taken over by Gaston Revel, who published Schwaller's *Étude sur les nombres* and an operetta by Dina in 1917.

The Château des Avenières was sold with its contents in 1936, and Dina's library was taken to Lausanne, from where it was partly dispersed and partly repurchased, it is said, by an American. Mary Wallace divorced Britt in 1937 and died in Geneva on September 22, 1938.

<sup>31</sup> Most of the information about Assan Farid Dina comes from his friend Bertrand Jacquet, president of the Dina Foundation, whom we expressly thank. Other information is taken from the article by V. Sylvestre dedicated to Dina and published in *L'Echo des Savoies* on February 19, 1926.

<sup>32</sup> He would go on to publish *Le Zodiaque: clef de l'ontologie appliquée à la psychologie*, Éd. Traditionnelles, Paris; Éd. de la Colonne Vendôme, Lausanne, 1948; Italian edition: *Lo zodiaco applicato alla psicologia*, Basaia, Rome, 1986, 2 vols.; ECIG, Genoa, 1989.

titléd: *La chair tangible de l'infini. L'Astre-Dieu*<sup>33</sup>, in which certain properties of the Sun and its rays are mentioned in relation to alchemy.

In 1917, another volume by Dina appeared, entitled *La Science philosophique*, completed in Marseille on December 1, 1916, and published in Geneva, whose author's name is indicated only by the initials A.M.A.<sup>34</sup>

These are the same initials with which, as we have seen, Schwaler signed his pamphlet *Nécessite*<sup>35</sup> a year later.

A third work by Dina was written in the same year, 1917, but published only ten years later: *La Destinée. La Mort et ses hypothèses*. From this we extract some passages of capital importance:

"[...] knowledge of the *key to symbolism* is indispensable, and this key has always been carefully hidden from the 'uninitiated', perhaps too carefully, since, after becoming the exclusive possession of a few rare scribes or high priests, both in ancient and modern times, it has necessarily been lost or altered, ending up in incapable hands. We would add, however, that the secret management of this key is precious in every respect, because knowledge of science, without the corresponding moral evolution directed toward the love of good, would have the effect of placing fearsome secrets and tremendous power in hands that would soon become criminal, to the point that all the divine resources of nature would favor the lowest instincts of domination, enjoyment, or oppression of others. [...]

<sup>33</sup> Dedicated to his wife Mary Wallace Dina. The chapters deal with atoms, cells, ether, legends, religions, and solar symbols; the cubic stone; the photosphere. Revel's publishing house mainly publishes works by Annie Besant and Leadbeater, as well as Rama Prasad and Gaston Revel.

[...] Finally, it must be added, to be honest, that even if this knowledge, once disclosed, could lead to the greatest unhappiness, it would fortunately still be *limited*. For it is indispensable to have *purity* in order to understand all things in their secret depths (is not nature *a virgin?*) and to want to acquire them without this preliminary virtue is to condemn oneself in the short term to blindness.

The true key to symbolism lies in the knowledge of the *sacred numbers*. Thanks to them, the *scales and angles* under which symbols must be studied and considered, not only in particular but as a whole, are established and maintained. These symbols form the phrases of the *language of the universe*, before which the soul stands astonished, amazed, transported into a kind of divine ecstasy.

Sacred numbers themselves have geometry as their basis, that is, the science of forms and their organization. [...] The number we are concerned with is therefore neither arbitrary nor imaginary in the vulgar sense of the term.

Each time, it expresses *a mode*, *a tone*, a color, an order, a direction, a *form*, and finally a *magnitude*. Common science admits only this last property in schools. Once three of these properties have been sufficiently understood and distinguished, the others become much easier to assimilate. Once they have penetrated our intellect, reading symbols becomes easy and we can then enter the sanctuaries of the sciences of antiquity with a *torch* in our hands, that torch that is often found drawn on the

<sup>34</sup> The book deals, among other things, with philosophical “matter,” the theory of *necessity*, the philosophical personality, and the law of harmony.

<sup>35</sup> See also Emmanuel Dufour-Kowalski (ed.), *Archives Ta-Meri*, catalogues no. 1, Geneva, 2004, p. 44.

walls of ancient Egyptian temples, either as an offering presented by a pharaoh or, conversely, by a deity before the altar of some ancient king. In both cases, the torch has *one* or *three* flames, according to the order in which the symbol is to be read. [...]

All myths, whatever they may be, are explained when their corresponding *number* is discovered and appropriately applied. But in order to achieve a deep understanding of symbolism, it is first necessary to know the *elements* through which it was formed.

These elements are few and simple. As starting points, we always find the *circle*, the *triangle*, and the *square*, which are simultaneously the general figures that generate all others and the very reason for all symbols. Thanks to them, *all figures can be constructed*, just as with the fundamental element, the point that creates the line, all shapes can be drawn.

If we study the squares or pentacles that make up the set of figures traced on the main Egyptian temples, we will see that they are arranged in series of *two*, *three*, *six*, *seven*, *nine* and *sixteen*. These *seven modes* are the most *general* and all express well the different concepts of numbers. [...] A final number (21) also appears, but less frequently, and we will not analyze it here.

However, we immediately observe that the last four are more particularly dedicated to funerary forms and are found mainly in tombs or on the walls of mortuary chapels. [...]"

We note briefly that Schwaller's knowledge of these principles is also clear, and in particular how they are found *in nuce* in *Etude sur les nombres*, while they will later be developed extensively in his works dedicated to ancient Egypt.

We would add that, like Dina, Schwaller also created Egyptian Tarot cards, which were not wall decorations but a real deck of cards, designed during his Swiss experience in Suhalia.

The Egyptologist Emmanuel Dufour-Kowalski, who also considers Dina to be Schwaller's initiator, states in the catalog of the *Ar-chives Ta-Meri* published by him that he possesses a photograph documenting the visit made to the members of Suhalia around 1925 by Assan Farid Dina together with a group of Sufis. On this occasion, Dina gave Schwaller the highly symbolic gift of a pair of purebred Arabian horses. For the moment, it is not known what form it may be, but an analysis of Dina's works fully convinces us of his theoretical and practical knowledge of hermetic art in its entirety.

Once he settled in Les Avenières, Assan Farid Dina equipped the castle with all modern comforts: he had a small power station built to supply it with electricity and a road to reach the top of Mont Salève; the castle was also connected to the outside world by a telephone and telegraph line, and Dina flew over it in his Farman biplane. He even intended to build an airport nearby.

But his most ambitious project, which would prove fatal, was the construction of the world's most important astronomical observatory, for which Dina created and financed a foundation. However, the scientific committee that was formed obstructed him in every way possible. A French astronomer, Joseph Vallot, then gave him the observatory he had built on Mont Blanc, which the Academy of Sciences had rejected.

This caused a scandal: Dina was harshly attacked and his scientific qualities were called into question. Added to this was his interest in the occult sciences and his association with people

<sup>36</sup> Assan Farid Dina, *La Destinée. La Mort et ses hypothèses*, F. Alcan, Paris, 1917, pp. 506-509. In this work, Dina describes in detail, among other things, the practice of "rest" in Max Théon's *Mouvement cosmique*.

<sup>37</sup> Emmanuel Dufour-Kowalski (ed.), *Archives Ta-Meri*, op. cit., p. 44;

who shared the same interest, which aroused suspicion. He had become a very uncomfortable character.

On June 24, 1928, during a return trip from Ceylon, where his mother was buried, Assan Farid Dina died suddenly at the age of 57 on board the ship Orsova, off the Gulf of Suez. The circumstances of his death were never clarified. He was buried in Cairo.

Another photo described on p. 49 shows the two Arabian horses in the riding arena of the farm adjacent to “Lou Mas de Coucagno,” the property that the Schwaller de Lubicz family purchased in Pian de Grasse in 1929.

Let us return to Schwaller. In recognition of his support for Milosz<sup>38</sup> in the struggle for the independence of the Baltic states, René Schwaller received from him the name Lubicz Bozawola, with the right to the title of knight and arms, as well as Milosz's father's ring, on January 10, 1919, and according to the rites of ancient chivalry, after a night spent fasting and meditating.

Milosz, Larronde and his first wife, with their friends René Bruyéz<sup>39</sup>, Gaston Revel, and painters Elmiro Celli<sup>40</sup> and Luis de la Rocha, then founded, in 1919, a group called the *Centre Apostolique*, whose motto was “Hierarchy, Fraternity, Freedom,” and whose goal was to promote a new social order based solely on spiritual values. The statutes of the center proposed “to prepare consciences for the necessity of the coming manifestation of the principle of the new life”<sup>41</sup> and “to extend to human society the principle of natural hierarchy, that is, selection according to quality.”<sup>42</sup>

On the occasion of the inaugural meeting on February 23, 1919, a booklet was published containing the statutes, the speeches of the day, and the address of President René Bruyéz, who defined

the center's aims as follows: "To return to the purest sources of initiation in order to spread its clear and beneficial principles; to proclaim, from a medical point of view, Hierarchy, Fraternity, Liberty. Notice and Statutes. Speech given at the inaugural session (February 1919), Éditions de l'Affranchi, Paris, Statutes, article X, c, p. 5.

tafisico, the supremacy of the spirit, and from a social point of view, the need for a fraternal hierarchy, is this not the work of apostles?<sup>43</sup>.

The group initially met in an apartment owned by Georges Lamy<sup>44</sup> located at 5 rue Schoelcher. It remained there until 1920. Carlos Larronde was its secretary, while Henri Coton Al-vart<sup>45</sup> was its vice-president.

His speech at the inaugural meeting used "philosophical, metaphysical, and scientific" language, as he himself stated: "[...] I will talk to you a little about Evolution and one of its most important laws, which corresponds perfectly to the age in which we live. You know that evolution does not proceed by leaps and bounds, but from this axiom we must not conclude that it is a solely progressive, continuous, and monotonous movement:

<sup>38</sup> whose noble title is Prince of Lusatia, Count of Lahunovo, and head of the Lubicz clan of the Bozawola (Will of God) branch.

<sup>39</sup> (1886-1969) Painter, sculptor, poet, journalist, and playwright.

<sup>40</sup> Of Italian origin, violinist, painter and disciple of alchemy of Henri Coton Alvart. See "Deux amis de Milosz, Rose et Elmiro Celli," *Cahiers de l'Association Amis de Milosz*, volume 35, 1996.

<sup>41</sup> *Centre Apostolique*.

<sup>42</sup> *Ibid.*, Statutes, article X, b, p. 5.

<sup>43</sup> *Ibid.*, Notice, p. 2.

it occurs thanks to a succession of cycles that are analogous to each other in principle and consist of the same phases: it is knowledge. [...]

[...] Every cycle shows a double movement of coming and going, a true rhythm, consisting of two clearly distinct phases, plus a third intermediate phase that is invisible because it is spiritual. Every evolution is a transmutation; and for any form to be transmuted, it is absolutely necessary that there first be the destruction of this form; then a work carried out within the chaos produced, which separates the pure spiritual from the impure material; and finally the formation of something new, an aggregation of pure separations that will manifest the nature of the being in question with a power of perfection superior to the previous one; that is, the transmutation of the old form into a new one. An evolutionary cycle will have been completed. [...]

[...] Humanity is currently undergoing the realization of such a cycle; you have seen the general destruction of the current form of this humanity to which we belong [...] let us not deceive ourselves, it is the saline solution that will soon have to crystallize again, that will have to take on a new form [...] perhaps the pure

<sup>44</sup> Isha's first husband and friend of Louis Allanguillaume. He frequented the Theosophical Society, where he met Schwaller. He died in 1926.

<sup>45</sup> Henri Coton (1894-1988), initially a heraldic painter, then a chemical engineer at the Société Alsacienne des Explosifs, took the name Alvart within the group. He was a friend and correspondent of Louis Charbonneaux-Lassay, who held him in high esteem for his knowledge of alchemy. He gave many lectures on the same subject at the Association Atlantis<sup>46</sup>, known for its profound knowledge of astrology, and published numerous articles anonymously in the Bulletin de la Société Astrologique de France.

<sup>46</sup> These laws will be expressed almost identically by Schwaller in the second lecture of the *Doctrine*.

will settle and take on the new form in what you least suspect."

The *Centre Apostolique* has, as a means of dissemination, the newspaper *L'Affranchi*<sup>47</sup> in which, since Christmas 1918, the members of the group have been writing under the name "Fratelli d'Elia" (Brothers of Elijah) and signing themselves respectively: S.S. d'Elie (René Schwaller), Paul d'Elie (Gaston Revel), Jacques d'Elie (Carlos Larronde), Pierre d'Elie (Louis Allainguillaume)<sup>48</sup>, Thamni d'Elie (Gabriel Trarieux d'Egmont)<sup>49</sup>. Other members include: Milosz, Henri Alvart, Elmiro Celli, René Bruyéz, Luis de la Rocha, etc.

Some of the "Fratelli d'Elia" met in Nice, at the Villa Stella of Count Maurice Prozor<sup>50</sup>, and in Paris, in the salon of Nathalie Clifford Barney on Rue Jacob.

But from April 1919, the Theosophical Society declared in its periodical bulletin that "the sale of theosophical publications has been transferred to the headquarters of the Theosophical Society, 4 square Rapp [...]", and informed its members that "L'Affranchi and the Centre Apostolique have no connection with the French Theosophical Society"<sup>51</sup>.

<sup>47</sup> Published from 1918 to May 1919.

<sup>48</sup> (1878-1946) Originally from Caen, he was the director of a company (founded by his father and three brothers from the Lamy family) that imported and exported coal, minerals, and quarry stones. Patron of Schwaller and many of his initiatives. He died in 1946 in Pemath, England.

<sup>49</sup> (1870-1940) Author of plays, poems, novels, and essays. We recommend *Le Thyrse et la Croix, essai sur l'ésotérisme chrétien*, Adyar, Paris, 1936 and *Ce qu'il faut connaître de l'occultisme*, Boivin, Paris, 1931. *SM'Affranchi* in Christmas 1919, he wrote a "Letter to Occult Philosophers" and a passage entitled "Towards Knowledge."

<sup>50</sup> Minister to the Tsar and translator of Ibsen.

Guénon himself dealt with these organizations *en passant* in his *Le Théosophisme*<sup>52</sup>, while continuing to consider them clearly theosophical.

It was during this period that the *Centre Apostolique* merged with a more reserved group, the *Gruppo Mistico Tala* (the Link), led by Schwaller, and a new group was formed, the *Veilleurs*, whose name was inspired, as Guénon notes, by the *Egregoroi* in the Book of Enoch.

This experience suggested to one of the members, the French poet and writer Nicolas Beauduin, the title of an unpublished novel entitled *Les Veilleurs de Nuit*.

It is almost unnecessary to point out that these various symbolic names given to the groups created by Schwaller refer essentially to a single reality, represented by the individuals who providentially gathered around him at different stages of his life.

The *Veilleurs* declared themselves a free association on July 19, 1920<sup>53</sup>. They had their own calendar, which began with the first degree of Aries (March 20), and a document written in the sacred

<sup>51</sup> *Bulletin Théosophique*, 1919, no. 2.

<sup>52</sup> *Le Théosophisme. Histoire d'une pseudo-religion*, Nouvelle Librairie Nationale, Paris, 1921; reprinted by Éditions Traditionnelles, Paris, 1983, pp. 263-264; Italian edition: *Il Teosofismo. Storia di una pseudo-religione*, Arktos, Turin, 1987, 2 vols.

<sup>53</sup> In a letter dated Paris, July 31, 1920, addressed to Nicolas Beauduin, Carlos Larronde writes: "Dear Friend, I am writing to ask for your support for the *Veilleurs*. A great undertaking is beginning. [...] My friend de Lubicz-Schwaller was born in Paris to Alsatian parents and did his military service in France. He is the most elevated philosophical mind I know. Isha is the pseudonym of Jeanne G Lamy, wife of a shipowner from Caen who has made great sacrifices for our work. Jacques le Veilleur is my apostolic name [...]" (Amiens Métropole Library, Nicolas Beauduin collection, MS 2276 C, pièce 22).

characters of Honorius of Thebes<sup>54</sup>; the statutes were drafted by René Bruyéz; the magazine *Le Veilleur* was founded, and Elmiro Celli and Luis de la Rocha designed sea-blue robes for the group. The meetings take place in the crypt of Villa Hiéra in Saint-Rémy-les-Chevreuses, at Elmiro Celli's home.

Among their many activities, the Veilleurs save Balzac's house on Rue Raynouard from demolition. It is purchased by Louis Allain-Guillaume, restored, classified as a historic monument, and inaugurated on October 1, 1920, with Carlos Larronde as its curator. Isha founded a eurhythmics institute for children.

The *Veilleurs* also owned a school, a nursery, an agricultural center, a group of art studios and craft workshops for ceramics, stained glass, tapestries, and a social solidarity center.

The group is currently led by an elite group of initiates: René Schwaller de Lubicz (Aor), Isha Schwaller de Lubicz (Jeanne le Veilleur), Carlos Larronde (Jacques le Veilleur), Oscar Vladislav Milosz, and Louis Allainguillaume.

We also know of the existence of a series of seven or eight confidential pamphlets of the *Veilleurs*<sup>56</sup>, thanks to the direct

<sup>54</sup> Characters reported by Pietro d'Abano and Cornelius Agrippa in chapter XXIX of his *Filosofia occulta o la magia* (Edizioni Mediterranee, Rome, 1983, 2 vols.).

<sup>53</sup> In a lecture given to the *Veilleurs* in October 1920, Louis Allainguillaume spoke cryptically about a crystal from the tombs of the Pyramids that Napoleon had shown to his soldiers as a symbol of "Duration" and declares that "in the Tomb of the Pyramids, the sleeping human race awaits the day of its resurrection."

<sup>30</sup> The number coincides with the number of reserved notebooks of the *Hermetic Brotherhood of Luxor*, as Barlet pointed out (Chr. Chanel, *De la Fraternité Hermétique de Louxor au Mouvement Cosmique: l'œuvre de Max Théon*, doctoral thesis, Paris, 1994, p. 303).

testimony of a French professor, Jean Richer, who had the opportunity to leaf through them in the Fifties at an autograph seller in southern France.

However, the experience of the *Veilleurs* was short-lived: already in 1921, following rituals and practices considered “excessive,” particularly by the “Christian current” (Milosz, Alvart, etc.), several members left the group<sup>57</sup>; it also seems that Milosz himself, nearing the end of his life, asked his friends never to ask him about the *Veilleurs*<sup>TM</sup>.

After the group disbanded, all members maintained complete secrecy about the intense and profound experience they had undergone during those years, and no word of discredit was ever uttered against Schwaller. For example, Fernand Divoire, another member of the group, mentioned him in his interesting booklet *Pourquoi je crois à l'occultisme* (Why I Believe in Occultism) in 1928; Carlos Larronde wrote, regarding Adamo l'homme rouge (Adam the Red Man), the article “*Eros couturier*” which appeared in the *Mercure de France* on March 1, 1933.

After their experience with the *Veilleurs*, the Schwaller de Lubicz family left for Switzerland, where they founded a scientific station (also described by Dufour-Kowalski as an initiatory community of Pythagorean inspiration) near St. Moritz (Engadine) in 1923, called Suhar. Moritz (Engadine), a scientific station (also defined by Dufour-Kowalski as a Pythagorean-inspired initiatory community), called Suhalia and also financed by Louis Allainguillaume, which lasted until 1928-29.

Here Schwaller had four works printed: *L'Appel du feu* in 1926, *La doctrine*, *Adam l'homme rouge* and *Le Livre des vivants* in 1927, condensing the teachings he had given to the group of disciples who had gathered in Suhalia.

The “Suhalia Scientific Station” included a printing press, an astronomical observatory, a radio station, a homeopathic laboratory, and a library. and spagyric, a phonophoresis cabinet<sup>59</sup>, chemistry, physics, spectroscopy, and micro-photography laboratories, a forge, a carpentry workshop, weaving workshops, carpet making, and glass art<sup>60</sup>.

In 1926, Georges Lamy, Isha's first husband, died accidentally. This event allowed Aor and Isha to “unite their spiritual destinies”: they married on October 24, 1927, in Paris.

Also in 1926, during Schwaller's stay in Suhalia, France, *Le Mystère des Cathédrales* (*The Mystery of the Cathedrals*) was published under the pseudonym Fulcanelli.

In a volume dedicated to this character, the author, Geneviève Dubois, acknowledges Schwaller's fundamental role in the “Fulcanelli affair,” even identifying him as the author of the notes written for a study of cathedrals from the point of view of alchemical symbolism, which he appropriated. Fulcanelli affair,” even identifying him as the author of the notes written for a study of cathedrals from the point of view of alchemical symbolism, which were appropriated by Jean-Julien Champagne and later used in the compilation of The Mystery of the Cathedrals.

<sup>57</sup> Nicolas Beauduin said in this regard that “bridges were built, bonds were created, but on certain vital points, the spirits remained irreconcilable.”

<sup>58</sup> Reported by André Lebois, “Présence de Milosz dans son oeuvre,” *France-Asie*, March-April 1949, and quoted by Jean Rousselot, *ON. de L. Milosz*, Paris 1955.

<sup>59</sup> A therapeutic technique based on the application of ultrasound and harmonics to the meridians of acupuncture. Dr. Jean Lamy, son of Isha, developed and applied it later, also writing a fundamental two-volume work on the subject (see Bibliography).

But later, probably after meeting a friend and disciple of Henri Coton Alvart who signed himself Henri La Croix-Haute, the author changed her mind and attributed the authorship of the material used in the writing of both the *Dimore filosofali*<sup>63</sup> and "There are those who attribute the inspiration for Suhalia to Steiner and his Goetheanum, but according to the testimony of Elmiro Celli's wife, Rose, Schwaller categorically rejected Steiner's teachings." - *del Mistero delle cattedrali* to the alchemist bookseller Pierre Dujols<sup>64</sup>, possible initiator of Coton Alvart.

In André Vandenbroeck's work on Schwaller de Lubicz<sup>65</sup>, undoubtedly open to criticism in many ways, some of Schwaller's incontrovertible statements regarding the "Fulcanelli affair" are nevertheless reproduced, which we feel it is worth repeating here:

"Fulcanelli should be understood as the generic name for a multifaceted effort that lasted for almost half a century. [...] Mind you, when I say Fulcanelli, I mean the whole group of literati and 'whisperers': Canseliet, Dujols, Champagne, Boucher, Sauvage: all of whom contributed to shaping Fulcanelli's work once my ideas had spread among them. My research on cathedrals as a vehicle [...] and then a little polish around it, an extraordinary erudition, much of which goes back to Dujols, and a little to Canseliet; add to that Champagne's graphic work, and you have a marketable book. They built a career on it, but in

<sup>61</sup> *Le Mystère des cathédrales*, Schemit, Paris, 1926; Italian edition: *Il Mistero delle cattedrali*, Edizioni Mediterranee, Rome, 2005.

<sup>62</sup> *Fulcanelli dévoilé*, Dervy, Paris, 1992; Italian edition: *Fulcanelli: svelato l'enigma del più famoso alchimista del XX secolo*, Edizioni Mediterranee, Rome, 1996.

"Le Demeures philosophales, Schemit, Paris, 1930; Italian edition: *Le Dimore filosofali*, Edizioni Mediterranee, Rome, 1991, 2 vols.

doing so they missed the moment, they missed the Word.

Still on the subject of *The Mystery of the Cathedrals* and his meeting with Jean-Julien Champagne, whom Schwaller had met in 1913, the latter tells Vandenbroeck: "I met him quite naturally, as we frequented the same café, the Closerie des Lilas in Montparnasse. [...] At the time, I was also studying the symbolism of Gothic cathedrals [...] they were another expression of symbolism. Alchemical texts carved in stone, just like those I would find in Egypt many years later. [...] Talking to him, I realized that he was no ordinary amateur, nor a 'blowhard', and certainly not a charlatan. From a practical point of view, he knew what he was doing, [...] but

There were aspects he did not understand, theoretical aspects, what I call doctrine. He had been greatly influenced in his early studies by Arab scientific philosophy, particularly by Geber. You have read something about this and know how materialistic it can be. But that was his line, that was the contrast between us, and also our complementarity. He had created a technique of the appropriate gesture necessary for the work, instead of leaving it to divine inspiration. But what a technique! An incredible manipulator!

