

# **SPIRITUAL ALCHEMY**

## **THE INNER PATH**

“Then the Temple shall have been consecrated,  
its dead stones will become alive, impure  
Metal will be transmuted into fine gold,  
and Man will recover his primitive estate...”  
(Robert Fludd: “Tractatus theologo-philosophicus”)

To Georges Bogé de Lagrèze,  
Faithful depositary of so many  
initiatory filiations:

In memoriam ✠

## TRANSLATOR'S PREFACE

I humbly present this work in a spirit of celebration. Robert Ambelain would have approved of the Martinist group at Yahoogroups.com! In his *Warning to the Reader* he stresses that his reasons for making this information available in print, is to reach out to Martinists who have not received the initiation he describes (surely the Rose Croix d'Orient?). He adds the caution that the vast majority of those who have received the scant teachings and accompanying regime have done nothing with them, but hoard them up as another certificate to covet, and another elegant membership to drop into conversation.

Ambelain has never been shy about putting teachings into print, in the belief, shared by Israel Regardie when he published the famous 'Black Book' of the Hermetic Order of the Golden Dawn, that it is better to safeguard the rituals and teachings in the hands of the many, than see them lost in the drawer of collectors of initiation who never do anything with them, nor pass them on to the successor, as they swore to do at their initiation. He believes, as do many, that the true import of the secret is not in the words but in their *practice*. He makes a specific point in this text of the manner in which well-thumbed old manuscripts bear the spiritual imprint of their readers and users.

The Martinist Order now sees much communication between its branches. Indeed, as I write a number of European and American branches are coalescing into a group which, while retaining their specific rituals, initiatory successions and teachings, nevertheless recognize both the validity and the equivalence of each other's traditions, and now allow free visitation rights and access to materials between the groups. This can only be for the good, and I only hope this precious harmonizing process continues.

I would like to thank Michael Buckley, Ronald Cappello, Mark Jones, Andrew Stephenson and Gordon Stewart for their support and for their guidance and courage in this new millennium. I would especially like to thank Elias Ibrahim, whose guidance and support have been invaluable. I know he very much wanted to translate this important work, but as his commitments prevented him from applying himself to this task I was inspired to take up his mantle and complete the translation.

I now offer it to the English speaking community in the hope that it will help them in their search for the Summum Bonum, and the Way of the Heart.

Piers A. Vaughan  
May 2005

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## **PART ONE**

## WARNING TO THE READER

*“Woe to you, Lawyers, for ye  
have taken away the key of  
knowledge: ye entered not in  
yourselves, and them that were  
entering in ye hindered.”  
(Luke: Gospel, XI, 52)*

The same Rosicrucian organization which gave birth to Martinez de Pascuallis and his *Elus-Cohens* which had the aim of working towards the ultimate aspect of the *Great Work* called “Universal Reintegration”, was stirred up thirty years later by his direct disciple, Louis-Claude de Saint-Martin, with the aim of working towards “Individual Reconciliation”.

Now, by a happy coincidence, the *Martinist Order of Elus Cohen* came into possession of authentic documents and manuscripts from the Eighteenth Century in 1955, documents sought in vain up till now by historians of Martinism. That is ten years before the technique of the “inner way”, confided to L.-C. de Saint-Martin and transmitted by him directly to his intimates, was transmitted to us by a final initiation. The person who had received it in Egypt, in Cairo, thirty years earlier, gave us an alchemical diagram, a brief oral explanation, and the initiation which went with the other two items. Moreover, this initiation has no link to classical Martinism<sup>1</sup>.

In fact, it acts on this cardiac path on which we have written extensively, which Papus emphasized with so much vigor, and which is, in fact, an *occult technique*, and not just a banal sensibility.

Unfortunately, it is not achieved easily. It requires constant vigilance of its practitioner, both towards himself as towards others; for in the ABSOLUTE, *Mercy* and *Justice* must be balanced. It is useless to be good and charitable if one remains envious, angry, lustful and lazy...

Believing it useless and unjust to see it reserved for so many years to a very restricted number of aspirants, considering how few of these “initiates” actually observe the discipline of the initiations which they have received, we have made these words of Scripture our own: “And I will call them my people, which were not my people; and her beloved, which was not beloved.” (*Paul, Epistle to the Romans, IX, 25*). So, he or she who has not had the opportunity to enter into the domain of initiations, can at least, as independent disciples of the *Unknown Philosopher*, work alone towards their own “reconciliation”<sup>2</sup>.

As for the incomparable Martinists of Saint-Martin, who have been regularly received into the secular initiatory chain of the “Unknown Superiors”, it is practically impossible to put

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<sup>1</sup> Papus had also received it, alone of the *Ordre Martiniste*, in this century, from another French mystic we suppose to be *Sédir*. We do not believe that it came from M. Philippe de Lyons, but from the Rosicrucian group in Cairo, mainly composed of English and Christian Copts, from which our own initiator had himself received it. However, we are absolutely certain that M. Philippe knew the method and the corresponding initiation.

<sup>2</sup> From the Latin “*reconciliare*”, to reestablish, reunite. This is individual *reintegration*.

them individually in possession of this *technique*, other than by means of a printed text (a text which it is then difficult to alter, and which remains susceptible to numerous re-editing, as long need makes itself felt), as that it was *totally unknown to them*.

All these reasons amply justify the present dissemination.

As for the *proud, envious or avaricious*, who wanted to be the sole and rare beneficiaries of this secret techniques, they should know well that it was not for their benefit that we now circulate these secrets. *For they had never put them into practice!*

30 November, 1960

Feast of St. Andrew

## INTRODUCTION

*“So is Trinity in Unity,  
and Unity in Trinity, for  
there where are the Spirit,  
Soul and Body, there are also  
Sulfur, Mercury and Salt...”*  
(Bernard Le Trévisan)

Integrated into the traditional trilogy expressed in the triple portals of our great metropolitan cathedrals in enigmatic bas-relief, Alchemy and its sisters, Astrology and Mysticism are the traditional knowledge portrayed; and not learning susceptible to decantation, evolution and progress.

As such, they thus comprise the complete, total and absolute sum of what we call the *doctrines of Hermes*: immutable in their principles (if not always in their application). So it is with wisdom that those who, both spiritually and occultly, guided the hands of the Medieval builders, and associated them, these mysterious guardians of the “*Threshold*”, to the esoteric symbolism of the triple entrance to the Cathedrals.

In an age where the progress of imprudent physics and chemistry have placed in the hands of man, often denuded of all spirituality or moral, the keys to death with which they could, as toys of their own inner anarchy, destroy the World in a few moments; it seems to be important to dissociate *traditional Alchemy* from those caricatures by which people have wanted to make it the distant source of the destructive knowledge mentioned above. Alchemy is not solely and uniquely the search to create of material Gold, but also and above all quite another thing.

Expressed originally by devotees from when it issued from the loins of its sister *Mysticism*, *Alchemy* demands of the Initiate that he places himself in the School of Nature, before finally confiding in him the keys of Adepthood<sup>3</sup>.

So it is that these postulants apply themselves materially and experimentally in the secrecy of the laboratory of the Hermeticist. And this follows archaic processes, using material means rigorously identical to those of its distant origins in the Royal Art of Egypt, on a “first matter” whose name, immutably kept secret, already constitutes a first arcana.

These same secular rules lead the philosopher who perseveres, little by little, to the same results and to the same conclusions as his distant initiators. Like them, he will travel the same roads, marked out by the same hopes, and often suffering the same setbacks.

The same immutable, symbolic unfolding of The Work, in which the most extraordinary simplicity of material means used are bound to one of the most hidden theories, and according to a lapse of time conditioned by the Stars, those celestial promoters of Metals, and through his own knowledge, a reflection of that of First Adam, he is slowly led towards his final goal.

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<sup>3</sup> *Initiate*, from the Latin *initium*: beginning. *Adept*: from the Latin *adeptus*: who has acquired. To terms whose true meaning which the profane world frequently invert!



This goal is a strange substance, which the Chemistry of men ignores, which they have never analyzed, and which they will perhaps ignore forever. It is a substance which university theses do not describe, and whose very name makes the profane smile. This substance is the “*Chrysoprase*”, the *Philosophers Stone*.

To obtain these fine crystals, of the color of ruby, to which the shadows instantly reflect back their mysterious luminescence, the artisan of the Great Work will have met strange companions along the way: such as the Archons who stand watch over the successive thresholds of the intermediary worlds, the better to bar the way to the seeker, innumerable and symbolic personalities<sup>4</sup>: the Crow and the Swan, the Lion and the Dragon, the King and the Queen, etc., each of which poses their particular enigma for him to solve!

It is only after having understood the secret meaning these that the pilgrim will finally see rise, shining in the heart of the metallic shadows, the Star of Compostella, which announces the end of the golden periplus<sup>5</sup>.

Yet, divorced from any rational basis, and without any possibility for industrial application, the procedure employed nevertheless constitutes a real spiritual enrichment for the Hermeticist, since Life will eventually deliver one of its greatest secrets to him. Now transmuted by this second *Revelation*, the Initiate finally becomes the Adept, and, *in the plane of his inner spiritual alone*, with the Arcana finally conquered, he can finally become transformed, to become and remain forever: the *Illuminated One*.










As the mysterious Stone engenders and multiplies itself in continuous mathematical progression; the *Illuminated One*, in his turn, transmits his own spiritual light to those who, intelligent and docile *prima materia*, will themselves accept the need to die as lead in order to be better reborn as gold...

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<sup>4</sup> From the Latin *persona*: mask, appearance.

<sup>5</sup> The pilgrimage of St. Iago of Compostella, is one of those enigmatic myths of the quest of the Great Work. Pilgrims wear a scallop shell as an emblem, also called *mérelle* (can't find a translation for this – PV). And in the middle of the matras, as the beginning of The Work, upon the finally decomposed *prima materia*, a *crystalline silver star* must appear and float upon the surface – a first indication that the Operator is on the right path...

## HERMETIC IDEOGRAMS

	Water
	Earth
	Air
	Fire
	Mercury
	Sulfur
	Salt
	The Chrysoprase or "Philosophers Stone" (symbol of Reintegration)
	The Old Man, Death's Head, or "Damned Earth" (perishable matter)

## GLOSSARY OF ALCHEMICAL AND HERMETIC TERMS

We believe it useful firstly to give fairly general definitions of the terms habitually used by authors who write about Alchemy. As a result, this little glossary will allow readers interested in studying material Alchemy and, in parallel, spiritual Alchemy, to decode obscure works, such as *“The Book of Images Without Words”*, or *Mutus Liber*, *“The Symbolic Treatise of the Philosopher’s Stone”* by J. C. Barchusen, and *“The Amphitheater of Eternal Wisdom”* by Henry Khunrath. Also, if he is ready familiar with the general significance of these rather abstruse words, it will be easier for him to read the works of modern alchemists, and above all the greatest of these, Jean-Julien-Hubert Champagne, alias Fulcanelli<sup>6</sup>. In his two works, *“The Mystery of the Cathedrals”*, and *“Philosophical Dwellings”*, he treats exclusively of Alchemical subjects. But the definitions we give here will be useful when completed in the practical aspect of which they treat.<sup>7</sup>

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<sup>6</sup> We have an important dossier, resulting from an inquiry patiently pursued around 1935 – 1937, by ourselves, on the real identity of Fulcanelli. This dossier includes recollections of those who worked with him from 1907, of those who were his collaborators during the course of his ardent life as an *adept*, photographs and documents which show, *without any possible argument*, that Fulcanelli and Jean-Julien-Hubert Champagne were one and the same person! Regarding this identity, *we fear no contradiction whatsoever*, and moreover we possess a photograph of an essential dedication which make the proof incontestable.

<sup>7</sup> Note that the terms are in English alphabetical order – in the book they are, of course, in French alphabetical order. Please note also that I have translated those terms I could find: not all ancient alchemical terms are obvious! I have indicated those I could not translate in red, in the hope that others can help – PV.

<i>TERMS</i>	<i>DEFINITIONS</i>
<b>Air</b>	One of the four elements of the Ancients. Has no connection with what we breathe. See page 19.
<b>Albification</b>	Calcination to white or red.
<b>Alludel</b>	Apparatus composed of vessels superposed and linked together, to permit a slow sublimation.
<b>Amalgamation</b>	Intimate union of several metallic elements into a very homogeneous and malleable whole.
<b>Angel</b>	Sometimes a symbol of sublimation, or ascension of a volatile principle, as in the drawings of “ <i>Viatorium Spagyricum</i> ”.
<b>Animals</b>	As a general rule, which one finds oneself in presence of two animals of the same species but of different sexes (such as a lion and lioness, dog and bitch), it signifies Sulfur and Mercury prepared in accordance with The Work, or also the fixed and the volatile. The male represents the fixed, Sulfur; the female represents the volatile, Mercury. United, the animals express the conjunction of the newly-weds, marriage. If they are fighting: fixation of the volatile or volatilization of the fixed. See the drawings of Basil Valentinus <sup>8</sup> in “ <i>The Twelve Keys of Philosophy</i> ”. Animals may also symbolize the Elements: Earth (lion, bull), Air (eagle), Water (fish, whale), Fire (dragon, salamander). If a terrestrial animal appears in a hermetic image with an aerial animal, they signify respectively the fixed and the volatile.
<b>Apollo</b>	The sun, gold.
<b>Assaying</b>	Refining or alchemical verification of gold and silver by means of slagging lead in a cupel.
<b>Athanor</b>	Reverberating furnace.
<b>Bain-Marie<sup>9</sup></b>	Equipment which ensures that the vase containing the material to be treated bathes in warmed water.
<b>Balloon</b>	Large, round glass vessel for receiving the products of distillation.
<b>Bath</b>	Symbol: 1) of the dissolution of gold or silver; 2) of the purification of these two metals.
<b>Birds</b>	Flying towards the sky: volatilization, ascension, sublimation. Pointing towards the sun: precipitation, condensation. These two images reunited in one figure: distillation. Two birds opposed to two terrestrial animals signify Air, or the Volatile.
<b>Black Caladity</b>	Also symbolized by the Crow. Image of putrefaction. Heat.
<b>Calcination</b>	Reduction of the body into lime. It can be by dry or wet.

<sup>8</sup> Basil Valentinus: “*The Twelve Keys of Philosophy*”. M. E. Canceliet, one of the rare disciples of Fulcanelli, has just published an erudite and excellent translation of this essential work, published by Editions de Champe-Elysées, in which he has put all his Alchemical science.

<sup>9</sup> Alchemy does not use the expression “Bain-Marie”.

<b>Capital</b>	Glass container with a mouth, which one puts on the neck of a urinal or curcubite to be able to distil spirits. Head, <b>chappe</b> , chapel, alembic are almost the same thing.
<b>Cementation</b>	Operation by which, using mineral powders called cement, metals may be purified to the point at which only a very pure metallic substance remain.
<b>Chaos</b>	Symbol of unity of Matter, and sometimes the color black (first stage of The Work), and putrefaction.
<b>Chemist's Clay</b>	Coating made of thick and oily materials, in order to seal the joints linking various vessels.
<b>Child</b>	Clothed in royal vestments, or simply crowned: symbol of the Philosophical Stone, sometimes of the Red Work.
<b>Chrysoprase</b>	The Philosophical Stone, The Great Work achieved.
<b>Circulation</b>	Consists of having the liquids in a sealed container circulate by means of a slow heat.
<b>Circulatory</b>	See the Pelican.
<b>Circumference</b>	Unity of Matter, Universal Harmony.
<b>Cohobation</b>	Action of placing distilled spirit of metal onto its residue.
<b>Cold</b>	One of the four elementary qualities in Nature. See page 18.
<b>Crackling, Decrepitation</b>	Act of heating common slat in a crucible to drive off water.
<b>Crow</b>	One of the first stages of The Work: putrefaction.
<b>Crown</b>	Symbol of chemical royalty, of metallic perfection. In “La Margarita Preciosa”, the six metals are firstly represented as slaves, bareheaded at the feet of the king, Gold. But then, after their transmutation, they are drawn with a crown upon the head. From this, in spiritual alchemy, comes the sentence of L.-C. de Saint-Martin: “All man is his own king...”, that is to say, all men within them the possibility of returning to their lost “royal state”, in the spiritual and angelic plane.
<b>Crucible</b>	Bowl of fireproof clay, wider towards the top, used to fuse metals and hard materials.
<b>Curcubite</b>	Also called <b>coucourde</b> . Vessel in the shape of a gourd, open at the top, which is covered with a capital for the distillation of vegetables and other materials.
<b>Deliquium</b>	Or deliquescence. Natural resolution of salts in water by exposing them in a humid place.
<b>Diana</b>	See Moon.
<b>Digestion</b>	Disaggregation, involution or maturation of matter obtained by exposing the container to the warmth of a bain-marie for a suitable length of time.
<b>Distillation</b>	Operation during which one separates the gaseous parts from the solid or liquid parts, or again the spirit from the matter which holds it.
<b>Dog</b>	Symbol of Sulfur, and Gold. The dog eaten by a wolf signifies purification of gold by antimony. Dog and bitch when associated, signify the fixed and the volatile.
<b>Dragon</b>	A dragon eating its tail: unity of Matter. A dragon in flames: symbol of Fire. Many dragons fighting: putrefaction. Dragon without wings: the Fixed. Winged dragon: the Volatile.
<b>Dry</b>	One of the four elementary qualities in Nature. See page 18.
<b>Eagle</b>	Symbol of volatilization, and also of the acids used in The Work. An eagle devouring a lion signifies the volatilization of the fixed by the volatile. Two eagles fighting have the same meaning.

<b>Earth</b>	One of the four Elements of the Ancients. Never to be seen as the ground on which we tread. See page 18.
<b>Epée</b>	Symbol of Fire.
<b>Faulx</b>	Symbol of Fire.
<b>Fire</b>	One of the four Elements of the Ancients. Nothing in common with common fire. See page 19.
<b>Fire of Sand</b>	Interposition of sand between fire and the vase containing the matter to be treated.
<b>Fixed</b>	Metallic Sulfur, or dog of <b>Corascène</b> .
<b>Flowers</b>	Generally represent the successive colors which succeed each other during the course of The Work
<b>Fountain</b>	Three fountains generally represent the three Principles, Sulfur, Mercury and Salt. See also <b>à Bain (is this a person or “See also in the Bath”?) – PV</b> . There are other aspects of this word, which would require to much space to explain. One will find them described notably in the works of Fulcanelli.
<b>Gold of the Wise</b>	Philosophical Sulfur.
<b>Hermaphrodite</b>	The result of conjoining Sulfur and Mercury, also called Rebis.
<b>Hot</b>	One of the four elementary qualities in Nature. See page 18.
<b>Jupiter</b>	Symbol of tin.
<b>King and Queen</b>	See man and woman.
<b>Lion</b>	Alone: symbol of the Fixed. Winged: the Volatile, Mercury. The lion also represents the mineral (or green vitriol) from which one extracts oil of vitriol (sulfuric acid) which is used by Alchemists. The lion, opposed to three other animals, symbolizes the Earth. It is also the symbol of the Chrysoprase.
<b>Lioness</b>	The Volatile, Mercury.
<b>Liquation</b>	The Philosophical Stone.
<b>Magic Ruby</b>	Energizing agent of an igneous subtlety, clothed in the color and multiple properties of fire. Also called Oil of Christ, Oil of Crystal, and also symbolized by the heraldic Lizard, or salamander, which lives in fire and is made pregnant by it.
<b>Man and Woman</b>	Sulfur and Mercury. Naked, designate impure silver and gold. Their wedding night: conjunction of Sulfur and Mercury. Enclosed in a Sepulcher: these two Principles united in the Philosophical Stone.
<b>Marmorizer</b>	Trituration of materials on marble using a pestle. It is also called porphyzizing.
<b>Marriage</b>	Union of Sulfur and Mercury, the Fixed and the Volatile. The priest who officiates represents Salt, mean of union between them.
<b>Mars</b>	Fire, the orange nuance in The Work.
<b>Matras</b>	Round, oval or flattened glass vessel with a long neck. Used to digest the prepared material.
<b>Menstruum</b>	Vegetable or mineral waters with dissolving properties. Corrosive.
<b>Mercury</b>	One of the constitutive occult Principles of Matter. Nothing in common with the vulgar body of this name. See page 20. It is also the symbol of Silver prepared for the final Work.
<b>Moon</b>	The Volatile, Mercury, Silver of the Wise.
<b>Mortification</b>	Alteration of matter through trituration, or addition of an active element.
<b>Mountain</b>	Furnace of the Philosophers. Summit of the Philosophical Egg.
<b>Neptune</b>	Water.
<b>Opening</b>	Orifice.
<b>Palace</b>	Entrance into the Closed Palace: discovery of Silver capable of effecting the reduction of the Fixed, of reincrudation into a form analogous to that of its primitive substance. Also designates access to Living Gold, Gold of the Wise, or Philosophical Sulfur, if it gives access to the Closed Palace of the King, and designates <i>au contraire</i> Living Silver, Silver of the Wise, or Philosophical Mercury, if it acts in the entrance of the Closed Palace of the Queen.
<b>Parting</b>	Operation consisting of separating silver from gold by means of saltpeter. This is

	refinement.
<b>Pelican</b>	Closed curcubite containing two hollow handles connected to the top of the abdomen. Also called circulatory by reason of its function.
<b>Phoenix</b>	Symbol of the red color in The Work. The Phoenix's egg is the Philosophical Egg. The Phoenix is also Sulfur and Mercury of the Wise, united and conjoined in the last term of The Work.
<b>Priest</b>	Marrying a man and a woman, or a king and queen, it symbolizes the Salt Principle.
<b>Prima material Projection</b>	First matter of the Hermetic Work. Generally pyrites of fire, or lead (galena). Action of submitting a mineral in fusion to the action of a detergent or transmuting powder.
<b>Rain</b>	Symbol of the color white in The Work, or albification. It is also the image of condensation, in the course of its realization.
<b>Rébis</b>	Result of the amalgamation of Gold of the Wise and Mercury of the Wise, double matter, both wet and dry, having received form Nature and Art a double occult property which is exactly equilibrated.
<b>Recipient</b>	Here designates a glass balloon.
<b>Rectification</b>	Final distillation to obtain an extremely pure metallic spirit. Often created over a very strong fire.
<b>Rectification (or alcohol)</b>	Consists of separating the water contained in the body (or phlegm) by evaporation or distillation.
<b>Red</b>	Final stage of the Great Work. Also symbolizes Fire.
<b>Refining</b>	Operations by which all that is foreign to a metal is separated from it. It is particularly practiced on gold and silver.
<b>Residue</b>	What remains at the bottom of a vase after distillation. Synonymous with feces, grave dust, terre-damnée, death's head.
<b>Retort</b>	Round glass vessel, with a mouth curved towards the base, serving to distil materials in the course of The Work.
<b>Reverberation</b>	Exaltation of internal energy of the metallic spirit by the action of a violent fire upon the matter containing this spirit. Sometimes: complete desiccation.
<b>Room</b>	Symbol of the Philosophical Egg, when the King and Queen are enclosed in it (Sulfur and Mercury).
<b>Rose</b>	Designates the color red, final stage of The Work. A red and a white rose: union of the Fixed and the Volatile, of Sulfur and Mercury. The rose is sometimes an emblem of the entire Hermetic Art.
<b>Rubification</b>	Action of destroying combustible Sulfur and exteriorizing incombustible Sulfur, the aurifying principle dissimulated within the mineral.
<b>Salamander</b>	Symbol of Fire. It sometimes signifies the color red, final stage of The Work, or even the color white which precedes it. See also Magic Ruby.
<b>Salt</b>	Also called Arsenic, one of the three mysterious Principles composing the body. It has nothing whatsoever in common with common salt. It is not other than the union of Sulfur and Mercury in the metals, from which it results. Besides, the reciprocal activity of spirit and soul, or soul and the psychic double, constitutes the body of human beings. Salt can also be compared to the "sum" of the addition of two factors <sup>10</sup> . See page 20.
<b>Saturn</b>	Designates lead,. Also the color black of The Work, at the stage of putrefaction. Synonymous with the Crow.
<b>Secret Fire</b>	Universal spirit enclosed in the heart of metallic darkness, spark of life enclosed in all that is in its natural primitive state.

<sup>10</sup> Ambelain often interplays the two words 'sel' and 'scel' in the book. 'Scel' is old French for 'sel' or salt. While he claims to use 'Scel' for arsenic, he really uses both terms interchangeably. Therefore I have used the term 'salt' throughout the book whether he uses 'scel' or 'sel'. Also, as this is a book on *Spiritual Alchemy*, the use of arsenic is academic! – PV.

<b>Sepulcher</b>	Philosophical Egg.
<b>Serpent</b>	Same significance as for the Dragon. Three serpents designate the three Principles: Salt, Sulfur, Mercury. Two serpents on the Caduceus: Sulfur and Mercury of the Wise. Winged serpent: the Volatile. Without wings: the Fixed. Crucified serpent: designates the fixation of the Volatile.
<b>Siccity</b>	Dryness.
<b>Silver of the Wise</b>	Philosophical Mercury.
<b>Skeleton</b>	Putrefaction, The Work at the stage of the color black. Synonymous with the Crow.
<b>Sphere</b>	Designates unity of Matter.
<b>Square</b>	Symbol of the four Elements.
<b>Stratification</b>	Superposition by alternate planes, of different materials placed over a violet fire. The mix works, then, by fusion, but superposition is not left to chance, as it must be rational and scientific.
<b>Sublimation</b>	Violent or slow. Slow is the best. The matter is put in a closed vase with a long neck, over a slow heat, so that the subtle (or pure) parts are separated from the gross (or impure) parts, in rising from the base of the vase to the top.
<b>Sulfur</b>	One of the constitutive occult Principles of Matter. Nothing in common with the common element of this name. See page 20. It is also the symbol of Gold, prepared for the final Work.
<b>Sun</b>	Sometimes ordinary gold, prepared for The Work; sometimes designates Sulfur of the Sages.
<b>Swan</b>	Symbol of The Work at the white, second stage after putrefaction and <b>irisation</b> . This latter does not figure in the classical ternary of the Great Work: black, white, red.
<b>Trees</b>	A tree bearing moons signifies the Little Work, the white stone. If it bears suns, it is the Great Work, the red stone. If it bears the symbols of the seven metals, or the signs of the sun, moon and five stars, it is treating of the <i>prima materia</i> form which the metals are born.
<b>Triangle</b>	Symbol of the three mysterious constitutive Principles of metals: Salt, Sulfur, Mercury.
<b>Urinal</b>	Vase similar to a curcubite, but a little longer. Serves the same purposes.
<b>Venus</b>	Designates copper..
<b>Volatile</b>	Image of Mercury. That which can be separated from the fixed elements.
<b>Volatilization</b>	Action of transforming a solid body into a gas by heat. Separation of volatile elements fixed elements.
<b>Vulcan</b>	Symbol of ordinary fire.
<b>Water</b>	One of the four Elements of the Ancients. Nothing in common with common water. See page 19.
<b>Wedding Night</b>	See Marriage.
<b>Wet</b>	One of the four elementary qualities in Nature. See page 18.
<b>Wheel of Fire</b>	First phase of the Second Work, slow and gentle fire.
<b>White</b>	White Stone, the still imperfect stone, in which all the potential for transmutation has not yet been developed and obtained.
<b>Wolf</b>	Symbol of Antimony.



