

BREVIARY OF THE ROSE-CROSS

a collection from the writings of

SÂR PÉLADAN

compiled by

Dr. Edward Bartholet

translated by

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APOLOGIA

In translating this work I have endeavoured at all times to render the precise sense of Péladan's thoughts, and not just transliterate the words. However, in some places I have failed precisely to grasp his meaning, and in these cases, which will be all too obvious to the reader, I have been content merely to give a word-by-word rendering. I would be very grateful for any feedback on how these passages, or indeed any aspect of the translation, might be improved. Please respond by email as below.

This translation covers the first 145 pages of the Breviary as it appears in the French version, this being the material that was supplied to me. However, the work does extend beyond this, and if I could obtain the remainder I would be happy to continue its rendering into English.

I would like to extend my thanks to Elias Ibrahim for giving me the opportunity to work on this project.

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PREFACE

by the

Sâr HIERONYMUS IMPERATOR

Dr. Edward Bertholet is, at the present time, the writer and thinker who has best understood and explained the work and the personality of Peladan.

The four volumes of *The Thought and Secrets of Sâr Joséphin Péladan* constitute a prestigious monument which surpasses, as much by the integrity of their substance as by the clarity which they bring to all the problems of the peladanic philosophy, all that has been written hitherto on the subject.

If the wise Dr. Bertholet has considered that he should take up his pen again, and return one more time to the fertile source of the work of Péladan it is, as he has confided to me, because of an injunction repeated from the world beyond which said to him : “There are many pieces which must be collected and of which a synthesis must be made.”

The mysterious stimulus answered essentially to a practical necessity ; it had a pragmatic aim that was moreover proposed to Dr. Edward Bertholet as he undertook his vast work, namely the luminous revelation of the secrets of the Rosicrucian doctrine, the precious elements of which are dispersed throughout Péladan’s entire work.

The traditional teaching of the Rose + Cross derives from Christian doctrine, and when Péladan restored the initiatic order of the Rose + Cross he remained faithful to the Christian principles of its founder, and of those who continued it in past centuries.

Necessarily, the first pages of *The Breviary of the Rose-Cross* should illuminate the fundamental principles of Christian mysticism which appear here with that initiatic colouration which Péladan conferred on all that his thought touches upon.

But when the quotations touch on the divine gift, on metaphysics, on excellence, on the gift of subtlety, they draw us already toward a teaching which is profoundly initiatic. The section devoted to religion touches then the scheme of magic and at times a subtle aestheticism ; the section which concerns the Angels is really a fugue on the invisible world.

It was necessary that all that be condensed to come to approach the secret world of Occultism, the arcana of magic, the world of mystery. There are, there, the secrets of Péladan.

Péladan evidently invented nothing, he only wanted to create a Renaissance of that ancient and mysterious Rose + Cross, which had, in centuries past, occupied the thoughts of so many remarkable initiates. Péladan recovered all the lost teachings, and transmitted them marvellously in a pure and living language. If his too pamphletary appeal earned him ostracism by the uncomprehending critics, others after him have again taken up the flame. And if he did not succeed as far as he counted on, and moreover deserved, the initiates of today are there, with a new experience, and among them Dr. Bertholet is designated for that task which takes up again the work of Péladan and with his materials rebuilds the temple of the Ideal.

If the four volumes of *The Thought and Secrets of Sâr Joséphin Péladan* are addressed to the intellectual world, to all the attentive or curious spirits, smitten by the mysterious Light of the Occult, if they appear like a truly perfect critical analysis of the so vast work of Péladan, as they reveal a long perspective of texts patiently and intelligently collected, retracing all the activity of the luminous

thought of Péladan, *The Breviary of the Rose-Cross* is by contrast the synthesis and precious decantation of the true Rosicrucian teachings, specially destined for initiates.

Notwithstanding its appearance, it is not at all a simple collection of initiatic thoughts, but by the rigorous and rational ordering which Dr. Bertholet confers, the *Breviary* appears like a condensation logically presented from the progress of initiation ; and it will be henceforth, for the Rose-Cross, their book of daily meditations.

The Order of the Rose + Cross has the agreeable task of presenting to its untiring and wise author its warm and fraternal thanks.

[Signed: Sâr Hieronymus, Imperator]

INTRODUCTION

by
Dr. Edward Bertholet

Issue of a will clearly intimated from the Between-world, the *Breviary of the Rose-Cross* gives in synthetic form the quintessence of the philosophic, esoteric, and initiatic teaching of Sâr Péladan.

Rosicrucians will find in this volume an ample crop of thoughts and concepts proper to facilitating and enriching the time consecrated to daily meditation.

As for those who are preoccupied by the enigma of becoming, those who pursue the quest of Mystery, they will find in the *Breviary* vivid and illuminating responses.

More than seven hundred thoughts have been extracted from the immense oeuvre of Péladan : they have been grouped under different figurative headings and form together a didactic treasure unique in its genre. All of these thoughts mutually complete and illuminate one another. He who begins to study from it, with an open mind, with the firm desire to be enlightened may be assured of taking from this reading the greatest profit, for this collection is capable of bringing to the seeker vivid lights on the way to follow and on the attitude to adopt to come to, if not illumination, then at least mental enrichment and the knowledge of precise directives, suitable to facilitating for each one the harmonious ways of the road of life.

The peladanic oeuvre is infinitely luxuriant ; his study is of the most enriching : the philosopher and occultist Emile Dantinne highlighted very well its importance when he wrote : “The thought of Péladan, disposed in so many volumes, will remain, in spite of all, a light, perhaps the purest of the Rose-Cross, and even of the whole initiatic literature.”

Another specialist in the matter, M. Jean Mallinger, has said equally : “In the innumerable occultist literature of his century, that of Péladan occupies an eminent place. Péladan will remain for many an original and superior guide.”

These commendatory opinions of Masters of Initiatic sciences well estimate the value of the writings of Péladan, and consequently the usefulness of a *Breviary* which realises a synthesis of the thought and teaching of the Sâr.

Some will ask, from what Rosicrucian branch did Sâr Péladan come? The Master took care to tell us himself, in indicating the affiliation which permitted him to renovate the *Order of the Rose-Cross of the Temple and the Grail*, the aim of which resides clearly in his own declarations :

“The *Order of the Rose-Cross of the Temple and the Grail* hopes to fill in the crevasse which separates reason and heart, intelligence and faith, material and spiritual, by communion with all the noble and great ideas, and similarly through the flow of idealistic and mystical art.”

“The *Order of the Rose-Cross of the Temple and the Grail* is a confraternity of intellectual charity, consecrated to the accomplishment of work of mercy according to the Holy Spirit, whose members strive to augment the glory and prepare the reign.”

The Rose-Cross will be, perhaps, the holy ark where the higher Abstract and Beauty take shelter.”

That here is magnificent and sublime program, its putting into practice will teach the initiate, according to the words of the Master, “*that there is only one Cause which is God, one end which is Eternity, one reality, which is Beauty.*”

And in fact, when the reader will have nourished himself on peladanic thought, when he will have well assimilated it, that is to say when he will have read and re-read it, and meditated upon it, then that thought will be for him the occasion of a rich spiritual flowering, illuminating all the successive plans which allow a creature to approach ever closer to his Creator.

Finally, if the reader will feel himself driven to penetrate still closer to the heart of that thought, he will find in the four volumes of *The Thought and Secrets of Sâr Joséphin Péladan* ample material for his study and meditation.

And now, small book, go your way, bring to those who are ready and aspire to it:

Light and Benediction, Joy and Peace!