At a certain point, Schwaller and Champagne had mutually committed themselves to working, one theoretically and the other practically, on the alchemical manufacture of the colors used for the stained glass windows of Chartres Cathedral, the process for which Champagne had rediscovered in a 19th-century

<sup>64</sup> Who died in the same year, 1926. It is more likely that the material from his files was published in 1930 as the second work by "Fulcanelli" with the title *Le Dimore filosofali*.

<sup>65</sup> *Al-Kemi: a Memoir. Hermetic, Occult, Political and Private Aspects of R.A. Schwaller de Lubicz*, Lindisfarne Press, New York, 1987.

manuscript. Schwaller also showed Champagne his notes on the symbolism of Gothic cathedrals in relation to alchemy and entrusted them to him, because Champagne had promised to find a publisher willing to publish them. but Champagne returned them almost immediately, declaring that it was not appropriate to make public all the secrets they revealed. Schwaller then left for Switzerland to create Suhalia, and on June 15, 1926, *The Mystery of the Cathedrals* was published. Schwaller recognized his own work in it, enriched by Dujols' interpolations and Champagne's illustrations. Regarding the publication and Champagne, Schwaller explained to Vandenbroeck:

"In the case of Fulcanelli, what was published is inevitably fragmentary, full of unnecessary obscure points and certainly of no use to a serious practitioner, but it provides plenty of ammunition for detractors with its catchy phrases. It does not represent symbolism, because it is not the voice of its time. [...] As for Fulcanelli, he represented a case that was far from rare in the arts, hermetic or otherwise: the case of a marvelous technician without an ounce of philosophical vision. He was highly educated, with a great deal of reading behind him: they were all like that, but lacking in doctrine, lacking of vision<sup>66</sup>. Since he was completely destitute at the time, I financed him, gave him the opportunity to set up a small workshop, and provided him with a monthly stipend sufficient to live on and continue his work. And I kept this up until the end, continuing until we arrived together here at Mas de Coucagno for the crucial experiment. After that, I only saw him once more, not long after, on his deathbed in a garret in Montmartre.

And he finally declares even more frankly:

"I would have used symbolic eristic to say certain things, if Fulcanelli hadn't stolen my idea. [...] Yet they did me a favor: they prevented me from identifying my work with the symbolism

of cathedrals, thus keeping me available for Egypt, for Al-Kemi, instead of for alchemy. It is the same work, of course, [...] but here it is not a question of a rebirth, but of a resurrection.“

Although these facts are already known, we think it is worth repeating them, because, despite these revelations by Schwaller de Lubicz, the "Fulcanelli myth" persists. The authors of the well-known *Morning of the Magicians*, Jacques Bergier and Louis Pauwels, had already revealed, albeit unofficially, that Fulcanelli was ultimately Schwaller de Lubicz<sup>67</sup>.

After the Suhalia experience, the Schwaller de Lubicz family settled in 1929 on a property in Pian de Grasse, which they called "Lou Mas de Coucagno." They spent some time there, then acquired a sailing boat, christened *Aesios IT\**, on board which they traveled

Schwaller had already specified to Vandenbroeck that "[...] one does not read hermetic texts to obtain information on alchemical procedures, one reads them to form a mindset and a perception [...]."

A Greek name corresponding to one of the names of ancient Egypt: "the foggy one." Schwaller set up his library there during his "forced retreat" from the Mediterranean. A photo shows them during a stay in Algeria in 1934, at the time of the creation, with some of the former Veilleurs, of a phalanstery in Constantine<sup>69</sup>.

They then retired to the solitude of an ancient hospice of Raymond Lull in Palma de Mallorca, where they spent two years.

The outbreak of the civil war in Spain caused them to return to France. From there they prepared to leave for Egypt.

<sup>67</sup> Information that they certainly received thanks to their relationships with Dr. Henri Hunwald and René Alleau.

Schwaller's Egyptian period has already been extensively covered by other biographers, so we will not dwell on it here; instead, we would like to provide some previously unpublished information.

Lucie Lamy, Schwaller's stepdaughter, told us about two illustrious "late" disciples of de Lubicz: the first was Pierre Nodi de La Houssaye, born in Blois on October 5, 1895, and died there on June 4, 1966. He frequented the de Lubicz family at Pian de Grasse, where he also owned a house. Lucie showed us a copy of Pierre Noël de La Houssaye's meaningful symbolic poem with alchemical themes, *Le Phoenix*<sup>70</sup>, with his autographed dedication "To Aor and Isha, Masters of Gnosis."

In his testimony on Evola, Pierre Pascal recounts how his meeting with René Guénon took place in 1928 in Paris, thanks to Pierre Noël de La Houssaye, who, like Guénon, was also from Blois and author of, among other works, the *Odes of Pindar*, some alchemical songs and a strange esoteric autobiographical novel entitled *L'Apparition d'Arsinoë*<sup>71</sup>, published in 1947<sup>72</sup>.

An aristocratic bibliophile and numismatist, following his novel,

<sup>68</sup>Palma di Maiorca e una crociera in Grecia (Emmanuel Dufour-Kowalski [ed.], *Archives Ta-Meri*, op. cit., p. 50).

<sup>69</sup>Emmanuel Dufour-Kowalski (ed.), *Archives Ta-Meri*, op. cit., p. 3.

<sup>70</sup> *Le Phasnis, poème symbolique*, Taveme-Chandioux, Autun; and Éditions du Trident, Paris, 1937; from which we extract these decisive and almost untranslatable verses: "Et pourtant ornement de cet œuf près d'éclore, / Leur vile pourriture est un sei consacré, / The phosphorescent sei of the admirable dawn / Where the unknown Father whom I still seek / Must unite with this Son, unknown to me alone; / Enigma without answer on the edge of my delirium, / Incorruptible incense, incorruptible myrrh: / Does the bird from which I was born still live in me? / The ancestor who presides over our metamorphoses, / Slave to myself, is he his own King? / And can his rose of sulfur, by turning our roses blue, / Still claim the fires that are owed to him?

he contributed to the investigation conducted by André Breton in *Art magique*<sup>73</sup>.

The second “late” disciple of Schwaller de Lubicz was Prince Mounir Hafez<sup>74</sup>, who was born on September 26, 1911, in the splendor of the Ottoman court in Alexandria, Egypt, at the time one of the most cosmopolitan and refined cities in the world. His cousin Farida was Queen of Egypt and wife of King Farouk. His maternal grandfather was governor of Cairo for fifty years, under five different rulers. His paternal grandfather was Minister of Finance for twenty-two years.

His mother, Princess Nagia Zulficar, famous for her mystical fervor (she was linked to the Bektashi Sufi order), her erudition, and her hospitality, opened her palace to artists, poets, scientists, researchers, and Western religious figures, including Louis Massignon, Henri Michaud, Frithjof Schuon, Martin Lings, Enel, René Schwaller de Lubicz, Jacques Lacan, Èva Daumal, etc.

After graduating in philosophy from the Sorbonne and spending some time in Egypt, he returned to France, where he studied under Louis Massignon at the Collège de France. He wrote a thesis on Muslim mysticism with Henry Corbin at the École Pratique des Hautes Études. A scholar of the history of religions,

<sup>71</sup> La Colombe, Paris, 1947; reprinted by Arché, Milan, 1989. Pierre Noel de La Houssaye also wrote a preface to the work of the aforementioned Nicolas Beau- duin: *Les Dieux-Cygnes*, Éditions du Trident, Paris, 1935.

<sup>72</sup> See *Testimonianze su Evola*, edited by Gianfranco de Turris, Edizioni Mediterranee, Rome, 1973.

<sup>73</sup> Formes et reflets, Paris, 1957; Italian edition: *L'Arte magica*, Adelphi, Milan, 2003, p. 329.

<sup>74</sup> We are indebted to Mounir Hafez and his widow, Janine, for some of the unpublished information contained in this introduction.

especially Eastern religions, he wrote articles and held lectures. At the same time, he was intensely involved in literary activities within the Surrealist movement, writing mainly poems and plays. He was bound by a deep friendship to Armel Guerne<sup>75</sup>, which he maintained throughout his life.

In Egypt, Mounir Hafez and Schwaller de Lubicz frequented Enel<sup>76</sup> and participated together in archaeological expeditions and hermetic experiments.

At the time of the coup d'état in 1952, the entire royal family was expelled from Egypt: Prince Mounir Hafez lost everything and went into exile in France.

From 1948 to 1958, he studied a large number of books and manuscripts on alchemy<sup>77</sup>; in June 1957, he participated in the prestigious 6th Congress of the Association pour l'Étude Scientifique du Symbolisme held in Paris, which was attended by, among others, Schwaller de Lubicz, René Alleau<sup>78</sup>, and Dr. Henri Hunwald, a homeopath of the Paracelsian school and

<sup>75</sup> (1911-1980), illustrious translator of Novalis, Hölderlin, Rilke, Melville, Shakespeare, Buber, Grimm, Stevenson, and others. Regarding alchemy, of which he was also a scholar, he astutely pointed out: "At one time, alchemists invented a secret language to fool the curious who were too little evolved spiritually and too developed intellectually. By using different terms to name the same thing and the same term to designate different things, they knew how to disgust those who were athletes of the mind alone."

<sup>76</sup> Michel V. Skariatine (1883-1963), author of, among other works: *Trilogie de la Rota*, Cabasson, Toulon, 1928; Italian edition: *Trilogia della Rota*, Atanor, Rome, 1982; *La Langue sacrée*, Leymarie, Paris, 1934; *Les Origines de la Genèse et Tenseigne- ment des temples de l'ancienne Égypte*, I.F.A.O., Le Caire, 1936, 2 vols.; *Message from the Sphinx*, Rider & Co., London, 1936; Italian edition: *Il Messaggio della Sfinge*, Atanor, Rome, 1971.

<sup>77</sup> Of which we have a detailed list.

disciple of Baron Alexander von Bernus, a well-known German writer and alchemist.

For Mounir Hafez, there is only one science: the physics of metaphysics. He specifies that "a special place belongs to alchemy, a science which, by proposing to link consciousness to the galaxies and to reveal matter in the process of becoming spirit, finds itself to be the variable basis and summit of all research. It is remarkable in this regard that the best minds of every age, and singularly of our own, have applied themselves to this discipline and have remained generally unknown."<sup>80</sup>.

In the years 1953-54, he assiduously followed the teachings of the de Lubiczes and participated in the establishment of the Ta-Meri center, founded by them on December 31, 1948, with the aim of "creating a link between modern Western thought and traditional Eastern thought," and whose first meeting was held in 1954. Two other "late" disciples of de Lubicz joined: Marie-Madeleine Davy<sup>81</sup> and Pierre Mariel<sup>82</sup>.

The presentation of the center states that "the name Ta-Meri, 'magnetic earth' (an ancient Egyptian name), places this Center under the authority of Egyptian Wisdom" and specifies that the latter constitutes a perfect symbolic teaching, which justifies, together with those capable of organizing ourselves when we

<sup>78</sup> To whom he was linked by common alchemical concerns, as demonstrated by a letter from Alleau dated June 20, 1953: "[...] on the practical level, experience seems to confirm that as the judgment approaches, the universal spirit, whose capture this spring has been made impossible, is irresistibly moving away from the Earth, which continues to worry me greatly. As I feared, time has been severely limited, so much so that, not having been able to" (1880-1965) Author of *Alchimia e medicina* (Alchemy and Medicine), Edizioni Mediterranee, Rome, 1987.

<sup>80</sup> "Introduction à une ère de formes apparitionnelles" (Introduction to an era of apparitional forms), *Revue Transatlantique*, n.d.

could do so, we risk being permanently denied another chance. Dear friend, I am very sad to see the doors of the king's palace closed. I had hoped that we would try to enter together—alas, it is too late—both for you and for me. [...]"

knowledge of Egypt's situation on earth "in the image of heaven," its claim to be "the magnet of Light."

The center's program consists of "the study of the symbolic foundations of the teachings of the Sages, as found in their texts, representations, and architecture. [...] However, Egypt is not the sole focus of Ta-Meri's studies, but merely an *example* that demonstrates the possibility of addressing essential issues from a wiser perspective and of taking into consideration the teachings of different traditions. [...] Such a study can give us what our modern science will never give us: a solid philosophical foundation based on knowledge of the functional relationships between man and the universe and the purpose of his existence.<sup>83</sup>.

Mounir Hafez also maintained a correspondence of an initiatory nature with de Lubicz<sup>84</sup>.

Like other disciples of Schwaller de Lubicz, Mounir Hafez received a ritual ring linking him to the initiatory lineage represented by Schwaller. The de Lubicz family had complete faith in him, but unfortunately, like Glyndon in *Zanoni*, he failed

<sup>81</sup> (1903-1998) Author of, among other works, *Initiation à la symbolique romane: XII<sup>e</sup> siècle*, Flammarion, Paris 1964; Italian edition: *Il simbolismo medievale*, Edizioni Mediterranee, Rome, 1988.

<sup>82</sup> (1900-1980) Editor of the *Dictionnaire des Sociétés secrètes en Occident*, C.A.L. (Grasset), Paris, 1971, and author, among other works, of *Sectes et sexe: la sexualité dans l'ésotérisme traditionnel*, Dangles, Saint-Jean-de-Braye, 1978.

the test. Following excessively significant experiences<sup>85</sup>, he distanced himself from the group.

will take and return the ring<sup>86</sup>. Marie-Madeleine Davy will also leave at the same time and later devote herself to Christian mysticism, like Mounir Hafez to Muslim mysticism. Prince Hafez died in Paris on January 1, 1998.

*Adam, the Red Man* is a difficult work, written in a dense and angular style, but then neither Schwaller nor his work were intended to be popular or easily accessible.

He himself, in L'Appel du Feu, declared: "I can only speak to a small number of individuals, because I have nothing comprehensible to say to the masses."

We do not intend to present his doctrine here in a didactic manner, but simply to offer it to the reader, since Schwaller himself did not teach, but awakened, like the master Janus in *AxeP*<sup>1</sup>. With *Adam, the red man*, the author essentially addresses exceptional individuals, which we ask you to keep in mind throughout your reading, particularly with regard to the chapter on the "sense of excess."<sup>88</sup>

<sup>83</sup> Excerpts from the unpublished presentation of the Ta-Meri center.

<sup>84</sup> A letter from Isha dated January 26, 1954, expresses her concerns about him: "[...] It is necessary that you arrive on March 6 [the day of the Ta-Meri center meeting], full of fire, while maintaining your serenity. Moreover, this will help you. Please reply regarding the fast: do you want to do it? Also tell me a few words about the 'triangle', the 'heart', etc. I am anxious to know how you are doing. Come as soon as possible [...] it is *necessary* and urgent for you. In the meantime, I am watching over you... with you and *in you*... Faithfully, Isha."

The de Lubiczs prescribed him, among other things, spagyric and homeopathic products prepared by them in their laboratory.

Schwaller later withdrew this work from sale and did not want it to be reprinted. It was certainly not intended for the general public, but we believe that today there are more people willing to understand it.

We find the same spirit in the *Couronne de l'unité* by his disciple Carlos Larronde, written in Suhalia during the same period: "[...] *The sexual law of Time is union*. [...] A differentiation or is a sign of initial differentiation. It corresponds to a natural difference. [...] Men and women will understand each other to the extent that their false and ephemeral personalities disappear, freeing their eternal individualities. They will help each other to the extent that each stimulates in the other the awakening of their own qualities. To the absolute, man and woman will complement each other, both forming a cycle. [...] *Marriage is harmony in itself*. It does not require permanent cohabitation. It can be physical on different levels. It may not be physical. Sexual desire is exclusive or not. It does not constitute the essence of love. It brings beings closer together, but it does not unite them [...]"<sup>89</sup>.

In the Surrealist circles, *Adam, the red man*, was passed from hand to hand and was highly appreciated: André Breton studied

<sup>85</sup> He also had the opportunity, in exceptional circumstances, to see the fruit of Schwaller de Lubicz's alchemical experiments, namely the Universalissimo or Philosopher's Stone, "Mirror of the Universe."

<sup>86</sup> As evidenced by a telegram from Schwaller dated June 23, 1954.

<sup>87</sup> Auguste Villiers de l'Isle-Adam, *Axel*, Quantin, Paris, 1890.

<sup>88</sup> We consider risky what Julius Evola, who defines *Adam, the Red Man* as "a book about mystical eroticism, rich however in digressions," writes in *Metaphysics of Sex* (Edizioni Mediterranee, Rome, 1994, p. 300, note 150), linking the "sense of excess" as understood by Schwaller with the alleged "mors iusti" of the practices of the infamous Ordo Templi Orientis of Kellner, Reuss, and Crowley.

it intensely and considered it a fundamental contribution to the philosophy of Surrealism<sup>90</sup>.

Another of the works printed in Suhalia, *La doctrine*, was given “ad personam” to the initiates of Suhalia; personally donated to us by Schwaller's stepdaughter, Lucie Lamy, we offer some excerpts, which constitute a valuable complement to the book.*ad personam*” to the initiates of Suhalia; personally donated to us by Schwaller's stepdaughter, Lucie Lamy, we offer some excerpts, which are a valuable complement to the understanding of *Adam, the red man*, and which the reader will find at the end of the book.

We conclude with an excerpt from one of the lectures given in Luxor by René Schwaller de Lubicz: Notes for a Philosophy of the Best Life, from 1943, whose content still echoes the principles expressed in Adam the Red Man.

“[...] ‘Good and Evil’ will be measured solely from the point of view 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.” (Excerpt from the introduction.)

Sexuality will be considered 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 a single being that has been separated.

There is no evil in the sexes, nor in the relationships that arise from them. There is much more actual evil in Love, *when it is only an expression of sexual desire*. It is therefore necessary to create

<sup>90</sup> See Emmanuel Dufour-Kowalski (ed.), *Archives Ta-Meri*, op. cit., note 24, p. 39.

a true sense of Love between two beings, eliminating physical sexual mystery and inhibition, and granting great freedom. We must allow sexuality to retain its animal character, as well as the physical animal enjoyment that it entails.

We must create a moral form such that Art and Poetry can give meaning only to the Love of Union, treating sexuality as bestiality, not in a pejorative sense, but leaving it firmly in its place. We must encourage exaltation and vital excess, without worrying about the physical evils that may result, but always on the altruistic basis indicated [...]".

<sup>91</sup> R.A. Schwaller de Lubicz, "Notes pour une philosophie de la meilleure vie," *Notes et propos inédits*, MCOR La Table d'Émeraude, Apremont, 2005, p. 154.

**RENÉ SCHWALLER DE LUBICZ**

**ADAM THE RED MAN**

or

*The Elements of a Gnosis for the  
Perfect Marriage*

A work divided into two parts,

the first of which examines

**THE MORAL SITUATION**

**AND THE VITAL CRISIS**

*created in human society*

*by the domination of Catholicism,*

and the second presents

**THE FUNDAMENTAL NOTIONS OF AN**

**OCCULT TEACHING**

*to enable the human couple to find*

*a philosophical basis in accordance with*

**EVOLUTION IN MARRIAGE**

**WHOSE PURPOSE IS TO ACHIEVE**

***SPIRITUAL UNION***



I gratefully dedicate this book to Isha d.L., for teaching me many secrets of the female nature with her deep love of truth and her wonderful frankness.

August 1926



## Preface

History requires a retrospective view, in which it is generally necessary to base the study of a particular period on the typical characteristics of the subsequent era. This involves both the history of different eras, clearly separated from one another by their dominant spirit and ideals, and the history of individuals who, through their thoughts and actions, have shaped a social phenomenon that is important for part or all of humanity.

The history of eras is made up of the history of individuals, and the history of individuals is made up of their personal history. The reasons for the behavior or “drive” that influences people's personal lives can be found in their spiritual position in relation to life.

Often, this “spiritual position” is only the result of a dominant and imposed religious force. But, if we are to be fair, we must recognize that this religious form is dominant only because individuals can accept it, since this ideal corresponds to their emotional, intellectual, or intuitive state. This disposition, which must be considered the key to history, is nothing more than the mystical moment in human beings.

A philosophy of history should therefore, first and foremost, be a study of the mysticism of individuals united in nations or races.

But what can we do when it becomes impossible to retreat because the abyss opens up behind us? How can we judge the past and the present when, in order to examine the history of humanity, we cannot rely on facts that have not yet occurred to better judge the modern era? In the current disorder, however, this judgment is necessary. Must we wait for a future Christ to

reveal another moral guideline to us in order to criticize what we are now, relying on a new mentality?

Any new Christ can only be a false Christ, because this state of Christ corresponds to a perfection, and the era marked by the Christ of the Gospel corresponds fully to that period of human evolution.

It is not words and good precepts that make an era, but the mystical state of humanity that determines and colors it. What is this state today? This is the problem to be solved first of all, and the definition that results from it will be the *mystical testament* of this humanity. It may form the basis for a vision of a higher mystical state.

# Part One



# The West

## I

I do not wish to speak of esotericism, but I would like to consider, in the first part of this book, the causes that have shaped the character, mentality, and customs of this world, especially with regard to the relationship between men and women.

It is undeniable that there are races that are very different from one another in terms of physical, nervous, and mental development. It is certain that each of these races, adapting to the climatic environment in which it develops, assumes habits of life that become its own. However, this cause is not important enough to formally characterize the tendencies, customs, etc. of that race, otherwise there would never have been any emigration. The fundamental cause is the physical and nervous nature that has slowly changed, giving rise to a new humanity with a well-defined constitution compared to the race from which it originated. Thus, the Aryan race, whose distant origins lie in the Semitic race, is so different from the latter that the two types have never ceased to feel hostile towards each other, as can be the case with two elements of the same nature, or two brothers, one of whom is materialistic and the other idealistic. The same nature? Yes, in origin, in lineage; but how different are the nervous system and the glands today!

This evolution in lineages that separate despite being born from the same stock is revealed first and foremost by a way of life. This is caused and determined much more by an ideal than by climatic conditions. It is natural that a combination of circumstances should intervene to affirm this ideal, or even

simply to make it acceptable; but the study of this problem does not concern us here. The ideal, the moral guide of life: this is the point I wish to highlight among all the causes that determine a people in its tangible form and expression.

Finally, what is important is this ideal goal, because it colors all actions, justifies, advises, and imposes the way of life.

By ideal I mean that which is common to a group of men or to a society; this ideal will determine the laws of their community and establish the morality of their law. Thus, Christianity, on the one hand, has become the cause of the formation of our race, and on the other, represents the ideal that it has accepted as its guide. This Christianity has, as far as esotericism is concerned, many points in common with the esotericism of other fundamental religions, such as Osirism, Buddhism and even - who would believe it? Islam. But in Christianity, esotericism has always been cultivated outside the Church, which has modified this secret and fundamental teaching into a formula that ultimately presents Christianity as a completely different religion, unrecognizable alongside the original teaching of Christ.

Ah! Without the Church Fathers, what would have become of us? The West produced many of these Church Fathers and accepted their teaching: it needed them because it was incapable of understanding the Christian ideal in its purity; therefore, the formula of a Christian religion (Catholic, Lutheran, etc.) was the one that corresponded to our race, the ideal of the West.

What does this formula say? What does this ideal teach?

Let us first see what are the mystical and philosophical principles that have formed the theology of Western religion.

The foundations of the entire edifice are constituted by the three mysteries, namely the mystery of the divine Trinity, that of the Incarnation, and that of Redemption.

These three mysteries philosophically place a creative cause at the beginning of everything. This cause is called triple in one, for esoteric reasons that we will discuss later. The simple and essential fact to remember is the word taken from Catholic religious teaching: “the world was created by God”; therefore, it was born from a state different from itself, just as the cause is different from the effect...