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Here we have summarized some of the terms scattered through a certain number of works treating of Alchemy. In particular, we have followed the significations given by the late lamented Albert Poisson, in his book *“Theories and Symbols”*, and by that erudite seeker, Jean Mavéric, in his book *“The Metallic Art of the Ancients”*. When it was worth the effort, we had recourse to Fulcanelli’s two works: *“The Mystery of the Cathedrals”* and *“Philosophical Dwellings”*, to Nicolas Valois’ *“Five Books”*, etc....

## I

### GENERAL OBSERVATIONS ON ALCHEMY

Hermetic terminology uses words and expressions which do not have direct correspondence with their equivalents in the profane language. It is indispensable to define what one understands by essential words which are the names of the constitutive elements of Primary Matter, and of its evolution towards the ultimate state: Gold, symbol of perfection at the heart of the metallic life.

#### A) The Four Elementary Qualities

– *Cold*, the origin of fixation, is manifested by a complete or partial absence of vibration, whose effect is to coagulate or crystallize Matter, by destroying the principle of expansion which can be found in *Hot* (preservation). Its action is thus astringent, fixing, slowing, crystallizing.

– *Wet*, origin of femininity, is translated as a vibration of nature which is attractive, mutable, unstable, supple, softening, relaxing which, penetrating atoms, divides homogeneity and units heterogeneity, and thereby provokes the involution of Matter, or its disaggregation. Its activity is temperate, supple, emollient, dispersing.

– *Dry*, origin of reaction, is manifested by a vibration of retentive, erethic and irritating nature, which contradicts and retains the given impulse. Its activity is retractive.

– *Hot*, origin of masculinity, is translated by a vibration of expansive nature, dilating, rarifying, which provokes the evolution of atoms. Its action is vitalizing, ennering, stimulating, dynamic.

In Man, these four *Qualities* give:

– *Cold*: impassibility, skepticism, egotism, passive desire of submission;

– *Wet*: passivity, variation, assimilation, passive desire of submission;

– *Hot*: reaction, opposition, retention, passive desire of domination;

– *Dry*: expansion, enthusiasm, action, active desire of persuasion.

#### B) The Four Elements

– *Earth*: the reactive action of *Salt* on *Cold* divides it, and thus, in opposing its total fixation, transforms it into the element *Earth*, the principle of concentration and reception.

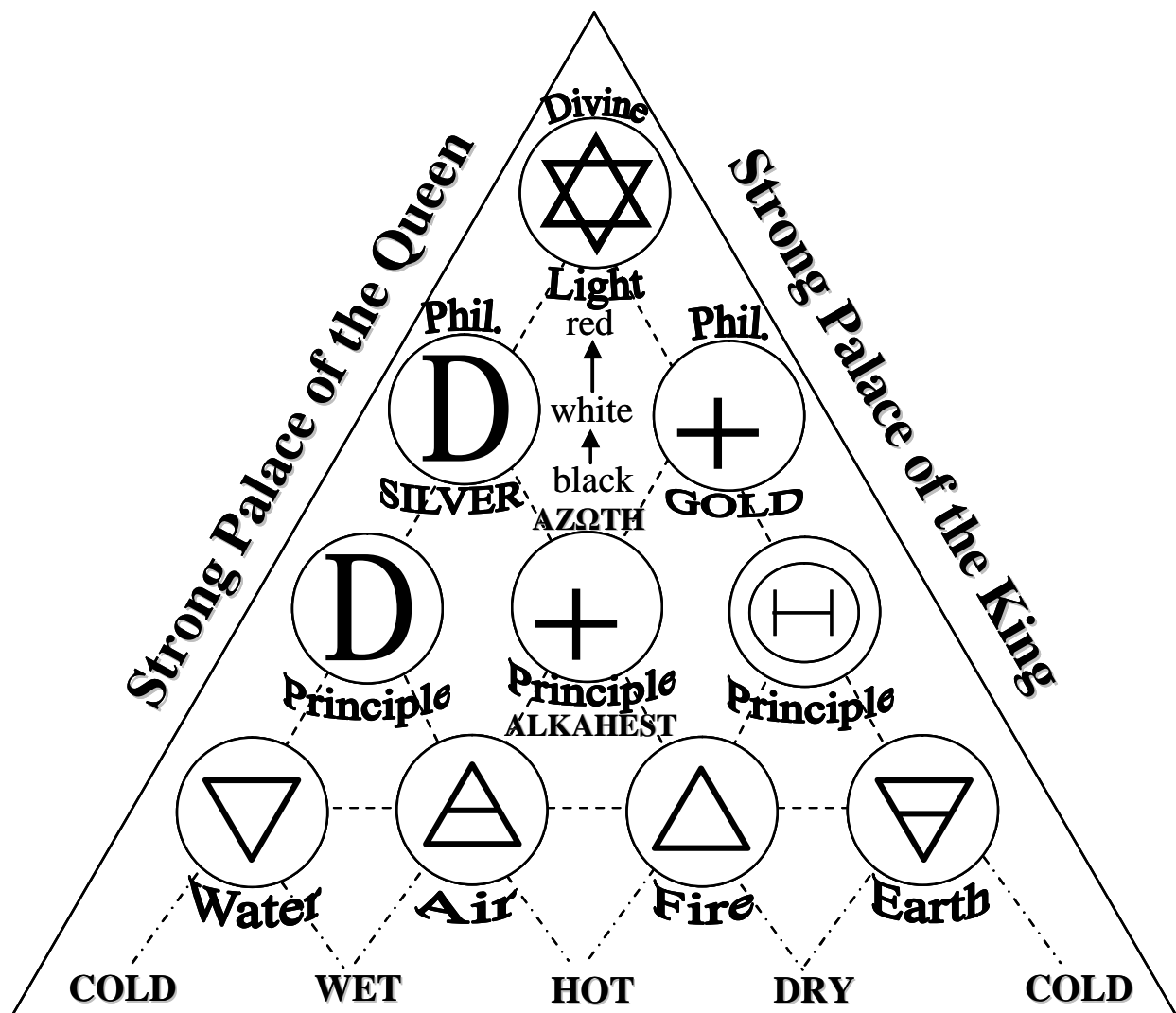


Fig. 1

You see by means of this diagram (which has been confirmed to be *perfectly exact* by J. Boucher, who received an identical one from his master Fulcanelli), that Cold and West generate Water, Wet and Hot generate Air, Hot and Dry generate Fire, and Dry and Cold generate Earth. In their turn, Earth and Air generate the Mercury Principle, Air and Fire generate the Sulfur Principle, and Fire and Earth generate the Salt Principle. At the second stage of The Work, the Mercury Principle and the Sulfur Principle generate Philosophical Silver, or Silver of the Wise, and the Sulfur Principle and the Salt Principle generate Philosophical Gold, or Gold of the Wise. The copulation of the two then gives the Chrysoprase.

– *Water*: The refrigerant, coagulating, atonic and fixative action of *Cold* on *Wet* thickens, dulls, and transforms it into *Water*, the principle of circulation.

– *Air*: The expansive, dilating and rarefying action of *Hot* on *Wet*, transforming it into *Air*, the principle of molecular attraction.

– *Fire*: The reactive, retentive, erethic and irritant action of *Dry* on *Hot*, transforming it into *Fire*, the principle of violent and active dynamism.

In Man, these four *Elements* give:

– *Earth*: Disquiet, taciturnity, reserve, prudence, repressed tenderness or egotism, reserved spirit or pretentiousness, suspicion, reflective, ingenious, studious, solitary.

– *Water*: Passivity, indolence, aversion, lassitude, nonchalance, submission, inconsistency, versatility, laziness, unconsciousness, incertitude, timidity, fear.

– *Air*: Affability, courtesy, obligingness, cleverness, subtlety, initiative, promptness, assimilation, ingeniousness, harmony.

– *Fire*: Violence, authority, ambition, enthusiasm, presumption, pride, irascibility, ardor, fervor, courage, generosity, passion, prodigality, impetuosity, vanity.

### **C) The Three Philosophical Principles**

*Sulfur Principle*: *Hot*, contained in *Fire* and *Air*, engenders a principle of hot, fertile and fermentative nature, called *Sulfur*. It is the *Male* principle of all seed, and from it is born *taste*, and the fundamental color *red*. In Man it corresponds to *Spirit*.

*Mercury Principle*: *Wet*, contained in *Air* and *Water*, engenders a principle of vaporous, subtle, mutable and generating nature, called *Mercury*. It is the *Female* principle of all seed, and from it is born *smell*, and the fundamental color *blue*. In Man it corresponds to *Soul*.

*Salt Principle*: *Dry*, contained in *Fire* and *Earth*, engenders a principle of dry, cohesive, coagulating nature, called *Salt*. It is the principle of the unification of *Male* and *Female*, as well as the result of their union. From it are born *form* and *weight*, and the fundamental color *yellow*. In Man, it corresponds to *Body*.

These are the three constitutive principles which are, in the vocabulary of traditional Alchemy, the *closest Substance* to beings and things.

### **D) The Two Metals of the Wise**

*Silver of the Wise*: Also called Mercury of the Wise as opposed to *Philosophical Mercury* which precedes it in the previous stage, or *Mercury of the Mad*, which is common quicksilver), also *Philosophical Silver*. It results from the absorption of a certain quantity of the

*Sulfur Principle* by a determined quantity of the *Mercury Principle*, or, even more easily, by the absorption of a proportional quantity of *common Gold* by a determined quantity of the *Sulfur Principle*. It is not necessary for this Gold to have previously been subjected to *exaltation* (*sublimation* or *volatilization*) or *transfusion*. In a word, it does not have to have been recast or alloyed with itself. It must be virgin.

*Gold of the Wise*: Also called *Sulfur of the Wise* (as opposed to *Philosophical Sulfur*, which precedes it in the previous stage, or *Sulfur of the Mad*, which is common sulfur); also *Philosophical Gold*.

It results from the absorption of a certain quantity of the *Salt Principle* by a determined quantity of the *Sulfur Principle*, or, even more easily, by the absorption of a proportional quantity of *common Silver* by a determined quantity of the *Sulfur Principle*. It is not necessary for this Silver to have previously been subjected to *exaltation* (*sublimation* or *volatilization*) or *transfusion*. In a word, it does not have to have been recast or alloyed with itself. It must be virgin.

These two Operations result from a series of successive cookings (*multiplication*).

## **E) The Chrysoprase or Stone of the Philosophers**

*Chrysoprase*: This is obtained by the slow cooking in the Philosophical Egg (matras), placed in a sand bath, within the *Athanor* (furnace), of the mixture and co-destruction of *Gold of the Wise* and *Silver of the Wise*.

## II

### SPIRITUAL ALCHEMY

Unity of Matter, that postulate from the earliest days of the Hermeticists of former times, and which has been mocked so much over time, is now being proved *a fortiori* by modern nuclear physics! Chemistry as well, in discovering materials and products hitherto completely unknown, is showing us that the ancient adage is right when it states:

*“Omnia ab uno, et in unum omnia...”*

that is to say that one is in all, and all is in one.

Basil Valentinus, from his Benedictine Abbey, was already proposing in principle this magisterial unity:

“All things come from the one seed; they have all been birthed in the beginning by the same Mother...”

*(Basil Valentinus: “The Triumphal Chariot of Antimony”)*

And, in the spiritual plane, Jacob Boehme also affirms:

“The Soul of Man, Demons, Holy Angels, all come from the one Source... And Man contains within himself the part of the Exterior World that the Demon also contains within himself, but in a different form...”

*Jacob Boehme: “Of the Election of Grace”)*

Long before these philosophers, traditional Gnosis had already proposed<sup>11</sup> this concept in its affirmation of the doctrine of *Emanation*, affirming that spiritual Creatures had been *emanated* by a Unique Source: *God-Abyss*, and absolutely not created *ex nihilo*<sup>12</sup>, by means of successive *emissions* of Secondary Causes to the Primary Causes, Tertiary Causes to the Secondary Causes, etc., from the ONE-ORIGINAL, Who is God.

The consequence of this doctrine: all that are thus of divine origin and that find themselves here below, degenerate and lessened in their spiritual potential, prisoners of a gross World, may yet claim their former estate again; and this work of regeneration is called Reintegration.

*Alchemy* consequently divides itself into three probatory stages:

a) *The Work*, the transmutation of imperfect metals into pure gold.

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<sup>11</sup> In the original, “*transposait*” which means ‘transposed’. I feel this is a misprint, and have altered it to ‘proposed’ – PV.

<sup>12</sup> Out of nothing – PV.

- b) *The Elixir of Life*, a type of universal medicine, capable of healing almost any ailment or infirmity, and assuring considerable longevity, even immortality. One should probably only take this affirmation to be in the spiritual sense.
- c) *Universal Reintegration*, that is to say the regeneration of the entire Cosmos, of all spiritual Creatures, the ultimate goal of true *Alchemy*.

Jacob Boehme effectively tells us this, with regard to this final aspect of the Great work:

“There is no real difference between *Eternal Birth*, *Reintegration*, and the discovery of the *Philosopher’s Stone*. Everything having issued forth from Unity, all must return to it in the same manner...”

(*Jacob Boehme: “De Signatura Rerum”*)

Concerning the mysterious *Elixir of Life*<sup>13</sup>, we can find an echo in these words of Eckhartshausen:

“The re-birth is threefold: firstly, the rebirth of our reason; secondly, that of our heart and will; thirdly, our physical rebirth. Many pious men, who seek God, have been regenerated in spirit and will, but few have known corporeal rebirth...”

(*Eckhartshausen: “The Cloud Upon The Sanctuary”*)

Still, it is convenient to distinguish between *Alchemists* and ‘*huffers and puffers*’.

The former, philosophers in possession of an ancient doctrine (*Gnosis*) have specific theories which do not allow them to stray from certain limits in their research. Their field of experimentation is the metallic world.

The latter, on the contrary, are people unaware of esoteric knowledge and learning, empiricism being their chief guide<sup>14</sup>; happy, in their pride, to defile the most heteroclite products of the three kingdoms, working without the least hesitation on the strangest substances, and also on the most repugnant natural residues.

The Alchemists preserved and demonstrated the sound basis of *Hermeticism* and *Alchemy*. The ‘*huffers and puffers*’ ignored them. But they invented Chemistry.

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The existence of a *Spiritual Alchemy*, element of the individual *Reintegration* of the Adept, is proven without contest if one reads the ancient authors. There is no doubt that they were all good Christians! But surely this is because they understood that *Knowledge* and *Wisdom* must work in tandem: that *Knowledge* without *Wisdom* is worse than *Ignorance* alone.

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<sup>13</sup> ‘*Souffleurs*’, literally ‘reciters’, but as ‘souffler’ also means ‘to breathe’ or ‘to puff’, the idea is more like ‘huffers and puffers’, which I used instead – PV.

<sup>14</sup> ‘*Empiriques au premier chef*’ – PV.

Thus Bernard Le Trévisan, in his most rare work “*The Abandoned Word*<sup>15</sup>”, tells us this:

“Thus is Trinity in Unity, and Unity in Trinity, for where Spirit, Soul and Body are, there also are Sulfur, Mercury and Salt...”

And Albert Poisson concludes that:

“As a result, the Great Work has a triple aim in the Material World: the Transmutation of Metals, to turn them into Gold, to Perfection; in the Microcosm, the perfecting of Moral Man; in the Divine World, the contemplation of Divinity in His Splendor. *According to the second aim, Man is thus the philosophical athanor in which the preparation of the Virtues is accomplished, and it is in this sense, according to the mystics, that one should listen to these words:*

“*For The Work is with you and within you, so that, when you find it in yourself, where it continually resides, you will also have it with you always, wherever you are, be it on land or sea...Hermes Trismegistus: ‘The Seven Chapters’...*”

(*Albert Poisson: “Theories and Symbols of the Alchemists”*)

Let us also quote Basil Valentinus:

“On these matters, know, O my passionate friend of the *Chemical Art*, that Life is uniquely a true *Spirit*, and that, in consequence, all that the vulgar and ignorant person thinks to be dead, must, in return, be led to a incomprehensible life, visible and spiritual, and, in that, must be preserved...:

(*Basil Valentinus: “The Twelve Keys of Philosophy” V<sup>th</sup> Key*)

“In brief, if you wish to create our Stone, be without sin, and persevere in Virtue. May your spirit be illuminated by Light and Truth. After acquiring the Divine gift you desire, take a resolution to offer your hand to the bemired poor, to help and relieve those who are in misfortune...”

(*Basil Valentinus: “The ‘Rébis’<sup>16</sup> of the Twelve Keys”*)

Indeed, and this is a curious fact, the essential elements, successively associated with this transmutation, and with metallic Pyrites, and of carnal Man; these elements are identical in number, classification and succession. Let us now analyze the two aspects of The Work.

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<sup>15</sup> “La Parole Délaissée” – PV.

<sup>16</sup> Even a thousand page dictionary doesn’t have this word! – PV.



These are the four natural *Elements* of the Ancients:

<i>Water</i> (Hydrogen)	<i>Air</i> (Nitrogen <sup>17</sup> )	<i>Fire</i> (Oxygen)	<i>Earth</i> (Carbon)
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corresponding to the four *Qualities*:

<i>Humid</i>	<i>Hot</i>	<i>Dry</i>	<i>Cold</i>
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and the four *Temperaments*:

<i>Sanguine</i>	<i>Bilious</i>	<i>Nervous</i>	<i>Lymphatic</i>
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At the higher period of these four modes of manifestation of Life in Matter, the Alchemists, through *copulation*, drew the three terms of this second plane, which they called that of the realization of Azoth, that is to say, the three essential principles coming out of the Word, being:

<u>Water + Air</u> Mercury Principle	<u>Air + Fire</u> Sulfur Principle	<u>Fire + Earth</u> Salt Principle
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There, The Work may hope to pass from *Black* to *White*.

In effect, by the copulation of the *Mercury Principle* and the *Sulfur Principle*, the Adept obtains *Philosophical Silver*, or *Mercury of the Wise*; as by the copulation of the *Sulfur Principle* and the *Salt Principle*, they obtain *Philosophical Gold*, or *Sulfur of the Wise*:

*Mercury Principle + Sulfur Principle*  
= *Philosophical Silver*  
(*Mercury of the Wise*)

*Sulfur Principle + Salt Principle*  
= *Philosophical Gold*  
(*Sulfur of the Wise*)

Finally, through the copulation of *Mercury of the Wise* and *Sulfur of the Wise*, The Work passes from *White* to *Red*. The Adept obtains the *Chrysopraxe*, the *Philosophical Stone* (Fig. 1).

The Way of Mercury is also called the *Palace of the Queen*, because it leads to the *White Bride* (*Mercury*); and the Way of Salt is the *Palace of the King*, as it leads to the *Red Bridegroom* (*Sulfur*).

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This material and experimental way is reflected in a spiritual and transcendental way.

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<sup>17</sup> The French for 'Nitrogen' is 'azote' – a word of import (Azoth) to most students of the esoteric! – PV.

To the four *Elements* listed above necessarily correspond the four *Cardinal Virtues* of ancient scholarship, called:

Fire – to Strength  
Air – to Justice  
Water – to Temperance  
Earth – to Prudence

The three *Principles* coming from these four *Elements*, correspond to the three *Theological Virtues*, being:

*Sulfur Principle* – to *Faith*  
*Mercury Principle* – to *Hope*  
*Salt Principle* – to *Charity*

The two *Philosophical Metals* (*Silver of the Wise* and *Gold of the Wise*), born from the copulation of the three Principles (*Sulfur*, *Mercury* and *Salt*) correspond to the two Sublime Virtues, being:

*Sulphur of the Wise* to *Wisdom*  
*Mercury of the Wise* to *Understanding*

These two *Sublime Virtues*, if they are passed over in silence in classical theology, and reduced to the rank of *gifts of the Holy Spirit* (which would be infinitely better named otherwise), are signified in the Holy Scriptures, with complete preeminence:

“And God said to Solomon: Since you have not asked Me for long life, riches, nor the death of your enemies, and because you have asked for *Understanding* and *Wisdom* to act with justice, I will act according to your word, and I will give you a heart full of *Wisdom* and *Understanding*...”

(*Kings, V, 11-12 Catholic Bible; and I Kings 10-12, Protestant Bible*<sup>18</sup>)

We also quote:

“For this is your *Wisdom* and your *Understanding* in the sight of the nations...”

(*Deuteronomy: IV, 6*).

“To know *Wisdom* and instruction; to perceive the words of *Understanding*...”

(*Proverbs: I, 2*)

“The fear of the LORD is the beginning of *Wisdom*: and the knowledge of the holy is *Understanding*.”

(*Proverbs: IX, 10*)

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<sup>18</sup> This is a very loose translation of the Bible! As Ambelain is making a point it makes more sense to use ‘his’ translation rather than the usual one – PV.

“So that thou incline thine ear unto *Wisdom*, and apply thine heart to *Understanding*...”  
(*Proverbs: IX, 10*)

“He giveth *Wisdom* unto the wise, and knowledge to them that know *Understanding*...”  
(*Daniel: II, 21*)

We know that, in the superior ternary of the Sephirothic system of the Hebrew Kabbalah, *Binah* (Understanding) is the attribute of that which corresponds to vision, intuition, penetration and information. As such, Understanding is also the absolute *Knowledge (Gnosis) of Divine Things*.

For partner it has *Chokmah* (Wisdom), which clearly expresses the idea of *choosing the best from among* all the gifts accessible to Understanding (*Binah*). It thus presupposes that this does not operate but through elimination. It is *spontaneous, intelligent and comprehensive submission* to a Being which it perceives as the dominating power. As such, it is discrimination between Good and Evil, and the learning of this.

So, *Understanding* is ultimate knowledge, and *Wisdom* is the use to which it is put.

As is born at the appointed time, from the union of *Sulfur and Mercury of the Wise*, in the *Philosopher’s Egg* (which the Alchemists still called the *Sublimator*), the “Red Stone”, the *Chrysopraxe*, is thus born in the Soul of Man, this *athanor* (or philosophical furnace), whose Heart is the *Sublimator* (or *Philosophical Egg*) – Total Illumination, the decisive factor in Reintegration (Fig. 4).

And this ultimate term for the Inner Work bears the name of *Divine Light*.

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The Alchemists, so reticent about all things concerning the Great Work, were careful not to be open about their *fire*, nor on the degree of heat necessary for success in their works. Knowledge of their thermal conductivity and the degree was regarded by them as one of the most important keys of the Great Work. Let us hear Raymond Lully:

“Many Alchemists are in error, for they do not know the disposition of the fire, which is the key to the Work, for they dissolve and coagulate at the same time; they cannot succeed, for they are blinded by their ignorance...”

(*Raymond Lully: “Vade Mecum or Short Treatise on the Chemical Art”*)

In fact, with the Matter prepared once, cooking alone can change it into the philosophical stone:

“I only command you to cook; cook at the beginning, cook in the middle, cook at the end, and do not do any other thing...”

(Anonymous: “*The Turf*<sup>19</sup> of the Philosophers”)

The Alchemists distinguished between many types of *fire*:

- 1) *Humid Fire* – this is the bain-marie<sup>20</sup>, which provides a constant temperature.
- 2) *Supernatural* or *Artificial Fire* – which designates acids. This comes from when Alchemists remarked that acids produced an elevation of temperature in their diverse reactions, and also that they had the same effect as fire upon the corpus. They rapidly disorganized and destroyed their basic aspect.
- 3) *Natural* or *Ordinary Fire* – obtained by combustion.

In general, Alchemists used neither charcoal nor wood to warm the *Philosophical Egg*. It would have required continual surveillance, and it would have been almost impossible to obtain a constant temperature. Also, Mark-Antonio rails against ignorant “*huffers and puffers*”, who use charcoal:

“Of what use are these violent flames, since wise men never use ardent charcoal, nor flaming wood, to perform the Hermetic Work...”

(Marc-Antonio: “*Light shining itself out of the Shadows*”)

The hermetic Philosophers therefore used oil lamps, with an asbestos wick, which is easy to maintain, and which gives an almost uniform warmth.

This is the fire which they have veiled, and of which only a few have spoken openly, Albert Poisson tells us.

In the plane of spiritual Alchemy, *Fire* is represented by *Prayer*... “*Or et labor*...”, pray and work, the old Masters tell us.

Our *Fire* has absolutely nothing to do with those psycho-physical practices, which rely on more or less Baroque practices, or on special modes and rhythms of respiration. These practices, generally classified under the term of *Hatha Yoga*, are generally claimed to help towards the preservation of youth and health in the West. But experience has not proved this; in fact *to the contrary*: Europeans who partake of the practice (often for reasons of snobbism), do not finally come to Illumination, indeed even simply to mysticism, nor has any transcendental knowledge been obtained. If such acquisitions are realized, it is through other techniques that they must find it: *Bhakti-Yoga, Dhuni-Yoga, Karma-Yoga, Samadhi-Yoga, Raja-Yoga*.