[15]

CHAPTER ONE

1. God, the Father

One must love God, virtue and mankind. The soul is immortal.
Such was the creed of the Essenes.

*

Attributions of the Three Divine Persons are as follows:

With the Father, one is worthy.
With the Son, one conquers.
The Holy Spirit bestows

[16]

In its manifestation, the *Trinity* would be called: *to be able, to will, to love*. The Son is the will of the Father; the Spirit is the love of the Two.

The *Holy Spirit* is the ultimate and eternal joy.

To love truth, to love beauty, is to work towards sanctification. The *Holy Spirit* loves love in mankind, he blesses it. There is no elevated enthusiasm which does not find it kindly, for it is love; it is the soul of the spiritual world; and admiration is the preferred form of the prayer.

The *Divine Dove* sits on the forehead of spirits and on the hearts of saints; it is such a sublime thing as a perfection of thought or of heart ; the holy wings hold, separated, the ideal powers : *ideality* and *charity, thought* and *love*.

*

There is no other reality than *God*. There is no other Truth than *God*. There is no other Beauty than *God*.

God alone exists and all words which do not express him are mere noise ; and all roads which do not seek him out are dead ends.

The sole end of mankind is to seek *God*. One must perceive it, conceive it, hear it, or perish.

*

There is only one God, for there is only one absolute number, and hence, only one principle : that of life, a phenomenon which contains all, for life signifies as much the Angel as the animal and man ;

[17]

and *God is the Being* par excellence, the still living, as is called the All-Powerful.

Each of the human races conceives of the Divinity according to its own spirit ; *revelation comes from God, but form from man*.

The Divinity being one in essence, but triple in form, truth will of necessity assume three forms, three personalisations : *material, animal spiritual*. It is from not understanding this that some great spirits have erred.

What renders it impossible to speak of God worthily is the difference between time and eternity. Past and future are ideas proper to man ; *God is*, the present alone applies to him.

*

The first care of a Christian is to consider God. As a principle, he has created us ; as a mediator, he has loved us ; as a sanctifier, he will purify us. Our destiny is in him, origin and end. *This destiny depends upon the response of our hearts to God the Father, Son, and Holy Spirit*. This response which he awaits, which he demands, is a triple love. *Only that which is triple will become eternal*.

Love is not paid as an impost ; it is prodigal, it projects itself without measure, without order, without law, madly, desperately ; one must desire it with trances, fevers, furies, mindlessness, and frenzies. One is not lost in God! And blessed is the madman, who throws himself upon the Eternal, like a drunkard ; the divine arms are ineffably open to the poor foolish heart.

[18]

The ideal is the most appropriate name for *God*.

*

So that God can enter into a soul, it is necessary for everything to leave it so that it is alone.

How to make the scholars understand that God is beautiful, that God is intelligent, and that one offends him by scoffing at the hymns?

One cannot know how to be a mystic before one has lived ; God enters into a soul, unless by way of a special vocation, only after profane objects have left their lessons of deception.

The idea of God is the highest of which we can conceive.

To believe is sweeter than to understand. Some few of course must think ; but everyone must pray.

Humanity has need to adhere to the divine Word, more than to seize it by more or less subtle means.

Adoration of the Cause is still the best way to attract to the task below the blessing of the On High.

*

God is on high ; one must not seek him to the right and the left.

To sense him, one must lift oneself up by prayer and thought.

*

The true God is he who, while not revealing himself, appears in everything.

*

[19]

Between God and us there are so many zones, spheres, planes, degrees, which have their own laws.

In descent as in ascent, grace and prayer, request and response, pass through as many different states as there are heavenly planes.

*

In life, there are times when a man can only be silent and listen to the speech of God.

*

If you desire God, he will not refuse, but this grace is conditional ; one must merit it constantly or it will vanish.

*

Human need implies the divine gift.

To create an attentive state in some souls is already to have an effect. Blessing does not strike like a lightning bolt, it would destroy thus ; what is required is souls prepared so that the Divine can penetrate the human.

Those who do not hope oppose themselves to the miracle and return it to the sender, for God never violates his law, which wishes human desire as matter for the manifestation of the On High :

*

[20]

The metaphysical is to the physical what the mystic is to devotion, it is the determinism of the supernatural.

God is manifested through the laws of man, of the world and of the Between-worldly spaces ; these are permanent expressions of his will.

The will of God is harmony, but suffering, illness and death are related to this accord.

The metaphysical resolves the equations of Providence and Destiny, but it does not prophesy.

Prophesy is vision and not reasoning,

The ideal would be to unite intuition and reason.

*

The infinite for man will always remain undefined.

*

It is not the intellect which can evoke God, but love.

God, being unable to be understood, wants to be loved.

Love alone climbs from the earth to the skies and, descends again to the earth, receiving the power of things above and below.

*

One only knows one's self, and that is why the inferior can never conceive of the superior.

What does understanding matter when one loves ; the great mystics have not defined God, they have adored him.

*

[21]

The Absolute, unique God!

You have protected me, even when I have doubted you.

Finally I have found you; I know where you are hidden.:

In consensual suffering and sacrifice.

And your name of which I am ignorant, is Kindness.

*

To worthily conceive of God, one must almost cease to feel him ; and to feel him, one must cease to conceive him.

“*Non-Being absolute*”, says the Teacher; “*Our Father*”, says the believer.

And both are correct, from their point of view.

*

The truth, socially speaking, is only manifest in acts and not in doctrines.

Charity in its every occurrence is in its place, while the formula of an epoch or a synod can always be erroneous.

God will not say to his tribunal:

“Of what name have you called me?” but “Of what heart?”; and not “What was your prayer?” but “*What was your charity?*”

God judges our acts, not our doctrines.

It is worthier to be a just Buddhist than a Christian sinner.

*

The scholar, like the priest, only takes an idea from a parallel fact. One sows in the soul what the other develops and turns toward God.

[22]

To the profane enchanter belongs a populist imagination ; to the sacred enchanter the universal conscience ; the leaven of beauty is transformed in charity, and the work of God thus is realised.

*

The Divine creator, the immortality of the soul, the life hereafter, the paradisaical or infernal sanction, are certainties, because they represent the universality of thinkers and, at the same time, of the crowd.

*

Creation teaches of the Creator ; there is no need for lectures, or studies, or for time to instruct one’s self according to method.

From knowledge of his creatures, man raises himself to knowledge of God, and the perfections of the universe prepare one to know those infinities of its author.

*

A view of beautiful waters, or any view of creation, no matter what, relates *the glory of God*.

*

The exterior world is a mirror which reflects back to us our interior image ; and we only search for in others our reflection.

A mystic will see, in a sunset, the glory of God ; a knowledgeable man, laws; an artist,

[23]

colorations ; a peasant, presages of sewing his fields.

Neither faith, nor science, nor art, nor necessity, are wrong ; but *happy is he who sees the glory of God, for he sees further and higher than the others.*

*

Whoever sees the celestial Light will suffer the evil glance of the barbarian.

There is no pride in following an enemy in the same fury.

A true will resists the feverishness of others.

And cede only to God or to yourself.

*

The absence of God in a soul, in a work, in an epoch, means the Devil is there, that is to say the absence of the Light.

*

One must know how to distinguish the masterpieces of all domains and eras.

Search for God... he alone is real and living ; but to find him perceptible to your feebleness, search where the greatest have found him, in art.

Of the passions of the soul, the noblest is enthusiasm : whenever you glorify the spirit in your heart, you participate in the light.

One modifies one's self according to how one loves, one comes to resemble in some way one's own thoughts.

[24]

2. God the Son

What is the Virgin?

The most beautiful soul of woman.

What is Jesus?