The second mystery speaks of the Incarnation, that is, of God becoming flesh.

The third mystery, which speaks of Redemption, expresses how, thanks to this Incarnation, man is given the possibility of obtaining forgiveness for his sins.

These mysteries represent the fundamental assertions of esotericism, outside of any religion, simply as the basis of all human knowledge; but they have been transcribed in such a way by Catholicism as to constitute the following simple facts for the people:

- That the world was created by a God whose contemplation constitutes the final reward for virtuous men, and that in order to obtain this reward, they are specially offered a possibility of forgiveness.
- In order to determine what elements are necessary to obtain this forgiveness, this religion has defined the principal sins to be avoided—unforgivable without its help—and has specified, through the seven sacraments, the seven essential moral points in human life.
- The result for humanity is a simple notion, so obvious that it has become a habit, of how to live in order to have a clear conscience and be able to exist in a society whose members need not fear too much the excesses of temperament and mutual vice. The formula itself is appealing, especially when the people are

still under the rule of a faith unperturbed by a quest that goes beyond philosophy and the cataches of this life, a quest that will later be imposed by intellectual education and a more thorough popular instruction.

Through the experience of life and suffering, man is given a certain state of consciousness commonly defined as “free will,” through which it is possible to commit sin; religiously and morally speaking, it means doing something against the prohibitions specified by this religion.

Doing good means making an effort on oneself, sacrificing one's selfishness for the good of one's neighbor. Committing sin calls for punishment: this punishment can be hell for mortal sin and purgatory for venial sin.

There are therefore two possibilities of punishment because, according to this definition, there are two possibilities of doing evil. If the forgiveness offered by the Church has not been received at the moment of mortal sin, hell follows, that is, eternal damnation.

For venial sins, on the other hand, punishment can last at most as long as the world lasts. The only possibility left to man is to do good, because the reward of paradise is not offered to him unless he has specifically performed the actions necessary to deserve it.

A neutral state of indifference, involving neither sins nor good deeds, does not exist. This is, fundamentally, the principle that has shaped the mentality of the Western, Christian, Catholic people. It was not possible for them, so to speak, to live otherwise: either to sin or to do good works; and since almost all the tendencies that result from the necessities of physical life are found among sins, from the moment these necessities became a little excessive, their life could consequently become either a life of continuous constraint or a life blindly submissive to the power

of religion, the only thing that could offer him the forgiveness that saves for eternity.

But men capable of restraining their vital needs are truly rare exceptions, or beings exhausted from a vital point of view, or simple spirits (in the common sense of the term). The “good work” alone was not enough to redeem and only intervened as a spiritual benefit when man was not in mortal sin; in other words, *the power of the Church's forgiveness was absolutely superior to the spiritual benefit of any good work.*

The mentality that resulted from such an influence was that of a people of servants, directed by a caste that possessed all human and spiritual power in the name of the Church. The servant disappeared with the social revolutions; the ruling caste adapted to this new state of affairs through concessions, not governmental but moral, on the strict and absolute laws that religion had upheld with an iron fist for many centuries, beyond the Middle Ages.

The servant disappeared: he became the free citizen, the bourgeois, the independent worker; but he did not transform the mentality that that long period of time had formed in his blood and brain.

He has transferred his need for strict laws to regulate his life to civil laws, instead of religious ones; civil laws which he has partly formulated himself and which are entirely new, but which, for the most part, are derived from the ancient customs given by religious laws. This is particularly noticeable in moral laws, which he would not have been able to elaborate without resorting to philosophy. But these laws, as the philosophies born in the West prove, are always imbued with the premises laid down by Christianity or with the mentality of submission or revolt that results from the mystical conception of Catholic Christianity.

The most important law in human life is that which regulates the relationship between the sexes.

The relationship between the sexes, in its religious origin, is defined by the notion of original sin. It is nothing more than desire, and then need, for sexual contact. Religion has considered this to be the fundamental evil and the cause of the importance of the mystery of redemption. This forgiveness, even if offered to humanity, did not prevent the need for sexual relations from continuing to exist and, while allowing the effects of original sin to persist, nevertheless granted remission of all sins that might result from it, on condition that this sexual relationship remained within the limits established by religion in the form of marriage.

Thus, the law of marriage is practically the cornerstone of all the power of the Church and of all religious morality. In support of the teaching of the Old Testament, according to which Adam was given only one woman, in the form of Eve, religion grants men the right to marry *one* woman; and the sexual relationship between the two spouses must take place in such a way that the man's seed is never lost, and therefore that, if the woman is fertile, every relationship can lead to the birth of a child.

The sterility of the woman and the physical non-consummation of marriage are the two essential cases for the dissolution of the union. Result: marriage was initially considered only a sexual necessity, then an obligation to procreate, and finally the only formula that offered men and women the possibility of satisfying their needs. Furthermore, since this marriage did not offer any vital freedom except for the limited function of coitus, it became, with the exception of the periodic call of the sexual organs, merely a legal and moral association of two complementary entities, man and woman, for the journey through life. I speak of two complementary entities because each of the sexes effectively represents one of two opposite poles, both in the physical body

and in mentality, tendencies, intelligence, and needs. In this way, the Catholic family was created, in which the man acts and works outside the home, while the woman performs her duties within the home.

They meet at the table and, from time to time, more intimately, in bed. They also meet in the common fulfillment of their religious duties, where they are united only in appearance. In fact, in this religion, men are offered all rights, both with regard to participation in the ministry and in the real mystical evolution that this religion grants, while women are denied those same rights. Thus, she must present herself before the Eucharist, that is, the *holy of holies* of the religion, with her head covered, while the man must uncover his head; *she* is therefore considered a less free, submissive human being, while *he* is granted freedom and dominion. This idea is found throughout the Catholic religion, which—as the highest mysticism—offers women the idealized man in Christ, marriage with the deified male being that she can dream of. It is always and only a marriage: therefore, submission to man or to the principle of man. While he is offered, in addition to a similar love for the feminine ideal—the Virgin—the possibility of the absolute mystical gift to the Father, the origin of all things.

In addition to this particular mentality of the absolute submission of women to men, and consequently their exclusion from all important functions in social life, the result was the awakening in them of a character of rebellion, cunning, and hoarding, in order to rediscover in intimacy the power of domination that their position denied them in society. It is entirely natural that later, with the increase of corruption in the Church, the latter made use of female power through the influence of the confessional, thus cultivating in the bride—obliged to “dissimulate” now with her husband, now with her

confessor - that hypocrisy and deceit which it otherwise condemned as a moral guide. This was the origin of the silent struggle between spouses which would later - complicated by the problem of limiting procreation - break up a large number of marriages.

These assertions can always be contested by Catholicism as logical conclusions in the psychology of the effect of the causes cited.

But these conclusions cannot be denied when one observes the life of most couples as it is. What has been said refers to a time when the Church still had the power to impose itself; since today every individual has the right to free himself from this influence without incurring the practical curse of excommunication and its consequences, it may seem that married life has changed in the direction of greater happiness; but then what I said earlier comes to pass: the ideal that has guided a people for centuries leaves terribly deep impressions on that people, even when they have been able to rebel against the abuses of a power originally granted by faith in that ideal.

The mark of Catholicism is so deep that our whole society today has preserved, in the essential things of life, not only the fundamental law, but also the old customs. It seems ironic to say that the Catholic religion has become a civil religion, that religious morality has become secular morality...: the priest has been replaced by the mayor, marriage has remained identical to what it was when the seat of the temporal power of the popes was still in Rome.

Men and women marry with the same mindset of remaining faithful to each other for life, and women must agree to follow their husbands wherever they go. Divorce has become easier, as religious law itself has sometimes followed the needs of new customs. In short, these are new only in the acquisition of greater

individual freedom tacitly granted by both spouses; but this freedom, which consists above all in seeking more easily outside marriage what marriage does not give, is not, in fact, a transformation of the mentality and intimate nature of marriage as they were at the time of the Church's strict legislation.

Men dynamically seek in women only the means of satisfying their sexual needs, while women, except for a few miserable attempts to seek the same thing, have become a body atrophied by the endless functions of an animal of gestation, and if you take away the charm of clothing, she remains, in most cases, only what she has become in these long centuries of Catholicism: a being unconscious of the value of her own life and of the erotic meaning of her own forms.

Now women can seek with different men the joys they have not found with their husbands; they also have the freedom to experiment with all kinds of stimulants and narcotics in an attempt to achieve what men cannot offer them; they can afford all this, but they do not find the purpose they are seeking. And if the cause of this evil—which results in the breakdown of the family and disorder in society—lies, at its origin, in the religious and mystical law of Christianity—*distorted into Catholicism*—the immediate cause is men's misunderstanding of the purpose and means of sexual relations and the lessons of life that derive from them.

In summary: the teaching of Christ, perfectly pure, of absolute knowledge of the truth of the world and of cosmic greatness, has been modified, transformed, adapted by human intelligence, and consequently reduced to the small dimensions of a human conception. This formula, artificially created on foundations that were soon forgotten, has become, as a formula, a counter-slogan, that is, *the religion of the Western world*.

The West has lived under the tutelage of this religion, and thus a mentality has formed that has become the foundation of customs that have left their mark throughout the Western world.

These customs have established a well-defined relationship between men and women, which, by not allowing freedom of vital expression in any way, nor the evolution of moral sense, has created a deep dissent between them. This discord has turned into a tragic crisis, in which spouses seek each other out of tension and natural need and can no longer find themselves in any environment without immediately being placed in opposition to each other. This leads to the definition of women as beings who have lost Knowledge, that is, the natural notion of his erotic power; but since it is not up to her to repair the mistake made by men during the long centuries of their dominion, it is man who must see himself as someone who must atone for his sins, by re-educating women through a real knowledge of life. Only then will he find in this woman the perfect companion who responds to all the tendencies consciously awakened in him; and she herself will receive the answer to every call manifested in a natural way in her own incarnation.

# The West

## II

The history of medieval customs may at first glance contradict the previous description of Catholic or Western religious authority. But in reality, the life of the medieval people—at times exaggeratedly sensual—only confirms what has been said, because the relaxed customs particularly observed in the sixteenth century were only the expression of a violent need to liberate that vitality that had been repressed for so long.

In the evolution of religious form and its effects on the people, the following phases can be observed:

The first ends approximately at the time of the Council of Nicaea. It constitutes the infancy of Christianity, a period of ardent faith, gradually attenuated by the multiplication of the Christian community which, with its new believers, also absorbs critical or even heretical ideas. An agreement was therefore necessary, imposed in order to prevent further fantastical interpretations of the essential points of dogma. The Council of Nicaea was motivated by the need to settle fundamental theological questions, and immediately afterwards there was a proliferation of councils, synods, and secret councils, which became increasingly authoritarian with the growing power of the clergy and took decisions that absolutely—and often cruelly—restricted both the rights of the clergy and those of the faithful. This was the great moment of theological dialectic and the legal imposition of the Church. This lasted until the year 1000, when, for fear of the end of the world, absolute submission to the clergy manifested itself once again, with a generosity of donations that the Church had only known in that era. This marks the

beginning of that phase of Christianity which, despite its baseness, was perhaps the most fruitful period of its history. It was the beginning of the Crusades against the Muslim power that had struck such fear into Rome.

The crusaders imported from the East the notion of a well-being unknown in this dark West, where the sun is less intense and temperaments are more repressed; and in memory of that East, life in the castle became brighter, easier, and more sensual.

But this is only the least of the effects: the “Arabic-Moorish” style gave rise to the ogival style; cathedrals were adorned with stained glass windows whose beauty and use had been studied among the Arabs. It is no exaggeration to say that almost all notions of customs, environments, in short, all the pomp of Rome, originated in this era, which brought truly new ideas to the West from those excursions to the East. In this case too, as always, the East gave birth to light.

The power of the Church grew stronger and became unlimited; its yoke was terrible and weighed heavily on the soul of the people. Then came the last great phase: Luther dared to rebel against the power of dissolute popes, drunk with their strength and riches. Finally, still in this period, and precisely in the sixteenth century, brutal and bestial vitality take over, and religious solemnities become orgies of food and drunkenness. What a nauseating era of brutality!

These are the four great phases of the Church's work in the West.

In the history of customs—especially in this fourth phase—erotic fantasies and orgies among the representatives of the Church. But convents are confused with cloisters; religious people are confused with those who cloak themselves in religiosity. Since political and, even more often, financial necessity forced many noble families to prevent their daughters from marrying due to

lack of dowry, a large number of convents were filled with these women, locked up there without a vocation and full of the desire to live. and little by little these convents become brothels for the aristocratic youth. It is easy to understand how distorted mystical notions have led, in certain convents, to certain material exaggerations of the idea of spiritual marriage, to the point of giving the nuns, in their beds, dolls representing Christ. With such a strong positivist and materialist outlook, it is not surprising that the mystical idea of divine marriage led these women away from the real path and towards human experience.

Materialism is, moreover, a characteristic of the educational influence of the Catholic religion. Among the peasantry, where animal vitality was still much stronger than the tendency toward idealization, prayer, transposed above all into religious songs, was often surprisingly drastic. The people sang songs in praise of the Virgin Mary which, in their naivety, expressed a primitive eroticism, with words that sound obscene to our ears. It is very interesting to study this period, when mixed convents split to form male and female convents, separated on the surface but connected underground; when "women" gathered in lay congregations, such as those in Remiremont, led a very cheerful life...; in which the popes, despite no longer being able to count their mistresses, had no qualms about casting their own statues in bronze to adorn the choir of St. Peter's in Rome...; in which mendicant monks and wandering nuns drank and ate more than others in places where the religious had nothing to do... It was an era of animalistic and sexual barbarism that no force could curb except that of enlightened Christians who entered that sabbath like Jesus in the Temple. A Saint Charles Borromeo, a Saint Teresa, in the midst of that world, are figures of formidable stature. But they are individuals who cannot erase, despite their Christ-like zeal, the material and animal force that the moral yoke of Catholicism has unleashed. The interesting thing to

observe is not the licentiousness, but the expression of the force it manifests. The Church's mistake was not to have allowed this moral shipwreck, which it fought with all the force of its draconian laws: its mistake was to have formulated a mystical, material, imaginary ideal that was bound to provoke a reaction, since no law, however harsh, can forever stifle the impetus of vital needs. What is needed instead is a tolerance that Catholicism has never even suspected, and which Islam has understood. Enormous tolerance is necessary, but at the same time an idea that elevates: a real, natural, and powerful idea or ideal sufficient to transmute these forces in man.

What must be remembered about history and customs under the moral guidance of Catholicism is the material character of all mystical conceptions; and the most convincing formula for this assertion is that which St. Ignatius of Loyola gave to his Society of Jesus with his so-called spiritual exercises. *What real mystical knowledge can result from such a material imagination of religious principles, from a Christ, from his wounds, from the flames of hell, from the joys of paradise, etc.?*

But Catholic Christianity, built on the evangelical foundation, also possesses all the factors of knowledge, all the elements of truth: I am referring to esotericism. The materialistic mentality has completely stifled this esoteric sense. The silence on these issues was understandable in an age when the people, too uneducated, could find in them only sources of error or evil. But later, since our modern humanity has cultivated numerous thinkers and researchers capable of restraining their brute passions, why has Catholicism never shown the truth of its knowledge and Esotericism of its doctrines, at least as far as they can be revealed openly?

On the part of the Church, it was a great wrong to make Galileo recant in his time, and it was because of Joshua. How much does

Christianity care about Joshua, who belongs to the Jewish people, the executioner of Christ? Was the Church really so ignorant as not to recognize the significance of both Joshua and his deed? Certainly, since a Borgia, instead of the philosopher's stone, produced, with vague remnants of the knowledge of that secret, his famous poison, which procured him the gold of his victims, easier to obtain by violence than by the work of philosophers.

With this last term, I touch on a question that needs explanation in order to understand the rest of this work.

Let us try to imagine the dark medieval era, when anyone who stood out among the people was suppressed or enlisted in the Catholic army, and we will appreciate the value of those men who, despite all this, remained outside the Church and worked quietly for the esoteric tradition. And those who do not understand their work must at least realize that they did not *enjoy* dealing with these things, because it could cost them their lives at any moment.

Esotericism is that science which has been handed down by oral tradition from all ages to the present day. It deals with the real and absolute meaning of everything that has been transmitted from man to man through religious formulas. These are expressions of symbolism or of its application to practical morality. In general, this symbolism is called myth when it does not apply to the accepted and dominant religion.

Christians speak of the myth of Osiris, but they call that of Christ the story of the Savior. They are unaware that the Egyptians already knew Christ under the secret symbol of the man crucified in space, and that, moreover, "Christ" means initiate.

The esoteric tradition is found intact in all the basic, or fundamental, religions of a race. Thus, Osirism is absolutely

complete, as are Buddhism, Brahmanism, and the secret teaching of early Christianity. However, each religion has cultivated one aspect of this esotericism more particularly. Egypt was the most perfect because its cult was that *of life*, and therefore of total knowledge, which requires all aspects as fundamental elements. Buddhism developed in particular the numerical aspect of Knowledge, or, in broader terms, the abstract philosophical aspect, while early Christianity had the task of offering the concrete aspect, that is, practical and final application. Certainly, this characteristic, which corresponds completely to the evolution of the race, was, together with the tendency of the Western race, the original cause of that easy deviation towards a material, positivist conception that we find from the earliest centuries. In any case, it remains incomprehensible how the Church could have allowed the Apocalypse, this Western masterpiece of Knowledge, to survive. It is nonsense if the Church itself cannot provide the true key, and indeed it cannot; but it would be wonderful if it could base its dogma on the knowledge of this esotericism.

The skeleton of esotericism is the science of numbers, the flesh and organs are provided by the science of measurements, and the vital expression is realized in the science of genesis, that is, in the work of transmutation of substances into the perfect final product. This is why it is called the Great Work.

The starting point for expressing knowledge of the world is therefore found in numbers; as the first element and point of support that sustains, so to speak, the entire edifice, we have the fundamental numbers: three, four, seven, ten, and twelve, translated as the first triple principle, the spiritual powers, the archangels, etc. If one wishes to proceed with this topic, one must not be misled by the cabbala<sup>92</sup>, which is a medieval invention, in which the Jewish tradition—poorly understood—

wanted to merge with Christian elements to fabricate a false esotericism from every point of view. Every science can be incomplete and make mistakes without serious harm, but esotericism is unforgiving: it is either totally correct or, if a single point is inaccurate, totally false. This famous cabala has been the puzzle of an entire era... almost contemporary. What has resulted is inaccurate, and the sincere researchers who have been attracted to it have become the desperate ones of life.

The principle of the triple divinity, which in Christianity is Father, Son, and Holy Spirit, is Osiris, Horus, and Typhon in Osirism, and Brahma, Shiva, and Vishnu in Brahmanism. Thus, we find a perfect similarity between all fundamental religions, from which arose, both as particular sects and as heresies—such as Mosaic religion from Osirism—a multitude of religions of no importance for the study of esotericism.

There are four formative principles, which become the Elements. There are seven factors, nine functions, ten limits, and twelve measures. All this represents the basis of the abstract science of Numbers and essential mystical data.

Since what I am writing is not a treatise on this science—a treatise that will never be written for the public—I must content myself with providing *the rough elements of the elementary part* of this science to explain the foundations on which all the statements I will make later are built.

To make the term esotericism more understandable, I will give an example using a symbol that everyone knows: the eye of God in the center of a triangle. The triangle is certainly a symbol of the Trinity, and the Trinity is truly a mystery; but it is no coincidence

<sup>92</sup> Italian transcription of the Hebrew term *qabbalah*, tradition (*Translator's note*).

<sup>93</sup> Hellenized form of Seth (*Translator's note*)

that it is precisely a Trinity.

In fact, trinity means three in one, which is incomprehensible to reason, but reason must at least be able to clarify the elements of this incomprehensibility; this trinity is at the origin, and this number three, made up of one, two, and three, presupposes one as a starting point. Every unit that we can understand is always representative of a quantity for our intelligence, and therefore immediately divisible into halves, thirds, quarters, etc. The mathematical unit is therefore a fiction, and in order to be interested in esotericism, one must therefore exclude the mathematical mentality. The primordial unity is an indivisible unity: here lies the mystery, for we can indeed admit that there must be an original unity—which is, moreover, the only hypothesis of all esoteric science, contrary to mental science, which is teeming with it—but we cannot formulate it.

If we cannot formulate it, we must seek an expression that reasonably corresponds to a notion of original unity. We have already seen that every notion of unity, for our intelligence, was linked to a notion of division, that is, with respect to unity, a notion of composition. The simplest unity, the original unity, contains a first possibility of division; therefore, with respect to the idea of an indivisible unity, it is the number Two.

Two is understandable *in relation to* an incomprehensible indivisible unity because it is divisible. Represented graphically, it constitutes an indivisible unity, translated as a point below which there are two points, which are effectively the *first* divisible unity, and therefore understandable. The whole exists only through the relationship of two to one, and this relationship is a function of two to one, which gives rise to two in relation to one and one in relation to two.

From this system derives the formulation of two facts: the one incomprehensible, that is, indivisible One, and the other comprehensible, that is, Two, or comprehensible One. The first is the Father, incomprehensible father, source of all things, origin of creation, from whom comes the Son, who is Two, man and God.

Between these two persons there is a bond, a relationship, which is the Holy Spirit, who comes from above, that is, from One to two, before returning from two to One, that is, from the Son to the Father. The Father is One; the Son—or two—is the first comprehensible unity, therefore he too is *one* person; and the Holy Spirit is one person, and the whole is the initial notion of a first Unity, the origin of all other numbers, therefore of all things: since everything is in relation to a first Thing, whether it be Energy or something even less material, *in short, the cause of causes.*

Thus a divine person comprises three distinct persons, but of the same nature. This is the universal elementary principle, and the analysis of anything ultimately leads to this original notion.

Since everything has dimensions, its form is made up of faces. Faces are planes, the first basis of forms, which always have at least three planes or three dimensions. A plane requires three sides to be defined: therefore, the triangle is the first possible plane, that is, the first possible notion of a *representation* in images of the first cause, which is God, three in One. This is how the triangle represents the Trinity.

Referring now to the words of Genesis, the first book of Moses, at the moment of the creation of the world, it is written that at the end of the first day God said, “Let there be light,” and there was light... This is related to the following words concerning the birth of Osiris: “And it was said: let him be born into the light,” which esoterically is more accurate than the words of Moses.

Everything I have explained about the triangle happened “on the first day”; only then is the incomprehensible creative Unity born; it is born into the light, although, in the same way, light is formed at that moment.

Light is incomprehensible without sight, represented by the organ of vision, the eye; the eye in the triangle signifies all that I have said and much more, but this has to do with the Great Work, Mysticism, in short, the first day of creation, the cause of causes, the origin of all things.

Now, after understanding all this, who can still smile at this simplistic symbol? Symbolism is the most accurate, most eloquent, and therefore the most perfect and complete form of writing there is. Learning to read it is infinitely more profitable than deciphering all the writings of our civilized age, and we will perhaps begin to suspect what greatness and formidable knowledge a hieroglyphic transcription means, even though a simpler—but much more difficult—form of writing was used in the Pyramid of Cheops!

How many words are needed to explain this elementary symbol: an eye in a triangle... And we try to convey the meaning of something so great with lapidary formulas such as the eye of God!... God has no eyes (one must know this!...). It is with similar words that Catholicism killed its esotericism and lost the true meaning of those signs that the initiates of early Christianity left as their legacy. And I challenge all of Christianity to explain to me the esoteric meaning of that ancient symbol formed by a P placed in an X.

Now that the profound meaning of esoteric science, the cornerstone of religion, has been glimpsed, now that it is understood why I reproach Catholicism for having betrayed the knowledge of the principles with the positivist expression into which it has strayed, it will be possible to understand what I am

saying: *despite the Church*, that esotericism has been preserved, forming the obscure phalanx of sages still known by the name of Rosicrucian.