Alchemists admit to there being many degrees to their fire, depending on whether The Work is more or less advanced. They do this by regulating the number of threads composing the wicks:

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<sup>19</sup> Or “*rabble*” – both are equally odd! – PV.

<sup>20</sup> For non-chefs, this is a metal container filled with water, in which a second container with the ingredient which needs gentle heat is placed. It is often used to melt chocolate and other of life’s luxuries! – PV.

“First of all make a gentle fire, as if you had only four threads in your wick, until the Matter begins to blacken. Then augment it to fourteen threads. The Matter bathes, and becomes grey. Finally, use twenty-four threads, and you will achieve perfect whiteness...”

(Happelius: “*Aphorismi basiliani*”)

Here, in the realm of spiritual Alchemy, we have a precious clue to its esotericism. The fire goes from four to fourteen, and from fourteen to twenty-four. To the *quaternary* at the beginning is added a *denary*, then another *denary*, so:

*tetrad + decade + decade*

If these words do not evoke Alexandrine Gnosis and its Aeons for us, it should suffice for us to remember that the first degree of fire, that used at the beginning of The Work, is called *Egyptian Fire*, because it must (in material terms), equal the maximum summer temperature of this country:

“Make your fire in proportion to the heat in the months of June and July...”

(Anonymous: “*Dialog of Marie and Aros*”)

Now, while the author is anonymous, the manuscript is most certainly Egyptian!

This *progressive* evolution of fire in The Work is thus repeated in spiritual Alchemy through a progressive evolution of *Prayer and all its Asceticism*, their amplitude, their frequency, and above all their immediate and intended goals.

Wanting to *pass through without stopping* (a phrase full of esoteric meaning<sup>21</sup>!) would be most dangerous. Unfortunately, this is not uncommon in the history of Mysticism, and Neophytes who were poorly prepared for the shock of intuitive revelations, forbidden before such unexpected psychic events, deviated and strayed into irrational paths. It was to ward off such dangers that the Churches (Latin and Eastern) imposed the principle of a “Director of Conscience” for their faithful members desirous of penetrating such domains. Let us listen to two other old Masters:

“You will never leave the vessel to get too warm, so that you can always touch it with a bare hand without fear of burning. And this will continue throughout the time of the solution...”

Rypley: “*Treatise of the Twelve Gates*”)

“Make a vaporizing fire, mastered, continuous, not violent, subtle, surrounded, airy, closed in, dutiful<sup>22</sup>, altering...”

(Bernard de Trevisan: “*The Book of Natural Philosophy of Metals*”)

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<sup>21</sup> But not in English! The direct translation of this French colloquialism would be “to burn the stages” – PV.

<sup>22</sup> ‘*Incomburant*’ – PV.

“One part of *fire* possesses more potential energy than one hundred parts of *air*, and, in consequence, one part of *fire* can easily master one thousand parts of *earth*...”  
(Thomas Aquinas: “*Treatise on the Philosophical Stone*”)

From this we see that the way one can emulate the conduct of our *Fire* is by *Prayer*, thanks to Him who can, according to the favorite expression of some Orientals, “boil with Karma<sup>23</sup>”.

We are now going to study the *Elements* of our Work, *Principles* to be firstly laid out, then those born from these, which are called the *Essential Virtues*, nine in number:

- Four called *Cardinal* (from the Latin *cardo*: hinge, door, essential element);
- Three called *Theological*, because they essentially have God as their object;
- Two called *Sublime*, because they are the most elevated result of the practice of the first seven, and are, in a way, their sublimation.

All correspond to *Spiritual Entities* linked to the Divine Plane, a little like the *Eternal Ideas* of Plato.

In fact we read this in “*The Shepherd*”, attributed to Hermas of Cumae, one of the four Apostolic Fathers, immediate inheritors and successors of the Apostles in the *oral tradition* of Christianity:

“And these Virgins, who are they?... – They are Spirits of Sanctification. Nobody may be admitted into the Realm of God without having previously been clothed by them in their own Vestment. If you receive only the Name of the Son of God without previously having received from the hands of these Virgins their vesture, it will serve you nothing! *For these Virgins are the Virtues of the Son of God*. If you bear His Name without possessing His Virtue, it in vain that you bear His Name..”

(Hermas: “*The Shepherd*”, IX, 13)

“Without the help of these Virgins, it is impossible for you to preserve His Commandments, I see that they take pleasure in your “habitations”, only clean it well! They will have pleasure in living in a proper “habitation”, for they are themselves chaste, pure, active and rejoice in the great favor of the Lord. As long as cleanliness reigns in your “habitation”, they will live there. But the least stain they encounter, they will immediately depart, for these Virgins cannot suffer the least stain...”

(Hermas: “*The Shepherd*”, X, 3)

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<sup>23</sup> “*Brûler du karma*”, a strange phrase with no obvious meaning. It is a shame that another obscure and ‘clever’ phrase confuses the real beauty of this paragraph which identifies prayer as the spiritual version of the fire of physical Alchemy. - PV.

The well-informed reader would know how to discern the beautiful esotericism hidden beneath the banal text of these passages. We shall end them with a quotation, an extract from a Gnostic apocrypha of the second century:

“And at Bethel, after seventy days, I saw seven men dressed in white who said to me: ‘Rise up! Put on the *Priestly Robe*, the *Crown of Justice*, the *Breastplate of Understanding*, the *Vestment of Truth*, the *Diadem of Faith*, the *Miter of Marvels*, the *Ephod of Prophecy...*’ And each of them, wearing an Ornament, placed it upon me and said: ‘Henceforth, be Priest of the Lord, you and your race, for all Eternity...’”

(“*The Testament of the Patriarchs*”, *Levi*, 8)

N.B. – Rosicrucian tradition has only been clothed little by little in an exclusively Christian garment, as it is now, in these pages. Initially, it was very Judaic, and it was clear that Judaism, Islam, Buddhism, Hinduism also furnished texts and their own practices to their specific mysteries, and all as efficient and valuable as those typically Christian ones which we use here. The author of these pages felt he should mention this.

### III

## PUTREFACTION

*“Here is a tomb which does not contain a cadaver -  
it is a cadaver which has never been interred in a  
sepulcher, for the cadaver and the sepulcher are one...”*  
Nicolas Barnaud: *“Theatrum Chemicum”*, Tome III, p. 744

In his most beautiful book, “The Mystery of the Cathedrals”<sup>24</sup>, uniquely and completely dedicated to the Art of material Alchemy, Fulcanelli tells us the following in the preface, edited by him, and which he then assigned to M. E Canceliet<sup>25</sup>:

“The *Key* to the Major Arcana is given, in truth, by one of the figures decorating the present work. This *Key* consists solely of a *Color*, manifested to the Artisan from the earliest part of the work...”

This color is expressed in the first plate of the book. In the first drawing of the countryside of Lower Egypt, in which a proud Sphinx appears in profile in the dying night, beside a retort, an athanor and the “*Mutus Liber*” opened to its first sentence, a sardonic crow, with wings spread, stands upon a human skull.

This enigmatic collection evokes Memphis, capital of ancient Egypt. founded in olden times by Menes. Now Memphis signifies *blackness*. It is probable that one can find this etymology in the term *mephitic*, which describes a malodorous gas. Here we are in the hermetic stage of *putrefaction*. If we were to doubt it, the Hermetic *crow* is there to remind us. The *skull* also makes us bear in mind the words of Scripture: “In truth, I say to you, unless a grain of wheat dies, it remains alone. But if it dies, bears much fruit...”<sup>26</sup>

*(John: Gospel: XII, 24)*

And so, at the beginning of the Work, the necessary *Putrefaction* must appear, symbolized by the “*caput corvi*”. The seven passionate bodies<sup>27</sup> must disappear, and with them the seven deadly sins<sup>28</sup>, and with them the seven fundamental errors which stain the Soul. These

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<sup>24</sup> An excellent English translation exists, under the title of “Fulcanelli: Master Alchemist”, translated by Mary Sworder, and published by the Brotherhood of Light, Las Vegas, Nevada. ISBN 0-914732-14-5. Pub. 1990. Paperback price \$21.95. a search on [www.amazon.com](http://www.amazon.com) in May 2005 showed it to be still available – PV.

<sup>25</sup> Witnessed by J. Boucher.

<sup>26</sup> The usual paraphrasing by Ambelain, but the import of the Gospel quotation is not changed by the omission of words – PV.

<sup>27</sup> “Sept corps passionnels”- not sure what these are – PV.

<sup>28</sup> Here Ambelain makes a point which doesn’t work in English. In French the seven deadly sins are called the “*sept péchés capitaux*” or ‘Seven Capital Sins’. He points out that this is from ‘capitaux’, from the Latin ‘*caput*’ or ‘head’, an expression which speaks to us marvelously, in his words – PV.



are the heads of the *Dragon* of the Apocalypse, seven in number, which oppose the seven virtues: four Cardinal Virtues and three Theological Virtues.

It is completely useless to try and go further if this ineluctable phase is not achieved. Here, again, let us hear the voice of the old Masters:

“Firstly it is necessary for the Body to be dissolved for the Doors to be opened, so that Nature might operate...”

(*Sethon, the Cosmopolite: “Novum lumen chymicaum de lapide Philosophorum”*)

For:

“Depending on the purity or impurity of the *elements* composing Sulfur or Mercury, perfect or imperfect metals will be produced...”

(*Roger Bacon: “The Mirror of Alchemy”*)

And:

“It is not possible for him to make any have generation without corruption...”

(*Huginus a Barma: “The Touchstone”*)

Now, it isn't possible to make the Aspirant evolve in the sense that we understand it, if he won't agree to admit once and for all, that everything he has acquired in bits and pieces all over the place, often in poorly digested lectures, or teachings which don't conform to the doctrine he wishes to follow and apply, will all do nothing but oppose his mystical journey. This pseudo-knowledge and false wisdom have no part to play here. He must realize that:

“Vulgar chemistry is the art of destroying the compounds which Nature has formed, and Hermetic Chemistry is the art of working with Nature to perfect them...”

(*Dom Pernety: “Greek and Egyptian Fables”*)

“Take care that the conjunction of the *Husband* and his *Spouse* is not performed without first removing their *clothes and ornaments*, both from their countenances as from the rest of their bodies, so that they enter the Tomb as pure as when they entered the world...”

(*Basil Valentin: “The twelve keys of Wisdom”*)

And it is only after having made everything clean, and upon the ruins of an inner and originally degraded edifice, that the Aspirant may once more set out a road which is completely new for him:

“You will know that complete mastery consists of nothing more than *dissolution*<sup>29</sup>, then *coagulation*...”

(*Albert the Great: “The Book of Eight Chapters”*)

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<sup>29</sup> “Tu sauras que tout le Magistère ne consiste qu'en une dissolution, puis en une coagulation...” – PV.

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## **A) On The Mortification of the Nine Senses**

The senses are the faculties (which ancient scholarship called the apparatus), which put man in relation with the exterior world, and the senses are linked to the organs of his physical body, whose instruments they are<sup>30</sup>.

We normally only consider five physical senses: sight, smell, taste, touch and hearing. Classical Theology adds two internal senses: imagination and memory. Classical Illuminism adds two more higher, psychic senses, which are clairvoyance and clairaudience. There are thus five, seven or nine senses, depending on the plane on which one is studying them. It is evidently the one with nine that spiritual Alchemy uses, and that is the one that we are going to study.

### **1<sup>st</sup>) Touch**

The sense of *Touch* is only dangerous in the profane world inasmuch as it awakens our passions, or in contacts susceptible to wound our health or our life (wounds, operations). In the spiritual world, it is quite different. The feel of a firearm, placed in the hand of an adolescent, can awaken in him a desire for power; in the hand of a hunter or a jealous person the desire to kill. In the realm of *Touch*, caresses can similarly constitute appeals to the sensual pleasures of the senses, and as such, to *Lust*.

For the Aspirant, and in the realm of the Inner Way, contact with some objects charged with mysterious power, can be effective, for good or ill. One should avoid all contact with funereal remains (bones, skulls); cadavers (their transportation and burial as an act of charity is clearly quite another matter); funereal objects (shrouds, coffin nails, cemetery earth, etc); manuscripts and books on the subject of lower magic, which are susceptible to have received a magical consecration which might render them spiritually malefic. Classified in this same domain are pentacles of low magic; and ritual objects from witches<sup>31</sup> and fetishists. More importantly, one should take care to avoid the worst injury to the Divine Plan, by holding sacred and holy things, whose contact is forbidden to the profane, in sacrilegious hands – a presumption which has often caused spiritual loss in some Magistri, however intelligent they might be. For the same reason one should refuse to submit, under some vague initiatory pretext, to being touched in certain inappropriate places, touches susceptible to awakening in us those centers of power which should, on the contrary, most definitely be left asleep. Nothing is more dangerous than these psychic “awakenings”, performed by semi-profanes who do not understand their incalculable significance, or who, cunningly, use their “disciple” as a test subject, without any mercy... The sense of *Touch* corresponds to the Element *Air*.

### **2<sup>nd</sup>) Taste**

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<sup>30</sup> Or, which are their instruments (“*qui en sont les instruments*”) – PV.

<sup>31</sup> *Sorcier de campagne* – PV.

Material *Gluttony* is, generally speaking, not one of the preeminent vices of an Aspirant. It is nevertheless to be watched, tamed and curtailed. Above all the sense of *Taste* needs to be disciplined when, transposed, we attach too great importance, indeed passion, to bookish riches,

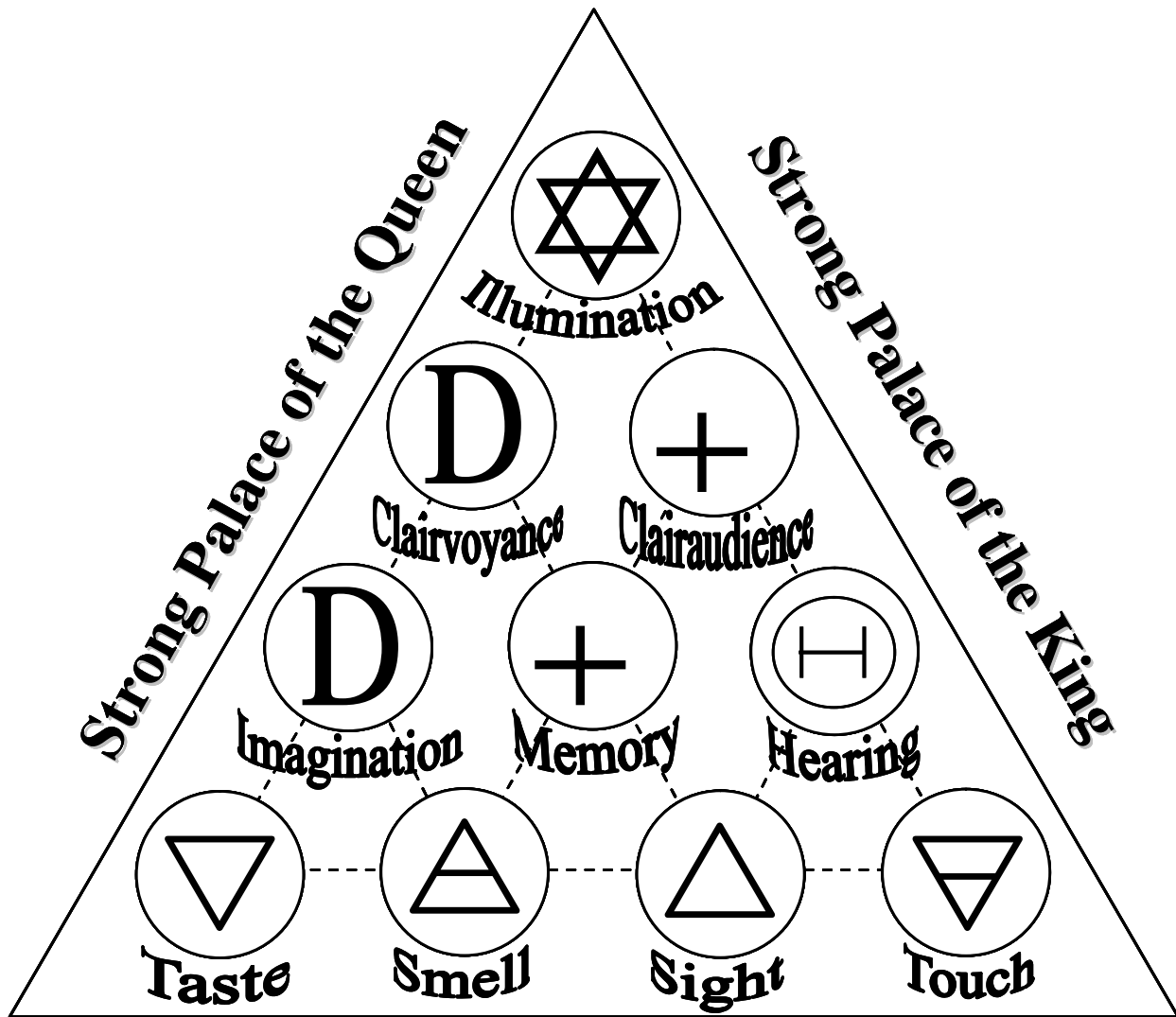


Fig. 2

The purification of the sensual mode follows the same process as that in Figure 1.

to luxurious and beautiful bindings as in manuscripts or rare texts, and to the number and quality of our books. It is *Taste* which, happily tamed, lets us avoid giving in to such temptation, where softness of empty words, the flight of shallow sentences, and unpublished theories nicely enunciated, only serve to mask the most complete emptiness: all things which would risk bemiring us in pseudo-teachings without a single real initiatory character.

The sense of *Taste* corresponds to elementary *Water*. *Water*, with its mysterious Intelligences which the Kabbalah calls *Undines*, is the domain of Feeling. We should therefore avoid succumbing to an emotionality which is also shallow. Love is a word excessively muddled throughout the ages<sup>32</sup>, a word which usually masks complete emptiness. True Love is constructive; and this is the *Agapé* of the Greeks, which admits no indulgence or weakness of Error, but rather the care of Justice and Truth.

### **3<sup>rd</sup>) Smell**

The immoderate use of perfumes in the profane world, and the influence that we allow them to have over us, are often only pretexts to satisfy our sensuality or incite us to lust.

It is the same in the realm of aromatic combustions, familiar to Occultists. The odiferous emissions which rise from earthenware pots<sup>33</sup> and censers are the summoning waves, intended for “worlds” that are ontologically different to ours. They are not intended to satisfy our sense of smell, nor our inferior desire to create a mystical atmosphere. They are even less intended to impress the profane, giving him the impression that that we possess the secret of specific mysterious fumigations, letting him suppose that the evolution of one’s mysticism and spiritual growth depends upon banal olfactory impressions.

Quite the contrary, they should serve to create *within us, at a precise moment*, an inner atmosphere which allow us to perceive the spiritual contact or activity of Beings different to us.

On the other hand, if there are odiferous emissions able to make us take conscious notice of higher “worlds” and Entities, there are those which are capable of making us descend into the opposite depths: odors which, *sui generis*, incite sexuality, magical perfumes putting us in contact with the demoniac planes. These fumigations should evidently be avoided, or only used in those cases prescribed by our Master.

*Smell* corresponds to elementary *Air*.

### **4<sup>th</sup>) Sight**

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<sup>32</sup> “*L’Amour est un mot par trop galvaudé depuis nombre de lustres*” – *lustre* could refer to ‘lustra’, periods of five years, or to glimmers of brilliance. I assumed the former meaning – PV.

<sup>33</sup> *Casseroles* – PV.

It is not that spectacles capable of awakening sexual desire should be avoided at first sight. The important thing is never to fall into excess in this domain. St. Clement of Alexandria told us with just reasons that: “We should never be ashamed of organs which God was not ashamed to give us...” But there are, for all people, spectacles which are unhealthy because they appeal to the grossest instincts of the human being: cock fights, bull running, modern hunting, dog fights, all of which are the massacre of animals without justification, capital executions, etc... At a level which is less grave, we find boxing matches, catch fights<sup>34</sup>, which are hardly more elevated spectacles for man.

For the Occultist, the equivalent is a vision of particular books, libraries, collections, pictures, which can excite *Curiosity*, *Envy*, *Avarice*: mysterious diagrams, enigmatic texts. One might add the sight of some more or less flattering and pompous costumes or ornaments, which incite *Pride* or *Envy*; imprudent teachings (an aspect of *Gluttony*, if one then strongly desires to acquire these things or books); or *Anger* (if we prevent this with violence, either internally or externally by contrast), or *Sloth* (if these things incite us to a peevish quietism). There are journals and books which are true psychic poison, from the reactions to which they give birth or violently excite within us: notably the political press.

### **5<sup>th</sup>) Hearing**

This mortification (another term which perfectly evokes practical Alchemy) is linked to that of *Speech*, and incites us neither to say nor to hear anything with might be contrary to *Charity*, *Purity* or *Humility*. Especially in the context of *Charity*, we should say or hear nothing which might awaken in another, as in ourselves, a single echo capable of arousing one or several of the seven Deadly Sins.

Therefore we should avoid expounding too much in reciting certain facts which could trigger *Anger*, *Offense*, *Jealousy*, *Lust* or *Envy* in another. Among Occultists, this prudence consists of not expounding at length on certain procedures (magical, theurgic, mystical), upon the extraordinary aspect of certain spiritual or psychic experiences, or upon the rarity or interest of certain texts or books. This is in order to not awaken in the Soul of the Aspirant a desire for power, vain curiosity, or desire for possessions; where *Envy*, *Pride* and *Avarice* make their home.

Finally, one proscribes noise in general, in which atmosphere the Soul neither knows how to find itself nor to understand itself: discordant and inharmonious dance music, linked to animal sexuality, or overly martial music, which dissolves any psychic atmosphere (military marches, hunting fanfares, etc).

*Hearing* is analogous to the *Salt*<sup>35</sup> *Principle*.

Two senses, as we have previously mentioned, complete the quintet of external senses. We will not study these.

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<sup>34</sup> Les combats...de catch – PV.

<sup>35</sup> Ambelain uses the archaic term of '*scel*' instead of '*sel*' for salt – PV.

## **6<sup>th</sup>) and 7<sup>th</sup>) Imagination and Memory**

*Imagination* and *Memory* are two precious faculties, which provide *Understanding* with the materials it needs for its work and practice; and *Wisdom* the possibility of portraying Truth through images and examples which makes it more striking, more alive and in the same way more attractive.

Therefore, one should not strive to atrophy these faculties, but rather to discipline and subordinate their activity to the empire of reason and will. If not, delivered from themselves, they will populate the Soul with a throng of remembrances, images which will dissipate and squander its energies, lead it lose precious time and give rise to a thousand temptations and relapses.

It is absolutely necessary to discipline them and put them at the service of the two Sublime Virtues, which are, as we have said: *Wisdom* and *Understanding*.

In order to better suppress the flights of these two inner senses, *Imagination* and *Memory*, one should first of all chase from one's consciousness all dangerous *images* and *memories* as soon as they manifest themselves, recalling those *possibilities* (future) and *realities* (past) which, carrying us to the heart of present, past or future temptations, would *ipso facto* be a source of failure and ruin.

But, as there is often a sort of psychological determinism, which makes us pass from unimportant reveries to the perilous games of a partially invaded imagination, one should arm oneself against this danger by *immediately and unceasingly rejecting* all valueless thoughts. They already make us lose precious time, and they open the way, preparing our imagination for other thoughts which are infinitely more dangerous.

The best method of succeeding in this sort of "filtration" is assuredly to apply oneself totally to the work of the moment, however banal it may be: whether it be work, study, or habitual activities, modest and material actions that they are. In any case, this is the best way to do what one must do well, by concentrating all one's intelligence and activity into the task at hand.

Finally, *Imagination* and *Memory* have a grounding which is familiar to the Aspirant, and that is the realm of human sciences, both profane and occult, without which many aspects of higher Knowledge would remain veiled to him. It is also and above all that of the *traditional initiatory writings*, in which, through the intervention of esotericism, *Imagination* may have access to the Truths of *Understanding*, and *Memory* prepare the Certainties of *Wisdom*...

These two inner senses correspond, *Imagination* to the *Mercury Principle*, and *Memory* to the *Sulfur Principle*, respectively.

## **8<sup>th</sup> and 9<sup>th</sup>) Clairvoyance and Clairaudience**

One must not confuse *Prophecy* and *Divination*. In the latter case, the thousand and one forms of the divination, through the intervention of poorly defined Entities which are no part of the Divine Plane (at the very most of intermediate “planes”) allow one to access in a more or less precise manner a more or less proximate future, as well (and more easily, one might imagine!) as recovering the elements of a more or less recent past, tool.

In this case Divination adapts itself to a type of convention, in which codified elements give the Seer or Seeress access to the means of communication of the Entities whose attention we have just attracted. These are expressed through conventional symbols, agreed – either implicitly and tacitly – with the divine force.

The prophetic plane is altogether different. Traditional Scripture show us three aspects of prophecy and three different types of interpreters.

First of all there is the *ro'eh*, or seer, he who sees with the eyes of the spirit what other men do not see. Then there is the *hozeh*, who is analogous to the first, but who has more particularly served to identify prophets and soothsayers of false gods. Finally there is the *nabi*, or interpreter of God, who is not only he who sees, but he who speaks, despite himself, the divine language. In this latter case, and most of the time, his voice necessarily is but the reflection of an inner audition, even if it is *instantly associated* with the voice of the *nabi*.

Thus the *nabi* is *the* seer, who then expresses in his own language, and according to an ultimate need, what he has seen, or believed to be divorced from his vision. The *nabi* is also the *hearer*, in whom audition and elocution are confused by him.

What characterizes these two heralds of the Divine Plane is that they never manifest themselves for unimportant reasons, for individual problems or for concerns which are too human. They are uniquely created for ultimate ends and for the defense of interests superior to the collectivity.