The divine soul in a human body.

*

At the cradle of the Saviour gather the two extreme types of humanity: the shepherds and the wise men.

The shepherds have been led by an Angel ; the wise men have come by themselves.

*

Nothing is more reasonable than the temptation of the Saviour in the desert ; since he had accepted the human norm, he had to undergo a temptation or denial proportional to his design for universal salvation.

*

Christ never wished to be a policeman, but rather a healer of the soul and body.

He ordained to his disciples and those who aspire to follow him to be the same.

It seems that the Church has too much forgotten that.

*

[25]

The miracles of Jesus Christ are not a proof of his divinity by reason of their working, but because of the manner in which he performed them.

*

Jesus only proved his worthiness in dying. No one is worthy because of what he is, but because of what he gives to others. To give is to draw something from yourself for someone else.

*

It is easy to say: “*Me, I would never have abandoned Christ as did the apostles at Gethsemane,*” but it is less easy to examine one’s self and to know if one has never abandoned the doctrine of the Master, before the century, for success ; before even the pseudo-sophisticates, without any excuse of danger to yourself, to appear replete with ideas and to satisfy a social spinelessness.

Jesus has made distress, excellence. He has rescued man from the approval of man. For the Christian, opinion, even universal, does not exist.

*

It was necessary, for a time, for Christ to assimilate himself to us through humanisation, so that we may assimilate ourselves to him in an effort of divinisation.

Whoever does not conceive the power of communion and does not possess an infinite respect for that masterpiece of faith, may be a very great man, but not at all a psychologist.

*

[26]

The perpetuity of the Presence in the tabernacle is the marvel of love of eucharistic possession.

*

One must understand the anguish of the saint who trembles for salvation : not the personal salvation of himself, as if he accepted himself as the only elect, and forgets the others.

What beast would wish for paradise, if he could not take there those whom he loved?

The conception of personal salvation is deplorable: it is really the most abject egoism to run one's own race and prepare for one's self the salvation of an old little boy.

The spirit of Jesus is to commune unceasingly with the universal spirit and to pray for others and not for one's self.

*

Jesus has created an interior life so powerful that it renders secondary and confuses the real and social life.

The Christian escapes all the social traps ; he does not have fatherland in this world and sees in it only his brothers.

The kingdom of heaven makes the unhappy modern man laugh, and yet this kingdom exists, in this world, for those who believe in Jesus.

*

One cannot serve two masters : Jesus and his colonel. One cannot be at the same time the gentle man of the Evangelist and the ferocious and perverse beast of the army.

[27]

There is an antinomy between works of force and divine works.

*

Whoever lives as though he knows Jesus, although he may be ignorant of him, is part of the Church. Whoever does Christian works is a Christian, though he may be a Buddhist by custom.

*

Never dream of the Absolute except to adore it.

You have no other power than your thought ; it alone is your limit ; you conquer all that you conceive and you take with you, in death, what you have conserved of your conquests.

There is only one antinomy, namely relativity. You hamper yourself with insignificant connections, you who are faithful to the God-host. The explanation is always understood in the highest term of the problem.

Jesus is God – And you believe that God loses his quality in acting in time ; you believe that Christ has a date, and that the grace of Calvary has only flowed through the universe for nineteen centuries. You are stupid.

*

As to the last judgement, there will be an immense astonishment, and the elect will not be those who believe it.

One will be judged on one's works, and not on one's doctrines.

Salvation is not to know Jesus and his genealogy according to St. Luke, but to contain the spirit of Jesus and to follow his ways.

*

[28]

Laziness is pleased to follow a routine which is called *the dead letter*. Yes, the dead letter is, from one century to another, the man who does not understand his ancestry.

Christ proclaimed it: "*Do not put new wine in old vases*". The mission of genius and of art consists in preparing for the new wine of life, vases that are new.

The spirit is of always, the letter of a moment.

*

Nothing can replace religious culture:

People who lack it will fade away and die.

Misfortune to those bad servants of Christ! It is they who precipitate the decadence of a peoples and prepare their irreligiosity.

*

It is necessary that the notion of an elect people must die so that the word may live, which alone is divine, of Our Lord Jesus Christ, who is the life, the way, and the truth.

And that word is love between all men.

[29]

3. God, the Holy Spirit

The permanent manifestation of the Holy Spirit is revealed in the providential law which uses the very spaces of free thought to create harmony, in spite of man.

The Holy Spirit has its reasons which reason does not understand, it performs its works with a complete independence, and if the dispensation to the laws of nature could design a creator, it would be in applying it to the extraordinary interventions of the Third Person. While *Creation* and *Redemption* have the regular majesty of the great rivers of grace, the *Spirit* appears improvised, victorious, instantaneous, a flash of mystery, surprise of the beyond.

The supreme wisdom is therefore to not deny the beneficent, saving and divine action of the *Holy Spirit*.

To follow Jesus, one must break the bonds of blood.

To follow the Holy Spirit, one must break the bonds of race.

The *gift of subtlety* is the most essential gift of the Holy Spirit; it marks the essential unity which binds together the different religions and the philosophies to the religions; by this gift alone, Man rises above sentimentality; he thinks, he conceives instead of sensing and feeling.

[30]

The Holy Spirit inspires when it wishes and not when it appears necessary.

*

This is to doubt God: to fear any human thing as against divine things, and that a human spirit could defeat the Holy Spirit.

*

Here is the sublime teaching of the Holy Grail:

Make holy your heart, in giving it; do not ask, but give; do not hope, but console, love so that you may love; love so that you may grow; love so that you may suffer; love so that you may die to yourself to be reborn in Jesus.

All sins against the Holy Spirit can be resumed in one: disharmony.

To divide, untune, dissociate, are works of hell, producing schisms, wars, denials.

On the contrary, every element of cohesion, communion, concord, and in consequence civilisation itself, there is the work of the Third Person, the *Holy Spirit*.

The *Holy Spirit* therefore contains the resolution of all antinomy ; it resolves all antitheses; it is the third term, it is the truth. No proposition exists without its contrary; no contrary can resist, logically speaking, the ternary.

[31]

The incarnation is inconceivable by man. But the incarnation is a divine act and it cannot fall under human conceivability.

The evidence of a phenomenon is real, but the immanence of the Mystery is that also.

*

To efface an original imperfection one must transport one's self voluntarily from an organic plan to a higher plan, that is to say not to live by sensations to all intents and purposes organic.

The beginning of perfection is the fight against Nahash, the serpent, the instinctive principle which is called luxuriousness as well as brutality.

Man is worth nothing in himself and can achieve nothing through himself.: but *the man who is a faithful knight of Providence is as worthy as God and can do as God, because the divine is always all-powerful, wherever it shines*. Call, receive and protect this ray: you will have accomplished for yourself the *work of the Father*.

The work of the Son is a work of the soul. He did not come to reform the understanding but to commit it to the *expansion of love*. He imposed his goodness on the mind.

Justice does not suffice before God the Son, one must have mercy. To have pity surpasses to have reason. And whoever pardons surpasses that other who is merely just.

Reconcile the power of the Father with the kindness of the Son; be soft and firm, wilful and merciful, do not weaken and do not grow hard, live unconquerable in one's his will and benign in one's acts: this is the formula of the second degree of evolution.

[32]

The *third degree* will be the initiatory phase corresponding to the cycle of the *Holy Spirit*.

The future will belong to the subtle and the wise.

The mark of the Holy Spirit is subtlety, as charity is that of the Son and will that of the Father.

No one can pass over the other two, but the most appropriate to the present time is holy subtlety.

*

The *Spirit*, Eagle of Eternity, hovers above the sword.