Legend has it that this occult society was founded by Christian Rosenkreutz, but he is still only a symbol of the task of his followers. There is a work entitled The Chemical Wedding of Chr. Rosenkreutz, but, as with most of the works of these Rosicrucians, the author signed with a pseudonym. The Rosicrucian cross is the symbol of Christian esotericism adopted by medieval wise seekers. The cross contains the extreme teaching... the complexity of the cross of Christ, and Kreutz means cross. The name Christian Rosenkreutz can thus be translated as: the Rosicrucian.

This symbol comprises the cross, at the center of which is a crown of seven red roses. That is all; nothing more is needed to explain everything. Beyond biblical legends, and in its initiatory expression, the meaning of the Rosicrucians is, in summary, this: there *are four elements* from which everything is formed, namely: Fire (the vertical upper part of the cross), Air and Water (the horizontal arms) and Earth (the vertical lower part). These elements form triangles between them, because everything, in its origin, is triangular or triple in nature. The shape of the cross then symbolically indicates an identical state at the top and bottom, to define another, represented by the horizontal line. When the original trinity generates phenomenal things with the four elements, each of these reveals within itself the seven factors in time, that is, it defines time, space, and movement as the basis of every phenomenon. Simply remember that seven sounds form the musical scale, and seven colors form light. It is in this sense that esotericism speaks of seven planets, including the sun, even though it knows very well that there are more planets: it knows this to the point of knowing them infinitely better than modern

astronomy. The seven planets are the cosmic expressions of our solar world and of that trinity principle that always creates seven factors.

How do these seven factors *come about*? It would take too long to explain here. I will only say that the reasoning and experience that prove it are extremely simple, logical, and obvious.

The planets are therefore the personified sevenfold principle.

We must also add the material representation of the three principles of the Trinity, in which the father becomes the foundation stone, the starting point, which in matter is the pivot, the absolute resistance; it is also called incarnate fire and is represented by sulfur. The son, the dual nature, participating in the nature of the father and that of the earth, is represented by salt, which, as salt, is a neutral state, containing the solid, the incarnate fire; and the fluid and mobile Holy Spirit is represented by mercury.

Why these bodies: sulfur, salt, and mercury?

Because they are extremely typical. Sulfur, a product of the fire of the earth; mercury, the water of metals or the first terrestrial body; and salt, the most widespread stable state in nature. On the other hand, sulfur coagulates mercury and forms a black and red salt. It should be remembered that Rosicrucian philosophers never used the terms sulfur, salt, and mercury except as symbols of the Trinity. But this is something that the intellectualized mindset of today's science can hardly comprehend.

There is a principle that acts, and a principle that receives, and both form, thanks to a mutual love (the successive attraction and repulsion of generation), the perfect salt, Three in One, God in the Trinity, called, in the material work of philosophers, the philosopher's stone. The word "stone" here symbolically means the perfect form, the hardest, the most material, the most

‘formal’; and the qualifier “philosophical” means that the stone must be understood in the sense of esoteric knowledge. If the philosopher’s stone in the work of matter is the most perfect form, if it is the most intense fire, bound by the mercurial or feminine principle in a salt—or absolutely neutral body—the most perfect stone is, philosophically, God, that is, the fullness of possibilities in his own Trinity. This is the mysticism of the Rosicrucians or Christian esotericists, who are not concerned with the Church, but only with the tradition of Knowledge, based on the Gospel, or legend of eristic realization. This is ancient knowledge. And these philosophers know this so well that all of them, in their science, refer to Hermes, the ancient king of Egypt. That is why this science is called Hermetic, which has also become synonymous with the secret science commonly called, with a touch of contempt, alchemy. But this is the vulgar term: it should instead be called the science of Kem<sup>3</sup>, who, according to legend, received it as a reward for the love of the daughters of the earth for the sons of heaven. It would be interesting to read a book explaining this legend, which encompasses the history of Egypt and the Mosaic Bible!

Now that we have quickly reviewed the numerical principles of the Rosicrucian hermetic science, let us briefly look at the vital principles.

Everything on earth is generated, and for this generation a seminal principle—or male—and an environmental, formative principle—or female—are necessary. The first feminine principle is necessarily virgin and receives the first seed, which is naturally pure; this results in a first male-female being, androgynous, participating in the nature of the father and that of the mother.

<sup>3</sup>El-Kemit is one of the names of Egypt, because of its land, made black by the silt brought by the periodic floods of the Nile (*N.d.T.*).

This androgynous being is essentially feminine in relation to any seed; it can be masculine in relation to the female, but there are none: therefore, it must act as receptive, like cosmic space, like the void, like the female in the world. It is virgin and has within itself the spiritual seed of the origin. It is the symbol of the virgin mother, of the generation of the seed: Origin, God, total cause; in this material Virgin is born the philosopher's stone, which is therefore Christ, the stone, the incarnation of perfection. This is the essential Christic symbol on which the science of the Rosicrucians is based.

Now the work of gestation takes place, which, expressed in positive and phenomenal fact, first requires an environment and then a function. The most perfect environment that can serve as an image for this spontaneous generation (in which a complete world *becomes*, apparently completely excluded from the external environment) is the chicken egg. Here the yolk is sulfur, the albumen is mercury, and the spirit is the life impulse of the seed introduced at the beginning. Twenty-one days after this mystery, the chick is born; it is truly alive, it can move freely and feed itself.

Twenty-one days? Twenty-one years?

Why does our civilization still legally preserve this date to mark the age of majority? Tradition? Couldn't there also be a reality here? There are many, many things that regulate the life of this civilization, the origin of which it does not even know, since it lies within a practical knowledge of life that neither science nor religion has been able to understand or transmit.

The egg thus becomes the symbol of the environment of generation, and for this reason in the works of the Hermetic philosophers we read the expression "the egg of the world," which is also found in the sacred books of India. As for its

function, there is no better image than coitus. Here begins a whole science that is nothing other thanerotic, the science of that force which causes one state to seek another state, the male to love the female, the female to call the male, a gesture to provoke desire in the male and, in a universal sense, the nothingness of the origin to have called forth the seed of the creative Word.

Thus, the esoteric science of the Rosicrucians draws from the eristic legend of the fundamental, purely evangelical elements, without the slightest concern for the Catholic interpretation of these truths.

From this point of view, the Rosicrucians are playing a dangerous game, at a time when the Church persecutes anyone who does not accept dogma, in which papal infallibility plays a more important role than the esoteric and symbolic meaning of the cross.

Alchemy—denigrated as the “science of gold makers” at a time when the love of witchcraft obsessed everyone as a reaction to dogmatic religion—is, in fact, the science of life. That life in nature also produces gold is obvious, but this is secondary to an essentially mystical science that cultivates a knowledge that reveals the secrets of attraction, both in gravitation and in the love of a man for a woman.

The sexual problem is clearly at the root of this science, because every function of the universe is crystallized in humanity; because in it, divided into sexes, we find the most perfect image, the living and manifest experience of the principles of Unity and Duality.

That animal drive which in medieval times aroused in the people an exuberance of sexual life, repressed by a moralistic religion with fists, swords, and poisons, became in the popular Church a *mystical eroticism*, while, in his secret work, the Rosicrucian saw

only mystical eroticism. What a contrast between the mentality of the people who sang hymns to the Virgin in which the baby Jesus was very humanly depicted suckling at his mother's breast, and the obscure philosopher who sees in this virgin mother the Isis brooding over the member of Osiris, the cosmic space that generates a world!

We must not believe that between these two types—the people and the philosopher—there is the relationship that we like to see today between the uneducated people and an educated man. Between these two beings there is an abyss greater than the millennia that have passed between today and the time of the construction of the great pyramid. They are two worlds, two mentalities, two tendencies, two absolutely opposite lineages. This can be better understood if we remember that the clergy of that time was no more educated than the people in matters of esotericism. Rome had lost this knowledge. How could its clerics or ministers possess it? Therefore, the alchemists went into hiding, some because they were genuinely convinced that they could make gold, others because they had been initiated into things that must not be revealed to the people, since the latter would initially use them as a pretext for an immoral and unrestrained life and, if they were at all intelligent, would use them to do harm.

I have insisted on the question of the Rosicrucians for three main reasons:

- First of all, to show (if not prove, because that would be long and tedious) that, despite the Church, it continues uninterrupted the esoteric tradition according to which Isis, the Virgin, and Mercury are one and the same, just as Christ and the philosopher's stone are identical, which for Catholics would be heresy.

- Secondly, to show that in that era of moral rigor taught by a religion that had succeeded, by that means, in provoking only popular obscurantism, the knowledge of a mystical eroticism was preserved. Following a formidable aberration, perhaps unwittingly, but in any case because of it, Catholicism created an erotic mysticism more disastrous than anything else, in that it killed the true mystical sense and the true erotic sense, leaving a disoriented world, today as disoriented as only the biblical Babel could be.

The final reason for this digression among alchemists is this: it must be remembered that the erotic-mysticism of which I speak is built on a cosmic science, on a knowledge of the sources, means, and ends of life and the secret laws that govern it. From doctrine can spring all evil or all good, the blackest ignorance or total enlightenment. But I think that in a world as corrupt as the one we live in, there is nothing more to lose, but everything to gain by offering a light to those who still live and who also want to find the truth.



# The Testament of Catholicism

This mystical testament encompasses only the tendencies, the moral means atavistically expressed in man and their material effect, that is, the intellectual and nervous transformation undergone by a long line of descendants and finally transmitted to the present type, under the influence of the eristic religion, which, under papal rule, became the spiritual guide of the West. The legacy of these nineteen centuries of Christianity is the moral and intellectual poverty of the present. influence of eristic religion, which under papal rule became the spiritual guide of the West.

The legacy of these nineteen centuries of Christianity with regard to mentality—that is, the way of seeing and acting, of considering the immediate and future purpose—is first and foremost a positivist-realist mentality. The reaction to an idealism—translated by Catholicism with the manifest aim of asserting its own power, rather than providing support to the faithful—first gave rise to a senseless superstition, which ended up running aground in a positivist corruption of things, in which nothing exists except what can be seen or touched: the petty concern for immediate thoughts overshadows that of all other more impersonal ones; daily life and its joys take on almost the same importance that we see in the Israelites. However, behind this concern there remains a vague memory of another possibility, for which there are no points of support.

This creates a troubled state of mind in which, despite the great concern for the immediate, there are no stable foundations, and nothing takes on a lasting character within a mentality that seeks only the duration of earthly goods.

*The legacy of this mentality is a materialism steeped in fear of the unknown.*

Science derives directly from this. From empirical, it has become philosophical; from philosophical, experimental, with the mentality of the beetle rolling its ball, or the ant tirelessly accumulating material to build a complicated mound that it calls the world. The pettiness of medieval fathers has been passed on to their children, today's scientists.

In sociology, the Church, with its monarchical-despotic constitution and absolutism, provoked popular revolt. It gave rise to democracy because it did not pass on any tradition worth following, using kings as servants, speaking to the people as equals, while exalting royalty and exercising the tyranny of its own power.

The concept of hierarchy? The Church reduced it to fear and a quantitative notion of hierarchy, which, through injustice and ignorance, killed any notion of qualitative and divine hierarchy.

It posed an absurd problem by creating a divine dynasty of popes and linking this principle to the idea of their election. It left no foundations or traditions that were not weak and therefore—with the power that the people finally granted themselves through violent revolt—it destroyed any sense of organization based on anything other than a petty concern for the present moment. Thus, it destroyed in the people any possibility of an ideal that transcended that of the flag and the drum.

He created discord among the Western races with the religious wars provoked by his absolutism; he left divisions between races of the same blood, which nothing has yet been able to erase. He sowed hatred and fear with its inquisitorial brutality, while hypocritically declaring itself a religion of love and brotherhood. Thus, it has left as its legacy not a humanity that aspires to

fraternal union with the awareness of a common mystical purpose, but rather a spirit of battle, conquest, and hoarding: a soldier's mentality.

*The legacy of Christianity in sociology is disorder and a utilitarian political mentality in the face of the formidable problem of social hierarchy, which can only be solved with wisdom.*

In religion, its sad legacy is the most vivid misbelief. There is nothing left on which this world can rely, because all spiritual notions have been reduced to a human notion, which leaves only the impression of ogre stories. In the midst of this cataclysm, no spiritual value remains untouched; images and statues smack of idolatry, theology gives the impression of clever dialectical argumentation, and the elements of dogma seem nothing more than puppets of intellectual barbarism. The people are left with nothing but vague superstition, because no logical and concrete story or image serves as a support for them. The Gospel, distorted, becomes a fantastic story; the saints, instruments of a Church little concerned with deceiving in order to satisfy its own appetites, which manufactures saints as it pleases and according to its needs.

What does it matter if such a conclusion is exaggerated! This is what the Western people possess as elements of faith, because the Church has led them to think this way, by dint of wanting to dominate by all means that its purpose does not always succeed in sanctifying.

The legacy of Christianity in religion is irreligion.

As for morality, since Christianity had based the intransigence of its laws on fear of punishment, immorality arose at the first opportunity. This was a great era, a period of great excesses, but also of intense and recognized life. But when the Church, itself immoral with its hypocrisy and its crimes, came to mistreat

public immorality, first with violent sanctions, then with the restraint of laws, that evil degenerated into another much greater, the worst of all: *amoralism*. Analysis and discussion of “morality” can ultimately only lead to amorality, because what is built with one argument can be destroyed with another. This is the other aspect of the moralizing action of the Church. Finally, it has committed the enormous error of combating the exuberance of life, which has erupted into immorality in the need for reaction, with bigotry and violence. Immorality is the source of morality. In the masses, it always gives rise to a vitally just and strong expression; on the other hand, amorality, which shifts all useful values and transfers vital needs to the brain in the form of thoughts, is death, the atrophy of all the “common sense” of the animal nature present in man.

As for marriage, the Church has again raised a problem that is nonsense. The principle that says, “What is bound on earth is bound in heaven,” applied to marriage, presents it as something eternal; however, on the one hand, the Church makes this marriage something essentially earthly, because it authorizes remarriage after the death of one of the spouses; on the other hand, it gives it a purpose of earthly *continuation* with its law of obligatory procreation.

It removes all mystical character from it, proposing chastity as the only means of achieving the spiritual purpose; for that spiritual purpose, applied to marriage, would become adultery in the strict sense of the term, because it proposes marriage with Christ to women.

Do not see in all this a stupid mockery: I simply denounce a formal nonsense in this transposition of the sublime doctrine of human marriage. I point out the error of a rigid and utilitarian law, which has failed to indicate the path of spiritual union

through earthly marriage; but this too is a fatal consequence of the error committed at the beginning. The sign-

The *esoteric* teaching of Christ was transcribed exoterically and thus formulated for men; consequently, the mystical ecstasy contained in that abandonment of the earth to ascend to the Father became abandonment *of the thing* to attain an ideal. But an ideal is nothing more than the refinement of an earthly thing, while the Father is the Origin, Eternity. *The abandonment of the earth is the absolute fulfillment of what it is* as the realization of human consciousness, while the abandonment of things creates regret for leaving what belongs to us.

Furthermore, strictly Catholic marriage has led to the atrophy of women and cultivated only the sexually bestial sense in men. It has placed women before men as creatures of infernal temptation; of the expulsion from paradise, it has preserved only the words of damnation, without remembering the promise that follows them; to understand this, esoteric initiation would have been necessary, and the Church, essentially materialistic, in this case was content to speak of the virgin mother of the Savior.

The Church did not know how, or did not dare, to make marriage the temple of mystical eroticism, but although it created a state of terrible atrophy with regard to sexual sensitivity, no reproach can be made against it: the time for that revelation had not yet come.

*The legacy of Christianity regarding the spirit of marriage is a disoriented world whose vital means are reduced to despair.*

Now that I have outlined the causes of the conclusions I am asserting, I must also add a word of explanation. One might believe that I attack Catholicism with hatred, which would put me against it out of prejudice. This is a mistake. Catholicism is the religion of the West. It is directed, expressed, and supported

by Western men. They did what seemed right to them for their time and their race; no one should complain about it, because those who could have done so gave power to those who could do the alleged evil. If a king is evil, the people have only to replace him. If this king defends himself with his army, the people have only to wait. If the people suffer his neglect, they deserve it. But when the king no longer has an army and is deposed, then no one should complain.

So what I said earlier is an accusation that I level *at the whole of the West* rather than at its religion, even though I am forced to embody in this religion the mentality, the ideal, the moral conduct of its “people,” as in the person of a ruling monarch.

My aim is to establish the current state of mentality, religiosity, and morality in a general sense, in order to build on this state a new mystical foundation based on human truth.

## Part Two



# Marriage and Union

Sex is a spiritual phenomenon.

In the human embryo, sex is only determined in the third month of gestation. Occult doctrine, speaking of the history of the races, translates this as follows: "Towards the end of the third human race, or Lemurian race, the androgynous man divided into two distinct sexes, male and female. Lemuria was a continent located in what are now the Pacific and Indian oceans, and some traces of it remain, including Madagascar, Ceylon, etc."

Is this symbolic? Is it actually true? Surely both.

Man is originally androgynous and still carries within himself his androgyny, both physically and psychically. Here we see the truth that Darwin barely glimpsed: that function creates the organ. This statement is not absurd because organs exist, but it is their function that develops them and determines male and female individuals.

What is originally only a function becomes, by inheritance, a state in which each part adapts to the function it has assumed. Again by inheritance, there is finally the determination of this state before birth.

The moment of determination is only secondarily of physical origin, and primarily of spiritual origin; that is, incarnation is spiritual, or only astral. The former determines the male, the latter the female.

The term incarnation means vitalization, or personal affirmation of life. It is immediately after this phenomenal determination that the fetus becomes a person, and its heart beats.

This difference in spiritual nature between men and women is expressed by these words: women do not have souls. It is useless to affirm this, and even less to prove it, to the faithful of other religions, because they know and believe it, but as far as Christians are concerned, it is good to remind them of the words of Genesis, according to which Adam was made from the earth and a soul was breathed into him, while woman was made from one of Adam's ribs (the Ishia) during his deep sleep. This deep sleep means, among other things, the absence of his soul, that is, a purely physical state. The woman was therefore made from Adam's body *and no soul was breathed into her*. She was given to Adam as a companion because she was *flesh of his flesh*.

This is said to Christians... *by the Jews*, whose Holy Scriptures the Christians themselves have adopted as the basis of their religion!

Woman is essentially physical, and of the totality of humanity she represents the physical complex with its senses, plus the emotions and the concrete mental, which is its highest vital expression.

At the origin, therefore, there is androgyny, then the separation of the sexes by means of function. This creates the spiritual cause of the determination of sex, and finally the cause and necessity of marriage. Marriage has become—through a deviation from the knowledge of its origin and its real purpose—a fictitious end of physical necessity. Herein lies the monumental error from which so much misery derives.

Marriage is not a physical end, but a vital and spiritual one; the term *marriage* means and must be *Union*, that is, Union between the struggle and final goal of what has been divided by the separation of the sexes and which must ultimately lead to total human unity.

Neither coupling for procreation nor the pursuit of sexual pleasure are the real causes of mutual attraction; they are instead

the effects of the instinctive search, on the part of the female *body* and the male *soul*, to unite for human totality. This Union creates in coitus both pleasure and the possibility of procreation. I will return to this later.

But not all individuals are necessarily complementary for this union. This is the only point on which man, in such a complex matter, cannot assert or judge anything. No one can claim that this or that couple is actually Adam and Eve in the full sense of the term, that is, two individuals of equal nature and complementary character, forming the perfect couple, in which one brings what the other lacks to be perfect. The best way to meet seems to be to leave it to fate. One could help it in two ways, without falling into the gross error of "multiple experiences." The first would be to choose one's spouse when she is unknown, veiled... But in this civilization that looks with contempt upon Muslims, among whom this custom still prevails, this is not possible. So let marriage at least no longer be a gross market for dowries or position! And if some can free themselves from these barbaric customs, let them apply the second method, which seems a good way to choose one's spouse without too many mistakes. To understand this, we must remember that most love arises from sexual desire. It is the desire to mate that almost always creates the mirage of love, which, apart from the curious (erotic) novelties of the honeymoon, leaves only despair. An animal in heat finds any female beautiful and desirable, and since the female is always ready to mate, and perhaps is also in a state of desire, marriage follows. Later, once satisfied, the two spouses observe each other more closely and find faults that apparently did not exist before copulation. If a man could satisfy his sexual desire with any woman and then, after three days of fasting on water and milk, could go and choose his bride calmly, many marriages would certainly be happier! And marriage is important enough to pay this small tribute.

No doubt the initial attraction, which is essentially erotic, would fade, but what does it matter if this way of acting allowed the two spouses to find, for many years, pleasures of union that are more truly erotic and more powerful than those of that lost moment, as I will try to explain.

The purpose of marriage is union, and this union must be absolute: this is what eternal truth demands through the conscience given to man. If he agrees to cultivate his conscience, he effectively becomes the highest of creatures, and in reality he himself is a creator. Not a cerebral creator—that rag that believes itself to be a force and a value because it *imagines* itself to be so, that illusionist who swells with pride at his own cerebral productions, which make the blade of grass on the side of the road shake with laughter—but a creator of life.

Let women stop dreaming of this male superiority, this enviable thing they so long to imitate! The man of today is a miserable, sad, sad thing, who finds no peace anywhere, who seeks his companion and finds no rest, because this companion is so ignorant that she does not understand him. He flees the flattery of the family and seeks refuge in work or vice. He flees flattery, and does the woman envy this wanderer of life? Does she perhaps want, with this last mistake, to provoke a cataclysm by becoming *like the man*? The woman is *awaited*: she must not also become a wanderer who seeks by imitation, otherwise neither of them will ever find each other on this earth. The woman does not need to seek, but *must be found*, therefore she must make herself seen.

She may desire the superiority of man, but in only one way: by being first and foremost a woman, and immersing herself in her own femininity. This word should not be misunderstood, for it is nothing more than an extension to the sublime of what women actually do, but in a petty way. Fake shyness, affected modesty, feigned sweetness, and purity put on display are the natural

weapons of women who want to capture men. She fights with the weapons of weakness to break the brutal weapons of men. And she has been doing this for thousands of years. The method is good because it is natural. When you want to find the truth, you must not be afraid to observe the facts as they are. It would therefore be right for women, instead of using these petty means to “be right,” to become aware of their own nature and use it as a great means, no longer to “be right,” but to find the true Spouse and complete Union, which is what they truly aspire to. Women only recognize strong men. With the means she employs, she weakens him, and if this responds to some feeling of revenge, she will find herself the victim, since she will no longer have her Spouse.

The weakness of women constitutes their erotic strength: let them consciously make it an erotic goal to *be seen* by men! By making herself inferior, she will draw out in him that superiority which will at the same time become her own, because only in union will both be the complete forces that each illusorily dreams of being separately.

The woman has no soul and seeks to be animated by the man. It is also necessary for man to know how to animate her, and for woman to be ready to live.

Therefore, man must become aware of himself, of his origin and purpose, as well as of his guilt towards woman, whom he has made into a doll, whose appearance has become the only important part. He has deceived her about what he sought in her; he has deceived her because he himself has deceived himself about the purpose of women. He has placed aesthetics where there is no awareness, there is only eroticism, and reasoning has supplanted Desire. The new man must apparently go back, recognize his own needs, his own desires, and leave them their primitive power of expression, but also placing them beyond that

fictitious supremacy of the intellect, giving them, with the extensive power of *strong*, broad gestures—absolute to the point of mystical ecstasy—that which transforms simple natural force into divine power.

As for women, they retain within themselves the memory of the decline from man to woman. They can only become men by *blending in* with them. Then the two will no longer be two, but *one animated body*.

The sense of her own decline creates in woman an awareness of her own inferiority. She uses weakness to conquer a place that nature has not offered her. With her illusory game, she plays the part of the emancipated slave, and nothing can now free her from her actual slavery, which makes her a mother with the slightest seed, which makes her weak with menstruation, which *subjugates* her because of her intellectual inability to go beyond a purely concrete understanding. She follows a false path, seeking liberation by imitating man: in this way she will find only the abyss, at the bottom of which man will confess to her that he alone is nothing.