Therefore the Aspirant who sees one of these two faculties developing within him: *clairvoyance* or *clairaudience*, must above all avoid using them to solve problems with no spiritual consequences. He should no longer imagine himself to be in a psychic relationship with God, the Virgin Mary, or the Great Archangels! It is here that the gift of *discernment of Spirits* will be indispensable to him. He should remember that all manifestations of inferior Spirits, and even more importantly of Dark Spirits, are always marked by the grotesque, of the inconsequential, or which bear within themselves the seeds of anarchy. If the periods of manifestations of these faculties coincide with a generally immoral or amoral inner sense; if sexuality reveals itself to be more insistent; if ready speculations accompany this type of phenomenon, then the Aspirant knows full well that he is the toy of inferior Entities. All the

more obvious if he gives out personal theories to flatter his pride, and if he believes himself to have been chosen for his merits and *intellectual* qualities, and if he believes himself to have been called to complete or modify some religious *corpus*, indeed he overthrows traditional teachings which are known for their excellence and high spirituality.

What characterizes prophecy, is that if the prophet is integrated into the framework of a real *Revelation*, and if he truly speaks in His name, he would be unable to become a spirit of contradiction and a source of confusion.

The prophet is always “possessed” of the Holy Spirit, the diviner is always “possessed” of an Intermediary Spirit, and the medium is always “possessed” of a Dead Person. Identifying the source of their prophecies is to locate the level of their spirituality. *Clairvoyance* corresponds to *Mercury of the Wise*, and *Clairaudience* to *Sulfur of the Wise*.

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In conclusion, the mortification of the nine senses of Man should embrace all the biological and psychic activities endured by his Body and Soul. For is it the Whole Man who is prone to falling if he is not absolutely disciplined.

Without doubt is it not true to say that it is the *Will* which sins, but it has accomplices and instruments in the *Body*, with its external senses, and the *Soul* with its internal senses. Once more the *Spirit* is prisoner, and in a jail more somber than before.

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### **The purification of sexual impulses and their mastery**

We believe it useful to add a few specific instructions in the realm where the battle is particularly difficult and painful, that of sexual desire and the strong amorous passions which sometimes proceed from this, the source of so many errors, indeed even disgrace or crime.

The key of this liberation rests in a true appreciation of the *impermanent* character of corporeal beauty and purely carnal joys. This is very simple and ancient formula.

Firstly, one reminds oneself that the necrosis which takes over so rapidly in the tomb and strips the skin from the body when the soul has left, consists of a progressive blackening of the flesh, which changes color little by little, from a rose white shade to the darkest ebony black. Then, strange mushrooms grow upon this dead flesh, a very bright jade green in color, seven to ten millimeters or more in diameter, and about a centimeter or more in height. In the darkness these mushrooms shine with a green luminescence.

The technique of purifying sexual desire consists of a course of meditations, *void of all fumigations*, in which one visualizes an “ideal woman” (or “ideal man”), of the kind one has



forever imagined, gifted with brilliance and all possible charms, detached in a luminous body upon a completely dark base, silhouette appearing as though shining *from the inside*, and sitting, immobile, in the posture called the “lotus position” (also called “*à la Turque*”, hands flat against the thighs). Yet only the face, chest, arms, are endowed with this ideal perfection. *The thighs, legs, abdomen and sexual parts are necrosed, as described above.* The nails are imagined very long, rolled in on themselves, as in real life (from the fact that they continue to grow after death and from the emaciation of the extremities, which thus comes away from the roots).

In place of an imaginary ideal person, these meditations can focus on an object of passion from whom one wishes to liberate oneself<sup>36</sup>.

Novices of Tibetan monasteries practice, not for a long time<sup>37</sup>, before a Charnel House, what their masters call “the Meditation upon the Horrible”. The teaching consists of visualizing, beneath the form of a living being, the *skeleton* which it will one day fatally become, a symbol of the *Death* which is carried within in latent form.

One might, given this previously described technique, take on this procedure. Then, perhaps, one might unite with the liberation achieved by Louis-Claude de Saint-Martin, which a “seer” of that period exclaimed in contemplating him from afar: “Now he has thrown the world behind him...”

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## B) The Seven Deadly Sins

*“And I saw a beast rising up  
out of the sea, having seven  
heads and ten horns...and on  
his heads a blasphemous name.”  
(John: Apocalypse, XIII, 1)*

In the Hebrew Kabbalah, it is said that the *Tree of Life* (Otz Chaim) corresponds in the manifest world to the *Little Tree of Life*, which is called *Kallah*, the “Fiancée”. Inverted and opposed to this is the *Little Tree of Death*, “The Prostitute”, *Qlippoth*.

The *Sephiroth* flourish and shine on the *Tree of Life*, which are the spheres of evolving manifestation. On the *Tree of Death* flourish and shine the *Qlippoth*, or spheres of involutive manifestation.

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<sup>36</sup> We do not recommend this method, believing it to be dangerous. Besides, there is a sanctity in marriage. The Rose+Croix of former times were married, and the Apostles too. We recommend what follows.

<sup>37</sup> “il n’y a pas encore très longtemps” – I take this to mean it is a recent practice, but as usual could be wrong. Perhaps it means this is practiced by relatively new novices? - PV.

From this it is evident that for each of the seven essential Virtues (four Cardinal and three Theological) correspond seven opposed Virtues (from the Latin *virtus*: power). These are the Seven Deadly Sins.

As this Septenary is crowned with the two Sublime Virtues of *Wisdom* and *Understanding*, so two dark manifestations oppose them. These are: against *Understanding*, *Blindness* (of the Spirit), and against *Wisdom*, (fundamental) *Error*.

Let us study this malefic ensemble in the spiritual plane.

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### **1<sup>st</sup>) Greed**

*Greed* takes the erring Mystic to an isolation which is both complete and sterile. Unveiling, revelation, teaching, transmission, all that he has himself received or learned from others are always painful and shocking to him. He hoards books and manuscripts, documents and initiations, but never conceives that he might be but a simple instrument of transmission. The initiatory lines to which he has managed to attach himself he now divides up anew, multiplying the tests, degrees and classes with the sole aim of delaying as long as possible the moment when he will be obliged to end his own role and make of yesterday's student his equal today, and perhaps even his superior tomorrow.

*Greed* corresponds to *Earth*, and is the opposite of *Prudence*, in its very excess.

### **2<sup>nd</sup>) Gluttony**

*Gluttony* leads our Occultist to devour those documents, books, treatises, and schemes which are accessible to him without control: those doctrines which are most alien, the most disparate teachings, as well as mixed teachings which he does not reject. Keen on anything which pleases his curiosity and his appetite for knowledge, he swallows everything for better or worse, and, from this strange mixture, if *Pride* is also present, he tries to extract from this a personal doctrine which he is sure completes, certainly alters, the original Traditions which he had thus pillaged and confused. If on the contrary it is *Sloth* which comes to mix with his sensual cravings, the very excesses of his disparate knowledge, poorly digested by a lazy spirit, will lead him on day to suddenly return to materialism, where he can enjoy his rest<sup>38</sup>.

*Gluttony* corresponds to *Water*, and is the opposite of *Temperance*<sup>39</sup>.

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<sup>38</sup> “et il retournera au matérialisme, qu’il estimera reposant” – any better ideas for translation? – PV.

<sup>39</sup> The text says “Température” (temperature), but I am sure he means Temperance! – PV.

### **3<sup>rd</sup>) Lust**

*Lust* makes him introduce a certain sensuality into all the initiatory areas where our Occultist is drawn to work. He will, *a priori*, be hostile to those doctrines he find too spiritual or too ascetic, and he will subscribe to the need to adjust things in a most liberal manner according to the exigencies of lower human nature. Religions and doctrines where sexuality plays a role (Tantrism, licentious Gnosticism, Vintrasism<sup>40</sup>, Sexual Magic, etc), are defended by him. For him, a mixed initiatory organization is always much better than an organization which is exclusively male or female!

Above all, this failing is seen in the domain of easiness. He thoughtlessly transmits the initiations and teachings to which he is heir to maladjusted recipients, or those foreign to this current. He easily cedes initiatory secrets to individuals of the opposite sex, in exchange for their favors! Finally, like the fornicators and spiritual adulterers reproached in Israel by the prophets or by the Christ, he becomes a follower of doctrines, initiations and ceremonies which are often diametrically opposed. In his interest or pleasure he will not hesitate to find his base curiosity stimulated there, turning to the lower currents when he perceives that the Higher Powers serve him for nothing in these domains.

*Lust* corresponds to *Air* and is opposed to *Justice*.

### **4<sup>th</sup>) Sloth**

*Sloth* carries the erring Aspirant towards a sort of quietism, which leads him, without further thought, to appreciate perfection in a trite love of God, inaction of the Soul, and absence of all external application. He is indifferent to the sickness of beings who surround him, or, if he perceives it, he does nothing to care for them, believing that the ills they suffer are the equitable

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<sup>40</sup> Named for Pierre-Michel Vintras (1807 – 1875) who claimed communication with angels, St. Joseph, Mary and Jesus, and founded a sect based upon erotic-mystical masses involving a bloody host – PV.

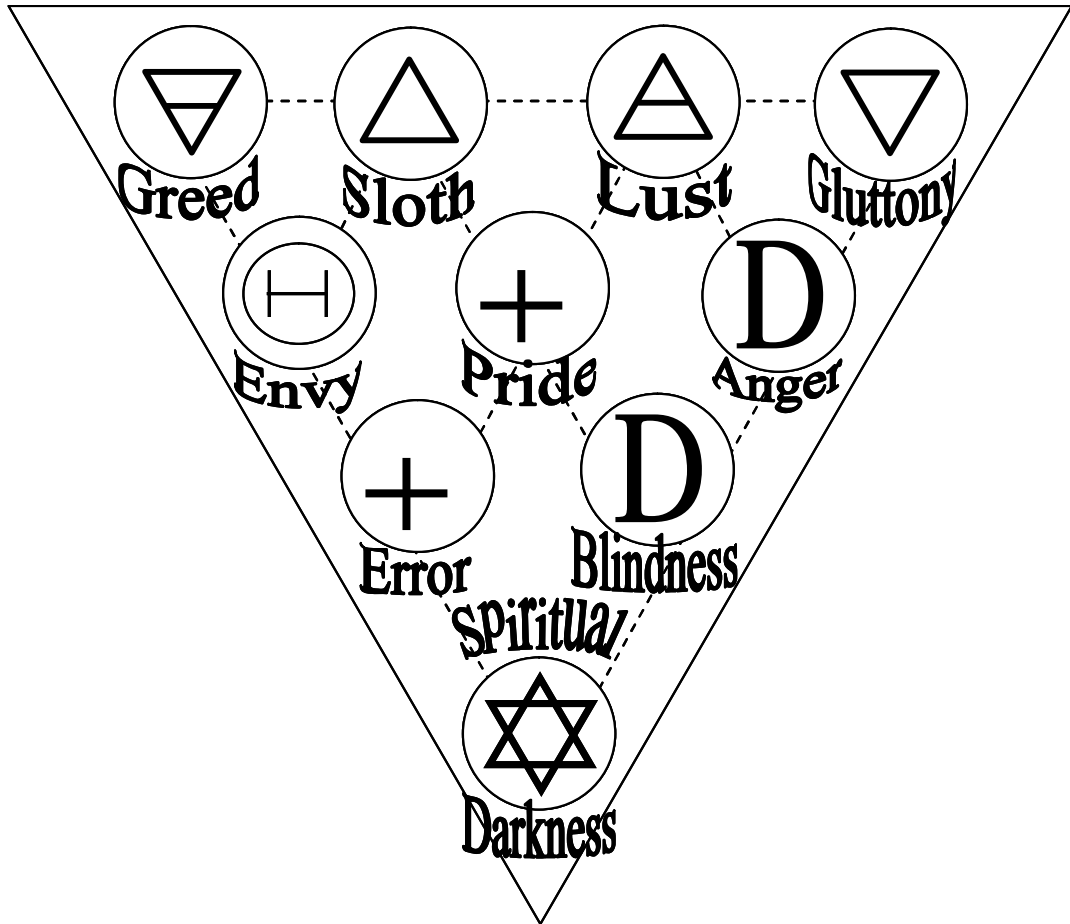


Fig. 3

*The mortal and spiritual degradation follows the same progression as in Figure 1, but in an inverted manner.*

result of their own past errors. Finally he loses interest in himself, and relies on Providence to give him access to moral perfection, considering *Ignorance* as sure a way as *Knowledge*.

*Sloth* corresponds to *Fire* (inverted) and is opposed to *Strength*.

### **5<sup>th</sup>) Envy**

*Envy* leads the pseudo-initiate to desire not only preferential places and pseudo honors, but also inspires him not to hesitate to impede, even prevent the advancement, of another, if he divines in this person a superiority which could eclipse his own.

He suppresses doctrines, teachings, books and documents which could harm his interests. He will not cease from possessing all that others possess, considering it an offense that there are things which he doesn't have, even if he already decided that they would be of no use to him, and even if he is intellectually opposed to it.

*Envy* corresponds to the *Salt Principle*, and opposed to *Charity*.

### **6<sup>th</sup>) Anger**

When *Anger* manifests itself in the *Aspirant*, he loses control of himself. His authoritarianism and out of control behavior do not permit him to accept that so and so among his peers is less well endowed than him. His judgments become as hasty as they are definitive, and his impatience will bring him to bully the weak and the ignorant. And if he has the misfortune to become filled with hatred (a form even darker than *Envy*), his pseudo-knowledge could make of him a black magician.

*Anger* corresponds to the *Mercury Principle*, and opposes *Hope*.

### **7<sup>th</sup>) Pride**

*Pride* has been called the father of all vices, and with just reason. In our brand-new Occultist, *Pride* leads him to imagine he is morally superior to all the profane because he is intellectually more wealthy. He readily imagines himself to be in possession of secrets and teachings which have been revealed to him alone, and imagines himself destined for certain preeminence, justified by his merits. He often imagines himself above all to have been some famous or important person in a previous pseudo-life. In this environment he acquires a firm and haughty contempt for what he calls Humanity; and it is impossible for him to perceive those elite Souls who are a thousand times superior to him, often hidden within the banality of modest lives, all around him. In short, in the past and present, as in the future, he is one to whom all is due and who in consequence demands all.

*Pride* corresponds to the *Sulfur Principle*, and opposes *Faith*.

### C) The Two Spiritual Crystallizations

We write separately on the two Shadowy Virtues, which oppose the two Sublime Virtues, evoked in the preceding chapter.

We saw there that *Blindness* opposes *Understanding*, and the *Silver of the Wise*; and *Error* opposes *Wisdom*, and *Sulfur* or the *Gold of the Wise*.

#### 8<sup>th</sup>) Blindness

This Dark Power takes away discernment of Spirits, and through the allure of specie or material objects<sup>41</sup>, makes it impossible for us to perceive that which binds them to the opposing poles of Good and Evil, Light and Darkness.

It stops up the hidden meaning of words, irremediably veils from us the esotericism and higher sense of texts, and makes us prefer the *letter that kills* over the spirit which brings to life. More particularly, it prevents us from attaining a deep understanding of the Christian Scriptures or of another Holy Book, if one cleaves to another religion.

In truth, it reigns Mistress of the Soul of all materialists and atheists, when they have become such through a deliberate act of will; as well as reigning over the progressive descent into *Blindness* that comes from a conscious letting go.

It veils from us *spiritual realities* hidden beneath *appearance*, and one can say that, because of it, Eternal Truths become inaccessible to erring Man.

#### 9<sup>th</sup>) Error

This Dark Power brings us inner confusion, and takes away the judgment of Good and Evil, Just and Unjust, Beautiful and Ugly, Good and Bad. In these realms all discernment is removed, piece by piece. This becomes more serious when it clouds our sense of the *true* and *authentic* in matters of religion.

By this the misguided Aspirant is not in a fit state to perceive what is of no use to him, and when the Soul has gone sufficiently far in its descent towards spiritual Darkness, it may only with difficulty contemplate a return under its own powers.

Given the impossibility of distinguishing what has been lost, and clearly appreciating his situation, the misguided Aspirant will now easily mistake Evil for Good, and will obstinately imagine himself to be in the Path of Light when he is on the Path of Darkness. It is in the Soul of the Satanist or Luciferian that this dark Power explodes and irradiates with the greatest

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<sup>41</sup> “Nous met l'impossibilité de percevoir, sous des espèces ou des objets matériels, ce qui relie aux poles opposes de Bien et du Mal...” – if anyone has a better, translation let me know- PV.

amplitude. The pseudo-initiatory doctrines of the famous Gurdjieff are both the greatest and saddest example<sup>42</sup> ...

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<sup>42</sup> “My Way...is a way *contrary to Nature and God*” (quoted from L. Pauwels and J. Bergier, in “Dawn of the Magicians”).

## **PART TWO**



## IV

### PHILOSOPHICAL VITRIOL

*“The first magnetic agent serving to prepare the Solvent which some have called Alkaest – is called the Green Lion... It’s a green and acerbic fruit as compared to a red and ripe fruit...”  
Fulcanelli: “The Mystery of the Cathedrals”*

There exist two vitriols, says Tripied, or rather vitriol can be found in two forms: pure vitriol, and impure or gross vitriol...”

*(Tripied: “Philosophical Vitriol”)*

In truth, according to Paracelsus, there is a soul, which he called the *Predestined Element*, in all things. This predestined Element is composed, according to Paracelsus, of salt, sulfur and mercury, and is drowned and disseminated in a mass formed of *phlegm* and *dead* (or “damned”) *earth*, and this gives us our body, the one that we see. The *dead earth* is clearly the *hyle* of the Gnostics.

We have a striking example in the vegetable kingdom. What are the various alkaloids: quinine, aconitine, etc, if not the pure and active principles of these vegetables which, once deprived of these principles, are without strength or activity?

Now, in the case of material Alchemy, let us suppose that we are able to suppress this *phlegm* and this *dead earth*, then we would have pure vitriol; if not, then we have impure vitriol, and the Work will be so much the harder and longer when vitriol is more impure, or when the *predetermined Element* is in smaller quantity.

So, it is this vitriol which is the basis of the hermetic Work; it is the primary material of the Art; it is the salt (not Scel) which, through a series of actions, will take the form of *Mercury* or *Secret Fire*, and by an intimate union of the Volatile with the Fixed, will give us *Sulfur*, the *Philosophical Lover*, attracting the Universal Spirit, the sal ammoniac of Artepheus...

This operational series has been summarized in a famous *lapidary* sentence (the words have a strange resonance) by Basil Valentinus:

*Visita Interiora Terræ, Rectificando, Invenies Occultum Lapidem...*”, from which – according to a process well known to the Hebrew Kabbalists – one gets the word VITRIOL. In profane language, this phrase with its mysterious resonances, signifies: “Visit the entrails of the earth, and you will find the hidden stone...”

From this, we begin to understand how one should perform the first action on the stage of spiritual Alchemy. In his short work dedicated to the esoteric path of the Absolute, Grillot de Givry tells us this:

“Therefore do not ask for Faith to be able to pray. Pray first; and Faith will inundate your soul! Yet I have already said enough for you to know that henceforth you must create a *mystical body*, which will substitute in all the visible actions of your body to effectively use your immaterial forces. Through this, you will live in the hyperphysical, and there is the Way...”  
(Grillot de Givry: “*The Great Work*”, II)

And earlier he counsels us in a precise manner:

“Coordinate all your actions and all your impressions, so that you may form a perfect and harmonious whole. Make yourself acquire complete lucidity in your understanding. Turn away from that which soils your view. Do not listen to that which pollutes your ear. Exalt in yourself the sentiment of character, to make yourself absorb it in the bosom of the Absolute...”  
(*Op. cit.* II)

Let us restate these profound thoughts more clearly. The Aspirant should first distance himself from all foreign doctrines, almost always contradictory, which have encumbered his spirit up till now. He should know that for us, people of the West, linked to its symbols and forms of teaching and to its traditions transmissions, it is clearly necessary above all to have these symbols *in us and around us*.

Our five exterior senses should see the unfolding of their conditioned and manifold activities take place in a traditionally *Occidental, Rosicrucian, Hermetic* ambiance.

For *Sight*, we offer only readings, engravings, and a framework (workroom, laboratory and oratory); strictly limited to these three qualities<sup>43</sup>.

For inner *Hearing*, we have texts with a profound resonance in these three modes. Words and sentences carry within them an unsuspected soul. A text which has been profoundly thought about, read and reread by hundreds of Adepts before us – such a text becomes, in a way, a series of *words of power*.

For *Smell*, we create a specific atmosphere by means of frequent censings at the time of our orisons. We banish any evocative mixing with a different psychic atmosphere, or foreign doctrines, and above all those most particularly linked to the definitive practice of magic. We shall return later to the issue of censings.

For *Touch*, we offer contact with old Hermetic books, read, reread, meditated on and preserved with love by those who preceded us on the Way. An ancient work is always superior to a new book. All objects become charged little by little in the course of their unconscious life: psychometry has made a definitive demonstration of this. The reader always leaves something

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<sup>43</sup> That is, Western or Occidental, Rosicrucian and Hermetic = PV.

of himself; his inevitable mixture of incomprehension and comprehension, the power of his efforts towards his goal nevertheless remains, in the creases<sup>44</sup> of its pages.

For *Taste*, we reserve the art of choosing, with wisdom and *good taste*, the general elements of this essentially *Occidental, Rosicrucian* and *Hermetic* framework. And what more evocative of these three norms than the medieval ambience, this incomparable framework of the Middle Ages, from whence the Celtic traditions, and that knowledge coming out of that capital of the spirit which was Alexandria in Egypt, mix together.

It is within such a framework that we create the indispensable *inner climate* from which, little by little, those beliefs, readings and disparate teachings which had until then diverted our spirit and scattered our efforts, disappear.

We also take care not to use those types of prayer which are altogether too much a part of some other exoteric confession. It is within our Tradition, with its prayers which are specifically evocative of the Goal towards which we are moving, that we should remain. Let us therefore let go of these formulae which bind us, where one speaks neither clearly nor clear cut. And let us not, through the use of common rites and customs, mix with the masses who, while traveling towards an identical Goal, are not traveling the same road as us. The power of Egregores is such that those who, outside the church of Rome, celebrate the Mass according to its liturgy, sooner or later end up coming back. We have numerous example of people who, in entering into curious and sure psychic or spiritual currents, are eventually taken over by them and completely rely on them: Islam, Buddhism, Brahmanism, etc...

Finally, it is not enough to clean the material dwelling in whose framework our efforts unfold. We must also clean the spiritual dwelling! And here, to end, we reprise the counsel of Grillot de Givry which we have already quotes, and upon which we meditate often:

“Coordinate all your actions and all your impressions, so that you may form a perfect and harmonious whole. Make yourself acquire complete lucidity in your understanding. Turn away from that which soils your view. Do not listen to that which pollutes your ear. Exalt in yourself the sentiment of character, to make yourself absorb it in the bosom of the Absolute...”

(Grillot de Givry: “*The Great Work*”, II)

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Just the Heavens and the influx of Stars pour out their regular rays, following a well-determined cycle, upon the evolution of the Hermetic Work, so, in his “inner heaven” the Aspirant sees a succession of symbolic “seasons” unfurl.

The mystical “season” of each Cardinal Virtue corresponds to a terrestrial season, an Element, a temperament, an ascetic mode, and even an aspect of the divine Terramorph, with the corresponding Angel, according to this Table.

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<sup>44</sup> ‘*Creaux*’ literally crevices = PV.

<b>Apostle</b>	<b>Card. Virtues</b>	<b>Gift of the Holy Spirit</b>	<b>Seasons</b>	<b>Asceticism</b>	<b>Element</b>	<b>Archangel</b>
Luke	Prudence	Counsel	Autumn	Silence	Earth	Uriel
Matthew	Temperance	Fear	Winter	Solitude	Water	Gabriel
John	Justice	Piety	Spring	Fasting	Air	Raphael
Mark	Strength	Courage	Summer	Vigil	Fire	Michael

Thus *Prudence* corresponds to *Silence*, and *Earth*; *Temperance* to *Solitude*, *Water*; *Justice* to *Hunger*, *Air*; *Strength* to *Vigil*, and *Fire*.

We find these four mortifications as much in Christianity as in Buddhism and Islam, and particularly the symbolism of the *Sphinx*, with the tetralogy well-known to the Occultists:

<i>To know</i>	<i>To will</i>	<i>To dare</i>	<i>To keep silent</i>
(Water)	(Air)	(Fire)	(Earth)

Which comprises the four Elements laid out exactly like the base of the Hermetic Tetractys, in the classic order: Water–Air–Fire–Earth (see figure 1, page XX).

#### A. Silence

*Silence* comes in two types:

- 1) Silence of the *tongue*, consisting of the abstention of speaking other than “through God”, or “with God”, or with “another than God”, where these conditions are binding. By “another than God” one should read contact with the Master who looks after one in the Celestial Assembly, to which we will return later.
- 2) Silence of the *heart*, consisting of the rejection of all other thoughts relative to Beings and *created* Things.

*Silence* alone procures and leads to *Knowledge of God*. Think of God more often than you breathe...” Epictetus tells us. This is the primary way for the Aspirant. *Silence* equates to *Earth*, and to *Prudence*.

#### B. Solitude

*Solitude* is the means of assuring silence of the tongue. It consists of the fact:

- 1) Of avoiding mixing materially with others, with the profane crowd, with futile preoccupations. This is why Islam which, in its Sufi heresy, teaches the necessity of these four roads, and separates men and women in everyday life, in many respects like Christian monasticism.

This is the first way of the Initiate.

2) Of avoiding *in the inner realm* contact with being and things of this world, and this is the first way of the Adept.

It obeys three variables:

- i. Avoiding evil coming from men;
- ii. Avoiding evil which one might do to a neighbor;
- iii. Making the companionship of the Master whom one has in the Celestial Assembly permanent.

*Solitude* alone procures *Knowledge of the World*. It corresponds to *Water*, and to *Temperance*.

### C. Hunger and Fasting

*Hunger*, or *Fasting*, consists of a reduction in nourishment, and this leads to the natural diminution of these kinds of needs. It is assured in the spirit of poverty, modesty, mildness, calm, purity.