*

The clerical tendency to reject, as sacred material, science, art, and the intellect, is most deplorable.

One counts far too much on the *Holy Spirit*, as if he could gain mastery over human stupidity, without violating free will.

*

Art is amenable to the Holy Spirit, the terrible among the three holy persons : the Holy Spirit, light and fire, consumes as much as it clarifies ; and, in calling forth its radiance, one may be blasted.

[33]

4. The Holy Virgin. The Mass. The Eucharist.

Art is truly a divine gift, for it creates: it renders the invisible visible and fleeting things permanent.

The theologian tries and tries to explain the *Virgin-Mother*. But if we portray her, all the world understands and honours her.

*

Ah! The Virgin, the Holy Virgin, how I sense her, and how I mourn these unhappy protestants who have no mother in the sky.

*

The spirit of confession has four imports:

To force the faithful to look into his own soul and become his own judge; to make him regret his faults by the hurts they bring, and, if he can, by the bare ingratitude of which they are witness to God who opens to us the way of perfection to go to him; then to impose a satisfaction, that is to say from acts which correspond well to his sins; finally the firm proposal, that is to say the resolution to amend one's self.

*

At the tribunal of penitence, two humilities meet and salute each other, to accomplish a work of mercy.

*

[34]

Since man is unable to climb to God, God descended to man.

Terrible is the miracle which realises all expectations and surpasses them ineffably, for it remains permanently in the *Eucharist*.

The real Presence is all of religion; it surpasses all other religion as a masterpiece surpasses the real.

And the word was made flesh, this is the last word of the mystery which man can receive.

The Eucharist is the realisation of the Absolute, O Christians!

The Eucharist is all of Christianity; and through it, Christianity becomes a living magic.

*

The Holy Mass contains flashing words of precision, taken from the Gospel itself.

Your body, O God, which I have eaten; your blood, O God, which I have drunk: may they be incorporated in my being!

Not only each tabernacle is a Holy Sepulchre where the Saviour waits to revive us, but we are invited to become ourselves the crypt where will lie, healer and consoler, the living God.

The true Holy Sepulchre contains less divinity than the host consecrated each day by so many priests in the universe.

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[35]

In the Eucharistic Glory is found the highest objective of human thought, that which the kabbalists term the ineffable:

GOD

*

After Communion, rejoice in the state of grace. Do not at all say empty words which may come to you rather quickly. Leave the church and exchange no words which may enfeeble the sacred spell.

After Benediction, leave quietly in the regained tranquility, in order to fructify in yourself the life of grace.

*

To abolish the Mass would be to cut the bridge between the divine hidden forces and earth.

*

Happy are those who gather at a table to eat the bread of Angels, and unhappy those who partake of the food of beasts.

5. The Angels

The Angels, pure spirits, confirmed in grace, and whose will is founded in the will of God, form Jacob's ladder and bind together the sky to the earth and man to God.

[36]

The Elohim of Genesis, literally 'Those of Him', form man in their own images. Man would thus be the shadow of an Angel.

*

The Elohim (the Angels), are our immediate creators; they have modelled us. What is more logical than for them to urge us to salvation, for the correction, the conservation, and the perfection of their work.

The Saints are, for the most part, further from us than the Angels, being higher, for they have certain virtues unknown to the Angels:

That which triumphs in the life of sorrows surpasses the Angelic life.

*

The type supernal to Man, the Angel who invented our form, inclines with love towards the work of his hands, and the guardian Angel of devotion figures an adorable mystery.

Some supereminent beings have tried to obtain from the celestial Spirits inspiration, benediction, illumination : *and the works are there to bear witness, that communion is possible between them and us, and how fecund it is!*

The human type communes with the two others which neighbour him, on high and below, and for the metaphysician man is the chrysalis of an Angel and not the avatar of an ape!

*

[37]

Just as our body has an odour, so our soul produces a fluid halo which clings to us, like the aureole and nimbus of God and his saints do in frescoes.

Our thoughts environ us unformed as spectres, reflections. A constant thought makes dense the reflection, gives it substance : and the possessed being appears. Habit is produced in the same way. There are two currents in an individual atmosphere, one harmonised and good, the other perverse and bad, and which battle in us, predisposing us to do good or evil.

Without thoroughly examining the question of the *guardian Angel*, it is a matter of faith that *one can reconcile one's self to the Angels through the practice of virtues which are dear to them*. They esteem from above all chastity, devotion to the Virgin, and the flight of the world. Virtues being the means of attracting them, this inspiration, even if it does not flow through visions, could not be lost.

There is a spiritual type immediately superior to man, and religion assures that a rapport of prayer and of grace, that is to say of charity, can exist between Angels and men.

*

As for spirits of light, if it is given to man to attract them, that can only be if he becomes luminous and similar to them ; and since they show themselves to pure souls more so than to very cultivated spirits, it is catholic asceticism which guides in this domain.

*

[38]

The Angels operate continuously, quite as much in hidden lives as illustrious.

Devotion does not utilise these pure and charming spirits as much as it could. In so far as grace is a possibility which is realised under certain conditions, so the Angels, messengers of grace, outside of their regular service, have the latitude to favour their preferred ones, that is to say those who prefer them (the Angels).

*

I believe, not with the faith that I have received, but with that which I have made. And, too wise to think that one can join heaven to earth by abstractions, I pour into belief whatever is pure that I have found in initiation : and *I have found the mysterious means to conjure up Angels*. That is, to follow them in their most noble care, to espouse them and yoke one's self to their greater will:

To save souls from Purgatory.

*

All around the human crowd
 There is a zone ethereal and solitary,
 At the mid-way between this earth and the spirit ;
 There spirits can descend,
 There the elect can climb,
 Between the subtle and the gross : this is the Between-world.

Rosy abode where changes happen,
Between human demons and Angels.
Vast frontier between time and eternity.

*

[39]

There will always be more honour in conceiving the figures of the heavens than in copying those of the earth and painting Angels as men.

Spiritual subjects alone are worthy of tempting true artists, if only by their difficulty. What one disdains in reality one also disdains in art.

Beauty rules in the work of art, resulting from the triple perfection of form, sentiment, and idea.

One begins with the external beauty, and it is possible to be happy with that, and then the soul disengages.

A work of art is composed, like man, of body, soul and spirit.

*

Angels are the divine birds of the air who are present there, where the Church militant entreats for the Church suffering.

*

The Angels themselves have said it: peace comes at the price of free will.

*

The miseries of passion are born from bad will.

*

Here is a declaration of the abbot Alta to a faithful one:

“You have considered my spiritual interest at a time when it would have been legitimate to think only of yourself. Your *guardian Angel* smiled at that truly religious trait.”

*

[40]

The pure heart knows how to speak with Angels.

*

The *Angel* must be conceived in the most immaterial formula as possible, for it only borrows an organic body for an instant, to fulfill a determined mandate which is assigned to him by God.

*

Angels are intermediary beings between the mortal and the immortal.

The Angel has wings, which signify his sphere ; sent by God, he descends to accomplish his mission and ascends again when he has accomplished it.

6. Religion

The word *religion* has two senses which are equally true: it signifies the act of binding together the greatest number of beings by a practical ideal; and also of binding these beings together with the higher world of causality.

*

Three words constitute the very essence of all religion:

TO BELIEVE, TO HOPE, TO LOVE

[41]

TO BELIEVE, that is to say to renounce the immediate pay-offs of instinct, to participate in the further profits of sentiment.

TO HOPE, that is to say to await the sole eventuality of the realisation of happiness.

CHARITY, creating the passion of God and distributing it to those close to you.