I would like to show her the way to become a living and total force, together with the other living and total force of man, to free her from the damnation of her decadence.

# The Principle of Life

Whether in chemical bodies or in cells, and even in any mechanical function, wherever there is a manifestation or phenomenon, as soon as an original state of affairs finds its complement. In mechanics, action calls for resistance; in biology, the nucleus calls for its opposite pole at the moment of karyokinesis; in chemical bodies, acid calls for its alkali, and the group calls for its missing element.

Nothing exists without its complementary pole affirming this existence. In short, it is the reason for all relativity. However, there is a fundamental error in human intelligence regarding the value of these two complementary poles. The most perfect image of this error is the too easily accepted notion of electric “current,” commonly called ‘positive’ and “negative.” In fact, negative current does not exist: it is nothing more than the “return” of electric current to its source, which closes the cycle of tension between the chemical or magnetic elements of its cause.

Phenomenally, one of the elements gives and the other receives; but “vitally,” what appears to receive—let us suppose the zinc in a battery—is, in fact, what, in the chemical environment, repels towards the coal, which, in the cycle of the current produced, is apparently the one that gives.

This is a perfect image of vital functions, in which a kind of paradox of functions creates the phenomenon itself, that is, what we perceive with our senses, because this image sums up a contradiction, both of motion and of energy tension, in chemistry as in biology.

In this concept lies the foundation of all material science and all philosophy.

There is only one force, one energy; but the intellect wants to see its complement as a “contrary” force or energy, and the result is a profound error in the observation of nature in general, as well as in the study of the psychic phenomenon in man.

Everyone knows that the term “negative,” which indicates one of the electric currents, contains the notion of absence, the negation of what is affirmed elsewhere by the term ‘positive’; but this notion of “negative” has become another affirmative notion.

This concept, extended to the life of organized beings, has given rise to the belief—what am I saying?—to the certainty that the male of a species is of the same value as the female. However, returning to the image of electric current as an analogy, we must regard the male as the only thing that exists, and the female as the true negation of the male.

However fantastic this may seem, we must admit it. It is an undeniable truth.

In complete opposition to the fully mathematical, that is, intellectual, theory of relativity, I pose the problem of life on the basis of *de\Y Absolutism*. Where relativism forms a *limited* world, which must necessarily lead to the most harmful illusion, limiting all notions to a solely material evaluation, *Absolutism*, mystical par excellence, poses the problem of evolution and ultimately solves it.

In the world there is an affirmation; this calls for a negation, which is nothing more than an absence of affirmation. The stronger the affirmation, the stronger the negation. The notion of a negative affirmation is absurd. Energy is always affirmative, whatever its nature, but it exists as such only because there is a place or a thing that absorbs it. That which absorbs is that which brings about gestation, transmutes or transforms the thing absorbed. This is the phenomenon. Since we *observe* only through

*the phenomenon, it is* correct to say that we know energy (i.e., an affirmation) only through its negative moment: the instant of absorption. The affirmative aspect of nature escapes our senses; however, it is what we must seek to know, otherwise our ignorance about the forces and causes of the world will be absolute.

This path is not impossible. There is a law that the ancient master philosophers (all alchemists) expressed so simply in these grandiose words of wisdom: Nature rejoices only with Nature!

Does it rejoice? Yes, because since time immemorial, when an energy or a thing is absorbed and denied by absorption for the purpose of gestation—the only thing that causes the absorption effect—then there is real copulation. And if Nature rejoices only with Nature, we can know this receptive nature, and from this deduce the nature that gives.

It is the same thing that I have explained elsewhere with the play of complementary colors in the spectrum. As for this, as in everything, there is an affirmative color; and the other, negative, is nothing but a reminder of this affirmation.

Once this position is assumed, the psychological and moral study of the relationship between men and women becomes accessible, which is not the case in the mentality that currently governs the world.

Sexual attraction has remained, from a psychological point of view, a mystery, despite all its implausibility.

The need for reproduction is not a cause but a purpose. Reproduction is a *consequence*: its necessity is for man an imagination of his brain. There is a “natural” necessity, but it does not depend at all on man's will for its realization. Humanity does not have the power to decide incarnation; this happens,

despite all precautions for or against, only when the time has come, when cosmic harmony determines it. The attraction of the sexes, while serving this natural necessity, has another cause. It is the effect of that phenomenal duality which, from the abstract principle of the first division to the complementarity of organized beings, determines for every phenomenon the states that compensate each other. Yes and no, day and night, man and woman, exist only through each other, but one is primordial, affirmative, first existence, and the other is nothing but the negation resulting from this affirmation. It is difficult to grasp this abstraction, which forces us to use imperfect terms, because our intellect refuses to accept "Nothing" as something, and ultimately it is not possible to avoid this paradox of notions. Everything in the human being, every cell, every sensory contact with the world and with the body as a whole, has become a form of this affirmation and negation. The further we go, down to the cell, in this game of provoking the phenomenon, the more this cell in man is constituted in an affirmative sense, and in woman in the negative sense of what the male cell affirms.

In the complete organism, the function becomes what we call "man" and "woman," but in fact represents a terribly complex world in which every part is male and female, down to the constituent atom.

In the evolution of humanity, as in that of the fetus, the final function of man or woman becomes more precise, and the more it is expressed primitively by the purely organic search for the sexes, penis and vagina, the more this desire for contact gradually extends, to become—passing through the extension of the sensation of pleasure throughout the body and nervous system—the "moral attraction" of the sexes. From the physical body, sexuality has evolved toward a psychic sexuality, "moral attraction" of the sexes. From the physical body, sexuality has evolved

towards a psychic sexuality, which gives the illusion of a kind of ethical sexuality. This does not yet exist; it can only result from a totally positive awareness of that primordial function of duality and from that philosophy of absolute affirmation that calls for cosmic negation. Then ethics, the science of good and evil, absolute in the sexual question, can become an experience, that is, the basis of a new cosmic conception.

Meanwhile, the sexual phenomenon is still only a physical and psychic phenomenon, which is just beginning to become mental through imagination. There is no life, that is, generation, nutrition, and procreation, unless the sexual function comes into play.

This is originally a simple duality of states, positive and negative, which seek to unite to find the phenomenally neutral state. Later, this search for copulation becomes more intense with the qualitative evolution of affirmation and negation, that is, with their accentuation.

This accentuation of the two complementary poles is a result of life. It is the cycle, but it is not eternal. Let me explain. The neutral state resulting from the complementarity of the "yes" and "no" poles of a thing is what is called death, the death of the life of this thing. The vital phenomenon, i.e., *coital*, never occurs abruptly; it needs a certain amount of time, determined by the active and passive intensity of the two energies involved, and this gestation period bears fruit, i.e., reproduction. Then the state of death of the two spouses is reached.

Thus, copulation is the function of dying; birth is the death of the pregnant being. In most plants and many lower animals, the entire individual is subject to this law. As it evolves towards the sexual complexity of the organized body, the individual moves away from absolute coitus to allow only partial coitus of the

organism to physically exist. No longer being completely subject to this law in humans is not a superiority, but rather an inferiority. It is an inferiority of their “coital” power. It is precisely the result of the evolution of the tension between the two poles. A complementary, which man, in his intellectual-emotional-physical complexity, has not taken into account.

To resume the chain, there is first a division through the call of negation; the divided elements, which are complementary in nature, seek to unite to complete themselves. They die in coitus, which gives rise to the product through gestation, that is, through the fusion of the joined elements. Reproduction in itself does not give the products a quantitative superiority over their parents, but slowly accentuates, through heredity, the feminine aspects inherited from the mother and the masculine parts inherited from the father. I say parts, and by this I mean the corresponding aspects from the constituent cell to the organs.

Here there is a highly mobile interplay whereby one part can predominate over the other, creating the most varied characteristics in animals as in humans. With the accentuation of the male and female natures through the hereditary chain, it easily happens—if the whole consciousness, called instinct in animals, does not adapt, or if in humans customs and habits prevent such adaptation—that what is called degeneration of the race is observed: since this is nothing more than the predominance of the nervous system over the body or, in particular, over the brain, or even of the brain over the body and the nervous system. Hence cretinism, rickets, diseases of the centers or of the nervous system, idiocy, insanity, or... genius. The closer the relationship between father and mother, the greater the likelihood of inheriting female-male natures, i.e., the union of these elements. If the two spouses were of equal strength, this would only be an advantage, but it becomes terrible if there is too

great a difference in nature due to false mating. On the other hand, any pairing of individuals, one of whom is under the stimulating aphrodisiac influence of alcohol or other stimulants, can directly produce this evil, which is nothing more than an imbalance between the male and female “powers” in the body. To return, after this digression, to the argument I intend to develop, from that accentuation of the male and female powers results, by inheritance, in new dual states which - increasingly higher up the evolutionary ladder from the group to the individual - ultimately give rise to beings perfectly constituted as male and female. They can only be formed in these individuals thanks to their duality, and thus the marvel of the human organism is created, in which red and white blood carry life to every cell in the body through their paradoxical action.

With the progressive constitution of individuals, the distance between male and female also increases. Outside the *periods of birth* in nature, i.e., the mating season, animals can live a complete individual life. But at the moment of mating, nature regains the upper hand, as it would under the influence of an aphrodisiac (a product that enhances the male or female function in the blood or lymph).

For this reason, separated individuals seek each other all the more intensely the greater their separation. Thus, the principle of separation also becomes the first and most powerful erotic principle. At that moment, the animal does not need to perceive the female sensually; a kind of “organic consciousness” calls out to it. Humans need to perceive, to “see” the female, for example, because intelligence, imagination, etc. have almost completely stifled the calls of that “organic consciousness.” Therefore, everything that closely or remotely concerns the sexual sphere is commonly called “erotic”; when, in truth, only that magical

moment in which all that is male in man is drawn towards all that is female in woman, or vice versa, is truly erotic.

In the moments of calm between periods of rut, the organism lives thanks to a constant exchange or “internal coitus” of the constituent elements that have become and developed according to the eternal principle.

The reason for coitus—in elements as in individuals—is sexual desire; coitus is the death of the elements and the gestation of the reproduced element. Creation and death are identical. The cycle is closed but not eternal; it extends until the cessation of form, to recall the nucleus of a higher state which, in turn, creates and closes its own cycle.

This is the truth; relativism is an illusion, even though it relies on the same cycle to assert itself mathematically; but since it only takes appearance into account, it forgets life.

“Life is a rope stretched between two complements.”

“The purity of the complements increases the tension.”

So says the Law.

It is the principle of Life, but man no longer knows how to manipulate those forces called desire and eroticism; for this reason, he has become an intelligent beast, who no longer has rest, because he seeks this rest in his own intelligence instead of seeking it in his own blood.

# The Original Division

It seems like a joke to say, “Where would we be without the existence of our parents?...”

Our parents are the cause of our physical existence, the immediate cause of our incarnation.

Incarnation presupposes an existence prior to physical life - This physical life is necessary because it represents a degree of total harmony: therefore, our parents are necessary, and marriage, in the sense of procreative copulation, is inevitable, at least for a certain period of natural evolution

These reflections necessarily start from a spiritualist point of view, according to which a life different from the physical one is not only admissible, but is even posited as an absolute basis.

Nowadays, no reasonable person can doubt the existence of a life called “subconscious,” that is, a psychic complex. However, one is entitled to ask whether this psychic life is a cause or a consequence of organic physical life. Psychism has been the subject of lengthy studies. Numerous observations have been made on cases of “child prodigies” and their precocious qualities; but these qualities are not transmissible by physical inheritance; the problem therefore presents so many obscure points that it seems more certain to admit at least the pre-existence of a psychic complex that is physically embodied, rather than denying this pre-existence and continuing to flounder in obscurity.

It would be fair to add that if all humanity were entirely psychic, if it had no physical form but only “subconscious” bodies, no one would doubt that these were the true physical bodies; ignoring the resistance of human forms made of a denser and harder matter, they would be accorded “mass” qualities completely

different from those we attribute to that “mass” we call ‘matter’; consequently, it is more than likely that we would attribute to the other “subconscious,” perceived in that “psychic body,” qualities similar to those that learned science today calls “subconscious.”

It is therefore undoubtedly better to keep our feet on the ground and say: man is made of earth or matter, which is animated by another non-material state; man is an incarnation of a state, energetic, we suppose, which encompasses within him all the possibilities of what the organized human body becomes in maturity.

I could, moreover, prove logically that this man is, in the final analysis, a sixfold incarnation, and that he is therefore made up of seven totally distinct states. But this is not important. What is important is to state what everyone already believes to know: the copulation of man and woman forming the procreative couple, in other words, marriage, is the most important fact in the whole world.

It is therefore necessary that this essential fact be regulated not only by social laws but also by vital laws, thanks to which only this marriage can effectively assume capital value for the married individual, as it is capital as a principle in nature. Marriage, that is, the association of a man and a woman for endurance and the mutual acceptance of the loan of their bodies for sexual needs, is an *abnormal* act.

Do not judge me too quickly as paradoxical, but try to prove what I mean.

It is absurd to admit that, as a principle, it is necessary to form a multitude of beings of a certain kind in order for nature to perfect *an* individual of that kind. *One* man, whom we may call *Human*, is sufficient in principle to realize, from the beginning to the end, according to his own possibilities, the qualities innate in

him through the original cause. In the same way, a single individual, animal, vegetable, or mineral, is sufficient to realize perfection in these respective realms. This individual should be androgynous and also have awareness of both his androgyny and his sexual functions, to the point of being able to be a father and mother unto himself. This seems absurd, because our intelligence understands things only through their separation. Our judgment is fixed based on our current state, and we cannot conceive of androgyny except with the image of a being that is sexually male and female. But manifested sex is only the result of specialized functions. Thus, physical and sexual androgyny is an abnormal accident that gives us only a false image of true androgyny. An image much closer to what I mean is the life of the oyster. It is male from September to May and female from May to August. This is, of course, only an image of what I want to express, since the oyster actually reproduces through its male and female functions, while the absolute androgyny I am talking about does not reproduce, because it needs neither divisions nor a series of existences to achieve perfection, which is realized in androgyny itself. This ideal state is *the Human*, which, through its habitual function, has modified itself on the one hand into human-man and on the other into human-woman. In this sense, we must understand Unipolarity, absolutism in nature. The multiple individuals, generated by procreation through sexuality, have become habitually uniform in function and are parts of a whole called the *cosmic man*. As long as the association of a human-man with a human-woman is only a marriage for the purpose of sexual fulfillment, as it has always been, that is, procreative, there is certainly physical marriage, but there is no spiritual marriage at all; in any case, there is no evolution towards the conscious Unity of the primordial and initial Unity.

This marriage is a denial of truth and therefore necessarily a source of infinite misery. The spouses can only understand each

other through countless concessions, which are nothing more than abdications of their intelligent personality, because in fact each of them has become a man or a woman by adopting a mentality appropriate to their function, and these functions are diametrically opposed to each other.

Starting from androgynous Adam, from the unipolar man, the procreative function is useless; and if it takes place, it is only the result of a division, which again has its origin in activity and passivity. Activity is every presence, passivity is every void: the container and the contents. Just as we cannot separate the notions of container and content, so they are not separate in reality, and only *our senses separate them* apparently, to create what we call intelligence. Therefore, man instinctively seeks their unity. This unity seems to him to be given by physical union and therefore, following an impulse over which he has no control, because it represents the voice of the primordial law, he seeks marriage.

However, he forgets what I now think has been sufficiently explained: the mentality imposed by a specific function. In the term “mentality,” I also include the physical characteristics that distinguish it and are expressed primarily by sex. This marriage is therefore an illusion, a lie that each of the two sexes tells itself.

One of the humans became male, and therefore asserted form, matter, “content,” relentlessly, to the point of denying the “container,” because this too is “something.” to the point of denying the “container,” so that this too is “something.” The human woman has affirmed space, the “container,” the absorbing void; she has affirmed it to the point of denying every “thing,” to the point of emptying what wants to be form, matter, object. The two “mentalities” are diametrically opposed, but each, in its own expression, *affirms*. Which is the true affirmation? There is no reason for either of them to abdicate their affirmation; each is

*right* - and both are wrong. In marriage, a fantastic conflict is engaged, a war of titans. It is no wonder that men and women die from it, like butterflies from their ephemeral life.

Any merely “intellectually” intelligent intervention can only aggravate the problem; any social attempt to address the situation of women's rights is doomed to failure if it is not based on a precise study of sexuality, both from a physiological and a psychological point of view.

Humanity writhes like a worm under the foot that crushes it. And the foot that crushes it is the dark consciousness of the truth of Unity, a truth that cannot come to the surface because the senses necessarily contradict what the soul and subtle sensation impose. Women know they are right in thinking and acting as they do. How could they think otherwise? And the same is true for men. Both fight each other and will fight each other to the death, which is salvation for all, the last hope.

The old mentality must be overturned in one fell swoop, without intermediate steps, in order to have a direct vision of the Unity towards which an invisible force inevitably pushes man and woman. The cosmic man calls: *this is the end of the world*. We must abandon forever discussions about details and allow our whole being to be pervaded by a new stimulus and aspiration: those of the *absolute self-denial of the specific personality*. There is no container and no content, there is the Universe; there is no *I want* and *I don't want*, there is the natural law that wants everything and everyone. There is no *night* and *day*, there are our eyes that see or do not see the sun. Our eyes lie, they make us believe something; it is false: *we must never believe*, we must reject all blind faith, we must live and *be certain*. We must seek the certainty of *necessity*, of the inescapable law, the certainty of our

heart, without reasoning, without prejudice, that certainty that cannot be broken by anything, not even death.

This is a joy that no other can equal. And this joy must be desired; it must be the only goal. It alone gives that calm that makes one smile at insults; it alone gives that strength that can overcome every attack with a smile.

It is the first step in *Mysticism*.

Here the mysticism of marriage, whose name is Union, can begin.

The self-denial of the specific personality? What a long word, but what an even longer concept!

Man must not want woman, woman must not want man. The man who wants the woman offers his penis; the woman who wants the man offers her vagina; this is the fact, whether they know it or not, because each wants the other because of their sexuality. While one offers oneself to the other in this way, each affirms their own sex, each wants to be and remain what they are. One sex wants to dominate the other, one *part* wants to have the better of the other *part*, when, in truth, only the *whole* is right.

To deny what forms the *part*: this is the effort that must be made for the self-denial of the specific personality.

Therefore, it is necessary to establish new moral laws, to overturn the conventions of good and evil, beautiful and ugly, clean and dirty, as our parents have left them to us, to observe what is true, even if it is the most ignoble thing for our specialized tastes.

A word to those who, in occultism, cabala, or other searches for truth, have allowed themselves to be enchanted by beautiful intellectual theories: a couple in coitus is not the cosmic man. When the left eye looks at the right eye, when the full fills the

empty, it is only a flattery of the mind, it is not a complete cycle of the *prona*, no more than an electric wire which, when crossed by a current, is electric only when the two apparent poles, negative and positive, touch each other. This is a negation of life, death, since there are no two poles, there is no man and woman, there is the cosmic man, fallen into man and woman.



# Morality

*Free will* is an expression of consciousness. It is only the power to *destroy*, the power to intervene in the logical function of nature. Free will can only stop the evolutionary movement, stop and modify any development. It is destructive even when it seems constructive, thanks to the small achievements obtained. This construction is purely artificial and, as such, equally destructive, in the absolute sense that I give to these notions of “becoming,” “generating,” “constructing.”

Free will has its natural counterpart in the sense of *respect*. This is not an act of will. Respect appears conservative, adoring. Its causes lie in deep, innate impulses that are natural to man. Man undergoes these impulses, allows them to act and color his expression, which then appears respectful.

Modesty, the sense of beauty and purity, the sense of the sacred and the sense of life are the joint motives of respectful expression: they are also the impulses that motivate what is usually called morality. In other words, morality is a complex of feelings, and not simply the sense of good and evil. Good and evil are relative truths for ordinary human consciousness, and consequently they are also variable states. The measure is effectively the conscience, which evolves relentlessly to achieve, as its supreme goal, the Absolute. In the Absolute, that is, in the state in which everything is reduced to its cause—that is, exalted to supreme immortal perfection—there is therefore no longer Good and Evil. This good and this evil exist only in the current, transitory state of generation... of the final Absolute. Good and Evil, the two extreme feelings of natural justice, are, in morality, a consequence of what could be called defense instincts: the sense of Life, the sense of the Sacred, the sense of Beauty, and the sense of modesty.

It is the instincts of defense, not directly of existence, but of spiritual life, which motivates physical existence. As in animals, so in humans, natural instincts must become intelligence; and further, “intuitive sensation” and moral defense instincts must become consciousness. This education is terribly neglected and, probably because it is too subtle, is eliminated by prejudice from the instruction given to young people, both by religion and by so-called secular schools. It is up to life to teach this lesson. But are men capable of learning lessons from life if they are not given any warning? It is not enough to say: you must not kill, you must respect..., this is what is called beautiful, etc. Too easily does the limited mind stop at such a definition, repeating it stupidly and affirming it without understanding it; or else the “free” mind throws everything overboard and accuses human selfishness of having made laws for its own protection. These are, however, the foundations that allow man to find an answer to the inner turmoil that torments him.

The world is in decline, at a great turning point in spiritual life; therefore, all old considerations—whether traditional, moral, or sociological—have no value other than as lessons from the past, for the past. The masses are not sufficiently educated to understand the subtle causes that motivate their actions, psychologically and spiritually, of course, but they are already too educated to remain stupefied by sterile and dead formulas.

A revolution is coming: a moral revolution that responds to the absolute need for a new education for a deeper life. This is essentially of an erotic nature. Nothing can suppress the defensive instincts I have mentioned in man, but in spite of himself, in spite of his will, with the simple evolution of his intellectual and emotional complex (without forgetting his nervous-physical evolution), he assumes a new position in relation to his innate impulses. This is the change in state of consciousness

characteristic of the great phases of humanity, which determine the so-called great races.

*The meaning of life* is first and foremost the awareness of existence. While the Atlantean or Semitic race is a typical case, with an awareness of its physical existence pushed to the point of unconsciousness of a life in the afterlife, the Aryan race has an awareness of a soul life and also a spiritual life. The hidden God of the Jews is an authoritarian, cruelly despotic God; the Christ God is a merciful, loving God. Where the absolute ideal, God, can be good and merciful, there is an afterlife, a life different from physical life. The present world, which seeks exalted joys, seeks them only with the certain feeling of the possibility of a higher life. It wants to rejoice beyond its own body. Suicides and murders are almost as much the result of an unconscious comparative judgment between these two lives as they are the consequence of the disastrous influences of tragic cinema, newspapers, and the tabloid press. It is undeniable that these events are alarmingly frequent today.

The position of man in relation to the meaning of life is different from what it was at the time of Christ, and has changed even more in the last thirty years.

If the certainty of a possibility of life beyond the body, which I believe psychism has demonstrated, instinctively pushes humanity to despise the present life, this is a consequence of unconsciousness; and it is even more a result of ignorance, which hides from human eyes the interest in acquiring a new consciousness and the solution that such an acquisition would bring to the search. Not dreams of confusing belief in an afterlife with awareness of an afterlife. Belief is nothing, awareness is everything. And if most of the acts I cite as examples of this contempt for present life are connected with statements such as “it is better to end it all” or “afterwards, everything will be over,”

this does not exclude an awareness of an afterlife, since, once again, real awareness has nothing in common with *knowledge*. One can intellectually ignore what one's deepest nature is aware of, just as the heart knows and understands nothing but consciously continues to mark the seconds of the clock of existence; its consciousness is real: it has the form and characteristics of the heart. In this case, a state of consciousness has become the organ of a complex that is man. The global consciousness of physical existence has become the penis in man; and the new consciousness of the afterlife has become, starting from the penis, the nervous system, capable of reacting to emotions in an abstract sense, whereas in the Celtic race it still reacted only in a concrete sense. Perhaps this will already make it clear what I mean to explain about the new meaning of life.