May the Aspirant recall the extreme fasts of all the great prophets and missionaries of the Scriptures, and particularly the fast of forty days, in the terrible solitude of the Judean desert, at the end of which the Christ had an appearance of the Prince of Darkness and the trial of His threefold temptation (*Matthew: Gospel, IV*), or that of the failure of the Apostles in the healing of a possessed man, and of the recourse of Christ, who explained to them that certain types of Demons can only be chased out by fasting.

*Hunger* alone, procures *Knowledge of Satan*. It equates to *Air*, whose Prince it is, and to *Justice* (Paul: “*Epistle to the Ephesians*”, II, 2).

### D. Vigil

*Vigil* is the fruit of *Hunger*, for it expels useless sleep, often weighed down by too abundant nourishment. Now, contact between Man and the Celestial Assembly cannot succeed except during sleep, during a kind of doubling of the Soul outside of the Body. A sleep susceptible to freeing the Soul is a sleep which comes about during a serious fast. But our *Vigil* has another purpose. There are two types of *Vigil*:

- a) The vigil of the Heart, which instinctively seeks contemplation;
- b) The vigil of the Eye (vision), which realizes and objectivizes what is in the Heart (the Inner Temple and the Philosophical Egg), by defining it.

*Vigil* alone procures *Knowledge of the Soul*. It equates to *Fire* and to *Faith*<sup>45</sup>.

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<sup>45</sup> Vigil is about Meditation. It is none other than a type of process of introspection about several particularly important problems for the Gnostic: the problem of Evil, study of the divine mysteries, relationships between God and Man, etc...Its elements are the basis of reason, consideration of the elements of problems and their arguments.

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It necessarily rests upon a perfect understanding of the traditional sacred texts, upon an equitable and reasonable comparison of analyzed arguments.

It constitutes discursive meditation, and must always be preceded by a Prayer which has making contact with the higher planes as its goal (see pages XXX onwards, and page XXX). This Prayer comprises a purgative meditation.

Meditation takes place in daytime, preferably in the open air, in rustic and solitary places or at night, in one's personal Oratory, in the single glimmer of a wax candle or a night-light.

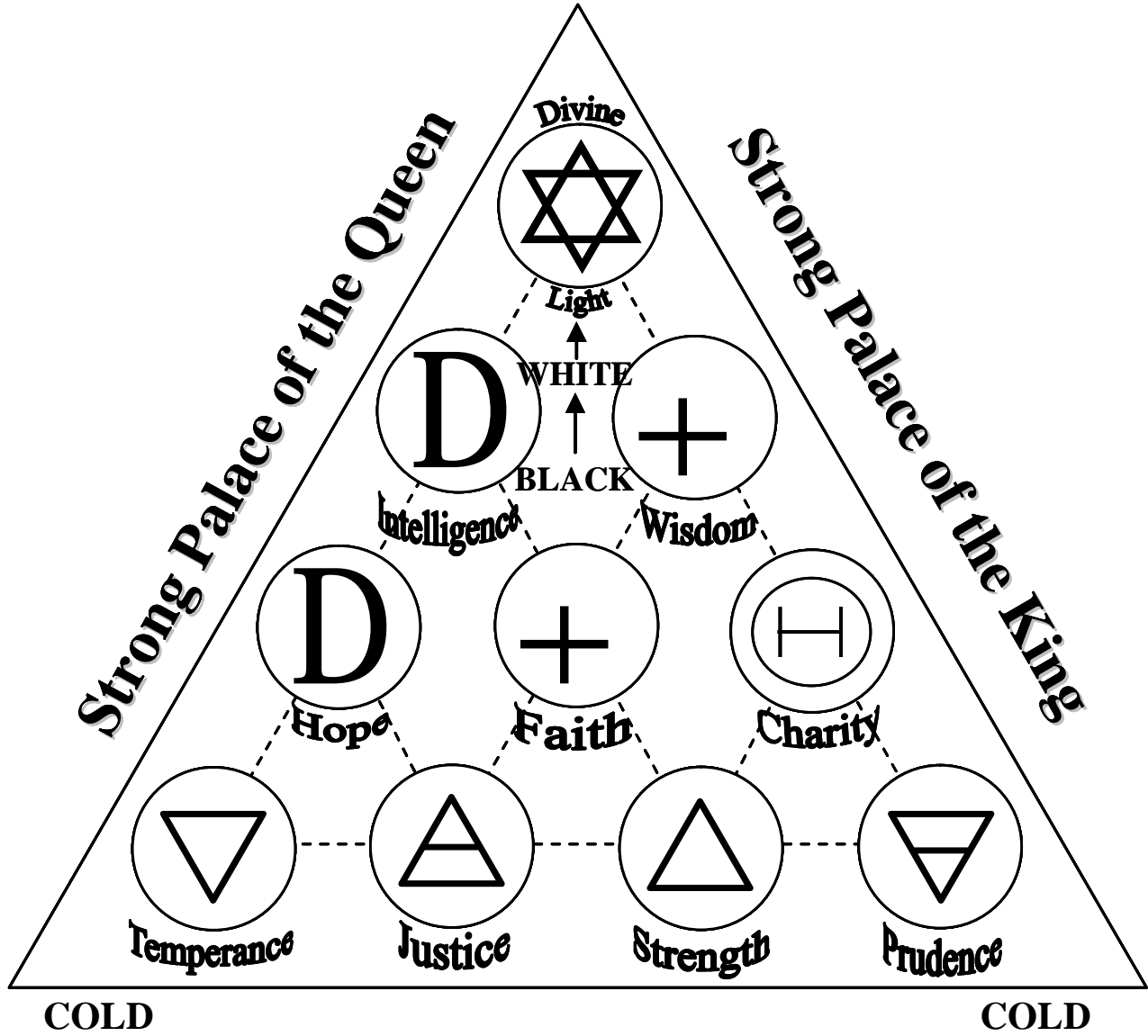


Fig. 4

Spiritual progression follows the same process as in the alchemical path of figure 1.

## V

# ELEMENTS OF THE GREAT WORK

### A. Philosophical Earth: Prudence

*Prudence* is an element of moral action which perfects the exercise of reason in Man, so that, in every activity it prepares and orders all things as is proper, controlling it (or governing everything whose action is subordinate to, and dependent upon it), so that everything wishes to do at every moment is for the perfect realization of every Virtue.

As it is normally applied it is composed of several aspects, being:

- a. Remembrance of past things, or memory;
- b. Clear-sight<sup>46</sup> in principles of activity, both general and specific;
- c. Reverence, for the things<sup>47</sup> which the wisest men who have preceded us have determined;
- d. Wisdom, to discover that which it would be impossible to find out quickly from another;
- e. Sane exercise of reason, applied to every action;
- f. Caution, or the determination needed at the time for action, with respect to the substance of this act;
- g. Circumspection, regarding all that surrounds the said act;
- h. Precaution, against all that could put an obstacle in the way, or compromise the result.

*Prudence*, properly speaking, has the quality of a commandment:

- a commandment to oneself, or individual prudence;
- a commandment in the family, or familiar prudence;
- a commandment in society, or regal prudence.

A gift of the Holy Spirit corresponds to the Virtue of *Prudence*, and that is the *Gift of Counsel*.

In this name we find a higher and transcendent inclination which perfects the exercise of reason in man. This particular inclination makes it prompt and docile to receive the Holy Spirit (without special pursuit), and all that is required for final illumination. This very inclination comes to our aid for the same human reason each time it is needed. For, even providing for all the virtues, acquired or instilled from birth, human reason remains forever subject to error or surprise, in the infinite complexity of circumstances which can affect his action, either for itself or for another. It is often the ensemble of snares that the virtue of *Prudence* allows us to avoid!

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<sup>46</sup> La claire-vue.

<sup>47</sup> La révérence à l'endroit de ce qu'ont déterminé les plus Wise qui nous ont précédés.



As a requirement to future development, this virtue is therefore the first one to acquire, and before all the *Gift of Counsel*.

*Prudence* and the *Gift of Counsel* is obtained through the practice of *Silence*, which corresponds to *Philosophical Earth*.

## **B. Philosophical Water: Temperance**

*Temperance* is a virtue which in all things maintains the affective party responsive to the command of reason, so that it does is not disposed to be induced by those pleasures which more particularly interest the five external senses.

It manifests itself in several ways, namely:

- a. Continnence, consisting of choosing not to follow the violent emotions of passion;
- b. Clemency, consisting of moderation or regulation, following the virtue of *Charity*, as a corrective method for the ills committed by another, which the virtue of *Justice* demands to see more equitably corrected and expiated – things which are ineluctably necessary;
- c. Forbearance, consisting of dispelling the inner movement of the passion of equity, as *Anger* should never take hold;
- d. Modesty, consisting of refraining from, moderating or regulating the affective party in those things which are less difficult than precedents; that is to say, a desire for one's own excellence; a desire to know what is not immediately useful to us or which is useless for our final goals; external action and movements of a carnal nature; finally to bear ourselves in a manner which leads to the virtue of *Temperance*, which is the *Gift of Fear*.

The gift of *Fear* consists of the act of standing before the Traditional Book of Revelations, which presents us with a more or less exact image of God, with a holy respect, because of the excellence or goodness of the Divine Majesty, and the fact that one does not fear anything more than exposing to becoming distanced from Him as a result of error and fault. Moreover, it consists of the act, having regard to the excellence of the end which Traditional Revelations gives us, of considering all things relating to the pleasure of the senses, as being perfectly non-existent or dangerous.

*Temperance* and the *Gift of Fear* are obtained through the practice of *Solitude*, which corresponds to *Philosophical Water*.

## **C. Philosophical Air: Justice**

*Justice* is a virtue which has the objective of having harmony reign in relationships between Beings, founded upon mutual respect between the Beings themselves which, to various degrees, is founded upon their own moral or physical, spiritual or material good.

So its aim is to regulate our duties strictly with regard to other Beings. As such, it is distinguished from *Charity*, which is of a different sense and less amenable to these limiting norms. It makes peace and order reign, both in individual life as well as in the collective life. It applies equally well to temporal goods, as to the reputation and spiritual dignity of one's fellow man.

A Gift of the Holy Spirit corresponds to the Virtue of *Justice*, and this is the *Gift of Piety*.

*Piety* is the habitual resolution of that will, which makes Man fit to receive the direct and personal action of the Holy Spirit, and brings him to treat with God, the First Cause, considered in the most distant mysteries of his divine life as a “father” or a “chief”, tenderly revered, served and obeyed as if by a son. Also, to treat with all other men as with all reasonable Creatures (Angels, Spirits, Demons) in our relationships with them, so that the Good and Superior Being who more or less unites them, and in different degrees, with the First Cause, with the father of the great divine family.

The gift of *Piety* is assuredly that which puts the most perfect seal upon external relationships when men can have or should have, both between themselves, and with God. It crowns the virtue of *Justice* and all its associations.

*Justice* and the *Gift of Piety* are obtained through the practice of *Hunger*, that is to say the *Fast*, which corresponds to *Philosophical Air*.

#### **D. Philosophical Fire: Strength**

*Strength* is a virtue which had the objective of perfecting moral order in the affective party in Man. It consists of standing firm against the greatest fears, and in moderating the most imprudent audacity, so that Man, on this occasion, will never turn away from his duty.

It manifests in several aspects, which are:

- a. Magnanimity, consisting of fortifying hope, regarding great and important undertakings, which one wishes to accomplish;
- b. Magnificence, consisting of a resolution of the affective party which strengthens or rules the movement of hope, where it is arduous or costly to accomplish;
- c. Patience, which is the characteristic of enduring with stoicism, while looking to the final Reintegration, all the sadness which may come to us in the present life; more particularly to endure the hostile intervention of other men in their relationships with us, or those of evil spirits if the occasion presents itself;
- d. Perseverance, which consists of combating fear of the length of exertion to achieve the Good, or a fear of failure.

A Gift of the Holy Spirit corresponds to the virtue of *Strength*, and that is the gift with the same name, also called *Courage*.

But since the virtue with this name in fact only deals with those obstacles and perils which are in the power of Man to overcome or suppress, the gift corresponding to the Holy Spirit addresses those dangers and ills which are definitely not within the power of Man alone to overcome.

Thus, the *Gift of Strength* (or *Courage*) allows him to overcome the sorrow which accompanies the separation which Death creates, with all the blessings and joys of present life, without giving by itself the sole higher blessing which compensates and does duty for him, as he knows that Reintegration and Life Eternal flow from them.

This effective substitution, both easy and welcome, of Reintegration for all the ills and sadness of terrestrial life, despite all the difficulties or all the perils which can place themselves across Mans path, as he marches towards the Supreme Goal (including Death itself, which comes to all), is the exclusive work of the Holy Spirit, through its own activity. It is by means of the gift of *Strength* (or *Courage*) than Man is thus moved by the Holy Spirit. The essential purpose of this gift is, in fact, the victory of Man over Death and over all the terrors which it inspires.

*Strength* and the *gift of this name* (or *Courage*), is obtained through the practice of *Vigil*, which corresponds to *Philosophical Fire*.

## **E. The Salt Principle: Charity**

*Charity* is a virtue which raise us up to a life of communications, firstly with the intermediate Celestial Powers, then with the Divine Plan itself, according to its own advantage and which it deigns to communicate to us.

*Charity*, when considered under the idea of this contact, of this mystical communication, presupposes two things in us:

- a. A participation of Divine Nature which, divining our own nature itself, raises us above and despite all natural order, be it human or angelic (being therefore above the original world of manifestation in Creation), up to the order which is God's own, making gods of us (evidently secondary gods), and introducing us to His intimate presence. From this comes the phrase of the Psalm: "God stands in the congregation of the mighty, He judges among the gods..." (*Psalm 82*), and that from the Gospel: "I said: you are gods..." (*John, X, 34*);
- b. Those principles of activity, proportional to this divine state, which makes us act as true secondary agents, children of God, as God acts Himself, knowing Him as He knows himself, loving Him as He loves, rejoicing in him as He rejoices Himself.

These two mystical realizations are intimately linked to the presence, in the Soul of the Adept, of absolute *Charity*.

Absolute *Charity* flows from an act of total love, by which man wishes God the infinite gift which Faith has revealed, and he wishes for himself and all Mankind, this indissoluble gift of God.

Moreover, *Charity* contains certain secondary aspects:

- 1) Mercy, which leads one to feel pity for the wretchedness of Others, in all the ontological aspects of life, and hold this wretchedness and suffering as one's own, to be point of suffering oneself, really and intimately.
- 2) Beneficence, which leads one, immediately and forever, to strive to prevent evil and to promote good, in the spiritual as in the material domain. Man, being gifted with a conscience which does not participate in its own surrender of principles, knows neither how to ignore good and evil, nor, therefore knowing both, claims to be situated "above" them both; that is to say, to avoid his own responsibilities. Such teachings have never served except to veil the latent amorality of those who make them their own.

The Gift of the Holy Spirit corresponding to the virtue of *Charity* is the *Gift of Wisdom*, which however should not be confused with the Sublime Virtue of that name.

The gift of *Wisdom* (which is not THE Wisdom), brings Man, under the occult action of the Holy Spirit, to judge all things with his intelligence, in taking as the norm or as his personal rule for judgment, the highest and most sublime of all Causes which is Divine Wisdom itself; so that it has deigned to manifest itself to us through *Faith*, the *Philosophical Sulfur*.

In the initiatory life, *Charity* corresponds to the vow of *Poverty*, which is the first postulate, that is a scorn for belongings, honors and the joys of this Inferior World. It is through this vow of *Poverty* that one also obtains the *Gift of Wisdom*.

## **F. The Mercury Principle: Hope**

*Hope* is a virtue which sees that our will, through divine action, coming under our control, is inclined towards Eternal Truths; those which *Faith* reveals to us, as those which can and should one day be our total illumination.

This virtue is absolutely inaccessible without *Faith*, which it necessarily presupposes; for it is *Faith* alone which gives *Hope* its purpose and the means to apply it.

A Gift of the Holy Spirit corresponding to the virtue of *Hope* is the *Gift of Knowledge*<sup>48</sup>.

*Knowledge*, under the action of the Holy Spirit, must be able to judge with absolute certainty and infallible truth, not through the use of the natural process of reasoning, but *instinctively* and in an *absolutely intuitive* manner, the true character of things created in their relationships with those of *Hope*. This is so that they might be admitted and professed, or that

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<sup>48</sup> In this case the word used is 'science' – PV.

they should serve as the ends and object of our conduct, immediately seizing that which, in the material World, is in harmony with the Eternal Truths; or, on the contrary, is opposed to them.

In the initiatory life, *Hope* corresponds to the vow of *Chastity* (which, in Christian marriage, is not sexual abstinence). The vow of *Chastity* is the first postulate, and it is this which allows Man to free himself from the servitude of the senses, as an ordinary human couple can perpetuate the forms of the species in a natural and legitimate manner, without mutual decline or depravity.

## **G. The Sulfur Principle: Faith**

*Faith* is a virtue which ensures that our understanding adheres very closely and without fear of being wrong – seeing as he cannot see it through the normal senses – of all that comes to him through the channel of Traditional Revelation, notably by God Himself, in His desire to communicate with Man the final object of His purpose, which is in fact Reintegration, and the existence of an Invisible World, of which our world below is but an imperfect and inverse reflection.

A Gift of the Holy Spirit corresponding to *Faith* is the *Gift of Intelligence*, which should not be confused with one of the two Sublime virtues bearing that name.

The *Gift of Intelligence* (Which is not Understanding) helps the virtue of *Faith* in leading to knowledge of divine virtue, ensuring that the spirit of Man, under the action of the Holy Spirit, penetrates the sense of those terms, which comprise the affirmations of Traditional Revelation, of all the related propositions in a way which leads to a clear understanding, or at least (in the vase of very profound mysteries) of allowing them to be approached, while preserving all their importance intact.

In the initiatory life, *Faith* corresponds to the vow of *Submission*, which is its first postulate, and allows the obtaining of the *Gift of Intelligence*.

## **H. The Silver of the Wise: Understanding**

*Understanding* is the attribute which corresponds to vision, intuition, penetration and information. As such, *Understanding* is the *knowledge* (gnosis) of *Absolute Divine Things*, the Knowledge of Good *and* of Evil, but as their indistinct perception.

It is this which gives us the ability to discern Spirits, the possibility, through types or material objects, of perceiving that which connects the opposing poles of Good *and* Evil, Light *and* Darkness<sup>49</sup>.

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<sup>49</sup> That is to say one shouldn't come to this vision of divine things by means of Inferior Entities, themselves covered in shadow, and by the channel of the most banal magical evocation. Ambition and childish reasoning, which can cost much...

It lets us penetrate the hidden meaning in words, the esotericism of texts, their higher significance, and more particularly the profound meaning of the Christian Scriptures, or the Holy Books if one extols another religion.

According to Thomas Aquinas, disciple of Albert the Great, *Understanding* reveals “the higher symbolism of Perceptible Signs: rites, symbols, objects, sacramental materials, etc...”

It lets us understand, under the *appearances*, or *spiritual realities*, and in the imperfect reflections here below, the celestial realities thus deformed or veiled: as in the carpenter of Nazareth, the Creator Logos, then, in the Christ leaving his Apostles at the Ascension, his future Glory outside the Parousia<sup>50</sup>, at the End of Time.

*Understanding* shows us the effects in the cause, for example in the blood of Christ, shed at Calvary, the purification of our Soul and our *reconciliation*, to use a term dear to Martinez de Pascuallis. In the pierced side of Christ, reminiscent of the *hermetic pelican* of the Rose-Croix, it reveals to us the invisible and unique source of the essential Sacraments.

This Virtue shows us the Eternal Realities achieved through *Faith* on a day that, while not allowing us to understand completely, it affirms us in our certainty, no longer intuitively as *Faith*, but by a kind of *intuitive and subconscious vision*.

At a higher level, it gives us a partial vision of God, not revealing it completely to us, which is impossible, *but by making us understand with absolute certainty, that which*

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<sup>50</sup> The Second Coming – PV.

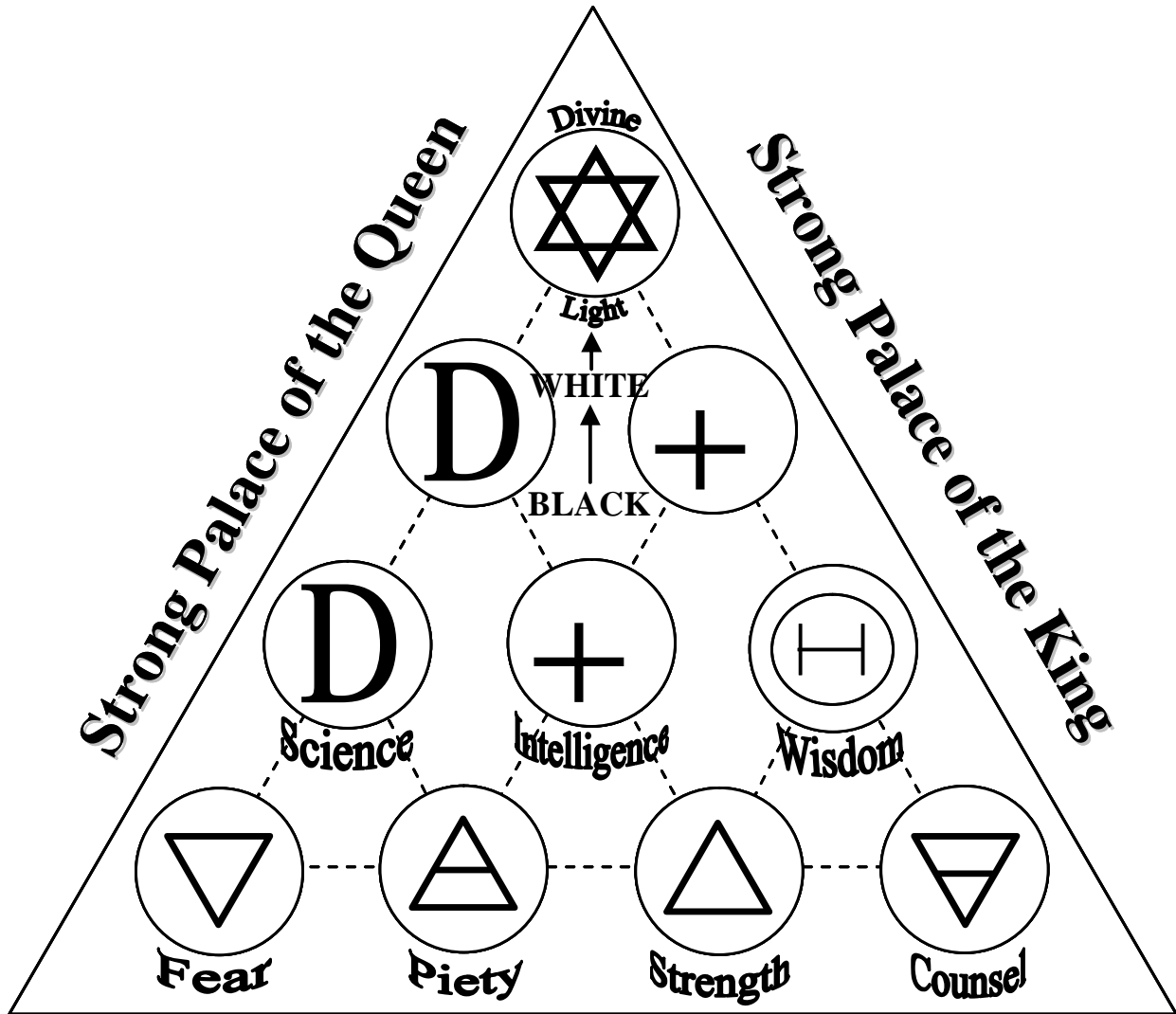


Fig. 5

The gifts of the Holy Spirit here follow the same progression, in their development, as the alchemical progression in figure 1.

The two higher elements left blank on the figure (Mercury and Sulfur of the Wise) are probably the gifts of *Integrity* and *Grace*. The gift of *Integrity* comprises three privileges: *innate knowledge*, *mastery of the passions*, and the *immortality of the body*. The gift of *Grace* comprises *union with God*: his descent into us.

*He knows to be. Understanding* reveals to us also that which Denys the Areopagite called the “divine darkness”.

## I. The Gold of the Sage: Wisdom

*Wisdom* consists of the choice of the best, among the facts accessible to *Understanding*. It therefore presupposes this, and it doesn't operate integrally but through elimination. It is the spontaneous intelligent and comprehensive submission, to a gift which it perceives as the dominant one. As such it is discrimination between Good and Evil, the Knowledge of the two opposites.

If *Understanding* is total *Knowledge*, *Wisdom* is the use of which it is made. It is in some way the superior aspect, being the result of the action of *Faith* and *Charity*, of the *Mercury Principle* and the *Salt Principle*.

*Wisdom* makes us judge all things by judging them according to the highest of Causes, from which all others depend and which itself depends on no other. It is by this virtue that the Adept can reach the highest degree of knowledge accessible to humankind here below, since this knowledge does not live in the event of general perception, nor in Intelligence as knowledge of Good and Evil, but in the event of specific perception, which is, all in all, *the Knowledge of Good alone, of its complete knowledge*.

And here finally is *Charity*, which is the basis of the birth of *Wisdom* within us. In fact, *absolute Charity*, as we have seen, flows from an act of complete love, by which Man wishes for God the Infinite Good that *Faith* allows him to know Him, and he desires, for himself and for all other Beings, this same Good, *inseparable from God*.

Seeing that he only seeks Good; having understood it, defined it, he no longer knows how to confuse it with its opposite. In all that the trawl-net of his understanding of things will bring, of his vision of all the ‘possibilities’ *in God*, it is the act of total love which will serve him as a touchstone. *Wisdom* is the purifying filter of the action of *Understanding* within him.

N.B. – We note that among the Gnostics and the Templars, the *Christ* was a divine entity, an *æon*, and had not connection with the *historical Jesus*.



## VI

### THE PHILOSOPHERS' FIRE: PRAYER

*“This Fire...is an igneous spirit, which introduces into a subject the same nature as the Stone; and, being humbly excited by the exterior fire, it calcines it, dissolves it, sublimates it, and resolves it in turbulent water; such says the Cosmopolite...”  
Limojon de Saint-Didier: “The Hermetic Triumph”*

The sense of the divine is expressed above all by religious emotiveness, and by the means of rites, ceremonies, sacrifices from which it flows. It clothes its highest expression in Prayer, which accompanies this necessary ensemble.