These qualities constitute a barrier to all egoisms, and to the lustful as well as the angry.

*

It is the honour of religion to maintain the living soul at the same time as detaching it from its contingencies.

*

Mystery is the bread and wine of man, and genius represents the faculty of feeling it deeply and of revealing it, that is to say of revealing it to men.

*

The health of spirit is fed not by explanations, but by *mystery* ; the beauty of the spirit, by receiving from it a ray as from a farther sun, which lights up the conscience, not as something logical, but as a fluid, permitting it, with subtlety, to gravitate, pious, enthusiastic and happy, into the orb of that circle whose centre is everywhere and circumference nowhere.

[42]

History shows it : the best, the greatest have dedicated themselves to mystery. Humanity owes it everything, their virtues, their customs, their elevation, their peace and their light.

*

The spirit does not fashion ideas ; it perceives the rapports between it and ideality. Or, ideality is a reality. The subjective is the prism where objective light is split to be coloured. The spectacles of nature, the masterpieces of art, the movements of our passional life are only the impressions of *Mystery*.

The saints, geniuses, poets, savants, are those who have felt and expressed it.

*

One disputes about religions, but not about religion itself.

Geniuses form a lone and unique family, like saints and heroes ; and from the Orient to the Occident, there is scarcely any essential difference. Man cares for the same characters of ideality in a variety of cultures.

*

Religion is neither the auto-da-fé, nor the index, nor intolerance, nor the multiplicity of practices, nor egalitarian morality ; *religion is the presence of God in the designs of man.*

It is not a question of plundering a strange nation to decorate an altar, nor of butchering those who do not pray with our rites ;

[43]

it is a question, if we are strong, of being good, and if we are pious of being humans first and foremost.

*

Religion is the art of living harmoniously, just as magic is the science of thinking justly.

Mysticism or the expansion of the soul, occultism or the extension of the spirit, are parallels and not at all antinomies: such are true religion and true magic.

*

I maintain the identification of Religion and Art ; I declare bad the priest who does not understand the master-works of art, and I declare inferior the artist who understands nothing of the divine.

*

What does religion do in its rites and sacraments? It lifts us above reality. Art has the same task, it raises us to the sentiment of a superior life.

*

The sacraments are the very movements of the religious idea ; they are called a sign of sanctification, but it would be more just to call them a sign of a pact between created and Creator.

A religion is a pact between man and his Creator : the sacraments are its sign.

*

[44]

Extreme unction constitutes an incantation destined to defend the sick or dying against the deleterious currents of astral light. Extreme unction appears as the hierarchial form of medical magnetism. Its priestly character, the very ritual of the sacrament, constitutes a veritable essay in therapeutic action.

*

The religious Word and the magical Word are alike.

Religion contemplates mystery with its heart and the occult conceives it with its spirit.

*

In religion, in art, in magic, there is no detail: everything is of importance.

*

Culture must be at the same time a work of magic and of art, it must borrow from the vibratory power of sounds and colours a dynamic help preparing the soul to perceive the vibrations of the universal harmony, thus opening wide the gate of the descent of the Holy Spirit.

*

Religion has been made for man and not man for religion.

No master can demand that the disciple do more than himself.

*

[45]

Contemporary religion can only be further represented by study, genius, and discovery. The religious writer must not be a courtroom advocate instead of a student : his point of departure is tradition.

*

All religions which have sanctioned war are dishonoured.

*

Before criticising Catholicism, one must persuade one's self that religion has for its object to collect as big a sheaf as possible and not to choose the ears of corn according to their beauty.

*

There are forms which are blasphemies; but the devout do not see forms; they hear only sounds.

Intelligence must be admitted as a factor of faith, and the ignorant be employed according to their poverty of this faculty.

I would wish for simple-minded monks on condition that their superior would be a thinker. We are promised saints and given fools, and we have to honour them.

The priestly quality does not dispense with any merit ; unction makes up for neither instruction, nor charity, nor intellect

*

Religion curbs the appetites, but philosophy in democratising itself has unchained them.

[46] A people, just as an individual, lives by its virtues and dies by its vices.

Violence calls up violence and all people will perish by its conquests and above all by its colonies.

*

The ancients disdained scientific applications because they had seen immediately that the life of man, the truth, is interior, and that is why for them *religion* dominated all.

Religion has conceived, as an ideal point, monks forever separated from the world who pray.

Can aesthetics then not conceive another elevated ideal, of artists who disdain society and who think?

Who will declare that thought is not worth as much as prayer, and that the *Holy Spirit* does not merit having mystics?

*

The Pope is a mediator between the Logos and humanity, he puts customs in rhythm and conducts thought according to the universal harmony.

*

These are the three tasks of the Pope which are truly *catholic*, that is to say *universal*:

To bring the orthodox flock to graze; to meet with other religions; and to satisfy the general conscience, even the dissident.

*

[47]

The priest must be rather wise to confound error, and rather holy to silence slander.

*

The work of wisdom and light consists in reconciling doctrines instead of opposing them, and in holding as truth the most constant and unanimous.

*

Catholicism has not always had the courage of its pretensions ; when one says *universal*, one must not reject the greater number of beings and among them the best.

*

It is absurd to be behind the time and ignore out of hand the sacred Writings of other religions, notably Hinduism.

*

There are few doctrines radically false, but the majority are incomplete, whether they do not arrive at their point of clarity, or develop exaggeratedly a particular idea.

*

The Church lives by routine instead of imposing its ideal of a fraternal love between all peoples.

*

[48]

The spiritual task is to make the next person participate in his lights, but one must give to those who have need of it and not belabour the poor who refuse these alms.

In the matter of religion, one must practice the greatest tolerance, for that is the true mark of Christlike charity.

Let the individual figure the Creator in his likeness, provided that he adores him in his heart.

*

It is not enough to be tolerant, one must be catholic, that is to say universal.

*

One should not oppose dogmas to one another.

A dogma is a truth presented under an angle of refraction which is convenient to a race or a group of individuals.

*

Religious dogma is not more immutable than the philosophical category.

*

An idea is measured by its fecundity, the virtues and the works which it creates, an idea is a divinity, precisely ; and one knows it only by the acts of its representatives.

The theory of *return to God* will remain the highest expression of idealism, the aesthetic theory of becoming.

*

[49]

In all places, in all times, genius has offered to God the prayer of its works, which is always heeded ; and *temples* remain universally the highest glory of those who have planned them.

These sacred buildings are acts of faith ; and these stones guard in themselves the double sublimity of flights of soul and the descent of mystery.

The *temple* is not only a place of miracle, it is also the place of the masterpiece, where Angels live, bid welcome, and comfort, both the devotees of Good and the servants of Beauty.

To go to church is the first care of the civilised man who quests, the only care of the initiate who wishes to grow ; every church is a burning bush where God may appear ; and those who respect themselves should walk within there.

The church is the threshold of eternity.

*

The temple is the place where human desire gathers itself to bring grace to descend. Men proper to this place are those who have the passion of the divine, and the sign of this passion manifests itself by a unity of desire, and by an application of all activity. Such is the definition of true priestliness.

*

Watch out for Satan, my son! He prowls obstinately around monasteries, these dungeons erected to defend earth from the angers of the heavens.

*

[50]

The church has sprung from the heart of the race like a flower of eternity.

Contemplate and venerate the ancient stones ; they carry all the glory of the race.

*

The village without a church loses its soul ; it becomes prosaic and banal.

*

Prophecy has been the novel of devoted souls, a novel certainly more thrilling than any other, and which has brought resignation, and brought all rancours to peace.