What do we hunger for? To seek union, taking into account the new positions in relation to other defensive instincts.

*The sense of the sacred* has been inspired to this day by an emotional fear of higher powers. Now this meaning requires knowledge, no longer a knowledge of causes and effects, but an esoteric knowledge of the spiritual motives of the reason for being, without which nothing is sacred anymore, neither father, nor mother, nor wife, nor religion.

Science provides only material causes and material purposes. Psychism, like a suburb of the city of science, stammers and gratuitously asserts unknown causes, or bows to the still omnipotent fashion of mother science. In the 18th century, that materialistic emancipation returned, brutally expressed by de Sade: religion, a necessary fiction to keep the people on a leash; paternity, an accident of a seed lost in enjoyment; it is, however, characteristic of the beginning of the twentieth century to no longer say these things, but to act according to the mentality that underlies them. "The sense of the sacred is a superstition; above

all, it is a weakness, which the light of exact thinking easily reduces to notions of tradition, atavism, primitive fear of being emotional, of being without culture...'. Well, no! The sense of the sacred exists in every being animated by the holy spirit of creation, by the divine breath that, from the earth, makes man the king of creatures. But it is right that this animated earth, man, should today seek consciousness, given by the "knowing" fusion with the laws of nature. It is true that man no longer accepts an intellectual formula arbitrarily created as law, excuse, or order. The bride is sacred to the groom as long as she remains faithful; otherwise, she has no value. No law can anymore inculcate in today's man that she is a mother, simply a maternal cause outside the selfish situation of a wife; she has lost in his eyes the divine right to respect, conferred on her by the cosmic function of being able to generate a *Human Being* in her womb; the mystical sense of motherhood escapes modern man.

That women are above gold, the rarest gems, the most precious objects, the source of joy par excellence, the other self, the other man, the woman-man<sup>95</sup>, no law can inculcate this in men anymore, deceived by the products of the human intellect, who see in thecar or other such things as objects more precious than the little prostitute who lends him her body... unthinkable, *her own body* for one night! Humanity has lost the memory of ecstasy, which put a courtesan on the throne and built temples to prostitution. What a deviation, what a reduction, the result of a reductive religion, just as the smoky tip of a flame can reduce the most precious stones on earth.

How respectable are these gentlemen, black, cold, dry, imbeciles of modern humanity, in front of those primitives who, in exhaling were devoured by the flames of Moloch!

<sup>99</sup> The only possible translation, in our opinion, of the term *hommesse* used by the author (*N.d.T.*).

It is a phase of transition that the world is undergoing (may this world at least have the wisdom to admit it!), a transition between the old emotional sense of the sacred and the new state of *knowledge* of the sacred.

As for the sense of beauty, it is in total confusion. The trend in modern art, however, is a strong expression which, when properly understood, corroborates the spirit that I consider to be the reason for all the current changes.

Today, we no longer believe that we can call art what is part of photography proper. Art, “vision of nature through temperament,” is, in fact, already outdated, because it demands too particular a personal expression, while ultra-modern art wants spiritual influence in the accident that governs production. It is daring to use the term “spiritual” in a matter that at first glance is so intellectual. But the most modern artists would like to be philosophers. Generally, they lack even the basics of what it takes to become one: a long and profound study of things and, above all, of the abstract causes of things. Nevertheless, for some, the impulse toward a higher, less human form of expression has produced brilliant insights. A sheet of black paper falls, thrown by a hand, onto a white sheet... this creates a work of art. It is a work of art because things have fallen in a certain way, forming a completely unique constellation. It is the work of the moment, the work of the artist's temperament; this means nothing, and yet, for a graphologist, it is the revelation of a world, just as variations in handwriting are the great book of the writer's life. One must be a graphologist to read the works of the latest artists. Perhaps astrology itself would be a means of revealing the deeper meaning of these paintings. An Egyptian artist, instead of throwing cubes, pieces of paper, etc. onto the canvas or wall, threw essential forms, strokes that revealed the principle of the

things represented. The result was a work analogous to those of modern artists, but with incomparable wisdom!

The sense of beauty also requires knowledge, after having been the naive reproduction of form, then the idealization of that form, after having been, in a word, human. The sense of beauty is linked to the deep, original causes of life; it is the sense of harmony that the whole world teaches us, the harmony of causes and effects, from the spirit of God over the waters to the Fiat lux, and until the destruction of the planetary system of the sun. And the human body, which seemed so magnificent to the Egyptians that they made gods of it, so beautiful to the Greeks that they made it their supreme ideal, so pleasing to the Christian Middle Ages that they made it the symbol of their dream, this human body has become a banality for the common world. This world now ignores that the body is harmony par excellence, supreme beauty, even in its monstrosity, as Leonardo understood so well. It is the work in which the current law of the harmony of the stars is expressed in the most grandiose way, as is the temperament of the artist and the play of the particularities of a... “hand” that throws forms into the Universe.

The sense of beauty has evolved in matter to the point of having to fall back into nothingness in order to rediscover the spirit.

Finally, let us look at the sense of modesty, the last of the descendants coming from “above,” the first on the path of earthly man. All defensive instincts are linked together to form that global sense of Good and Evil, or moral sense. But in no one is this kinship as evident as in the sense of modesty, because it is the closest and most direct to man. Modesty encompasses different categories, depending on whether it concerns the body, emotion, or thought. Only men know bodily modesty; women are ignorant of it, as they are generally ignorant of the moral sense. The naked man shows his sex, the stigma of his spiritual fall. The

woman, even when undressed, is not naked, her sex remains hidden. Therefore, only social conventions prevent her from undressing. Nudity for her only feels shameful when her underwear or clothing affirms her sex with their feminine characteristics. In other words, physical shame exists really and directly only for men, while for women, the external intervention of an affirmation of their sexuality is necessary for them to feel this shame.

Direct emotional shame no longer exists in men. A purebred dog that has been frightened is ashamed of this fear, not because of the “opinion” of its owner or other dogs, but because of itself, since this diminishes its power to defend itself against the cause of the fear. In humans, emotions can generally only be shameful because of their fellow humans. A false and misunderstood education has taught humans to dominate, i.e., repress, their emotions.

The shame of thoughts is based on the same principles: not appearing stupid, veiling the crudeness of things with a joke, above all not calling them by their name, as good people know well... and one is content to call a cat a *cruna*<sup>96</sup>.

It is difficult to measure the harm that results from an education so distorted that women seem more modest than men, that masculinity consists in stifling one's emotions, that good manners require lying.

Why is this so? Why, if man has been able to evolve in his conceptions of beauty, of the sacred, of the meaning of life, has he not evolved with regard to the sense of modesty? Why, if he has believed that he could deny the meaning of the sacred,

<sup>96</sup> A play on words, possible only in French, between *chat* (cat) and *chas* (eye of a needle) (N.d.T.).

transform the meaning of life, and render the meaning of beauty abstract, in reality he has done nothing on his own, but has undergone the meaning of life, the meaning of the sacred, and the meaning of beauty in his entire being, without changing the appearance of his own shame, the shame of a spiritual decadence that made Adam a man and a woman. What became the center of his life after the fall, he has called the shameful part. But is this derision, or is it the legacy of a cosmic knowledge that still today causes the part of the column of life—or vertebral column—that most closely touches the anus or the shameful part to be called “sacred”?

Yes, all this is sacred, infinitely sacred, for various reasons, one of which can be expressed as follows: “The high is like the low, and the low is like the high, to reveal the miracle of one thing” (Tablets of Emerald). And in the face of this, nothing is ugly or beautiful, pure or impure. This unique thing also exists in the Union.



# The Magic of Erotica

When in spring the male seeks the female, and she feverishly awaits the male, it is said that the animals are in heat. At that moment, they are subject to the general call that all of nature undergoes. Seeds germinate in the still-cold earth, branches that appear dead sprout buds, and all of nature explodes in an expression of vigor. It is spring, that is all. Why is this the time for this manifestation of life? The snow and cold are over and the sun is sending warmer rays... but no, very often it is excessively cold, the sun is sad... yet everything sprouts anyway, perhaps it will soon die of cold, but it sprouts.

At this time of year, the earth, in the universe, passes through a place called *Desire*. Cosmic desire, or simply desire, means a call to union. Union means the annihilation of two complementary beings, the fusion of one into the other. The orbit is an ellipse, and the ellipse has two foci: one is the visible sun, the other the invisible sun. Spring is in the middle of the two, as is autumn. One sun affirms form, the other life. Between the two is the neutral state. All nature undergoes this state, which we can call the urge of nature.

Man undergoes it in the same way, but he has the power of intellect; he is a complex being with free will. He is indeed subject to the magic of spring, but an obscene image can arouse him at any moment. Whether it is an image, a story, or a gesture, every man is subject, in one way or another, to this law: he has the possibility of becoming sexually aroused at any moment. In the same way, women are always subject to the erotic appeal of men.

It is now a matter of understanding the meaning of the term “erotic.” This has nothing in common with the vulgar sense of pornography, obscenity, etc. It simply means “the magic of vitality,” expressed primarily through the awakening of sexual energy. Modern transplants for rejuvenation are aimed at an exhausted organism; it is a physical eroticism, i.e., specialized for the sexual organ. The absolute eroticism I am talking about is aimed at the whole human being. The particularity of a being's eroticism, i.e., the motive by which it is most particularly touched erotically (which can be produced by anything), becomes what I call “the erotic point.” In a mathematical sense, it is a point, an intersection of lines of one's moral consciousness, a special and impressionable point. Women, who might apparently constitute the most universal erotic point, do not fit into this definition, since they never act erotically in their entirety as female beings. Something in them, or emanating more particularly from them, can constitute an erotic point for men. However, whatever enormous interest every man has in discovering this “point” in himself in order to determine the mechanism of his own eroticism, the resistance of a single erotic point must be considered harmful, since, if exacerbated, it can easily lead to pathological states that destroy life rather than enhance it.

Erotic tendencies are too easily limited to homosexual, fetishistic, masochistic, and sadistic. These tendencies are broad classifications, and each represents a multitude of particularities that are sometimes difficult to place in one category or another. On the other hand, in my opinion, it matters little to classify into definite categories of tendencies whose nature mainly affects the moral sense with its defensive instincts. There are many phenomena in sadism whose action and effect are not at all criminal. However, there is a sense of life in human beings that can be sick; these effects can then become criminal; in other

words, any action that goes against the meaning of life is criminal. An eroticism of this kind can only be cerebral, and is therefore completely excluded from the eroticism I am talking about, whose purpose is union. On the other hand, “sadistic” crimes are always the consequence of the exaltation of an “erotic point”; that is why I said that this single erotic point was to be considered dangerous in every sense. A thing generally ceases to be dangerous when it can be examined clearly, without false modesty.

The important fact to note here is that, in the whole of human consciousness, there may exist facts which, at any time of the year or in any circumstances, produce effects identical to the influences that all beings undergo in spring.

*Desire is a string stretched between two complements, and the sound of this string is life.*

*To produce sound, it is necessary to make it vibrate with a shock, and this shock is Erotica.*

Complements are always the two extreme aspects of one and the same thing, or of one and the same sensation or emotion. The impact is nothing more than an imbalance in that state of tension, which translates above all into emotional, nervous, physical, or intellectual expectation.

The imbalance literally produces a back-and-forth movement between the two complements, resulting in an exaltation of life whose effect is initially translated into sexual awakening.

To make myself clearer, I will give a few examples.

A man loves a girl; the two are engaged. The fiancée is, as such, untouchable. The state of consciousness resulting from this condition will translate into waiting to be in the presence of the woman he loves. In fact, this state is more subtle; it consists of a

reflection, probably unconscious, on his presence in front of another “self.” He is alone, but with her he is no longer alone. If the love is very strong, there will also be total self-denial in order to focus solely on the beloved object. Between this state of self-affirmation and denial, there is a desire. This desire is nothing more than placing these two states in front of each other. If nothing comes to disturb this hidden “tension” of a state of consciousness achieved by the two complements, there will be the bliss of two lovers. If a doubt arises, for example, about the possibility of marriage, the game of back and forth in consciousness immediately begins, back and forth between considering the state of “him” alone, “him with her,” and “her” alone. To be or not to be; bliss then generally turns into furious love, the first phenomenon of which will be sexual. This is a classic phenomenon that wise parents take into account; instead of preventing the planned marriage, if they want to break it up, they let the “bliss of love” subside, but avoid exalting it.

This is an example we can give by considering a “pure” love, without any formal, preliminary sexual attraction, between two young people.

Let us now examine a middle-class couple without children. The wife *has her man*, the husband *has his woman*. They know each other; it is the banality of everyday life. There is no longer any desire, because a selfish state prevents any play of conscience, any consideration of *I* and *you*. The *We* has become *I*. But the fact that the wife, on the occasion of a party, has dressed up in an exceptional way, has “made herself beautiful,” may be enough to provoke a desire, forgotten from the moment *he* noticed *her*. *She* and *I* will be two states. It is obvious that if she acts coquettishly, the effect will be stronger, the compliments will be more pronounced; and it will be even worse if she is courted, and if the

man finds himself, in the evening, brutally happy to have *his woman* back, without any danger.

Even in this case, the game of conscience is fundamentally a state of tension between the consideration of one's own *ego* and the *ego* of another being.

The following example is more complex: a couple without problems; the wife is beautiful and honest; once again, the *We* is equal to the *Viō'*, the woman, faithful, sweet, correct, no longer interests the man. He comes across a prostitute who vulgarly invites him. This irritates him; here beauty does not tempt him: the girl is vulgar. A game of conscience ensues between his consideration for his beautiful and correct wife and this vulgar and immoral prostitute. This may be enough to make him desire the prostitute, but the tension will be stronger if he compares this type of woman with his wife. An irritating contrast; and between the complements of faithful and unfaithful, pure and impure, modest and immodest, his conscience will confront his wife. He himself is out of the game. His conscience is at stake only for the sake of his wife, but in fact it is *his* conscience. The tension lies in that consideration that strikes him, because what touches his wife also touches him. The erotic shock here is caused by the fact that his "honor" would be damaged if his wife played the part of that prostitute. In any case, this irritates him, and he would have to be completely hardened or stupid for an erotic reaction to be ruled out.

This is a case in which *even* that "*We equal him*," while being anti-erotic, can become the cause of an erotic moment. If the shock was strong, the man will go to his wife with a completely new desire. And let us suppose that she realizes this and agrees to play the part whose imagination so irritated her husband: from a banal and dead couple, a couple in love can be born.

Here is another example, in which the woman is alone in front of men. She is surrounded, beautiful, but in her ivory tower. Alone, her beauty cannot be erotic: this is what women do not know. No man, unless he has a very particular disposition, feels attracted to her. If she then makes a flirtatious gesture or hints at a desire to leave her tower, she may succeed, but it is unlikely, because her will comes into play, and this does not appeal to the man's "conscience." But let us suppose that she gets drunk that evening: immediately, from a grim and isolated woman, she becomes an easy woman. Not *just one* man, but all those who know her will be attracted to her. Here, conscience will waver between the feeling of respectability and that of decadence. In fact, the most affected will be the sense of the sacred. In a state of minimal defense and minimal restraint, the ivory tower has vanished. To take advantage of this woman in this state means to be a boor. To commit or not to commit this boorish act? This is the tension, the *desire*. To pass over every consideration with a brusque decision: this is *Vshock* erotic. The result will be a sexual desire: life.

These examples could be multiplied, and indeed they deserve to be, because they reveal the secret life of human beings. They are presented here for explanatory purposes, but life provides an infinite number of examples of a much more complex nature. I believe it is sufficient to understand the principle, so that everyone can then study it in greater depth. It would be too long to cite all the individual cases in which images, reading, etc. provide phenomena of this kind, through allusion, revelation, shamelessness, eccentricity, deformation, and so on. The so-called "entertaining" press exists for this reason, and although it is contemptuously branded as pornography, it does a roaring trade.

Human nature knows that it has a magical means of exalting life: it wants this means, but for reasons of ignorance or modesty of

all kinds, it has not dared to address this question, out of hunger, error, or a secret desire, the infinite power of realization of true marriage, Union.

Instead of being a reason for union, all these means become causes of discord. Women have contributed greatly to this misunderstanding because, out of stupid vanity and to give importance to themselves, they have completely forgotten that beauty is not erotic and that their appearance, from this point of view, is the least interesting part.

Men must stop lying to women: they must learn to recognize their own *weaknesses*, so that women can stop being dolls and learn to be the *complement* of life, instead of precious objects that are dead and absurd to men.

Women are a source of tension and desire par excellence for men: it is natural. How have they come to forget this to such an extent that they are ignorant of conscious eroticism? Her instinct still expresses itself a little, but the concerns of fashion and of a morality that has been taught to her have killed in her any possibility of using her dress and her body to be the constant “desire” that enlivens without respite.

Can she no longer realize that, with her unconsciousness, she creates the unhappiness of men, and above all her own? Because in this way, men make themselves independent of women, and while it is relatively easy for them to live without women, it is much more difficult for women to live without men.

Marriage must not be an association for “enduring life together,” for letting it pass like an avalanche of inevitable unhappiness.

Marriage should not be a business, a matter of position or dowry, since everything disappears in the face of the need for infinity, translated into that feeling of happiness in union known to all, at

least for a moment. In the face of this, “position” becomes a pitiful thing and fortune a burden.

Marriage should not be the consequence of a passing erotic desire for revelation, possession, nor an association for coitus; this passes, because the desire passes; the tension, that is, the desire, ceases, and then comes the terrible disappointment.

Marriage must be an agreement for what I would like to call erotic complicity. I say complicity because it is an intimate life, closed to the outside world, secret, if you will. The spouses should thus be able to exhaust all erotic shocks together, favoring each other, desiring each other more and more, “wanting” each other to infinity.

# The Meaning of Excess

Men traveled in carts pulled slowly by oxen. To go faster, the cart was then pulled by horses, and later replaced by carriages and stagecoaches. The impossibility of pushing a horse faster than a gallop, even with changes, was the spiritual cause of the invention of railways. Since the excessive speeds of railways were too dangerous, it became necessary to replace them with cars on roads, and then with airplanes.

The critical phase has arrived! If it took centuries to move from ox carts to railways, it took decades to move from railways to airplanes. It took only a few years for the airplane to progress from its first hour-long flights to flights of five thousand kilometers, while for railways, speeds of two hundred kilometers are excessive.

For the exchange of thoughts, there is a similar path, which goes from the optical telegraph of the Romans to the modern wireless telegraph. Its progress has been as rapid as that of the airplane, from mirror and selenium telegraphs to belinographs<sup>97</sup>.

The critical phase has arrived, in which the madness of “faster” has invaded humanity, because it already feels the limits of these possibilities and at the same time feels the desire for “more.” To know more means to see the limits. This is a phenomenon of consciousness, in which a spiritual consciousness grapples with a

<sup>97</sup>The belinograph (named after its inventor Édouard Belin) is a precursor to the fax machine that converted optical signals into sound, allowing the transmission of an image between two points connected by a telephone line. In particular, it was used by the press to transmit photographs over long distances via a telephone circuit. It was invented between 1907 and 1912 (*N.d.T.*).

material consciousness to create, through an “eroticism” of souls, human consciousness, which is in truth knowledge. But knowledge does not mean knowing; it also has the curious characteristic of being the antithesis of knowing. In fact, knowledge means perception, experience of consciousness, while knowing means sensing and recording cerebrally.

What is the cause of that phenomenon of consciousness which is the perception of what is unknown? The *apparent* cause is the definitive realization of actual possibility; the *real* cause is the call of eternity in every human being. Once again, eternity means nothing other than infinity, the infinity of *something* that is found in the definite, the extension to the immeasurable of what can be developed, the exaltation to the inconceivable of what can be understood. This infinity is the aspect of immediate mysticism. It is a material mysticism of man in the face of things. But every man, under one moon or another, experiences this mysticism; every man, from the engineer to the musician. One would like the infinity of physical possibilities, the other would like the music of “intervals” to replace and exalt the exhausted music of sounds, born from a range that has become too narrow.

The profound cause of this mysticism is the desire for infinity, which when expressed becomes the sense of excess. When this sense is suggested by laws and conventions, it remains forever sterile mediocrity. If this sense retains its free, impulsive character, it can cause the most absolute destruction or the highest evolution.

It is therefore one of those natural forces from which, from the moment it is expressed, the aspects of Good and Evil immediately derive with respect to a normal existing state. It is a primitive force, which a civilized—that is, restrained—society has reduced to impotence through mutilations called “motives of social good,” eliminating what may be annoying to society—that

is, to the community—but which may instead be a healthy force for the individual. People have forgotten this, perhaps deliberately, out of fear of themselves: because of their lack of self-control and inability to restrain themselves, they have given themselves over to excess. They have nothing to find here; for them, the moment of mysticism I am talking about has not yet come. They must first learn self-discipline, the channeling of their impulses.

It is the sense of excess that gives rise to those who call themselves geniuses, inventors, daring experimenters of the first inventions, war heroes, all great leaders, from Hannibal to the founder of a great modern industry, to the martyr of faith or science, to the yogi, to the Catholic saint, and in general to all mystics.

It is the sense of excess that produces the drunkard, the criminal, the raving madman, Messalina, Nero, the cocaine addict, the opium addict, the miser.

In what are some better than others? Before the Eternal, they are all equal. Society judges and points to some as benefactors of humanity, others as evildoers. This constrained society tests them selfishly, reaps a gain or a loss, and, like the mediocre bourgeois, does not like to lose but wants to receive. Look at Napoleon, an exalted, passionate spirit. Will he save the Republic?

He wins battles, brings wealth, and therefore people say: Long live the Emperor! He is defeated, and people forget what he has given, seeing only the shame he has brought, and therefore they say: Down with the Emperor!

Mediocrity is sterile, unjust, cowardly. What the exaltation of a being gives or takes away from the social community is null in the sense of absolute truth, but it is immense in itself, in that it is a realization for the conscience. Napoleon at Saint Helena has conquered a treasure that benefits only himself. The code he left

to his country does not benefit the latter, because the country necessarily awaits the next genius, the next exalted one, the next “excessive” one who will know how to modify it and adapt it to the needs of the moment.

What would this multitude of mediocrities become if, from time to time, there were no “excessive” people, geniuses who govern them and instill their ideas in them? It would become what the individual represents in his small sphere, his own world, the family. It would be a tiresome banality, and it would turn living forces into eunuchs. That a people without culture, still excessive in their feelings, should desire revolt against the insipidity and cowardice of a mediocre, hardened state is understandable and acceptable, just as we accept a wise man or an artist who overturns old conceptions and “creates” the one a new basis for science and the other a new conception of art.

However, these revolts must be considered accidents, because these individuals feel the sense of excess but do not know how to channel it, because for them, channeling it still means restraining it.

If excess produces things that are pleasing to society on the one hand, and things that are harmful to it on the other, we must first consider that the evil that results from it, for these excessive individuals, is always the consequence of their inability to express their sense of excess in a natural way, wherever they find themselves.

Sadistic or passionate criminals are the most common of all criminals. But they, like drug addicts or drunkards, are part of the erotic excessives, in the sense that eroticism is their goal and cause.

I will leave aside purely psychological cases, in which a cerebral imbalance produces inevitable effects and uncontrollable desires.

These are sick people who, like a person suffering from typhoid, need isolation and treatment. Apart from these, there still remain, in the cases mentioned, a good number of “excessive” individuals who are dangerous to society, but who are in no way to be blamed for their quest, even though they have strayed from the right path and set out on a road to hell from which there is no escape.