“Holy men of God, so Kabbalistic tradition tells us, when they wish to travel on the Thirty-two Paths of Wisdom, begin by meditating on the sacred verses, and there prepare themselves properly by the means of holy Prayers<sup>51</sup>...”

*(R. P. Kircher: “Ædipus Ægyptiacus”)*

But *Prayer*, like the sense of the Sacred which it expresses, is from all evidence a spiritual phenomenon. And, as Dr. Carrel judiciously notes in his study, the Spiritual World is outside the reach of our modern experimental techniques. How, then, may one acquire a positive knowledge of Prayer? Fortunately, the scientific world understands the totality of what is observable. This domain can, through the intermediary of physiology, extend as far as the manifestations of the Spiritual. It is therefore through systematic observation of the *praying Man* that we learn of what consists the phenomenon of Prayer, the technique of its production and its effects<sup>52</sup>.

Prayer represents Man's effort to communicate with all incorporeal or metaphysical Entities: ancestors, guides, saints, archetypes, gods, etc, or with the First Cause, at the summit of the preceding pyramid. Far from consisting of a vain and monotonous recitation of formulae, true *Prayer* represents a mystical state for man, a state in which his consciousness approaches the Absolute. This state is not of an intellectual nature: it therefore remains as much inaccessible as incomprehensible to the rationalist philosopher and the ordinary thinker. To pray, one must first make an effort to strain towards the Divinity. “Think of God more often than you breathe...” Epictetus told us. Very short, but very frequent mental invocations can keep man in the presence of God<sup>53</sup>.

“True *Prayer* is the daughter of Love. It is the salt of knowledge; it makes it germinate in the heart of man, as if in its natural habitat. It transforms all adversities into delights; because it

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<sup>51</sup> The *Thirty-two Paths of Wisdom* are the thirty-two first verses of *Genesis*, which is the whole first Chapter, and the first verse of the Second Chapter. See R. Ambelain: *The Demiurge*, pp 98 to 102.

<sup>52</sup> A. Carrel: *Prayer*.

<sup>53</sup> [One is reminded of the Hesychasm of the Orthodox church – PV.](#)

is the daughter of Love, because one must love to pray, and because one must be sublime and virtuous to love...

“But this Prayer which is so efficacious; can it never be ours? Do we not need it to be explained to us? Let us imagine we listen attentively, and repeat it with exactitude... Who will tell us to be like a child, regarding the voice who tells us...?”

(L.C. de Saint-Martin: “*The Man of Desire*”)

We shall see later that we should understand this, from the interior voice which speaks inside us, and which joins with the *Fire* “introduced into the subject”, of which Limojon de Saint-Didier spoke in the epigraph quoted at the head of this chapter.

There is besides another role of Prayer, and that is its constructive role, playing in the “spiritual realms” which remain unknown or unexplored: “Or et Labor”, said the old Hermetic device, “Pray and work...” And the popular adage adds: “To work is to pray...”. We can conclude that that perhaps too, in the same order of things, *praying equates to working*, that is to say, with one’s hands<sup>54</sup>, since Paul tells us: “Faith is the substance of things hoped for...”.

All depends on what one understands by this word. Perhaps the man who prays, the *prayer*, constructs this glorious form in another world, this “body of light” which was spoken of by the Manicheans, and which is his Celestial Jerusalem; *for him*, his own “Celestial City”, born out of his “inner temple” which was its cradle, its original prototype, in exchange for the original celestial influx, through a type of two way flow: the projection of the terrestrial world into the celestial plane.

From this, one can deduce that the man who doesn’t pray doesn’t weave his own immortality; by this he deprives himself of a precious treasure. In this case, each one of us will find beyond death that which, in our carnal lives, we had hoped for. The atheist travels towards annihilation, and the believer towards another life.

Psychologically, the sense of the divine appears to be a impulse coming out of the deepest place in our nature, a fundamental activity, and which can be seen equally among the primitive as well as the civilized. These variations are linked to various other fundamental activities: moral sense, aesthetic sense, notably personal will.

The opposite is equally true. And, as A. Carrel observed, history shows us that the loss of moral and sacred sense in the majority of a nation’s constituent elements leads to its fall and its rapid subjection by neighboring peoples who have themselves preserved that which is often lost through one’s own fault. Greece and Rome are sad examples. It is besides worth noting that the sense of the divine pushed to the level of intolerance and fanaticism lead to the same sad results.

Besides, man is composed of tissues and organic liquids, penetrated by an imponderable element called “consciousness”. Now the living body, sum of tissues and organic liquids, has its own existence, linked to a regular affinity to the contingent universe. Can we not then suppose

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<sup>54</sup> Ambelain uses the word ‘*œuvrer*’ – PV.

that consciousness, if it resides in material organs, is similarly prolonged outside of the physical continuum? Is it forbidden to believe that we are plunged in a “spiritual universe” (and by this fact, even our consciousness having access to two different worlds), a universe which we can no more evade than our body of flesh could avoid the material universe<sup>55</sup>, from which it draws the elements of its preservation: oxygen, nitrogen, hydrogen, carbon, and this by operation of the nutritive and respiratory functions?

In this spiritual universe, where our consciousness draws upon the same principles for its own preservation and its moral health, is it forbidden to see the Immanent Being, the First Cause, which normal religions call God, there? In the affirmative, *Prayer* can then be thought of as the agent of the natural relationship between our consciousness and its particular environment, just as respiration and nutrition are for the physical body.

From this, then, as Nietzsche thought, it is no more shameful to pray than to breathe, to meditate than to eat or drink! Prayer is the equivalent of a biological activity dependent upon our structure, and is a natural and normal function of our spirit. To neglect it is to atrophy our own “principle”, our soul in a word.

The great psychoanalyst Jung assured us that: “Many neuroses are caused by the fact that many people wish to remain blind to their own religious aspirations, in consequence of an infantile passion for the light of ‘reason’...”

We must be careful to make a distinction in its practice. The recitation of vague formulas, repeated over and over again with no true investment of spirit, where only the lips have any real activity, it not praying. Once again it is necessary for the “*Inner Man*”, as he was called by Louis-Claude de Saint-Martin, and his master, Martinez de Pascualis called the “*Man of Desire*”, to be attentive and to make dynamic what the lips and brain conjointly give forth.

Joined with intuition, moral sense, aesthetic sense and intelligence, the “sense of the Divine” give the human personality its full flowering. Now, it is doubtful whether success in life demands the maximum, integral development of each of our physiological, intellectual, affective and spiritual activities. The spirit is both reason and sentiment, and we should love beauty and knowledge as much as moral beauty, that of pure form equally to that of action. In this, Plato was right when he declared that to merit the name of Man, one should have “created a child, planted a tree, written a book...”.

*Prayer* is thus the complement and essential tool of all this *transmutation of Man*. In this it is the *Fire*, and the *Crucible* only knows how to be the *Heart*, if austerity and asceticism are the elements, fuel from its initial impurities.

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<sup>55</sup> There is probably a better way of putting this. The French is: “univers dont nous ne pouvons guère plus nous passer que notre corps de chair ne peut le faire de l’univers matériel” – another tortuous grammatical Gordian knot from Ambelain! – PV.

The Work is long via the *moist path*<sup>56</sup>! It endures, according to the words of Scripture:  
“Until the day dawn, and the day star arise in our hearts...”

*(Peter: 2 Epistle: 1, 19)*

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<sup>56</sup> Alchemy comprises two procedures, the *dry path*, a short but dangerous procedure; and the *moist path*, a long but sure procedure.

## VII

### THE ELIXIR OF LIFE<sup>57</sup>

“And Melchizedek king of Salem  
brought forth bread and wine: and  
he was the priest<sup>58</sup> of the most high God...”  
*Genesis: XIII, 18*

This phrase, innocent enough in appearance, has however an unsuspected depth in the context of Judaeo-Christian Tradition. For if, when Melchizedek transmitted the sacrificial rite of Bread and Wine – of *Corn* and *Vine* – to Abraham, he had the powers of the *Most High God*, this shows that Gnosis existed already, and that certain people knew there was *another God* besides the common gods. Moreover, this initiation into a secret Rite which was new to Abraham, when he received it from Melchizedek, Abraham transmitted to all his posterity, to the whole of the future Israel. Indeed, because of this, in the heart of Solomon’s Temple, alongside the propitiatory bloody sacrifices of animals, we meet again the offering of azyme bread and wine. This has been perpetuated in the rite of *Seder*, which includes the presence of *Matzoh* or azyme bread; and the rite of *Kiddush*, the blessing of the cup of wine. When the Christ made it the basis of all Christian ritual he called himself the “Sacrificer after the Order of Melchizedek”. So his Apostles and heir Disciples received an “ordination” from him dating back to a certain origin in the time of Abraham which, according to history, was around the twelfth Egyptian dynasty, nineteen centuries B.C., during the time of the Middle Empire. In fact this mysterious rite descended from occult elements and traditions *as old as four millennia!*

Such antiquity clearly removes any value to the pleasantries, in more or less good taste, which Rationalists never cease to attach to their negations regarding the value of this Rite.

Let us look at this a little more closely.

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There is a well-known Hermetic axiom which, in the celebrated “Emerald Tablet” attributed to Hermes Trismegistus, affirms that which is above is like unto that which is below.

From this, we can assert a priori that, just as material nourishment is capable of supporting our material life if it is wholesome, or on the contrary destroying it if it is a poison; so there may exist a spiritual, psychic nourishment which supports our spiritual, psychic life or, on the contrary, *if it is a spiritual poison*, destroys it.

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<sup>57</sup> In French, the ‘Elixir of Long Life’- PV.

<sup>58</sup> Ambelain substitutes the word “sacrificateur” implying ‘sacrificer’, for reasons which become evident later in the chapter – PV.

We suggest first that, in all ages, people have tried to establish *communion* (or *communion*) with the Entities whose existence and presence they suspected; and that the rites associated with this communion have always worn the appearance of an assimilation through the oral, nasal, sanguine, visual (*contemplation*), etc., route... often as *a material assimilation with spiritual purpose*:

“The Nations of Canaan, offering sacrifices to the Dead upon tombs, actually communed with Evil Beings, and for this very reason, their Works were evil...”  
(*The “Book of Jubilees”, XXII, 16 – 17*)

“I am the offering, the sacrifice, the clarified butter, the ritual herb, the Fire...<sup>59</sup>”  
(*Bhagavad Gita: XI, 16 - 17*)

Nowadays, it is the Fetishist who still transcribes secret signs upon a skin, which he then washes in blessed water<sup>60</sup>, in which the ink signs are effaced and dissolve; and this is then drunk by the infirm or possessed person.

It is also the Arab Geomancer, who pushes an earthenware stove on which boil magical resins (incense, myrrh, galbanum, etc...) intended to summon the Genies, beneath the face of the querant, so that the querant may thus be momentarily and literally possessed and controlled by them during the throwing of the “points” of the Geomantic figures.

It is the ritual anthropophagy of certain Africans, that although they do not lack meat from domestically raised or hunted animals, they will eat the heart of a courageous warrior, the hand of an adroit man, or the brain of an intelligent man. “*We gorge ourselves on them in the manner the white man eats his good god...!*” one of them will naively explain to an indignant missionary.

It is the blood of ritual incisions, mixed and drunk by newly-weds, unites them eternally in the traditions of the Romany gypsies<sup>61</sup> of Central Europe.

It is the animal victims, half-consumed on the altar of holocausts, and half-consumed by the priests of Israel, who thereby unite spiritually with Yahweh their god.

It is the Shewbread, which number twelve (one for each tribe) which remains six day upon the Table of Witness, crowned with tears of frankincense, in order to be impregnated in the Tabernacle of the Covenant by the *Shekinah* (the “divine presence”, the *pneuma hagion*). On the seventh day, the Sabbath, the priests consume them ritualistically, together with the offering, the benediction and the imbibing of the cup of wine.

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<sup>59</sup> “I am the seven Vedic fire rituals, I am the five daily acts of sacrifice, I am the oblations offered to the departed ancestors, I am the healing herb; I am the transcendental incantation; I am clarified cow ghee; I am the fire and I am the act of offering.” – a more accurate translation of Verse 16 – PV.

<sup>60</sup> “*Eau incantée*” – lit. water over which incantation have been said – PV.

<sup>61</sup> “*Tziganes*” – PV.

In the same epoch the priests of Osiris, at the instant the sun rose, placed their lips upon the lips of the statue of god, in the depths of the naos<sup>62</sup> barred to the profane. Thus he was supposed to imbibe the breath of Osiris.

It is why Israel, despite the most dreadful tortures, ever refused to burn incense before idols, and refused to eat the meats consecrated to the “national gods”.

For, as St. Paul later reminded them:

“*The national gods are demons, and I don’t desire that you would have communion with demons*”<sup>63</sup>

(Paul: I Corinthians, X, 20)

In the agrarian rites of Dionysius, they partook of a kid, image of the solar god, a *virgin goat*, which in spring, the time of renewal, passes (Pâques = passage<sup>64</sup>) across the horoscope or First House of the world, which is the sign of *Aries*, so that it might be revived in the Mystery. The Orphic rites implied the same Mystery. Yet why was it necessary for the lamb to be replaced by its antithesis: the kid, presaging the he-goat of Azaël?...

But here again, we see an *inverted Eucharist*. It concerns itself with the bringing to life, *in the Mysteries, of a dead man, a fallen god, who must resume his new life as a Man!*

The Christian Eucharist, as prefigured in the Jewish tradition, *concerns itself with the bringing a Man to life in the Mystic Body of God!*

Some have occasionally compared the resurrection of Hiram, in the Masonic ritual, to the resurrection of Christ. But Hiram, like Dionysius and Orpheus, *lives again in the Initiate, through him, thanks to him*. There indeed is a matter for meditation.

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This principal of communion through material absorption was so well accepted that later on, in the fourteenth century, the Templars were accused of drinking the ashes of their dead Brothers mixed in wine and the blood of a black cat!

Even nowadays in the land of Islam, people seek to drink or eat the alimentary leftovers abandoned by a holy man or a wise man: tea, cake, etc. From this they clandestinely receive a *baraka* or blessing, which is also simultaneously a sort of slightly subverted initiation. On the other hand, this initiation is regularly transmitted by the rite of transferring of saliva from the *mufti* to the new *sheik*, sometimes by the intromission of the tongue in the mouth of the recipient

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<sup>62</sup> In the Egyptian religion, the *naos* was a wooden or stone shrine in which the spirit of the deity was perpetually present – PV.

<sup>63</sup> In this verse of the bible there is no mention of the “gods of nations”, but the point is still valid despite the rewriting of the epistle – PV.

<sup>64</sup> Pâques is French for ‘Easter’ – and Ambelain makes the point that its root is both in Passover and Passage. Note that ‘Pâques’ is Easter and ‘pâque’ is Passover.– PV.

(a word which perfectly states what is happening!), sometimes by introducing a finger soaked with saliva, and sometimes by the simple act of spitting, which is how it happened to one of our friends who was receiving the *geomantic initiation* from a *daguèze*<sup>65</sup> from Mogador! There is an initiatory display and a type of fluidic transmission at the same time.

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Now, what does the Christian tradition tell us?

That the transubstantiation of the Eucharistic species, at the time of the Liturgy (whether Eastern or Western, Orthodox or Latin) is but the transposition, *in a bloody<sup>66</sup> and invisible manner*, of the sacrifice of Melchizedek, perpetuated in Osrael from the time of Abraham, who was consecrated by Melchizedek, up to the time of Christ, son of David, and thus *pontiff and king*, through of the rite of Shewbread and the Cup of Kiddush.

So, what was that Supper, if not *a very orthodox Judaic ceremony*, composed firstly of the annual Passover (with the partaking and mandating of a lamb and bitter herbs), and of the Melchizedekian rite to follow, a weekly rite. The “thanksgivings” which the Evangelists tell us were pronounced at the end of the banquet by the Christ, at the moment of the consecration of the Bread and the Cup, were ritual prayers. They still figure in the present day collection used by practicing Jews.

As this rite is certainly completely unknown to ordinary Christians, we give it here by right of record, however recalling to our readers to note the remnants and echoes of the *Eternal Liturgy* which that night gave to the words which had been unchanged for centuries...

*Kiddush*  
*Or the Inauguration of the Sabbath*

On Friday evening, after the Office, one goes to the table, takes the Cup filled with Wine, and says:

“It was then the sixth day. And the Heaven and the Earth and all that they contained was ended. On the seventh day GOD had achieved His Work, and HE rested the seventh day from all that HE had done. GOD blessed the seventh day and HE to sanctified it, for on that day, the LORD rested from all the Works which HE had accomplished.

“Therefore be praised, O ETERNAL ONE, our GOD, Sovereign of the Universe, who has created the fruit of the vine...!

“Be praised, O ETERNAL ONE, our GOD, Sovereign of the Universe, who has sanctified us through Your Commandments; who has taken us for Your People, and who, in Your Love, has

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<sup>65</sup> I could find no translation, but the meaning is clear enough – PV.

<sup>66</sup> ‘en mode sanglant et invisible’. The word ‘bloody’ seems rather inappropriate here. Perhaps he meant rather: ‘in a fundamental yet invisible manner’? – PV.



given us the holy Sabbath Day in commemoration of the Creation. This day is the first among solemnities, and reminds us that You had us come out of Egypt, that it is we whom You have chosen and sanctified amidst all peoples; and in Your Love, You have given us as a heritage the holy Sabbath Day. Therefore be praised, O ETERNAL ONE, who has sanctified the Sabbath.”

Then the following Benediction is said over two whole breads. The matzoh<sup>67</sup> is broken, eaten, and given to each of those present:

“Be praised, O ETERNAL ONE our God, Sovereign of the Universe, who provides<sup>68</sup> the Bread and the Wine...”

After the Meal, Psalm 127 (Song of Degrees) is recited: “When the Eternal brought the captives from Zion, we were like people who dreamed...<sup>69</sup>”, then the “Graces”. We do not give them here, for they are rather long. They may be found in the collections of “*Daily Prayers*”, of the Israelites of the Ashkenazi Rite (*Tephillath Adath Yeschouroun*: Editions Durlacher).

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But how do we conceive of the *Occult meaning of the Eucharist*?

Certainly we do not eat the living, feeling, cellular flesh of Him who, at Jordan, according to the words of St. Augustine, had “re clothed himself as Man<sup>70</sup>...” And we certainly don’t drink his blood, red, warm, susceptible to coagulation, as in the religious orgies of ancient Thrace. Christ is not torn to pieces and eaten savagely by drunk and furious bacchantes.

We absorb a *subtle substance, occult and mysterious*, linked in fact to the very *essence* of the Savior by a mysterious grace wished by Him, and which impregnates and transmutes the materiality of the Eucharistic species in consequence of His Promise at the Supper, and through *the power which He freely and eternally conferred upon a Rite ordered of the Apostles*:

“*Do this in memory of Me...*”

(*Luke: Gospel, XXII,19*)

As sugar placed in a porcelain sugar bowl remains sugar and the sugar bowl remains porcelain, *without receiving legitimate powers and the pronunciation of sacred words*, the Eucharistic species remain what they were at their creation.

But when the Divine is mixed with them, *linked by His promise, by His Order* made twenty centuries ago, and just as the Philosophical Stone changes lead into gold, so the Eucharistic liturgy *links* the wheat and grape sugar to the *Saving Essence* about which we have just spoken. From this fact, transubstantiation will then be effected, *in the Invisible*.

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<sup>67</sup> Lit. round loaf – PV.

<sup>68</sup> “tirer” lit. draws – PV.

<sup>69</sup> Ambelain appears to be confused as the Song of Degrees is not the psalm quoted here – PV.

<sup>70</sup> ‘Avait “revêtu l’Homme” – PV.

Then, as a *transmuting sugar* would, when placed in the bowl, ensure the porcelain sugar bowl would little by little become sugar in its turn, the psychic substance and spiritual essence of Man will little by little, through a second transubstantiation, become analogous to that of God. This is the incorporation into the “Mystic Body” of Christ, at its first stage.

With the Eucharist, we absorb an occult and mystic “change”, a *philter of immortality* which, if we impregnate ourselves with it sufficiently and often enough during the course of our terrestrial life, could transmute us little by little, year by year. For this “change”, assimilated by our organism like all regular nourishment, nevertheless passes from the physiological plane to the psyche, and form the psyche into the *nous*, or spirit.

It is, in fact, because the blood carries the passions that, at Sinai, the Jews received the order only to consume exsanguinated meat. And it is because *all Creation which fell with Adam* (and the Choir of Preexistent Souls which constitute it) reascends with Christ, and Humanity saved from the Demiurge, that Peter received in a dream (*Acts of the Apostles*): X, 9 to 15), the order henceforth to consider all foodstuffs, whatever they may be (animal, fish, vegetable) as having been purified forever. *In his turn, Man became the transmuting athanor in which ransomed Creation must pass and be integrated in order to return to the Divine.* From this comes the suppression of the interdictions against blood, meat, etc...and also of vegetarianism in all the branches of Christianity<sup>71</sup>.

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*Reintegration*, or the reconstitution of the pleroma, consists of the slow and progressive working out of the PREEXISTENT CHURCH, dispersed by the Fall. Now, this CHURCH is the Mystic Body of Christ. It is represented by the Eucharistic bread. To absorb it is to build our own mystic body, represented by the “Vestment of Glory” of which the Palestinian Kabbalists and the Fathers of the CHURCH spoke. *Without this “Vestment”, our Fathers tell us, nothing can bridge the Fire Principle separating the Created from the Uncreated...*

But a vestment must be used, for it is made to be worn. A body needs a soul. And this is the role of the Eucharistic wine.

The Bread is the “mystic body” of Christ, and the Wine is the “mystic soul”. Just as the bestial passions of consumed animals were passed along in the blood of the Israelites with those of impure animals, *so the Soul of Christ passes through us in the Wine...*

Now, in the Latin Rite, where the ordinary faithful communicate in one kind, the Host, the Eucharist of the faithful isn’t the Eucharist of the priest. It lacks one of the two elements of the Mystery. Agreed upon at a time of persecution in order to safeguard the Wine from involuntary sacrilege (slippage, broken glasses, etc), there is no longer a reason for an absence of Wine in the Latin Rite. It is yet another anomaly in the practice of this Rite. Elsewhere, the Eastern Rite, consisting of communion in two kinds for all the faithful, is in error in our opinion,

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<sup>71</sup> Certain Protestant sects, such as the Darbists, closer to Judaism, still reject pork.

in using ordinary bread in place of the azymes of the Latin Rite. Serious Occultists will understand if we declare that we consider the *Host* as an infinitely superior symbol to regular, ordinary bread.

The Pontifical Mass, celebrated exclusively by a Bishop, also possesses a different occult value.

Occultists do not ignore the role of beeswax either, that good and faithful register of radiation. This is why it is used in wax dagydes used by spellbinders, or the wax members utilized by spagyric doctors, as illustrated by Paracelsus. We should not ignore the *evocatory* role of the flame issuing from a candle (or taper) *previously lit on a tomb*. All Central Europe acts upon this tradition with candles flickering on every tomb, on the night of All Saints! Martinez de Pascualis used these candles, lit upon Divine and Angelic Names, in his theurgic Operations.

This occult knowledge is used upon the Christian altar. It is very probably this which allows us to preserve the shroud of Christ, secretly sheltered by the Disciples desirous of maintaining contact with the Master, dead in the flesh; like the majority of the other relics of the Passion. We are speaking “in principle” here, for how many relics were later fabricated by the pious and inspired forgers!

Upon the Christian altar, *the upright Crucifix (or Tau), evokes and manifests the presence of the Savior*. The two wax candles, without which a Mass would be “*in vain*”, placed to the right and left of the Crucifix, evoke the presence of the Angelic World, with the two great Archangels: Mikaël and Gabriel, solar and lunar forms. These exemplars come to life because they are raised up *on a miniature tomb*, the altar stone, which *necessarily* contains parcels containing the bones of saints.

These relics place the whole in contact with the Celestial City, just as, conversely, the skull used by the black magician, and erected upon a cloth coming from a funerary winding sheet, flanked by two lit black candles, put the necromancer in psychic contact with the City Below.

In the East, the altar stone of the Latin Rite is replaced with a linen cloth, containing identical relics in its center. It is called an antimension (counter-town<sup>72</sup>). The corporal of the Catholic Rite is a deformation of this. Both are folded into nine squares, and this precisely recalls the magical square of Saturn!

This rite of using bones appeared very early on in the East, and one can add the masses said in Rome on the tombs of the catacombs. *This is immediately contemporaneous with the first known liturgy*, that called the Jerusalem Mass or the St. James Mass. The first Christian liturgists knew what they were doing, from which comes our hypothesis about the carefully desired preservation of the relics of the Passion: nails, winding-sheet, crown of thorns, etc. Let us not forget that in antiquity there was a veritable traffic in these objects, sought after by all magicians and necromancers. Now, the first Christians constituted a sect apart from the

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<sup>72</sup> “*Contre-ville*”, In fact, *antimension* is from the Greek for ‘*instead of a table*’ – PV.

Pharisees, the Sadducees, and by then the Essenes (their doctrines prove this). The Christian was so outside of the strict Jewish religion that Josephus, *commenting upon its existence, refused to name it!* There is therefore nothing surprising in the fact that the “*taboo of the cadaver*” was not followed in the first Christian community. The use (and seeking) of relics from the Passion does not contradict logic. The Disciples certainly knew the Jewish tradition about the *habal ha garbim* or “spirit of bones”.

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But we are still talking about the level of the Mass as celebrated by a regular priest. A Bishop must obligatorily light a third wax candle (behind the upright Crucifix in the Gnostic liturgy, thereby constituting a *trigone* of light with the Crucifix in the center. In this way the theurgic tradition of all evocations is respected<sup>73</sup>). Nowadays, it is usually just a lit candle in a candlestick placed outside any pentacular layout...so much for the *arcana* in the modern-day Church. However, the third wax candle ritualistically *evokes* the “presence” of the Apostle from whom the celebrating Bishop is necessarily and immutably descended. One knows that all filiations or apostolic “successions” must necessarily go back to one of the Twelve Apostles. The reader may rest assured that, for all of history, the great Churches have carefully kept their own successions – and those of their rivals – up to date. There are specialist books on this subject.