*

The truly devout one is recognised by his smile, the amenity of his manners, the softness of his tone, and finally by a holy coquettishness wherein is seen the will to be agreeable to all, to show that God commands grace, this charity of every instant, which is not the least means of obliging one's neighbour.

*

In so far as churches are empty, so museums must fill themselves up, lest souls become brutish. The role of the work of art grows forcefully from all that religion loses. And the man who through the

misfortune of the times does not nourish himself on the words of life, will search for the soul substance everywhere there is the ineffable, and will adore the human mystery of genius if he understands no more the divine mystery of the Creator.

*

[51]

In Christian terms, the Church and the Museum should be the two palaces where the people could make a complete education.

*

The conception of a return to an evAngelical time or to that of the primitive church has only grown in puerile minds. One never returns to the past voluntarily ; humanity obeys an evolutionary law more powerful than all will.

*

Wise advice from Prometheus to humans:

I have put in your hands the sceptre of earth;
And you disown me already, the Olympian power.
Proud and premature, you neglect the rites,
Rebellious to the redemptive bondage of holy Religion.

7. Faith

Faith is a gift for epochs as for individuals.

*

Faith is indeed a gift, for it communicates a peace, a certitude, so great that men without it either never dream of mystery, or suffer from it.

*

[52]

Belief is a choice, and charity is neither of bread or clothing ; its plenitude resides in the propagation of Faith, not that which goes to persecute distant peoples, but that which learns to find in the sign of the cross, the secret of life and that of death, which is that of the resurrection.

*

The power of a sign comes from the faith which one attaches to it, and is worth the total of those who believe in it.

The sign of the cross is therefore the all-powerful sign.

*

Wisdom and heroism are worthy in themselves, the great task is to be just and not to be catholic.

Faith alone is nothing, the work is all, and there is no other justification than acts.

*

Works of faith have only one certain mark: their pacificity, at least the works of the anointed ones..

*

The number of those who have believed is such, and their quality so excellent, that one isolates one's self from the species and the spirit in denying that there may have been occasion to believe.

[53]

The diversity of beliefs, their bizarre types, their excesses, does not argue against faith, any more than debauchery and crime dishonour Love, or failed and imperfect work rules out Beauty and the search for it.

On the question of destiny, religions are unanimous, and are respectable in a different way to philosophies, as lyrical enterprises of more or less inspired individuals.

*

True piety and its powerful prayer draw their force from our desire for the Divine ; and *the faith of the naif opens wings perhaps greater than that of the theologian.*

*

The straight line is the surest way to failure, because it collides from place to place with the accidents of personalities.

Do not have faith in an ideal rectitude ; it leads to martyrdom and *away from faith, martyrdom is a dupe.*

The science of life consists in striving, following the soul of another.

One must become double to succeed, that is to say, speak to a people in their language, present to them their own expressions, scratch one's self with apes, howl with wolves, bark with dogs, bleat with sheep, and hiss with snakes.

*

To disbelieve is to fear it as a vulgarity ; disbelievers are inspired by revulsion, as if they were poorly endowed and deformed inside themselves.

*

[54]

Luther brought anarchy to the domain of faith ; humanism introduced reason into belief ; Leonardo da Vinci, without touching on faith and without invoking reason, instigated a new method which was pacific and sure, satisfying the new needs of the Aryan evolution and respecting at the same time mysticism and the philosophical tradition.

*

Luther's faith was fanatical, superstitious, and fantasist... To have pastors marry is not at all to reform the customs of the clergy, but to secularise them ; to abolish the sacraments, cannot be understood from their better practice ; what a radical means of purifying the rites is to suppress them.

*

There are only heresies in epochs of faith, and indifference leads to calm ; but the phenomenon said to be supernatural rarefies itself.

*

Three paths lead to the truth : FAITH, REASON, and EXPERIENCE.

If they had a more universal spirit, the representatives of the three categories would realise quite quickly that they possess only one of the faces of truth, and that truth derives from the synthesis of their diverse ways of approach to the knowledge of the whole ; as long as they will have not realised this truth, they will comport themselves as brother enemies.

*

[55]

Faith begins where science ends.

It would indeed be idle to dogmatise what can be shown by experiment, as it would be to experimentalise dogma.

That metaphysics does not possess physical proofs is a perfectly clear proposition, which suffices to ruin many a quibble.

That physics does not possess metaphysical proofs, is a parallel proposition which reconciles many things in their place.

*

He who leads man back to God, by whatever the path, is the noblest of creatures.

He who distances man from God, for whatever the motive, is the most infamous of creatures.

It is of no use to dispute with faith, because faith cannot be touched by discussion; he who has faith is like he who loves, he has nothing to do with motives ; he is moved interiorly by enthusiasm.

*

The man who bestows the gift of faith is the benefactor par excellence ; to teach the life eternal bestows a most subtle gnosis ; to awaken man to the divine, this is the greatest thing in the world.

If one wishes to instruct and save, one must love.

*

[56]

Only the Word and Beauty continue ; Faith and Art are the only eternal.

*

To project one's hopes beyond the limited field of life, and to oppose to contingent contradictions a purely spiritual affirmation, is universally to be free from the majority of ills.

8. Belief

Whoever has a belief or a certitude must apply it to all moments of life, and realise ceaselessly this soul of his thoughts.

*

If you knew man, you would know that he lives by belief and that, to offend his belief, is literally to poison him.

*

Certain people believe in, or search for, the imbecile denial. Believers esteem themselves alone as saved, the experienced alone as reasonable.

*

No belief exists without a sincere attachment, which is quite different from obedience.

[57]

There are as many ways of believing as there are degrees of intelligence; there is only one way of denying, that of sots.

To deny supposes certitude and the atheist has none of it. To oppose one's personal idea to the human spirit is truly to lack gaiety and humour.

Or, the ideas of a species which are permanent are facts.

God and the soul have lived since humankind arose, and even when the definitions that have been given are false, the universality of the preoccupation bears favourable witness to these notions.

He who does not recognise the mystery in all that surpasses experience, and who suppresses the questions put by the first men, and which the most recent have also put, he is truly stupid.

*

To Believe is a magical thing ; he who kills belief commits the same crime as to extinguish the sun.

Or, nothingness exists only through the concept ; and he who does not believe in eternity, in effect will not find it.

To deny, in the realm of ideas, is to renounce ; and how often in the agonies of horrible purgatory are expiated a sonorous negation, a hollow word which causes doubt in falling on other souls.

*

*The future will be the realisation of our ideal.
We will have nothing without asking for it.*

[58]

Magically, nothingness is only what one believes; nothingness will only be done as one hopes ; nothingness will only be done by what we have done.

Eternity will therefore have the splendour of our faith, the beauty of our hopefulness, and the warmth of our love.

Mercy will appear in the light of eternal day as identical to justice.

Whoever has thought of eternity while in the realm of time will possess it ; he who has thought only of what touches him will see himself refused by the abstract. The man without ideal will find himself a stranger in the world beyond, he will not hear or understand the language ; he will be alone and infinitely unhappy.

*

Philosophy does not believe, it knows or ignores, for reasons good or bad.

From the moment of the appearance of belief, we are in a different realm.

9. The Miracle

The miracle, a working of faith, cannot be obtained in conditions of the greatest skepticism. There must be a devout saint, or an atmosphere charged with religiosity, for the prodigy to work ; history shows it.

[59]

The antimony between the miracle and science is quite superficial.

All is normal, even the abnormal ; that is, all takes place according to the creative norm ; but this norm is composed of a bundle of laws.

*

The miracle is neither a demonstration of truth nor a matter of jugglery, but a product of faith, of which the principal generator is prayer.