These evils would not exist if these individuals found in marriage an outlet for their need for excess, which, thanks to openly accepted eroticism, would prevent exaltation to the point of organic destruction. This would suit all couples well and would, first of all, prevent some individuals from seeking elsewhere an answer to their desire for “excess,” and, on the other hand, it would avoid that scourge, not classified in criminology, but more dangerous than the crimes of sadistic madmen: dancing and dance halls. Dancing becomes, especially for women, a fascination, not for erotic contact, which is rarely the reason why women prefer these dances, but for the rhythms themselves. Even the Arabs, like all peoples of ancient and elevated culture, know the intoxicating influence of rhythm. But their “dhikr”<sup>98</sup> has a spiritualizing purpose, a religious purpose that becomes a social force, while the “dhikr” of modern dance is an intoxication that atrophies women's sexual sensitivity, makes them cold, brutalizes them, and consequently creates fatal discord in the couple, unless the man, who is mediocre enough, also allows himself to be caught up in this stupid intoxication. As for those who can no longer break free from this magic, let them not try to learn eroticism and mysticism; let them dance, dance, in circles, or however they want... as long as heaven grants them music or tam-tams, they will jump for a long time, until after the end of the world.

As for those who can still free themselves, let them know that, if they continue, they will never find the end they seek and, disappointed, they will one day realize that they have died while still alive, that life which is youth and strength.

To better understand this explanation of the meaning of excess, we need to analyze some cases.

Starting with the most dangerous phenomenon, that of the sadistic criminal, we must analyze the reasons that can drive a man to this excess. The first is that of an individual under the influence of what I have called *the erotic point*. In most cases, these are pathological states against which there is nothing to be done. The genic spasm here is produced by the sight of blood (or any other influence), to the point of copulating in the wound inflicted on the victim. Other cases, which are certainly curable, arise from this obsession with copulating with an inert woman. Much more often than one might think, this is the cause of the crime. The third motive for murder may lie in the torture of the victim during or immediately after orgasm. This is a very frequent and common psychological phenomenon, in an attenuated form, in all men. It is a kind of anger against the woman who has caused the weakening, a revenge of the ego against that force that attracts in order to diminish the strength of the “adversary,” and also a reaction of shame, that first sense of moral defense.

These two cases (I classify the first as incurable) have as their primary cause the attitude of women. If women knew how to

<sup>98</sup> Method of concentration used in Muslim mysticism, through the repetition of a divine name or a formula taken from the Koran or other sacred texts. The essential elements are breathing techniques, postures, and the intention of the heart, which promote a certain discernment, or rather, put into circulation an energy of discernment that can serve as a normative activity for that process called spiritual experience (Mounir Hafez) (N.d.T.).

lend themselves entirely to men's fantasies, and men were "cultured" enough to be able to express themselves, the second case (obtaining this inertia through violence) would no longer have any reason to exist. If, instead of acting like an ego in front of the man, the woman knew how to seek this "weakening" in erotic rage, both with him and at the same time as him, the tendency toward that strange revenge would disappear and in many cases would not become criminal; thus, the third case would no longer have any reason to exist.

The prostitute offers herself to the man as an inert and distrustful thing, the wife offers herself to her husband as a victim, the mistress offers herself to her lover as a possessive tiger. These are three wrong attitudes. That the prostitute does not change her attitude is a question of profession; she would need philosophical instruction; but that the wife and the mistress do not change is a matter of ignorance and indifference that nothing can justify.

These women play such an important role in life that they should be educated at all costs.

The cases of criminality I have mentioned serve only as examples to illustrate my point. In order for women to achieve the awareness of the appropriate attitude to adopt in order to prevent the emergence of criminal thoughts in men, they themselves must be able to push eroticism to such an excess that their attitude is no longer an appearance but a response to an impulse toward the infinite, in the hope that an awareness of eternity will also arise in them. The sexual function, in itself, is not an excess; orgasm proper is an excess: an excess of erotic tension. It is the most natural excess *imposed* by nature. But every excess—whatever it may be—leads to that awareness, even if its effect is deadly.

The effect is secondary. The essential thing is “what happens in the consciousness of that being who knows that if he pushes this thing to excess, it could cause his death.” If his act is the consequence of a logical decision with himself, therefore an absolutely conscious act, carried out after mature reflection on the desire for ecstasy, without anger, without dulling one's faculties through drunkenness or a narcotic, then, even if the outcome is fatal, the act is not morally reprehensible. In this case, he *does not want* death, but supreme exaltation, in which he hopes to find the annihilation of his ego, his selfishness, his being enchanted by the senses.

In this regard, the use of narcotics, as well as the harmful effects of alcohol, have no effect in eroticism and a physiologically destructive effect due to the complete aberration regarding the meaning of their use.

In general, the impulse that drives the use of these stimulants-narcotics can be either an excess of vitality that cannot be satisfied by the real world or a lack of an outlet, or an excess of intensity in the moral sphere. Sometimes even eroticism is the desired result. Apathy rarely leads to these aberrations; rather, it is an insufficient opportunity to express oneself that causes that “lived” appearance and can be confused with apathy.

The fundamental error in the use of these momentary stimulants, as in all vices, is to believe that the *thing itself* will produce the desired result. In truth, the effect is not obtained from the performance of the desired act, *but from the tension caused by the need to use the stimulant*. This need becomes so compelling that it overpowers all restraint. If, in this state, people were able to experience erotic pleasure in the tension, that is, if they were able to direct the tension toward the sexual centers, then they would find what they seek in vain in the medicinal effect of drugs. Here,

too, it is a strong desire that needs to be directed. In this *lack* lies, moreover, the possibility of recovery.

What emerges from this consideration is mainly the fact that taking drugs is useless and even harmful, because the characteristic symptoms resulting from cocaine, morphine, opium, or hashish are too violent in themselves to allow even a natural reaction to take place, which is, after all, what is sought. “Artificial paradises” *are precisely artificial* and therefore do not serve their purpose.

There are many things in the realm of pure eroticism that can become a passionate force, rendering the use of toxic substances unnecessary. And since, with a little awareness, one *must* find in *desire* the need, the necessity of the act, the erotic impulse and everything that can provoke this desire, it becomes useless and stupid to seek this effect in unintentional poisoning.

In general, all eroticism derived from the physical sense proper, whether through violence or an artificial increase in physical sensations by means of instruments or contractions, that is, in general, all erotic concentration in this field, is absolutely contrary to the eroticism I am talking about. Mysticism is excluded: these processes are characteristic of past peoples, whose nervous system was not capable of experiencing the mystical exaltation that has Union as its goal.

Every excess leads to mysticism, provided, however, that it is absolute. Then it effectively involves at the same time such self-denial, such a desire for fusion, that, by a strange path (in every other case dangerous), one can arrive at the exceptional result of the saint who dies of love for Nirvana or the Virgin.

Take the miser, for example. He wants to accumulate, to hoard; if he is absolute in his miserliness, he will at first experience intense erotic joy in exercising this absolute sense, and will even end up

not eating in order to accumulate money. There are similar cases. Certainly, these beings, in the face of the Eternal, are greater than those petty bourgeois who also accumulate and then refuse to help a poor man whom a little of their wealth would help to integrate into humanity. Undoubtedly, the miser did not give anything either, yet he fulfilled his task: that of living his ego (through despicable means, it is possible, but without actually doing evil). In the case of the bourgeois, neither he nor the poor man gained anything eternal; and to gain what is eternal is the only thing that matters.

Another example in the sexual sphere: Messalina, that empress who goes out of her palace at night to give herself to as many men as possible in brothels, and who in the morning, dead tired or drunk, has herself taken back to the imperial residence: “Nymphomaniac!” the doctors will say... “Prostitute and vulgar woman!” the masses will say...

Neither one nor the other; and even if you continue to call her “nymphomaniac,” Messalina represents a type of excess, and therefore she is not vile. She was excessive, but she *did not know how to* practice excess; this is her only weakness; she was not erotic in the true sense of the word, because she sought only pleasure. To be so, she would have had to seek the male for the male himself, for the phallus, at the highest degree. For excess, she would have had to feel the actual desire to abandon herself to men without respite, until death came. If her eroticism consisted in simply feeling “taken” *as a woman* and if it is true that she got drunk, she should have abandoned herself drunk and inert to men.

In man there is a need for the infinite: that he learns to consciously make it the meaning of excess. The meaning of excess leads everything, beyond evil, towards authentic mysticism, which is the most total abnegation, *the fusion*. If this is difficult,

in many cases impossible, for humans, it is still possible for them, in things that their nature demands or that an erotic disposition imposes on them, to find here the foothold to exalt themselves to the highest degree. This is the meaning of eroticism sublimated to mysticism.



## Intimate life

Among all problems, there is one that is particularly delicate: establishing the law of intimate relations in marriage. For example, should modesty be preserved or not? Opinions on this vary among different peoples. It should be noted, however, that the more civilized, i.e., conventional, a people is, the more it will tend toward the cult of modesty. These observations merely pose the problem, but do not solve it. Moreover, on what basis can we rely to answer correctly and truthfully?

Until a mystical end is established, until there is knowledge of hidden “motives,” instinctive impulses will rule.

Considering the few reflections on morality (and especially on what I have elsewhere called the sense of moral defense—*these moral crystallizations of the four primordial elements*, namely the senses of modesty, aesthetics, the sacred, and life)—we already find a serious basis for resolving the question. Considering then the ultimate mystical purpose proposed for marriage, we have the other basis necessary to be able to affirm (outside of any restraint imposed by sentimental, Catholic, or moral considerations) the right attitude to adopt in the various circumstances of intimate life.

From the moment there is a certain modesty in intimacy, that intimacy is only fictitious. It can only be based on purely external considerations of the “person,” beauty, grace, goodness, or even what is called mind, that is, the way one presents oneself intellectually, etc. Nothing is more fleeting than these aspects of the human being. From one moment to the next, these embellishments can change, and the authentic man remains, a disappointing reality after the illusory portrait that his loving

companion had made of him. As long as modesty is allowed between two beings sexually linked, this shows a fear of losing some value in the eyes of the other, or of losing an illusion. In this case, modesty is a lie, a veil with which we cover our eyes so as not to see *what we know we can see anyway*. With this lie, love and intimacy become literature, cerebral fiction, a novel we imagine in order to live a beautiful day among the years of our existence. And disillusionment then costs us our lives, makes us age before our time, or kills us. This consequence is natural, because deep down even the most experienced or shrewd *bon vivant* believes in something lasting and true when he is in love. The reason lies in the hidden fact, in the cosmic cause, the effect of which is that coupling.

Love is not a function, love is an entity, a cosmic individuality. This force reigns from the first to the last day of the world, it binds the elements together, it makes bodies gravitate. It is *Desire*, that desire which is the force of gravity for the stars, the genesis of metals and minerals for the earth, wind and storms in the air, fertilization for plants, instinct for animals, and *love* for humans. So many kinds, so many visions of *Desire*, but this desire in itself is always the same. It is the Archangel of life, that is, the Archangel of death.

This Archangel passes; it is this passage that men call Time. Blessed are those who can grasp his robe and be always with him. Then there is no more passing time.

The first couple was driven out of paradise for eating the fruit that gives knowledge. Cast out? Yes, cast out: they made Desire their will, which is intelligence and ultimately free will. To be cast out of paradise means to let the Archangel pass. Otherwise, this desire would also have given that fruit which makes... “that they become like one of us,” says God.

To become an absolute totality, therefore divine, is to become unity in Union, is to become the self-conscious Unity, the End of All Things, the Negation of all that is relative, therefore fictitious and transitory.

It is the Great Desire that comes to tell us this, to teach us this promise. We must not reduce it to a small desire. Modesty creates this *small* desire, because it is the affirmation of not wanting absolute love.

The desire for Union must be a desire for *everything* in the beloved, everything, even those vices, even what repels us in their character; everything, even what is most disgusting in them. But how can this happen if anything remains hidden from us? With wisdom and slow acquisition, everything must become a motive for desire, and for this reason all eroticism is permitted, indeed, it is *required in the couple who want Union*.

Here the first stage of the awakening of that mysticism that must lead to fusion is accomplished. Mysticism is the paradox, the cosmic paradox in which negation and affirmation unite for the Nothingness that is the Cause of everything. To remain under the influence of a single “erotic” point means to remain a personality, that is, a human hereditary complex; to recall other erotic moments is to enter into individuality, it is to begin to confuse oneself with universal Desire. The goal is so great that it justifies all means that lead to it, even fetishism or masochism in any form. The effect of this action on oneself creates an extension of one's erotic points and, inevitably, a mystical awakening, because not everyone can make this effort; it is only possible if the consciousness is ready. This phenomenon is also and necessarily paradoxical in itself, since it means creating the most vivid interest in the thing that naturally causes us disgust. Therefore, a force is needed that is very difficult to cultivate; this force is the desire for the absolute, the love of Eternity, which in life will

always express itself with a sense of excess. This sense of excess must be applied directly and, without going into details, should be able to evoke in intimacy, instead of modesty, not a lack of modesty but an excess of immodesty. In a marriage that claims to be absolute, modesty is a brake that curbs selfish enjoyment and always ends up causing disgust or sexual apathy. Furthermore, the phenomenon of modesty can be the result of a psychological brake: in this case, the psychoanalytic method becomes practical if the couple knows how to take into account the immodest game in their relationship.

The psychological counterpart, so to speak, of modesty is aesthetic sense. Neither is a simple element; both are complex in that they result from a contradiction. This contradiction or opposition is the effect of the necessary intervention of the intellect in the face of consciousness. The organ is, like the natural gesture, an expression of consciousness. This consciousness is in contrast with the intellect which, starting from the organ as a means, remembers past functions and supposes future functions. This is a vital contradiction with the role of consciousness as I have defined it. From this clash arise both shame and aesthetic sense. These senses can both arise from negation: shame from *excessive* negation of all shame, aesthetic sense from excessive negation of Beauty.

This may seem difficult to understand, but two things must be taken into account: the first is that true modesty does not reside in the intellectual and conventional conception that is created, but in the true primitive sense of the sacred, imposed by the original cause itself. The second point to note is this: I am talking about a denial *to excess*, that is, pushed to an unbearable point, since excess is unbearable for the soul, just as an excess of drink is unbearable for the stomach.

The sense of aesthetics also arose from a clash between conscience and intelligence, but it subsequently became terribly distorted, and today beauty is nothing more than a pure convention. This convention has been passed down atavistically, to the point that things captivate and move us with their pretended beauty, when, in fact, the modern person no longer has any relationship with them. We must consider the aesthetic sense as fundamentally flawed, and above all avoid exercising it in erotic matters. Instead, we must leave it to excess, in its erotic applications, to provoke the only true sense of beauty, which is inextricably linked to the human consciousness of eternity.

By exalting ugliness, one creates a sense of beauty. This is a precept that must be applicable to the eroticism of the perfect couple.

I come to speak of the two pure elements, that is, the two senses of moral defense, from which the other two derive, the sense of the sacred and the sense of life. They are like Fire and Water among the mystical elements of creation. But one is primordial and the other is its manifestation, that is, its form-matter. The sense of the sacred is the primordial Fire, the sense of life is its opposite, the inverted Fire, Water. One can be understood through the other, one is perceived, the other is touched.

There is the imposed taboo, but there is also the natural taboo. In life, what is essential to existence is *naturally “sacred”*, and it is this feeling, which precedes *knowledge*, that immediately evokes the meaning of life. You cannot strike the heart without dying; you swear on your heart, attributing to it the quality of being the center of all good feelings, of all virtues. We know that it is not at all the generator of these feelings, but it is the physical center of life, the center that affirms existence. If you lose your blood, you die; and all feelings of honor, nobility, and purity are attributed to blood. But honor, wealth in the sense of fullness, and purity

do not reside in the heart, but rather blood as the fluid that brings life to the body, the red water, the final product of the generation of the elements up to man; and that which gives the sense of the continuity of Life.

If the senses of modesty and aesthetics must be denied in eroticism, the senses of life and the sacred cannot be denied without simultaneously provoking the denial of eroticism itself.

Sadism, in its denial of the life of others or effusion of blood, is a neurosis, that is, a mental imbalance, and the sensual pleasure of these acts is a consequence of the joy of the application of free will, therefore the perfect awareness of the value of the meaning of life. In its true expression, it is therefore a satanic joy. It is absolutely contradictory to the mystical goal proposed in the Union and can never bring about any understanding between a couple other than the fearful, cowardly, miserable complicity of criminality.

I have said that there is an imposed taboo, and this manifests the superstitious idolatry of things or facts that are claimed to be sacred. This can and must be destroyed in the being who wants Union, who wants divine unity, who wants truth: and the destruction of these superstitions can become a source of erotic exaltation from which the perfect couple must profit.

Where is the boundary between imposed taboo and natural taboo?

It is in life itself. There is no need to define it, since the demarcation derives from experience, and at that precise moment, like magic, the "Stop!" echoes, an imperious and absolute command. There is no sadist who has not understood this, and if he has gone beyond it, he has done so in full consciousness.

Even the tiger in the jungle, when it attacks a man, knows this magical order, without which it would not be ferocious: sadistic joy is nothing but ferocity. It is the irremediable fall, because the mysticism of Union, the only truly living and worthwhile goal, is evolution from the lowest to the highest.



## Advice to Men

Humanity can reason and construct philosophical systems as long as it wants, but it will always do so starting from certain fundamental facts. These foundations are always the result of man's position *in relation to* the universe. This is an objective view of the world that places man as an extra-cosmic being, as if he could truly find that fantastic place *outside* the world from which he can observe and judge. It is the disastrous error of humanity—an error born of the *mind*—to believe in that world circumscribed by the limits of the brain. It is a universe unto itself, limited in form, since only that which *has form* enters this illusory mental consciousness.

But facing this world stands the universe proper, the Whole, the expression of the dualizing impulse of the origin, in all the genealogy that we observe, divided into those formidable branches called the kingdoms of nature. This universe also has a consciousness, the true, the only absolute consciousness; a seed thrown into the earth has its consciousness: it is the consciousness of its position in the consciousness of its kingdom. And it is this particular consciousness of the seed that will make it choose, in the infinite activity of the earth, the time of germination and nourishment. The expression of this consciousness will be the height of the plant, will be the leaves, their shape, their position on the stem, the branches, the flowers, their sexuality and their sexual desire. A single plant is a world, identical in its complexity to the total world, but its consciousness is particular: it is precisely that plant.

Only in human beings do we find the state of self-consciousness fully developed (fully developed for humans). In fact, this self-consciousness, which has entered the stage of total realization

through the human realm, is only imperfectly developed, and the different stages of its perfection (or “assumption of form”) constitute the great human races.

Invertebrates and insects generate the various physical and moral qualities, which in vertebrates, and later in mammals, crystallize into organs. Minerals form the skeleton according to cosmic numbers; and the sun and moon provide the nervous force and the centers. The Whole is the miracle of the human being, who, split into man and woman after the third race through the immanent necessity of the primordial Unity of being and not being, forms that realization of cerebral consciousness. The decadence of humanity has reached the point where, when this word is pronounced, only mental consciousness is meant.

Faced with the creative force of the world, the fall of the angels represents a reversal of this force, an opposition, resistance, a source of light: Lucifer.

In this way, universal consciousness finds its opposition in mental consciousness. The cerebral world, synthetic, analytical, agitator of the notions imprinted in the cerebral matter, is the world of relativities that deny themselves *by defining* a problematic phenomenon.

Self-consciousness wants nothing, imagines nothing, but crystallizes in organs and functions; it is the desire on the part of these conscious elements to *form*, becoming form itself. Opposite the relative is the absolute; opposite the three-dimensional world is *the world of the causes of dimensions*.

This opposition is the tragedy of humanity, the struggle of the Eternal against the Actual, the incessant struggle between thought and feeling, between desire and need, between man and woman.

The Actual is transient, the Eternal is unchanging, and the Actual must give way to the Eternal. But this struggle has a purpose, and that purpose is conscious Unity, that is, knowledge of oneself, of consciousness; it is the vision of oneself in the self of primordial Unity.

If, to the mentality of most humans, all these considerations seem very abstract or too “mystical” to be of any practical use in life, this is only a confirmation of their ignorance of this practical life itself. How often do we see people who reject, out of prejudice, any theoretical or metaphysical consideration, on the pretext that all this is the domain of dreamers, while practical reality belongs to them, men who struggle for their daily life! In truth, these beings are ignorant of the reality of life, that formal, tangible reality which seems to them the sublimation of reason and truth.

They are ignorant of those subtle interplay of causes which disperse today's value in tomorrow's smoke. They complain about their daily miseries, about discord with their contemporaries or with their partner. But those who do not look deeply into things should not complain if the “reality” they seek eludes them.

This question is most evident in the relationship between men and women. The wisest of men end up saying that if we don't understand anything about women, it's because there's nothing to understand, because we look for logic where there isn't any. Women are contradictory, impulsive beings who will always baffle their partners.

I will now try to explain something to men. It is very difficult for a male brain to grasp; he will therefore have to appeal to his own emotional feelings to understand that double game of presence and absence, of logic and feeling, thanks to which he will be able to understand the nature of that bizarre being that is his companion.

The incessant game that pits cerebral consciousness against Universal Consciousness and produces life itself, that life which is *suffering*, is beyond the objectivism to which philosophical consideration obliges us, and which every being, in reality, experiences without ceasing. This duality has several aspects, one of which is precisely what I have explained; and the other, which will be helpful to us now, is that of the duality of human androgyny.

*The human* or cosmic man is man and woman in unity, but every actual human being is man and woman in duality.

Androgyny continues in the human being; it exists in him because of the original division and the necessity of purpose. One could say that a masculine man is feminine on the inside, and vice versa. This other complementary aspect is not a psychic aspect; that is, if a man is physically, outwardly masculine in tendency and action, his psychic complex will not be feminine in tendency. This duality is more subtle or, to explain it better, this *complementarity of tendencies* is found throughout the whole being, both physical and psychic. If the left hand is feminine and the right hand masculine, both are equally part of the physical body. The complementarity of tendencies is a matter of consciousness, in other words, of the active and passive relationships between the elements. Here too, as in the example of electric current explained above, it must be remembered that active and passive are not two different things.

Activity is movement, both in the sense of the displacement of a mobile object and in the sense of evolutionary transformation. Here too, the principle of Absolutism must be applied: activity proper must be considered as any movement, while any *minimal* movement of the same nature as that movement is a resistance to it. For a ball in motion, any body that does not have the same motion is a resistance. In a stream of water, the dam is only a

secondary resistance; the primary resistance is the water in minimal motion, stopped by the obstacle.

The dam is the cause; but in practice it fulfills the role of an absolute resistance which the engineer uses to create a non-absolute resistance. The dam is the cause; but in practice it acts as an absolute resistance which the engineer uses to create a non-absolute resistance, reduced in size to divert the watercourse or diminish its "activity." In human nature there are an enormous number of barriers of this kind, which modify the activity of all the physical and psychic elements of its constitution. Any state of activity in man thus involves three states: the first is the indefinite activity itself; the second is the absolute resistance of the nature of this activity, in short, its negation; the third is *minimal activity* or, with respect to activity, passivity, the neutral state that waits or restrains. These states color very clearly, in expression, what is called character; but if the expression is lively and active, behind it there is always a negation of this activity, and vice versa. If the entire character of a certain being is neutralized, that is, if all its activity is tempered to the point of becoming passivity—or indifference—then there is no need to look further: it is a living being that is dead.

What has determined the sexual division in the human androgyne is the realization of these two natures, one expressing itself actively and the other passively. They are the will to act and the will to suffer, the "yes" and the "no," the penis and the vagina, logic and impulse; it is the impression of all nature, in which the *seed-inertia*, thrown into *earth-activity*, produces aconite or chamomile, grass or oak. The effect, the consequence, represents the measure of the intensity of the struggle.