So with this third flame, the “Communion of Saints”, that which Stanislas de Guaita called *Iona*, is invisibly present, with the Choir of *Izchim* of the Kabbalah<sup>74</sup>.

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People have sometimes spread the story that Louis-Claude de Saint-Martin died having refused the Sacraments. We will ignore who could have propagated this tale, which his last immediate disciples, notably Gence, denied with vigor. Why would this surprise us? Louis-Claude de Saint-Martin died at Valée-au-Loups, near Aunay, at the home of his disciple and friend the Abbé de La Noue, who has been a Martinist for many years. Why would the Unknown Philosopher have refused the sacraments from such a sincere source?

In his book “Tableau Naturel” he told us that priests scarcely possess any powers other than the sacraments of *Penitence* and the *Eucharist*. In this he therefore recognizes the validity of these two. From this, then, who would he not have received them on his deathbed, from a priest such as the Abbé de La Noue?

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<sup>73</sup> The reader will remember that a triangle of evocation is always drawn at any operations intending to manifest a spirit – PV.

<sup>74</sup> See R. Ambelain: “Practical Kabbalah”, edited by Nielaus.

Regarding the reality of the Eucharistic mystery, we will also note the following fact.

In former times, some Occultists, more black than white, were curious enough to go to specific Masses, on the great days of Christmas or Easter, in one of the large Parisian metropolitan churches. At the moment of Elevation, when the celebrant elevated the Host, then the Cup, they would go to the axis of the nave, at the far end, by the doors. At that precise instant they would expose a crystal ball, that classic instrument of clairvoyance and a powerful psychic condenser, which had previously been immersed in clear running water, to empty it of all previously accumulated radiation. Immediately afterwards they would cover it again in a square of black silk, a good isolator.

Upon returning home, they submitted the crystal ball to the psychic<sup>75</sup> examination of proven seers or seeresses. Every time *these seers saw the crystal ball glow red like a ruby*. Every time the phenomenon faded little by little, and disappeared totally at the end of around ten to twelve hours. The seers never saw ordinary balls (presented to them as proof), which had not been exposed to the Holy Species, presenting this strange phenomenon.

Who could still believe in front of such facts that the Christian Eucharist is just a memorial? For the early doctors of the Reformation, the “*real presence*” was a certain fact. Then, with “free examination<sup>76</sup>” helping, the ignorant masses took the direction of the church into their own hands, weighing their majority against the reforming synods, and over time Protestantism lost the formidable secret which God had confided to Man.

*And it is here we find the true Philosophical Stone of Spiritual Alchemy: the Eucharist, in which Water, image of the Mercury of the Wise and of the CHURCH, is united in the Chalice, image of the crucible, with Wine, symbol of Sulfur of the Wise and CHRIST. Moreover, and from this union of the PHILOSOPHICAL SUN (the Wine) and the PHILOSOPHICAL MOON (the Water), of these newlyweds called the “Red Bridegroom” and the “White Bride”, according to the treatise by Ripley, joins together as the PHILOSOPHICAL EARTH (the Corn), symbol of the Salt of the Salt of the Wise<sup>77</sup>.*

It is the fusion of these three terms which then constitutes the *Spiritual Chrysopage*, by which Man is identified with GOD, as Lead becomes Gold in the heart of the Matras...

Then, in the astral, this ruby red color, which is that of the Red Stone, the Perfect Stone, shines in the crystal ball amenable to Clairvoyants.

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<sup>75</sup> The word used is “*métagnomique*” – PV/.

<sup>76</sup> “*libre-examen*” may have a specific meaning I am unaware of – PV.

<sup>77</sup> In his work “The Serpent of Genesis”, Stanislas de Guaita denies that the elixir of life has ever existed from a material point of view. This is clearly a statement which is self-evident! Moreover, what use would it serve? To *fix*, once and for all, that which makes use of it into a *definitive* state, destroys in advance any possibility of *evolution*! This would be to forever enclose the Being in a prison from which there was no hope of getting out, having as jail companions *memories*, often sorrowful, and *moral imperfections*, horribly embarrassing.

To end on this subject, we will give an extract from an apocryphal Gnostic writing entitled the *Apocalypse of Adam*. This work goes back to the first century. We read that according to the anonymous author, it was *on the tomb of Adam* that Melchizedek and Shem celebrated the first sacrifice of Bread of Wine. Here there is a foreshadowing of the antimention and present day relics.

“Then Adam, being close to bodily death, had Seth, his son, Enoch, the son of Seth, Cainam, son of Enoch, and Malalabel, the son of Cainam, come to him, and he left them his testament, saying:

“Here is the vow which all you sons and the sons of your sons must observe. When I am dead, you shall embalm my body with Myrrh, Frankincense and Cinnamon, and you will place it in a hidden Cavern. And he among my children who later finds himself alive when he must leave the neighborhood of Eden shall take with him my skin, and he shall place it *in the central point of the Earth*, for it is from this Mysterious Place that, in the future, when the Time has come, will come my salvation and the salvation of all my Posterity.

“And the Sons of Adam did as he had laid out to them. And one day the Angel of the Eternal One descended near to Shem and Melchizedek, and appeared to them, having first fortified their hearts. He then said to Melchizedek: ‘Take the Bread and Wine that Shem has in his hands...’ and Melchizedek took these things, as the Angel had told him to do. And they remained by the Tomb of Adam until evening. And when night was come, there came a great brightness above the Body of our Common Father. And they sang, filled with joy. And when the sun appeared at dawn, the Voice of the Eternal One came to Melchizedek, and he heard Him say this:

“Rise up, Melchizedek, and take twelve stones, and with them raise up an altar to Me. You will put the Bread and Wine, which Shem gave to you, upon it, then you will communicate together, you and him.” Melchizedek hastened to do this. And he prayed to God to accept the offerings. Then the Spirit of God descended on the hosts of the sacrifice, and the mountain shone with a holy light.

“Then the Angels said each to the other: “Praise to Him, who has created these Creatures which are named Men, and to whom have also been revealed profound Mysteries...”

“It is thus that the Word of God appeared to Melchizedek and said to him: Here I have made you a Priest. Shem and you have communed in the First Sacrifice that you offered. And as you employed twelve stones to erect this altar, so, when the Time will finally come, I shall take twelve Apostles to be the solid columns of the Earth. And as you offered Bread and Wine, so shall I offer My Flesh and My Blood. And I shall make of this place a holy place, where you have offered the first sacrifice, the same where is buried the Body of your Father: Adam... And I shall grant great blessings to those who shall come here...”

*(Apocalypse of Adam, apocryphal Gnostic text)*

The reader will observe the very beautiful esotericism of this passage. According to the legend, Adam was buried where later Christ was put to death, and this butte, at the border of the

walls of Jerusalem, were then called *Golgotha*, that is to say, “skull” in Hebrew, given its silhouette...

From this comes the very symbolic image of a cross erected upon a human skull, from which, perhaps, a serpent escapes from the orbits.

And those who know how to draw on a planisphere certain geodesics passing through Jerusalem, claim surprise at finding strange coincidences<sup>78</sup>...

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To those who manifest any doubt about the imprescribable character of the Eucharistic rite for the Christian, we content ourselves with recelling the very words of Christ:

“If you do not eat the body of the Son of Man, and if you do not drink his blood, you will have no Life within you. He who eats My body and who drinks My blood, has Life Eternal. And I will raise them on the last day... for My body is *true* nourishment, and My blood is *true* refreshment... He who eats my Body and who drinks my Blood lives in Me and I in him...As My Father who has sent Me lives, and as I live in My Father, *likewise he who eats me* shall also live through Me! He who eats this bread shall live *forever!*...”

(*John: Gospel, VI, 54 to 59*<sup>79</sup>)

“*Do this in memory of Me...*”

(*Luke: Gospel, XXII, 19*)

What can we say, other than that Christ perhaps reiterates the test of the Garden of Eden. By refused to bend ourselves to the mysterious rite of the Eucharist, which our feeble human intelligence can hardly understand and follow in the vertiginous developments it implies, we will, without doubt, reiterate the fatal and prideful error of *primitive Adam-Eve*.

To the complete defense of arriving at a Knowledge of Good and Evil, through a spiritual manducation which was fatal to Original Man, we associate ourselves with a refusal to conform to the Knowledge of Salvation by an analogous manducation. Even better, we make it worse by reiterating it in the opposite manner<sup>80</sup>!

Just as the wood of the *symbolic* Tree is for us the symbol of our spiritual death, so the wood of the *symbolic* Tree became the ignominious waistcoat of the Cross (into which it was

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<sup>78</sup> One for those who like drawing ley lines: the only use I know for ‘geodesic’ is in domes, constructed as alternative habitats! – PV.

<sup>79</sup> This bears only the loosest of connections with the verses Ambelain quotes – PV.

<sup>80</sup> This obscure passage seems to revolve around a double negative. Ambelain seems to be saying that just as original sin came from chewing (manducation) an apple, so we now conform to salvation by chewing the Host. However, this is a little hard to follow, since Gnostic thought, which Ambelain followed, often posited the idea that Adam was imprisoned in Eden by the Demiurge and escaped the ‘prison’ of Eden by being inspired (rather than tempted) by the true and ever-living God to eat of the Tree, by which Adam-Eve regained the knowledge which had been denied them during their sojourn in Eden. In this interpretation the serpent was Heli, or the Christ, bringing Gnosis to man. The act of manducation in Eden, therefore would be seen as a positive act! – PV.

shaped, according to the beautiful esoteric legend<sup>81</sup>), and becomes the symbol of our liberation. But then why, like all opposites of metaphysical spirituality, two “philters”, one of death and one of immortality, would they not oppose themselves, just as *Christ and his Adversary oppose one another, with Man as the stake...?*

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Let us recall here that the word CHURCH in these pages does not mean some human church, be it Catholic, Orthodox, Protestant, etc. It refers to the *collectivity of Preexistent Souls*, and the word Pleroma explains it best.

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<sup>81</sup> If anyone knows this legend, the translator would be most interested to hear it – PV.



## VIII

### UNIVERSAL REINTEGRATION

“Nothing can rest in itself, unless it  
rejoins with to that from which it came... “  
*Jacob Boehme, “Mysterium Magnum”, Final Summary*

We know that the reintegration of the entire Cosmos, and all spiritual or material creatures, is the *ultimate goal* of true alchemy.

According to authentic Rosicrucian tradition, in fact, the entire Universe was degraded with Man its original guardian. In *Genesis* there is a phrase to which very little attention is paid in the ordinary Christian milieu. This is it:

“*Henceforth* the earth will only produce thorns and brambles, the Earth shall be cursed because of you...”

(Genesis: II, 17 – 18)

This phrase incontestably evokes the *hyle* of the gnostics, which was designated the first matter of the Inferior World, and of the Universe. In ancient Greek and word for word, *hyle* was used to designate wood, copse, jungle, unreclaimed land. This term was set against biblical *Eden*, a word signifying garden, and by extension, the orient, light. Primitively Adam was in Eden; then after his moral fall, having desired to know Good and Evil, Eden had become Hyle. Just as he had worn a garment of leaves (his integration into the vegetable plane), then one of the sins of beasts (his integration into the animal plane) (*Genesis: II, 7 and II, 21*), so did Eden crystallize and fall into shadow. The garden of light, placed in a superior “plane”, was succeeded by a material, shadowy Universe, in which all elements became weighty and materialized.

At this point let us listen to Louis-Claude de Saint-Martin:

“Man, the evil is yet greater. Say not that the Universe is on its bed of sorrows, say: *the Universe is on its deathbed*. It is your duty to perform the funeral rites; it is up to you to reconcile it with this Pure Source from which it descends, this Source which is not God, but one of the eternal organs of His Power, from which the Universe has never been separated. I tell you, it is up to you to reconcile it with this Source *by purging it of all the substances of falsehood with which it has never ceased to impregnate itself since the Fall*, and to wash away all the days it spend in vanities...”

(L.-C. de Saint-Martin: “*Ministry of Man-Spirit*”)

“Learn here an immense and terrible secret. *Heart of Man, you are the sole source from whence the River of Lies and Death is daily introduced upon the Earth...* Heart of Man, how

many centuries will it take to root out this strange leaven<sup>82</sup> which infects you? Listen to the tragic and harrowing efforts which mortals make to vomit forth this seed of death? Let us weep for the Heart of Man, which should be the obstacle to Darkness and Evil<sup>83</sup> became the light of Abomination and the guide of Error... Let us weep, so that Evil finds all the streams barred, and may it be subdued to wander blindly in the dense night of its tenebrous Caverns...”

(L.-C. de Saint-Martin: “*Man of Desire*”)

The mysterious Masters who firstly set up Martinez de Pascuallis, confided to him the keys of universal regeneration, as we saw earlier. Later, they sent forth L.-C. de Satin-Martin, his closest disciple, and confided to him the keys of individual regeneration. But it is clear that it is useless to attack the problem of the reintegration of the Universe and its constituents, if one hasn't steered a similar, parallel activity in ourselves!

However, we have already seen that all is harmonious in this ensemble. Then we reunite once more with the venerable knowledge which ad guided us in the preceding pages, and which is limited to regeneration in the *world of metals*.

In this matras<sup>84</sup>, which is a miniature Universe, Alchemy reproduces the activity of the Universal Artisan, with the bringing together of disorganized and corrupt elements of the Kenome, harmonizing them and amalgamating them in order to lead them towards their ultimate perfection. Thus, by this experimental lesson, through this Operation of extended commitment<sup>85</sup> which constitutes the chariot<sup>86</sup> of the Great Work, this Art leads its disciple to a position to be at first surprised, then to follow, and then reproduce all the mysterious processes by which the Divine Animator<sup>87</sup> leads his “Game of Love”. And so it is the *philosophical sovereign* par excellence, since it is the sole philosophy that teaches Man these experimental and probatory rudiments which will lead him towards absolute certainty. It is also this science, this true master who this gives him firstly a *gnosis*, then a *faith*.

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The techniques of the *Elus Cohen* of Martinez de Pascuallis comprise three distinct elements:

- a) *Exorcisms*, intended to strangle the demonic action at the heart of the Cosmos, to impede their action on men, to break their power over the Operator and his disciples, to obtain the cessation or limitation of certain plagues, and to annihilate the Operations of Black Magic;
- b) *Conjurations*, intended to establish contact with the Angelic World and with the Communion of Saints; from among the latter the Operator selects particular “patrons”,

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<sup>82</sup> Or ‘germ’ – PV.

<sup>83</sup> It is the Prince of Darkness, Satan, who must be strangled by Adam.

<sup>84</sup> Alembic, boiler – PV.

<sup>85</sup> Literally ‘extended breath’ (de longue haleine) – PV.

<sup>86</sup> ‘*Aurigièrè*’ – suggests both the coachman of a chariot (aurige) and gold (Au) – PV.

<sup>87</sup> The *Creator Logos*, who must not be confused with the *Demiurge*, of Prince of this World.

and in the Angelic World Guardians and Guides. As the successive Ordinations progress, little by little the Cohen makes contact with higher and higher Hierarchies. The first are the disembodied ones<sup>88</sup>, to use an example used by Don Martinez himself, intended to allow access to more and more elevated Beings.

- c) *Prayers*, addressed to God and the three Persons of the Holy Trinity, intended to obtain His Grace and Mercy, with a view to Reintegration. Prayers are integrated into the preceding rituals of conjuration, and are intended to channel and to amplify them. The whole constitutes what Martinez de Pascuallis calls the “cult”<sup>89</sup>, and is thus a *liturgy*.

The totality of this “cult” includes ten types of Operation:

1<sup>st</sup>) *Ritual of Expiation* – Man manifests his repentance, as much for his own faults as for the Fall of the initial Prototype, the First Adam, chorus leader<sup>90</sup> of the choir of *Preexistent Souls*. From this proceeds a asceticism and penitential ritual. (Sephirah: *Malkuth*).<sup>91</sup>

2<sup>nd</sup>) *Ritual of Special General Forgiveness* – Operations consisting of substituting himself for all terrestrial humanity, in order to have them participate in the fruits of his individual Operation (Sephirah: *Yesod*).

3<sup>rd</sup>) *Operational Ritual against Demons* – The authors of the initial degradation at the beginning of Time, they continue to maintain and aggravate their bondage of all humanity. Through Exorcisms (the famous Equinox Operations), the Cohen combats them and repels them from the terrestrial aura. (Sephirah: *Hod*).

4<sup>th</sup>) *Ritual of Prevarication and Conservation* – Following on from the preceding Cult, this Operation consists of combating and chastising votaries of black magic and sorcery, and above all to chastise those fallen spirits which are their collaborators. Sephirah: *Netzach*).

5<sup>th</sup>) *Ritual against War* – Homicide being the greatest of crimes, collective homicide is evidently the gravest of all. The Cohen battles against the Forces of Hate between Nations and tries to divert their activities. Where this is impossible, he lends the aid of his theurgy to the unjustly attacked party, or to those who indiscutably represent the morally superior right, beyond any political or material interest. (Sephirah: *Tiphereth*).

6<sup>th</sup>) *Ritual of Opposition against the Enemies of Divine Law* – A theurgic Operation having as its objective a battle against human activities tending to spread atheism, satanism and luciferism under their equally human forms (books, revues, propaganda, sects, etc). (Sephirah: *Geburah*).

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<sup>88</sup> The word used is ‘*apeaux*’ so this is a guess. *Peau* is skin – PV.

<sup>89</sup> ‘*Culte*’ is a complex word in French, and does not necessarily have the negative connotations of the English word ‘cult’. It means religion, devotion, ritual veneration, enthusiastic admiration, worship- PV.

<sup>90</sup> *Choragus*, an archaic word for the chorus leader in ancient Greek plays – PV.

<sup>91</sup> See R. Ambelain: “*Martinism*”, and “*Practical Kabbalah*”, Nielaus edition, Paris.

7<sup>th</sup>) *Ritual to obtain the descent of the Divine Spirit* – Operation with the objective of bringing about the infusion of the Holy Spirit and its gifts. This is more specifically the “Inner Path”, the Spiritual Alchemy studied in these pages, (Sephirah: *Chesed*).

8<sup>th</sup>) *Ritual to strengthen Faith and Perseverance in divine Spiritual Virtue* – Operation with the objective of understanding the Divine Mysteries, this comprehension permitting the Emulator to affirm his faith in an absolute and definitive manner. (Sephirah: *Binah*).

9<sup>th</sup>) *Ritual for the fixing of the divine Conciliating Spirit within oneself* – This is the total reception of the Holy Spirit, the descent of the “tongues of fire of Pentecost”, final illumination, with the privileges that it brings. One might apply the words of the Roman Catholic Sacramentary at the consecration of a bishop: “O Lord, give him the ability to be an author of Reconciliation, in words and deeds, through the power of Signs and Prodigies...” (Sephirah: *Chokmah*).

10<sup>th</sup>) *Ritual of the Annual Dedication of all Operations to the Creator* – This section comprises the totality of consecrations, benedictions, etc, through which the Operator hopes to sanctify the whole of human actions capable of existing. By virtue of the very principle of Universal Reintegration, all actions must be inserted into a framework having precisely this as its goal. From this arises the blessing of fruits of the earth, harvests, domestic animals, religious or initiatory rites, constitution of sacramentals, etc...

From this succinct exposé one can see that the Operations of Martineism (to employ the neologism created by Papus) are parallel to religious ceremonies since they have the same purposes. Besides, the latter contain Rites which, sadly, are rarely used, due to the fault of civil powers or the negligence of religious authorities: blessing of works of art (dams, bridges, monuments), exorcisms against earthquakes, damage by water, inundation, drought, etc<sup>92</sup>...

It is the application of word of the apostle Paul:

“Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life...”

(Paul: 1<sup>st</sup> Timothy, II, 1-2)

And the Old Alliance had already said:

“Seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it, for in its peace you will have peace...”

(Jeremiah: XXIX, 7)

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<sup>92</sup> The fact that civil authorities, linked to state neutrality, never call upon religious authorities in such circumstances, does not relieve them of responsibility for this. When the mother of the keeper of the dam at Malpasset was thrown into the artificial lake created by the dam *and cursed it*, it was the responsibility of the aforementioned religious authorities to neutralize this malediction with the appropriate rites. But were these authorities in a position to understand that the soul of a suicide, thrown into a vortex of hate and adding at the ultimate moment the power of their spoken word, *ipso facto becomes a demon?*... On the second anniversary of the bursting of the dam was followed by a second catastrophe!

Here again, we see the true Rosicrucian path<sup>93</sup>.

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<sup>93</sup> See R. Ambelain: “*Sacred Magic, or the Book of Abramelin the Mage*”, pages 11 to 35. Niclaus edition.

## **PART THREE**

## IX

### THE TECHNIQUE OF PRAYER

“Ask, and you will receive...  
Knock, and it will be opened unto you...”  
*Luke, Gospel, XI, 9.*

Precision in prayer, with the aim of laboring on the interior Great Work, is a very important subject. In this all Quietist<sup>94</sup> dogma constitutes a blind alley. The “Inner Path” of the Unknown Philosopher only bears an external Quietist approach in its general appearance, in its general exposition. It is absolutely not Quietist in its practical applications.

We must therefore pray to obtain, to obtain something *specific*, as the Evangelist says:  
*(Luke: Gospel, XI, 10-13)*

*You will observe that this technique is preliminary and concomitant to all operative Martinism.* The study of ancient documents of early Martinism shows that Don Martinez de Pascuallis imposed this in a permanent manner upon his followers who had entered into the theurgic path.

We therefore here give texts coming from the true lineage, either from early Martinism (Martinezism) or from illuminated Orders of the same spiritual orientation of the 18<sup>th</sup> Century. We also add classical texts, used by the same people, and borrowed from prayers from the Latin Church, such as the penitential Psalms and the Office of the Holy Spirit.

And if by chance some rationalist reads this and seems to be shocked that prayers are integrated into a text claiming to be initiatory, we leave the final word to the great psychoanalyst Jung:

“Many neuroses are caused by the fact that many people wish to remain blind to their own personal religious aspirations, *the consequence of an infantile passion for the light of reason!...*”

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<sup>94</sup> *Quietism*: a heretical form of religious mysticism founded by Miguel de Molinos, a 17th-century Spanish priest. Molinism, or quietism, developed within the Roman Catholic Church in Spain and spread especially to France, where its most influential exponent was Madame Guyon. She preached her doctrines to members of the French aristocracy, winning a convert and friend in Madame de Maintenon, Louis XIV's wife, and an ally in Archbishop Fénelon. The essence of quietism is that perfection lies in the complete passivity of the soul before God and the absorption of the individual in the divine love to the point of annihilation not only of will but of all effort or desire for effort. Molinos talked about an entire cessation of self-consciousness, and Madame Guyon maintained that she could not sin, for sin was self, and she had rid herself of self. Molinos and his doctrines were condemned by Pope Innocent XI in 1687 (from [Encyclopedia.com](http://Encyclopedia.com) – PV).

How should we pray? The response is easy: as people prayed at those times that Man was still in close communion with the Divine Plane, such as the times of the primitive Church, or Judaism which preceded it, from which they borrowed many things, having regard to their high esoteric value, attested to by the great leaders of Israel.

In the “*Acts of Hipparchus and Philotheus*” we read this:

“There was in the house of Hipparchus a room looked maintained with care. He had had a cross painted on the Eastern wall of this room. There, in front of the symbol of Christ, with the face turned towards the East, he prayed seven times a day...” (Cf. Assemani: *Act. Mart.*, II, p. 125, 1748)

All the Fathers of the Church, and assuredly the greatest of all, Origen, shows us Christians praying *on their knees or standing*, facing the East and in front of the image of the Cross. Here is the explanation of this double attitude, analogous to the “postures” (*asanas*) of certain types of Yoga:

“While the positions of the body are innumerable, it is that where we stretch out our hands and raise our eyes toward Heaven which should be preferred over all others, to express with the body an image of the disposition of the soul during prayer. Yet it is necessary, so to speak, to extend the soul with our hands, and raise the spirit towards God with our eyes. And before so doing, to disengage the spirit from the earth, and stand before the God of the Universe. Finally, we should set aside all resentment of offenses which we believe we have received, if we wish God to pardon us equally for those bad things we have done...”

(Origen: “*De Oratione*”, XXXI)

We can see this attitude in ancient Pythagorean or Christian frescos, which show the “prayers” with hands extended before them, open and cupped, and eyes raised towards Heaven.

Praying on one’s knees always imposes a requirement that the person praying humiliates himself before God because of his faults. Some early authors even mention prostration. So, in the “*Secret Instructions of the Réaux + Croix*”, Don Martinez de Pascuallis shows us that the Cohens of the High Grades of the Order prostrated during certain penitential orisons. In this case, the prayer rests his forehead on his crossed wrists with his hands in fists. This “posture” (very occult) recall the skulls of Black Magic posed upon the crossed tibias! But here, this symbol of death and perdition is replaced in the Cohen ritual by a *living* skull and *living* hands, so becoming a symbol of life and salvation.

As for praying on one’s knees, this correlates to the position of the forearms crossed upon the breast, hands flat, fingers together, placed at the level of the shoulders. This is the Rosicrucian gesture *par excellence*, known as the “Good Shepherd”. If, on the other hand, one joins the hands together, they should be flat together, one against the other, fingers stretched out, their tops at the level of the breath passing through the mouth.



These details will surprise rationalist reader: those familiar with oriental techniques and the versions of yoga will easily understand the depth and significance of this.

Finally, readers anxious to operate in the most possible occult manner will dress in a white linen alb, with a cordelier and sandals, for their spiritual activities. These effects should evidently be used for spiritual work and nothing else. The alb is neither a nightgown nor a dressing gown...

### **A) The Time of the Work**

Just as ancient Israel historically left Egypt (symbol of the World of Matter) at Easter, that is to say at the new moon in the sign of Aries, so begins the Work at this annual moment when the crescent moon is visible, and the first Sunday which follows this phenomenon.