*

The miracle is gesture of God ; this permanent gesture heeds he who beseeches.

*

Nothing descends without materialising itself; nothing ascends without subtilising itself.

The miracle is formed of two fluidities, one of the earth which flies up, and the other of the unknown which descends : and their meeting produces the phenomenon.

*

A miracle can only be produced in a current of zeal ; any inertia which attends it will obtain nothing.

*

It is indeed a doctrine of laziness, which preaches the waiting for a miracle, which sees in events the pleasure of God, and conceives of decisive personages springing up like mushrooms.

[60]

This confidence in the pact of Jehovah has caused more disasters than all the heresies combined, giving credence as it does to that deplorable routine in which praying instead of acting is enough.

*

Science will never perform the miracles of faith because Faith alone, in its ingenuity, addresses the first Cause.

10. The Communion of Saints

The Communion of Saints must be understood as of all saints, of all times, and not just of latin saints and the Hebrew patriarchs.

*

The Communion of Saints is based on the survival of the Word, that is to say that the world of thoughts being a zone of immortality, checks and retardations happen there, but never death.

*

The anchorite saints have suffered temptations of which the continually debauched would never dream, and the great rectors of humanity have, by analogy, had to suffer shocking doubts and the tortures of indecision.

Occult law explains this illogical phenomenon thus:

All exaggerated concentration of moral force attracts the antagonistic force.

The saint who exaggerates virtue and continence attracts the particles of vice and debauchery.

The high saturation of positive will of the saint works like a lover on negatives.

*

Communion with the Creator brings the participant into communion with creation, and gives him consciousness of the state of grace.

*

Original sin is nothing other than the imperfection of our origin. On the plan of being, man occupies an undivided degree between animal and Angel ; he experiences at the same time animal attraction and the divine influx.

11. Prayer and Song

What is the quickest way from man to God?

It is *prayer* ; but prayer expresses only one of the three natures of man.

Prayer is more powerful by as much as it is more enthusiastic ; but sometimes the enthusiasm is created from blindness and excess.

*

The virtue of prayer is certain ; man, through it, places himself in the divine flow ; prayer is the soul opening itself toward the sun of the unknown and warming itself there ; it cannot be vain, but one often obtains quite another thing than is asked for, and at a time far removed from the present. Between our birth and the parabola of our destiny, stretches an unappreciable period ; we implore for an earthly minute and obtain for the century of centuries. Death finishes the prologue of life ; and those who see only the prologue ignore all the human drama and find there in effect neither justice nor harmony.

*

The thought expressed through prayer is a force equivalent to a physical or social action and can even surpass it.

This soul force is opposed in itself to its antithesis, that is to say to the thought expressed through blasphemy.

The act of faith and the way of harmony sprung together from the depths of a cloister, combat the perverse ways.

There is a dynamism in individual and collective prayer.

*

[63]

Life is expressed for some in works, for others in ambition, in vice or vegetativeness ; thus eternity, which is also life and truth, endows each elect in the same character of that elect. Those who have lived in prayer and devotion and works have an eternity rather more active than the travellers of the earthly term.

All that we have thought of the divine will be acquired for us eternally.

He who has grown his heart, he who has prepared his mind, will not cease to quiver in a way which always ascends, and to understand in a formidable progression.

*

Prayer is always holy and always inferior to the work of charity.

*

To pray and to think should be the only rites of true occultism, for prayer suffices to comfort and relax us. Each time that we respond to an injustice by indulgence, we are elevated, that is to say we shelter ourselves from future pains. Vengeance is the saddest muse, she forces us to collaborate in the work of the enemy ; to wish to avenge is to keep alive the wound done to us, to envenom it frighteningly.

One must defend one's self, for the world is a battlefield and crime will become all-powerful, if virtue cedes to it unceasingly. But the initial defence is not to change into a fixed idea, an obsession, the insult we have suffered. Even if one does not believe in the necessity of pardoning to be pardoned in turn, one must refrain from the terrors of ill will.

*

If a prayer is fervent, the words do not matter.

*

Human desire climbs from earth to the sky and, again, it descends to earth with grace, and it receives thus the force of superior and inferior things ; this is a magic formula which synthesises to the miracle, which is all of religion, the mastership of faith and the double polarisation of prayer, if one understands the miracle in a harmonic sense, and not in that of an eccentric phenomenon.

*

He who, here below, is insensible to the songs of the lyre, will hear no song during eternity.

*

Without erudition, even without instruction, one can sense beauty.

Forms and sounds compose the universal language which all men hear, simply by the fact of being men.

*

The accumulation of nervous force, not revealed but vibrated, which music produces is unobservable.

*

Music seems to me to contain all which cannot be written, nor said, nor done ; it is the bottom of the bottom of the soul ; that is why it is never very clear, and the same piece can please us in very different conditions.

*

In Mozart's *The Magic Flute*, the victory of the just over the serpent of evil is announced by a triple ringing of bells in rose-vermilion harmonies ; then an atmosphere of smiling wisdom and intellectual peace spreads out.

*

The world is a lyre ; and each time a perverse or maladroit musician touches it, the indignant strings snap, and wound the imprudent one.

[66]

[Portrait: Sar Peladan as a chevalier of the Temple and the Grail]

[Latin: 'Not for us, Lord, not for us, but for the glory of your name alone']

[Latin: 'To the Rose through the Cross, to the Cross through the Rose, in it, in them, I shall rise gem-bestarred']

CHAPTER TWO

1. Advice of Sar Peladan

He who keeps his faith and his ideal at time of testing, of adversity, and persecution, is a true knight of the Light ; the recompense of his hard trials will be a happy Eternity.

*

My mother, you have formed me, and a son is only ever the work of his mother. Empower my zeal to bear witness here to your virtues.

*

[68]

Between the esteem of all men and the affection of some, I prefer the latter, and it is for them, to whom I owe all my sincerity, that I appear ridiculous in the eyes of others.

*

I am a partisan of all churches (temples, mosques, synagogues, pagodas) to whatever God they may be dedicated. A place of prayer is always a noble, fruitful, and purifying place.

*

The Orient was, for me, not only the Fatherland, but the splendid reliquary of all my adorations.

I fled to the dead and to masterpieces, where are enshrouded the most noble thoughts.

Those who feel themselves without a country in their own country, and anachronistic in their own time, have indeed the right to see the broken stone of their hearth amid the brambles of old temples ; and to hear the wind of the desert to know, if it does not repeat, the song of their race!

I will not go into Egypt. I sense this voyage to be a return.

*

Advice of a Magus of Egypt to Sâr Péladan: You, you have wished to work for a Renaissance, and you complain that you have worked there alone. Success? What does this word signify, in the key of our speech? Success is eternity. What does the sentiment of some men matter over a period of years!

[69]

Faith alone gives the immediate result of ecstasy. What is the artist? He is an ecstatic who wishes the crowd to see his ecstasy, and you are astonished that the crowd may not be attentive to a phenomenon so transcendent, that after having experienced it, it is still further distant from it.

*

You have not known how to choose between the real and what is termed the dream, and your dreams separate you from the real and your need of reality weighs down your dreams. You cannot love the century and yet you wish it to love you ; you strive to not incarnate it and yet you wait for its commendation of you!

*

Acknowledgement by Sâr Péladan of Gabriel Boissy, a faithful of the Rose-Cross of the Temple and the Grail :

You have come at a time when the pain of a stormy publicity is healing, the work was closing in so far as it had been exaggeratedly open.

I know my sin, I do not detest it.

I have not been able to love my time ; it has in its turn enfeebled my zeal by its ostracisms.