In every human being there is this duality, in all of their nature; to express it in a global and human way, one can say: every human being is man and woman. This should naturally lead to

the conclusion that, in this case, understanding between man and woman should be the most natural thing in the world, and yet this is false. In fact, in the beginning, women, in their physical and psychological constitution, must have been much closer to men than we can imagine today; but through the long sexual function and the adaptation that followed, the difference first became exaggerated; then, with a slow regression caused by indifference to their function, women today have slowly returned to a more masculine appearance. As for outward appearance, this is not indicated, of course, by hair cut short like a boy's, but rather by a narrowing of the pelvis. It is only a "professional deformation" which, in this case, becomes an exaggeration of the initially adapted forms. This sexual deformation has occurred throughout the woman's being; it has caused an increase in the vital intensity of certain nerve centers, to the detriment of other centers that are more accentuated in men. The skeleton, organs, blood, brain, and nerves are only the physical elements of the body, and the complex called the psyche is at least as varied. If sexual atrophy has caused some slight changes in women today, these affect only a small part of the whole, and women, in their mentality, are still what they were in the time of the beautiful Queen Hatshepsut, who sent for incense for her perfumes in Yemen and Somalia.

The greatest reproach that women make against men is that they do not understand them. They do not realize that, in order to understand them, men need almost a high occult initiation! This is because men, with their active nature, have naturally developed within themselves a gift that women do not even know by name.

This gift is the faculty of abstraction. It is so ingrained in him that he does not realize how completely women are unaware of this possibility. He can talk about the principle of something, and she thinks she understands, when in reality she is only

sublimating a concrete idea. She “sublimates,” that is, she idealizes that thing; and both will continue to touch only each other's surface, believing they have understood each other. But down here, everything ultimately leads to a formal, practical expression, and here lies disappointment. It is certain that if man had only to eliminate from himself some annoying element, like something that is thrown away or given away, his love for woman would have already made him do this; but he cannot reject a force that dominates him and over which he has no control.

The mentality and senses of women are *concrete in nature*. She knows only the object, the form, the thing. As a mother, a pregnant woman, she does not know gestation: she knows only the newborn. In an undertaking, she sees only the finished product, the goal achieved, whereas man sees only the process of becoming, and is more concerned with the struggle to achieve the goal than with the goal itself. The finished product no longer interests him. There is a world between *him* and *her*. But if the woman sees only the newborn, the man has the ability to see the gestation *and* the newborn. From this difference in perception of things arises a continuous misunderstanding.

The woman, who knows only form, never stops dreaming of an ideal that she calls abstraction, but which the man calls “ideal.” She would like to *fluidify* everything. In her there is the form of the complementarity of tendencies.

Man, who does nothing but live in a more or less abstract combination, who does nothing but seek and act, and therefore *generate* something, is in reality the one who always concretizes, forms, and formulates.

Noting these two natures, it would be easy to give women their ideal and men their formal work. This is what Catholicism has

done. It has offered a temporary solution, the effect of which has been to separate the two sexes even more.

I advise men to give women form and the conscious love of this form, and to allow themselves abstraction to the point of complete negation of all form, to the point of Eternity. But if men can, strictly speaking, accept this, it is certain that women will resist for a long time before accepting the love of the positive "thing," without ideal, of the *thing in itself*.

When women dress, they believe they are idealizing their bodies. Men believe that they want to be beautiful in an erotic sense. This is a mistake. If a man points out to her how more desirable she is like this, she will accept it; but instead of imagining her own erotic figure, she will imagine it as graceful, ideal... dreamlike! If a man proposes to her to brutally celebrate her feminine forms in clothing, to be simply or even sublimely feminine, she will be repulsed and will not understand.

The woman will talk about Prince Charming, ideal romances, subtle feelings of affection, disinterest in love, but her heart will be occupied by the most trivial things, household worries, the price of goods, fashion.

The man will see in his child the continuation of his own blood, he will look for the characteristics that bind him to his son, he will enjoy watching the clumsy games of the child who wants to express himself, he will look for that game of life that is the driving force behind this expression; the mother, on the other hand, will think about the child's curls, his intimate care, the clothes that will make her proud of him.

When the man believes her to be busy following a learned dissertation on the serious problems of life or society, the woman is distracted by her womb or her uterus, which relentlessly remind her of her femininity with their pain. She will turn away

in disgust if she is brutally reminded that the static moment of a woman is in her rear end. Why this repugnance in looking at what is true in her? Because the man sees in this reality something that attracts him, something that is a desire for him, while the woman is repulsed by herself, and deep down cannot understand how men are attracted to it, because she herself has no equivalent in men, since she does not have that power to acquire, she who always feels taken; instinctively, she knows that her sex is the cause of her own inferiority, of her own decadence... she cannot decay any further.

The Union I have spoken so much about so far may be a goal for man, even in the absolute sense of total fusion, of total self-denial, in the mystical joy of Eternity, that is, of *that which is, which never changes*.

For women, such an intense union has no meaning. This union does not attract them, because in that state they would cease to exist. Moreover, this union cannot be seen, it has no form, and therefore cannot be conceived.

The two natures work relentlessly in human beings, but in men there is the possibility of eliminating one of these aspects. An affirmation does not necessarily provoke negation in him. In women, contradiction is constant. The duty to change lies first with men, because women are effectively incapable of eliminating the other nature within themselves, their complementary tendency; they are too weak to react in the sense of "reaction."

This brief analysis of the female nature has a well-defined purpose: to show men the characteristics that enable them to achieve understanding. In discussing mysticism, I also spoke of the sense of eternity and its expression in the sense of excess. If men, understanding this subtle problem, wish to apply it to women, they must know that women do not understand excess

either. They are capable of admitting it only for an ideal. They do not understand excess for the sake of the thing itself, because they themselves are “the thing,” and they cannot see it as men see it.

Excess only has an effect on the mystical sense if it is pushed to the absolute, and in this way it provokes an awakening of consciousness, a return to oneself. This implies a possibility of decay at the same time as the realization of this decay. Women never decay because they idealize their actions in some way. A vice can make a man ashamed, move him morally, while a woman, if she has a vice, is taken and carried away by it, feels comfortable with it, and forgets everything, without judging herself morally; she is taken, as she is by the male, by a force that possesses her: she is satisfied.

How, then, can she be led to conscience?

How can she be given the ability to concentrate on an absolute and unimaginable goal?

How can she be made a companion, an erotic accomplice in the union of marriage for the sake of mystical union?

First of all, by not trying to make her accept what does not belong to her nature and which, once accepted, would take away her womanhood, that is, the complementary element that must remain as pure as possible; for it is precisely the absolute aspect of this complementary character that will make union possible, thanks to the desire and eroticism that attracts and fully asserts the two parts.

Then formally showing her the desire that she arouses erotically and thus awakening in her an awareness of her true erotic role:

- Never deceiving her about her way of understanding, which is concrete when it comes to abstraction and idealizing when it comes to concrete things

- Always showing her the ideal that is as far away as possible, but compatible with her current capacity, until she can consider the absolute ideal of humanity, the cosmic man
- Showing her this cosmic man in a real but still possible form, that is, a total being in whom two hearts are but one, two thoughts are one thought, two bodies are one body
- Making them understand that to this end everyone must give what they have: men, their head and arms; women, their womb and legs, in a positive way
- Demonstrating to her that, in order to achieve this, each must exalt what is in their nature and not weaken themselves with mutual concessions, which would only cause a diminution of qualities and of mutual attraction
- Making it visible and tangible to her that her feminine forms are a source of passionate attraction
- Manifesting to her that the goal is a negation of oneself through positive means; *that the greatest negation of man is for him to love woman*, and that this negation is all the more absolute in that he loves woman in her greatest decay; but that this decay is precisely the negation of women for themselves
- Making them aware of this decay through the skillful play of situations and circumstances; but in order to accept it, they need to find in men the worshipper of this fall, otherwise everything in them will be rejected
- Never letting her fall into vice, unless giving her three at a time
- Making her understand that only awareness of her materiality can raise her to the sublime level that her dreams cannot give her

The man who wants to initiate a woman must first be a master of psychology, a self-aware being, he must also be patient like a sage

and know how to be alive like fire, thanks to the magic of eroticism, which he must be able to use with total confidence, so as not to fall where he wants to rise.

And the woman? She must want to generate this man; she must have within herself the sacred fire of the most impersonal love to call him and then give him the courage to attain that wisdom from which she will emerge alive and powerful like no force on earth, because if man must initiate her into this consciousness, she must then realize that mysticism which is the final mysticism for this globe.

# Conclusion

If this book were only about advice, or literary fantasies, or a simple psychological study of sexual life, the first part—the mystical testament of Christianity—would not be necessary.

But since the purpose of this work is to lay the general foundations of a philosophy based on life, for this thesis it is necessary to have present, through a comprehensive study, the mentality that preceded these new times; and this in order to demonstrate the continuity of principles that are variable in their expression but which, in their cause, are the eternal basis of every effort towards truth, towards a real and universal goal.

Another reason is the need to *observe* this Catholic mentality, because it is too deeply rooted in the manners, customs, and thoughts of humanity for it to be seen objectively and for the fundamental difference between the path followed by Catholicism and that of the new directives of Absolutism to be recognized.

An idealizing Christian mysticism is opposed by an attractive and absolute mysticism.

A mysticism that has become eroticism is opposed by an eroticism exalted to the point of mysticism.

A moral method that is limiting and neutralizing is opposed by a moral method that is excessive and exhilarating.

A constant dualization, which elevates relativity to the causal engine, is opposed by an Absolutism that denies polarizations and affirms the single Cause, whatever its name.

The old conception creates a world limited to relativities, a religion of extra-cosmic Gods; a science of observation, passive,

purely mental; a dependent society, even in democracy; for such democracy, lacking a qualitative hierarchy, recalls hereditary monarchy, without divine status and subject to an alien spiritual directive, thus creating social divergences.

The old principle enslaves the individual, exalts his possessive personality, and sets in opposition natural forces that were born to unite.

Without a doubt, all this is excellent for a despot who rules by dividing, whether he be a monarch, a pope, or an idea...

But now the people are demanding individual freedom; Europe wants unity, and the male-female couple wants a solution to the problem that puberty poses and that no one has dared to address without moral and social prejudices, without fear of violating the statutes of existing societies and their crystallized laws.

To attack these obstructive foundations with violence, to demolish them out of prejudice, is an act of weakness.

Generally, the future must be built before the past is destroyed. For such a task, it is necessary to look wisely at what lies behind us, to consider what is eternal in principles, and to know how to take into account the results of the so-called “wisdom of nations”: it often reveals the characteristic possibilities by which these things have become what they are.

Absolutism discovers an absolute world, that is, “accomplished” from the first cause to the last effect; a religion without idolatry and God in everything; a science that becomes life and, from experimental, becomes the science of natural entities. Mathematics becomes metaphysics, astronomy becomes the science of measurement.

Absolutism creates a society that is Hierarchy—the natural hierarchy of qualities—the greatest of democracies; it gives total

freedom to the individual and makes the family a world complete in its free morality, offering these apparent antitheses, "man and woman," the possibility of union.

Could this be the practical application of ancient occult science? Undoubtedly; and I apologize for saying "I" and "me," since the writer is only an imperfect intermediary between what belongs to the divine wisdom of the past and its translation for the blind men of today.

This entire book is addressed to exceptional individuals, to an elite group of experts and researchers, without regard to social class. It is addressed to those in whom the tragedy has unfolded, and who have thus experienced the world and perceived this fluid fabric that holds together the warp of things.

As for these, may they seek this truth, the solution for marriage, the solution for all knowledge, which lies in this principle:

- Originally, man is a Unity, the crystallization of the Cosmos in the perfect living form.
- This Unity was divided by Art, the Art of Life, into a He and a She, so that the fulfillment of their functions would give each of them the exalted qualities that make them capable of the *Great Desire* that unites the Body to the Spirit for a long time beyond the union of bodies in the *small desire*.
- Let them also know that, while we have learned this principle through spiritual inheritance over the millennia, men, on the other hand, know only the desire they call lust as their starting point... to exalt it to the supreme degree of Desire, which denies form in order to allow the whole of nature to exist, One and uncompounded.

And to achieve this exaltation, it is necessary to acknowledge its decline. What human being is aware of their own spiritual

decline? First, their intellectual decline must be shown to them, then their emotional decline, then their physical decline.

- Man must become *black with shame* for himself.
- And if everything is pushed to excess to the point of impossibility, then there is a return, an awakening of true, non-intellectual “consciousness.”

Let them also know this: man must educate woman and therefore must educate himself, so that woman becomes black with shame like him, and her conscience awakens.

However rarely this happens, it is she who, from that moment on, going towards her own glorification, will elevate man, so that both may unite in the absolute desire for Union, the crown of all evolution, the philosopher's stone of creation, the ruby, human Unity, the conscious cosmic man.

Suhalia, August 21, 1926.

## Excerpts from *The Doctrine*<sup>99</sup>

"[...] In *Adam, the red man*, I briefly develop the doctrine of sexuality, and I would like to note here only the fundamental points. The perfect ego is an androgynous being, while the fallen Adam, who is a being in constant contact, that is, in struggle, with nature, consequently becomes *active, a being that acts*. This creates in his mental being a disposition that makes him either active or passive, depending on the yes or no of the dualized cause, embodied again in his acting being, this time as personality, that is, in the *Zo opposite the Not-I*. This position determines in him *the sexual function through the atrophy of the non-active nature*.

As it is, man is always androgynous. He possesses within himself not only the tendencies of both sexes, but also the organs. In man, these organs can be considered externalized by activity, while in women they can be considered internalized by the passive function. Man and woman, at the origin, are a single androgynous being. Their separation occurs with mental awakening, a consequence of the position of the ego or self in relation to the things of nature: it is not good for man to be alone... This already means, as the sole reflection of the ego, the origin of intelligence, and therefore of the constitution of the passive state with respect to the observing thought. This passive state or other self, the absolute complement of the self, is Eve. Thus, through the application of the principle of separation of

<sup>99</sup>Aor, La Doctrine. Trois conférences faites à Suhalia, Noël 1926, private edition not for sale, Montalia, St. Moritz, 1927, third conference, pp. 115-134. This book was given by Schwaller to the disciples of Suhalia, and each copy was "ad personam." There are excerpts in the work of Isha Schwaller de Lubicz, Aor, sa Vie, son CŒuvre, La Colombe, Paris, 1963, pp. 75-92.

origin, each of the two human complements represents a nature essentially opposed to the other. The two beings of the human couple have only their material and principal origin in common. The function chosen by each becomes the cause of the subsequent *formation*.

In this way, I can say, without irony, that *the sexes are the professional deformation of the androgynous being*, the original perfect Ego. With a body adapted, formed, and deformed by sexual function, the mentality has been transformed, just as the faculties have developed, so to speak, into a *specialization*. The best image I can give to explain the two natures in general is still the classic scheme:

### **Male Type**

**Physical Emotional Mental Intuitive Will Desire Nothing**

### **Female Type**

*The male type is part of the lineage: Physical - Mental - Will - Nothing.*

*The female type is part of the lineage: Emotional - Intuitive - Desire.*

These characteristics, more or less pure, that is, *materialized*, are the basis of male and female characteristics.

The female type is *contained* in the totality of the male type, *completing the totality*, and this is in contradiction (division!) with the formal function in which the woman becomes *the container of the contained man*.

This also confirms the androgynous state, always responding to that nature of immanence of duality in Unity, which always sees the inner *tendency* as complementary to the inner function. I do not confuse this inner tendency with psychism, which is always a

hidden tendency, innate from the beginning and which, all things considered, *irradiates every cell*, every nerve, everything. [...]

[...] Functionally, “Good and Evil” is linked to sex. Mainly, it is affirmed by the dualization of Unity. [...]

[...] In truth, *a perfect man and a perfect woman should complement each other in an absolute sense to form a single, perfect being*. Men know this, or at least feel it. They follow this impulse, and this is the origin of what we generally call *love*. I make a huge distinction between the love that can exist between a man and a woman, and *true love*. Love between a man and a woman is, in the final analysis, always sexual, because sex is the *typical expression of all the differences* between these two beings, and even if sex does not play a direct role, it consequently becomes *the fundamental cause of attraction or repulsion between a man and a woman*. As for true love, it is only abandonment, but not abandonment to *a beloved* (and here lies the error of the Catholic interpretation), but rather love for Nothingness, eristic love, love, abandonment to the father of all things, to the initial and incomprehensible cause.

One more note is necessary to complete this teaching: it concerns the explanation of the force by which *man can free himself*. Speaking of the mind, I said that it was limited by its very nature. But it is also the visible expression of that instant which separates man, and therefore of all consequences: free will and sex. This limitation of the mind is not orderly, but rather chaotic, and therefore it is necessary to consider the other force that is its opposite visibly, since, imprisoned in it throughout our lives, *it even seems to us that everything we can know comes from it*, so it is as vast as the world we conceive. But I say that the world we conceive *is not the real world*, but precisely *the mental world*.

Thanks to this, we can *sense the world it contains*, but the mind cannot *grasp it*. In this way, we navigate between *a foreknowledge and knowledge*. [...] Since the mind is limited, and since our life is directed by it, but we ourselves *recognize this limitation*, we can find the key to liberation right here. If we break this limitation, that is, if we face *these limits* immediately with a deep desire to overcome them, we call upon *the other consciousness, which is that of the Ego*. Go to the limit and beyond, but beyond what? *Everything*, because everything we think and conceive is *part of this limit*. This is what I call cultivating a sense of excess. Every excess is, in principle, contrary to this life, but the consciousness of the ego is also contrary to this life. This principle cannot be accepted by anyone who is attached to this earthly life. It becomes the *mystical quality* par excellence, which is why it has been the mark of all mystics and of all men who have transcended the human race in “Good” or “Evil” for the sake of humanity. [...]

[...] Excess easily leads to physical pathology, because few beings are capable of mastering this force, which then becomes true enlightenment and genius. I say: whatever one does, one should push it to the extreme; this leads to light, self-denial, and conscious confusion. Therefore, I am absolutely opposed to all bourgeoisieism: because it wants the ordinary way and a *temperate* life. This life leads only to the preservation of a *current state* that I find absolutely *unreal*, false with respect to the cosmic law, *deadly for the Spirit*.

Speaking of the law of excess, I have also completed the picture of the laws of Evolution, namely:

- a) Separation
- b) Purification

c) Conjunction

d) Assimilation

e) Excess

What is excess in morality corresponds to what in alchemy is called fermentation, comparable to what in chemistry is called catalysis. Thanks to this term, we will better understand the phenomenon. It has been continuously observed in chemistry that this mysterious catalysis plays a predominant role in reactions. It consists of the unexplained action of the *presence* of a body apparently foreign to the medium or phenomenon mentioned. For my part, I know that this body is never actually foreign, but that, as occult atomism reveals, *it always intervenes as an excess of affinity* in the composition.

Excess intervenes in material phenomena exactly as it does in morality, or rather in *consciousness*. It is the instant when the actual possibility is overcome, the moment thanks to which the *passage* from a certain state to a higher one is possible. [...]

[...] Man in his function *provokes*, woman in her passivity *receives*. The organic function of man, who gives or acts, is the fulfillment of the *law of affirmation*, while the function or gestation of woman, who has received, is the fulfillment of the *But the Ego is a fulfillment of the total law, first of negation, then of affirmation, and then of negation again*. Absorb, assimilate, reject are the essential terms of our life. *To absorb* means to deny what is, *to assimilate* means to *affirm* oneself, *to reject* means to *deny* form. This is the cycle that generates the Ego, the same cycle that generates our physical existence. Woman—who is matter, *product of dualization*, of the mental, of sex, of original error - *realizes this cycle twice*, once *for herself* in her body, and once for the affirmation of matter, *for its continuity*, in her own womb. As

long as this lasts, the material world will last, *but the consciousness of the Ego will never be realized*. The purpose of our existence is to achieve this consciousness, to become One again from Two, both mentally and in marriage. No longer separating I and You, no longer separating *my* I from the cosmic Ego, this is our purpose. Becoming a single consciousness and merging into one: *this is redemption from original sin*.

Marriage is therefore the absolute fact, because it *testifies to* our greatest separation. Him and her? No! This, which is no longer him or her. Marriage is only *coitus*, that is, *continuous affirmation of separation*, ever greater separation. Precisely for this reason, marriage must be Union.

But man is what he is. He is intelligent, sexual, and has free will. In addition, he is subject to his physical functions. Abstracting oneself from all this does not change his organic function, but the conscious ego is a function that is similar but total, without separation. Chastity is the natural goal for total consciousness. It is not a means, because it is violence and denial of being, the very denial of human consciousness. The cosmic ego is in eternal creative coitus within itself, by itself. It is yes and no, yes and no, *new unification* without respite, it is divine coitus.

*Man and woman must help each other only to deny each other in their sexuality.* However bizarre or impossible this may seem, it is equally right.

So I say: the man who has found his Eve, the one who is of his own nature, as much a woman as he is a man, his perfect complement, should marry her. This means that he must form a bond with her, in all conscience. From that moment on, that couple is one being, isolated from everything, both in spiritual terms and in practice. Between them there is no longer any morality, there is no other law *than that of Union* through the

search for their negation. All their free will, power of negation and destruction, they can, *must*, apply to themselves, to cease to be *man and woman*. Then there is no longer any reprehensible perversity, nor any condemnable excess. *Let their love be purely sexual*, but above all, always, let there be the strongest desire to find each other, to unite, *to never leave each other again*. May their desire and longing for each other be such that even death unites them in a *need for union*, so that they may also unite beyond the physical, more and more abstractly, *until they reach that world of reunion where everything is consciousness*. *May the man see in the woman all matter, may the woman see in the man all spirit*. May one serve the other to break *all ties* with the earth, which are the *desires that call the soul* into a new body. Therefore, everything is permitted to them—because in the presence of *the Union* there is no longer judgment, no Good, no Evil, no little, no much: *the Union must be everything*. [...]

[...] But human beings are slaves to their minds, they *destroy* themselves for this, they lose themselves for it. Here, in full *consciousness* (which requires formidable mastery), the spouses must put into practice *eroticism*, which is the *science of desire*.

To oppose moral sense is an erotic shock. *Eroticism* requires *awareness of the moral and the immoral*, I would almost dare to say awareness of Good and Evil. But this is the end, not the beginning, on the path of *super-evolution*. Thus, since nothing is perfect, to begin with, we must use the following means available to the already awakened conscience. And these means are given by:

1° Excess

2° Voluntary negation

This can cause all kinds of vices, I know, but a vice is only fatal if it overwhelms the consciousness, if it denies the direction that must lead *towards Union*. [...] It would be a huge mistake to want to follow the path of Union without first clarifying everything, without having penetrated all the knowledge of the cosmic laws. Union requires two things above all:

1° The conscious man, who educates women, transforms their mentality, teaches them the whole way to follow and also gives them the means to do so. This is a Herculean task, have no doubt about it.

2° Women whose mystical nature responds to their spouse, and who are first and foremost *capable of renouncing their own form*, who can accept *falling into this renunciation, as if in ecstatic joy, to the lowest rung of the moral ladder*, in order to achieve *Union with Him*, the absolute spouse, incarnated in *their own man*.

However difficult the first point may be, even more difficult is that of finding *this woman*. I know, but is not Union also the most *elevated* thing there is? Is it not worth it for man to cultivate himself for this purpose, to have the hope of finding this woman? If he is ready, I say that he will surely find his Eve, because she is here waiting for him, she who is only passivity, like the earth that waits for animation. *And man is the soul of woman*. Here again is what I mean by soul: between the cause and the end there is the conscious ego, the *whole* in action. This is *Vanima*. Say then: there are Body, Soul, and Spirit, and we will understand each other; woman is not *Ego*, therefore she affirms it so much. *She is Body*, that which waits. *She has no soul except the Ego of man*.

I have not spoken of reincarnation, because it is a logical, if not obvious, consequence of all evolution. [...]

[...] *Women disincarnate only to the emotional or astral plane; here they wait, while men, according to their state of evolution, can disincarnate to the point of reunification.* Understand this according to your capacity of understanding. Here, women wait for their husbands, the only ones who can take them away *forever*. They can also lose them forever if they allow the flame of their lamp to go out, the mystical call within themselves, by abandoning themselves to *pure enjoyment*. [...]".



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