Each novena is separated from its successor by a free day, with no specific activity, in order to break the rhythm and split up these novenas. These therefore equate with the real passage of time in a *decan* of ancient Astrology.

The annual course of the sun spreads across a Zodiac of 360 degrees, which comprises 36 decans, or 36 novenas. Each of the four seasons are therefore composed of nine, making 36 in total.

So, during the nine decans of Spring (the months of Aries, Taurus and Gemini), one may work spiritually in a regular fashion of the nine Virtues: four Cardinal, three Theological, two Sublime. During the months of Summer (months of Cancer, Leo and Virgo) similarly. During the seasons of Autumn and winter one may work the same way.

One may also dedicate an entire year to the obtaining of the four Cardinal virtues, and in this instance they will each comprise nine novenas in total during the year.

The following year, one will work to develop the Theological virtues, which number three. Each of them will be in this case dynamized for twelve novenas.

Finally, in the following year, one works on the two Sublime virtues, and each of them this year will be activated eighteen times.

We attach a particular importance to the period which, each year, runs from November 28<sup>th</sup> till December 3<sup>rd</sup>. We counsel the reader to closely read pages 35 to 49 of “The Golden Dragon<sup>95</sup>” (“Rites and Occult Aspects in the search for Treasure”). There he will find a number of indicators pertinent of spiritual alchemy, complementary to our discussion here.

In another work freely accessible to the general public, we give the complete keys of relationships between certain *saints*, symbolically linked to Alchemy, and closely allied to the keys of Gnosis, for we now leave the domain of the *Inner Path* in order to enter that of *Theurgy*

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<sup>95</sup> “*Le Dragon d’Or*”, by R. Ambelain - PV.

and the *most occult Liturgy*. If there is one who *knows “how to return to the East in the West”*, let him write to us and we will tell him the why and the how of this return. We will reply to him.

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## **B) The Prayers**

### **Prayer to put oneself in the presence of GOD and His angels<sup>96</sup>**

“O Ineffable and Eternal God, Holy Father of all things, Thou who sees and embraces all, listen to the prayer of Thy Servant prostrate before Thee...Grant me the contemplation, fervor and sincerity necessary for the sentiments which I want to express to Thee. Be propitious unto me, O Ineffable Father, as well as to all those for whom I am come to supplicate: for my Brothers, my family, my friends, my enemies, the quick and the dead, as well as for all those who owe Thee their life; all Thy creatures, O Merciful Lord...

“Hearken unto me, O my God! Grant me the gift to pray to Thee with efficiency! Here am I abandoning myself to Thy Holy Care! Have pity on me, and may Thy Holy Will be done. Amen...

“My Patrons, ye spirits removed from the bonds of Matter, ye who rejoice henceforth in the fruit of thy virtues and whose names I have the good fortune to bear, I conjure you by these same Holy Names which ye formerly invoked with such fervor, confidence and success; I conjure you to contribute to my eternal salvation and by your protection in the Father of Mercy, the Redeemer Son, and the Conserving Spirit...

“Obtain for me and for all my Brothers the favor of the Divinity, His favor, His clemency, which now repays you for the battles ye had to fight in this sojourn in which I still find myself... Through your salutary said, let me live and die like you, in peace, in joy, and in sanctity. Amen....

“And thou, O Pure Spirit, my Guardian, charged by the Eternal One to watch over me for the complete reconciliation of my spiritual being, I conjure thee, by the Name of the God of Mercy, to come and help my soul all times that it may be in danger of succumbing to Evil, every time that it may be called by desire, sighs and meditation, every time it may hunger and thirst for counsel, instruction and understanding... Help me O my Guardian, to obtain the protection and assistance of the Patrons whom I have just invoked, like the submission of those Spirits I shall invoke in this Operation. Help me, aid me, in my poverty, in my nakedness, in all my needs. Amen. Amen. Amen...”

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<sup>96</sup> From Martinez de Pascuallis.

**Prayer to obtain victory over Evil Spirits from God.<sup>97</sup>**

“Lord, God of Mercy, Patient God, Most Benign, Most Liberal and Most Wise, Who grants Thy grace in a thousand ways, Who forgets iniquities, sins and the transgressions of men, in Whose presence none are found innocent, who visits the sins of the father upon the children unto the third and fourth generations; I know my wretchedness, and I know that I am not worthy to appear before Thy Divine Majesty, nor even to implore and beg for Thy kindness and mercy for the least favor. Nevertheless, O Lord of Lords, the wellspring of Thy kindness is so great that it calls unto itself all those who are ashamed of their sins and invite them to receive Thy forgiveness. For this, O Lord, have pity upon me and take away all iniquity and malice from me. Wash my soul of all filth of sin, renew my spirit within me, and fortify it so that may be strong and that it might understand the mystery of Thy grace and the treasures of Thy Divine Wisdom. Sanctify me with the holy oil of Thy Sanctification, as in former times Thou sanctified Thy prophets. Purify in me with this oil all that is a part of me, that I may be worthy to commune with Thy Holy Angels and this Thy Divine Wisdom: and so give me the power which Thou hast accorded to all Thy prophets over all Evil Spirits. Amen. Amen.”

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**Prayer to obtain communication with the Holy Angels.<sup>98</sup>**

**PSALM 138**

*“Confiteor tibi Domine in tota corde meo...”*

“1. I will praise thee (O Lord<sup>99</sup>) with my whole heart: before the gods will I sing praise unto thee. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. 3. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. 4. All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth. 5. Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD. 6. Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. 7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. 8. The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.”

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<sup>97</sup> The Book of Abramelin the Mage.

<sup>98</sup> The Book of Abramelin the Mage.

<sup>99</sup> Psalm 137 is Psalm 138 in the King James Bible. The Roman Catholic Bible numbering differs from Protestant and Jewish numbering. The words “O Lord” are not in the original – I will use the KJV numbering and wording for all Psalms here – PV.

**Prayer before commanding Evil Spirits and to make them depart.**<sup>100</sup>

**PSALM 91**

*“Qui habitat in adjutoris altissimi...”*

“1. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. 2. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. 3. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. 4. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 5. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; 6. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. 7. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. 8. Only with thine eyes shalt thou behold and see the reward of the wicked. 9. Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; 10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11. For he shall give his angels charge over thee, to keep thee in all thy ways. 12. They shall bear thee up in their hands, lest thou dash thy foot against a stone. 13. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. 14. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. 15. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. 16. With long life will I satisfy him, and shew him my salvation.”

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**Penitential Psalms.**<sup>101</sup>

**PSALM 6**

*To obtain the virtue of Justice*

“1. O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. 2. Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed. 3. My soul is also sore vexed: but thou, O LORD, how long? 4. Return, O LORD, deliver my soul: oh save me for thy mercies' sake. 5. For in death there is no remembrance of thee: in the grave who shall give thee thanks? 6. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. 7. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. 8. Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping. 9. The LORD hath heard my supplication; the LORD will

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<sup>100</sup> The Book of Abramelin the Mage.

<sup>101</sup> From the rituals of Don Martinez de Pascuallis.

receive my prayer. 10. Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.”

## PSALM 32

*To obtain the virtue of Faith*

“1. Blessed is he whose transgression is forgiven, whose sin is covered. 2. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. 3. When I kept silence, my bones waxed old through my roaring all the day long. 4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. 6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. 7. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. 8. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. 9. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. 10. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. 11. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart (be glorified<sup>102</sup>).”

## PSALM 38

*To obtain the virtue of Temperance*

“1. O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. 2. For thine arrows stick fast in me, and thy hand presseth me sore. 3. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. 4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. 5. My wounds stink and are corrupt because of my foolishness. 6. I am troubled; I am bowed down greatly; I go mourning all the day long. 7. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. 8. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. 9. Lord, all my desire is before thee; and my groaning is not hid from thee. 10. My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. 11. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. 12. They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. 13. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. 14. Thus I was as a man that heareth not, and in whose mouth are no reproofs. 15. For in thee, O LORD, do I hope: thou wilt hear, O Lord my God. 16. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. 17. For I am ready to halt, and my sorrow is continually before me. 18. For I will declare mine iniquity; I will be sorry for my sin. 19. But

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<sup>102</sup> These two words not in the KJV – PV.

mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. 20. They also that render evil for good are mine adversaries; because I follow the thing that good is. 21. Forsake me not, O LORD: O my God, be not far from me. 22. Make haste to help me, O Lord my salvation.”

## PSALM 51

*To obtain the virtue of Strength*

“1. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2. Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3. For I acknowledge my transgressions: and my sin is ever before me. 4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9. Hide thy face from my sins, and blot out all mine iniquities. 10. Create in me a clean heart, O God; and renew a right spirit within me. 11. Cast me not away from thy presence; and take not thy holy spirit from me. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. 14. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. 15. O Lord, open thou my lips; and my mouth shall shew forth thy praise. 16. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. 19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks<sup>103</sup> upon thine altar. “

## PSALM 102

*To obtain the virtue of Charity*

“1. Hear my prayer, O LORD, and let my cry come unto thee. 2. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. 3. For my days are consumed like smoke, and my bones are burned as an hearth. 4. My heart is smitten, and withered like grass; so that I forget to eat my bread. 5. By reason of the voice of my groaning my bones cleave to my skin. 6. I am like a pelican of the wilderness: I am like an owl of the desert. 7. I watch, and am as a sparrow alone upon the house top. 8. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. 9. For

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<sup>103</sup> In the book Ambelain uses the work “victims” instead of bullocks. I do not know if this is the French version or whether the author is either deliberately altering words or simply has a faulty memory. Either way I have preserved the original translation of the Psalms which I am certain was Pasqually’s intention – PV.

I have eaten ashes like bread, and mingled my drink with weeping, 10. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. 11. My days are like a shadow that declineth; and I am withered like grass. 12. But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. 13. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. 14. For thy servants take pleasure in her stones, and favour the dust thereof. 15. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. 16. When the LORD shall build up Zion, he shall appear in his glory. 17. He will regard the prayer of the destitute, and not despise their prayer. 18. This shall be written for the generation to come: and the people which shall be created shall praise the LORD. 19. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; 20. To hear the groaning of the prisoner; to loose those that are appointed to death; 21. To declare the name of the LORD in Zion, and his praise in Jerusalem; 22. When the people are gathered together, and the kingdoms, to serve the LORD. 23. He weakened my strength in the way; he shortened my days. 24. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. 25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: 27. But thou art the same, and thy years shall have no end. 28. The children of thy servants shall continue, and their seed shall be established before thee.”

### **PSALM 130**

*To obtain the virtue of Hope*

“1. Out of the depths have I cried unto thee, O LORD. 2. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. 3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? 4. But there is forgiveness with thee, that thou mayest be feared. 5. I wait for the LORD, my soul doth wait, and in his word do I hope. 6. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. 7. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. 8. And he shall redeem Israel from all his iniquities.”

### **PSALM 143**

*To obtain the virtue of Prudence*

“1. Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. 3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. 4. Therefore is my spirit overwhelmed within me; my heart within me is desolate. 5. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. 6. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah. 7. Hear

me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. 8. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. 9. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me. 10. Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. 11. Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. 12. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.”

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The *Penitential Psalms* have particular virtues which we indicate below. We use the psalm number given in the Latin Bible (Catholic) first, and the number given in Protestant and Jewish Bibles in parentheses.

*Psalm 142 (143)* – “*Domine, exaudi orationem meam...*”. This is linked to the virtue of Prudence and the gift of Counsel. Angel: *Sealtiel*.

*Psalm 37 (38)* – “*Domine, ne in furore tuo arguas me...*”. Linked to the virtue of Temperance and the gift of Fear. Angel: *Barachiel*. Crainte

*Psalm 6 (6)* – “*Domine, ne in furore tuo arguas me ...*”. This psalm begins the same as the preceding one. It is linked to the virtue of Justice and the gift of Piety. Angel: *Yehudiël*.

*Psalm 50 (51)* – “*Miserere mei, Deus, secundum magnam misericordiam tuam...*”. Linked to the virtue of Strength and the gift of Courage. Angel: *Uriel*.

*Psalm 101 (102)* – “*Domine, exaudi orationem mean, et clamor meus ad te veniat...*”. Linked to the virtue of Charity and the gift of Wisdom. Angel: *Raphaël*.

*Psalm 129 (130)* – “*De profundis clamavi ad te, Domine ...*”. Linked to the virtue of Hope and the gift of Knowledge<sup>104</sup>. Angel: *Gabriel*.

*Psalm 31 (32)* – “*Beati quorum remissae sunt iniquitates...*”. Linked to the virtue of Faith and the gift of Understanding. Angel: *Mikhaël*.

*Psalm 18 (19)* – “*Coeli enarrant gloriam Dei, et opera...*”. Linked to the virtue of Wisdom. We would add the reading of verses 1 to 12 of Chapter IX of the Book of Wisdom, found in Latin or Protestant bibles. Begin the novena on the Sunday of Pentecost. Angel: *Chokmaël*. Perfume: pure Frankincense.

*Psalm 26 (25)*<sup>105</sup> – “*Judica me, Domine, quoniam ego in innocentia mea...*”. Linked to the virtue of Understanding. We would add the reading of verses 19 to 23 from Chapter II of the Book of Daniel, found in Latin or Protestant bibles. Begin the novena on Easter Sunday. Angel: *Binaël*. Perfume: pure Frankincense.

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<sup>104</sup> Or Science – PV.

<sup>105</sup> From the Latin verset quoted this should be Psalm 26 in the KJV – PV.



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The reader should understand that the Grimoires of practical magic, recently translated in the 18<sup>th</sup> century under the fallacious name of “Kaballah<sup>106</sup> of Psalms”, are no more than magical Grimoires and nothing more. The so-called Angelic names featured are all demonic terms, or at least names of Elemental and Cosmic Spirits. As for the seals which accompany them, it is the same story, and these are no more than *superstitious* figures, implying an *implicit* pact with the inferior entities who originally revealed them. Using these formulas would be to return to inferior magic, often enough equivalent to black magic, if not in its *goals*, most certainly in its *methods* and its *auxiliaries*!

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### *Office of the Holy Spirit*<sup>107</sup>

#### *Epistle*

“When the day of Pentecost had come, the Disciples were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, “Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs – in our own languages we hear them speaking about God’s deeds of power”<sup>108</sup>...Lord, send Thy Spirit, and all shall be created, and Thy shalt renew the face of the Earth...

#### *Prayers*

“Come, Holy Spirit, and fill the hearts of Thy faithful and set them on fire with Thy love! Come, Holy Spirit, and let a ray of Thy Light descend from the heights of heaven! Come, Father of the poor. Come Source of Mercy. Come Light of Hearts! Thou art the perfect Consoler, the beneficent Host of the Soul and its most gentle refreshment! In our labors Thou art our rest; in our trials our relief; in our tears our consolation. O Fortunate Light, penetrate and fill the hearts of Thy faithful. Without the aid of Thy mercy nothing in man is innocent. Purify in us that which is soiled, water that which is arid, heal that which is sick. Relax our stiffness of heart, enflame our lukewarmness, set us right when we stray. Grant Thy sacred gifts to Thy faithful who put their trust in Thee. Give them the merit of the virtues, conduct them to the door of salvation, and let them rejoice in eternal happiness. Amen.

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<sup>106</sup> Cabale – in this instance could also translate as “*The Cabal of Psalms*” = PV.

<sup>107</sup> Imposed upon the Réaux + Croix by Martinez de Pascuallis.

<sup>108</sup> Taken from the King James Version, Acts of the Apostles, apart from the ninth word where I have followed Ambelain’s lead and substituted “Disciples” for “they”, for clarity – PV..

“Come, Creator Spirit, and visit the souls of those whose are Thine, and fill the hearts which Thou hast created with Thy celestial Grace. Thou art our Consoler, the Gift of the Most High God, the fountain of life, the sacred fire of charity, the spiritual unction of our souls. It is Thou who sheds upon us the Thy sevenfold Gifts. Thou art the finger of God, the Perfect Object of the Father’s promise. Thy placest His Word upon our lips. Let shine a ray of Thy Light in our hearts and at each moment fortify our infirm and failing flesh. Keep far from us the spirit of temptation, and accord us a lasting peace; and, under Thy guidance, may we avoid all that is harmful to our Reconciliation. Teach us to know the Father, teach us to know the Son, and Thou, O Spirit of the Father and of the Son, be forever the object of our faith.”

“Glory forever be to God the Father, and to the Son, resurrected from among the dead, and to the Holy Spirit. Amen.

“O Lord, who reads all hearts, and who knows all sadness, O Spirit of Light and Love, pour forth upon me, N....., I conjure Thee, the fullness of Thy gifts, for I have need of all and I cannot choose among them.

“Give me the *Spirit of Wisdom*, and make me recognize the true worth of things which pass by, not only according to the judgment which the world accords it, but according to Thy judgment, my God. Let me say with King Solomon: ‘From my youth I loved wisdom and chose it as the companion for my life. I have preferred it over all the most brilliant things the world could offer as I have believed that riches were nothing compared to the prize of this treasure. All good things have come to me through her, and in my pains, and in my trials, she has ever been my consolation and my joy.’

“Give me the *Spirit of Understanding*, which enlightens me in the knowledge of the eternal truths. Faith and humility attract the Spirit of Understanding to my soul; faith which reasons not and submits while understanding not, as soon as God has spoken; and humility, which recognizes without difficulty its lack of light and its ignorance.

“Give me the *Spirit of Counsel*, which illuminates my path towards Heaven and prevents me from straying, like the imprudent traveler who sets out without a guide on an unknown and dangerous road.

“Give me the *Spirit of Knowledge*, which teaches me that knowledge of salvation is the only necessary science, the one that no human knowledge can dispense.

“Give me the *Spirit of Strength*, which will no longer leave me enfeebled before the easiest task, weak when I should obey sooner than my will permits, work when I do not want to, and finally to conquer me when the holy law of God wills it.

“Give me the *Spirit of Piety*, which gives my heart a filial inclination towards God and because of this makes His service easy and agreeable.

“Give me the *Spirit of Fear*, the fear of a son which, mixed with respect and love, causes me carefully to avoid all which could displease God our Father.

“O *Divine Spirits* from whom I have learned to know excellence, my soul calls to you with confidence and opens to you with Love. Amen.”

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### **Prayers for the Opening and Closing of the Work for Groups**<sup>109</sup>

*At the Opening:*

“All Powerful and Eternal God, Thou who used Thy Son as a Cornerstone<sup>110</sup> to reunite the Jews and Gentiles, rising as two walls upon two opposing foundations, and Who has reunited these two groups under the one, unique Shepherd; O Lord, in view of the pious homage which we render unto Thee at this time and in this place, let us Thy servants live united by the indissoluble bond of Charity; and never allow the division of spirit or the perversion of hearts separate those who form but one family under the authority of the one Father, and that, being received into the one Temple, we may all live under Thy guard in a common Building. Amen.”

*At the Closing:*

“Sovereign Master of the Universe, Who has no need of anything, Thou hast been pleased to take possession of Thy Temple among us and within us. Deign, then, O Lord, ever to preserve this Dwelling-place in peace and harmony. Thou who hast chosen this Temple so that Thy Holy Name may there be invoked, let it also remain a place of work and supplication for Thy people, and may these Living Stones which are Thy workmen, Supreme Architect of the World, be forever united to each other by the cement of Love. Amen.”

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### **Novena to obtain a Virtue**

The Novena is an undeniable theurgic operation, and it doesn't follow that the profane, even if well intentioned, are unable to understand it; for that is not the case.

One should therefore observe the following rules, without wavering:

1. The Novena should invariably begin on Sunday (Sun) and end on a Monday (Moon).
2. It should invariably occur at the same time, so as not to break the chain of the “planetary hours”, governed in the Universe by the seven great Archangels.

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<sup>109</sup> Composed by J.-B. Willermoz.

<sup>110</sup> Lit. angular stone – “*pierre angulaire*” – PV.

3. The hours when one will operate shall be those of the same planetary tonality as the planetary day itself (Sunday – hour of the sun); Monday – hour of the moon, etc.). These are as follows, for each day:

- from midnight to 1:00am, or;
- from 7:00am to 8:00am, or;
- from 2:00pm to 3:00pm or;
- from 9:00pm to 10:00pm.

4. The following objects are required:

- a square white linen cloth, around 635mm square<sup>111</sup>.
- a crystal glass in which one places salt (*Earth*) and water (*Water*) which have previously been blessed (water ordinarily blessed makes an acceptable alternative).
- a candlestick with a white wax candle (*Fire*).
- a censer containing hot coals, on which will be consumed the correspondent aromatic incense (*Air*).

These are posed in an equilateral triangle with the candle placed at the top of the triangle:

Candle

Incense

Water

The corresponding incense varies with the objective of the Novena. Here are the generally used correspondences:

<i>Produce. Gift of Counsel</i>	Storax and Frankincense
<i>Temperance. Gift of Fear</i>	Sandalwood and Frankincense
<i>Justice. Gift of Piety</i>	Benzoin and Frankincense
	Frankincense and Mastic
<i>Charity Gift of Wisdom</i>	Benzoin and Sandalwood
<i>Hope. Gift of Knowledge</i>	Myrrh
<i>Faith. Gift of Understanding</i>	Frankincense

These resins are mixed in equal parts where a combination of two products is called for. They should all be previously pulverized.

Now we give the general prayer for all Novenas which have the obtaining of an essential Virtue as an objective.

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<sup>111</sup> Dimensions of a pyramidal, or sacred Egyptian cubit.

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*The Altar is oriented to the East. The Operator lights the novena candle and, with its flame, the charcoal in the Censor. He then says:*

- “Our help is in the Name of the Lord.
- “Who hath made Heaven and Earth.
- “O Lord, hear my prayer.
- “And let my cry come unto Thee.”

*If the Operator is a priest, he adds:*

- “The Lord be with you.
- “And with Thy spirit.
- “A reading from the Holy Gospel according to Saint John (*I, 1 to 9*).
- “In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was not any thing made that was made. 4. In him was life; and the life was the light of men. 5. And the light shineth in darkness; and the darkness comprehended it not. 6. There was a man sent from God, whose name was John. 7. The same came for a witness, to bear witness of the Light, that all men through him might believe. 8. He was not that Light, but was sent to bear witness of that Light. 9. That was the true Light, which lighteth every man that cometh into the world. 10. He was in the world, and the world was made by him, and the world knew him not.<sup>112</sup>
- “Praise to Thee, O Christ.
- “Rejoice in the Lord, and exult O ye just ones.
- “And may you also be glorified, ye who have a right heart.
- “Let us pray. By the intercession of the Fortunate Archangel Michael, who stands on the right hand of the Altar of Incense, deign that the Lord accept this Incense in its soft odor of sweetness...”

*The Operator throws incense<sup>113</sup> into the Censer three times. He continues:*

- “St. John, St. James, St. Peter and St. Andrew, whom we invoke with confidence for spiritual illumination, pray for me, N....., and help me with all thy power.”

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<sup>112</sup> This section by Ambelain is extraordinary, and I am not sure how to translate it. The traditional French word for “the word” in St. John is “le verbe”. Here he uses “la parole”. This causes two problems. Firstly, “parole” is a different sense of ‘word’ than ‘verbe’, which is more active. Secondly, because ‘parole’ is feminine and not masculine, by emphasizing the female definite article he makes the early verse of St. John read as though the Word created the world and not God. For example, “Toute choses ont été fait par Elle...” directly translates as “all things were made by Her” meaning “la Parole”. He is obviously making a point. To be safe I have simply used the usual first verses of the KJV. I can only refer those who wish to better understand what Ambelain is saying to read the original French – PV.

<sup>113</sup> He uses the correct incense when the word “incense” is used.

*The Operator repeats this three times. He continues with:*

- “Office of the Holy Spirit”.
- “Psalm .... (The one linked with the Virtue one wishes to acquire, in their immutable order: cardinal virtues, theological virtues, sublimated virtues. Each novena treats of one of them).
- “Lord’s Prayer and Hail Mary.”

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### POSTFACE

We see that this technique (for such it is), this rigorous traditional method, doesn't interest amateurs seeking strong sensations, collectors of Grimoires, or the curious keen for flashy metaphysical manifestations. Certainly, it is not for them that this was written with detail and precision.

We will limit ourselves to recalling this text by Willermoz, which figures in his very rare collection: “*Our Thoughts and those of Others*” (Lyon, 1788), and which is an extract from the archives of the II<sup>nd</sup> Province of Auvergne and its Metropolitan College, a text written for the Profès of the *Order of the Cité Sainte*:

“Initiate, human science will be useless to you when it is your time to die! But how difficult this passage becomes to he who has not been instructed by *Faith*! Then you will be no happier or unhappier for having known or ignored the infinity of questions debated in schools, and which occupy the well-read... Neither those who know how to resolve them nor those who know not, for all that, will be the more advanced! It will serve them nothing to have been a philosopher or a mathematician. But Faith which produces Charity and Good Works, this gift of the Spirit, which human industry and study has never known how to procure; *Faith* is the only true knowledge, *and the unique path to Regeneration and Salvation...*”

Doctor Alexis Carrel, in his little pamphlet entitled “*Prayer*”, rich in observations made in this domain by this erudite author of “*l’Homme, cet Inconnu*<sup>114</sup>”, tells us that:

“Prayer, it seems, raises men above the mental stature which is theirs through heredity and education. This contact with God impregnates them with peace; and peace radiates from them. They carry peace wherever they go. Sadly, there are presently in the world only a tiny number of individuals who know how to pray in a effective manner...”

Let us wish that these pages provide a contribution towards an *efficient* return to Prayer, and towards its *superior* and *eternal* objectives. Then, perhaps, some among us will realize that hope for which our venerated masters, Don Martinez de Pascualis, Louis-Claude de Saint-Martin and Jean-Baptiste Willermoz, fought throughout their lives, and which Robert Fludd defined so well in a *lapidary* manner:

“Then, when the *temple* shall have been consecrated, its dead stones again becoming alive, the impure metal shall be transmuted into fine gold, *and Man shall recover his primitive estate...*”

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<sup>114</sup> “[Man, this Unknown](#)” – PV.