I have loved the past too much, its pomp and its works. With an archaic terminology, supremely displeasing in a country of universal suffrage, where the laity rules, I have preached literally in a dead tongue. My words have been repulsed, and the good I intended has not come to pass. *There is only myself that has been vanquished ; the doctrine, confidently rosy, will have experienced only a slowing of its expansion.*

[70]

The way remains ; if I should not find the modern form of truth, I will aid the predestined ones in that discovery, by the very lesson of my adventure.

You are designated to be among those who must perform my task with an experience which has eluded me.

*

The Norm will repair unceasingly the harmony troubled by our disorders. *To strive*, is not the word for every time ; one is mistaken on the matter and the moment. *To be ready*, this is the task, which like expectation can last for several generations, one must think that it will only be realised in the person of one's disciples.

The ideological wars are wars of a thousand years ; and the office of a knight seems to be equally a long vigilance as a battle.

2. Work and Ideal of the Rose-Cross

The Rose of Love, is to encircle the redoubtable *Cross* in smiles.

The Cross of Well-Being, purifies of tears the too earthly *Rose*.

The Rose of the Body, opens up your thanks on the symbol of accepted suffering.

The Cross of Renunciation, sublimates life, appeases its madresses and conserves the *Rose*.

[70]

The Tangle of the two, a most perfect symbol, charity in beauty, thought in form, and that the *Rose* engarlands the *Cross* and that the *Cross* lives in the heart of the *Rose*.

*

THE CROSS signifies the virtue of the saint.

THE ROSE signifies the creation of the genius.

*

The Order of the Rose-Cross of the Temple and the Grail hopes to fill up the crevasse which exists between reason and the heart, intellect and faith, the material and the spiritual, and that by communion with all noble and grand ideas, in the path of idealistic and mystical art.

The Rose-Cross of the Temple will never be heretical, because it knows that no reason can brought against the hierarchy, and that the papal Abstract is worth more than any other enunciation.

Heresy is ever only human pride hiding itself beneath the appearance of an idea.

We will be happy if we can form some mystical artists, we will even be exultant if we produce some mystics, legendary figures, dreamers.

*

These are the vows of a knight of the Rose Cross of the Temple and the Grail:

I swear to realise the greatest possible beauty in my body, my soul, and my spirit.

I will obey only the catholic ideal in its harmony with the ideal of the Orient : not considering myself a subject or citizen of the powers or places where I pass.

I will ever inform myself of what is right, in order to know justice.

I will search for the way where I can become luminous, and, knowing it, I will walk there.

I swear finally always to serve the very highest idea of which I can conceive.

*

It is a great weakness, and one of these times, to feel neither the beauty of Authority, nor the necessity of Order.

It is necessary that there be rule and that it be applied.

*

The *Rose-Cross* will be, perhaps, the holy ark which shelters Beauty and the Abstract.

*

The Order of the Rose-Cross of the Temple and the Grail is an intellectual brotherhood of Charity, consecrated to the accomplishing of its works of mercy according to the Holy Spirit, whose Glory its members will strive to grow, and its Reign to prepare.

*

The qualifier *Sâr* designates in its true sense the priest of the idea, the knight of the Grail and the envoy of Mont-Salvat.

[73]

3. Providence. The Three Norms.

The wish to live is a high and legitimate wish, especially when one lives for an ideal.

It is not to die which must frighten, but to die badly.

It is dangerous and painful to leave this earth without having exercised one's soul for the hereafter.

To merit a good fate after death, one must not resist the heavenly invitation ; we must learn to harmonise our free will with the polyphony of *second Causes* if we wish to win eternity.

*

The three makers of humanity correspond to the human and divine ternaries.

God the Father has given us the body.

God the Son, the soul.

And God the Holy Spirit, the spirit.

The law of the body or *second cause of the Father* is called *Necessity*.

The law of the soul or *second cause of the Son* is called *destiny*.

The law of the spirit or *second cause of the Holy Spirit* is called *Providence*.

Before formulating his word, the initiate asks:

Relatively to the *divine Norm or Providence*, do I have the right?

[74]

Relatively to the *human Norm or Destiny*, do I have the obligation?

Relatively to the *serial Norm or Necessity*, do I have the ability?
 There is always a course to take even in the worst circumstance.
 The initiate sees an advancement to perfection in sadness.

*

There is a superior law which the will can oppose or follow. When man repels *Providence*, the word is to *Destiny*, it is the weight of the past, the acquired force which will come to shatter the will and avenge *Providence*.

Man and humankind is free to adhere to a plan which is either repressive or providential. “No-one is accounted to ignore the law” is true, alas, in the superior sense. The imprudent or thoughtless will be struck down as if they were guilty.

The possible, is that which is conformable partly to *Destiny*, partly to *Providence*,

All the will of the latins is employed to deny *Destiny* and *Providence*.

Providence is the confluence of four normal series, and, to make a providential critique of an event, one must evaluate the physical, soul, intellectual, and cosmic aspects of the same question.

*

Just as the soul of an artist passes into his masterpiece, the Word of God rides below his creation, and prayer is only as commanded and efficacious as it brings about a communion of human need with *Providence*.

[75]

There are three principles which impose themselves as adversaries or allies to human will; they are: *Providence*, or the primordial harmonic law of which creation itself is but a result.

Destiny, the sum total of the past, combining itself with the individual and the predisposing factors in his makeup.

Necessity, the sum total of the present, which limits the will to itself alone.

There are therefore three kinds of success: that where the will relies on *Providence*, the only kind which is beautiful and durable; that in which the will is consequent on *Destiny* and its parabola ; and that, finally, that weds itself resolutely to *Necessity* and resigns itself to it.

*

Providence is the initial law whence proceeds creation. Just as there are three determinisms in man, namely the organic, the psychic, and the intellectual, one finds in the world three harmonic planes: the elementary, the affective, and the spiritual, which have never been orchestrated together, and which strive in turn in imperceptible conditions.

*

It is a grave error to rely for everything on *Providence*. One forgets too often that nothing can be achieved on the material plane without a struggle or effort.

The task of the civilised man is therefore to strive energetically for Good, and not to expect his welfare to come solely from the intervention of heaven.

*

Theological determinism was necessary until experience came to possess a sufficient whole. Today, Providence can be defined as the moral or spiritual law.

*

That which one does for the help of Providence is found to be conditional on what one does for one's self. If your heart changes, your lot changes too.

*

All man who flatters himself to replace *Providence* is a poor man, unlearned and uncritical.

A will can never prevail against the order of the times, and, when it tries to, it experiences a flow of pride and not of truth.

*

It is a grave error, in life, not to take account of the weight of imponderables (in fact of Providence).

These imponderables weigh far more than material weights, and the power is great.

*

Each hour which flows by reproaches us with the term of our own hours ; as the sun-dials say, "all wound, the last kills". But if time passes in spite of us, it is in our power to employ it to our vows, to colour it to our dreams, to model it in our images.

*

The price of hours depends on their usage and not on their number.

*

Time and matter are two ideas which are correlative and inseparable ; time is the duration of matter ; without matter time would have no point.

Time is relative to man, a temporary being in his organic life ; eternity is absolute time.

The notion of duration comes from phenomena of belief and disbelief in us and around us ; eternity is an absolute affirmation and an uninterrupted belief ; there, time multiplies continually of itself, and one could say that eternity augments itself unceasingly, or rather it is generated from itself.

*

*Such is the law of karma of individuals and peoples:
Nothing escapes from being its victim.*

*

[78]

Everything has a higher motive: the slightest events form the rings of an immense chain of which we see only a tiny part.

*

It is infinitely troublesome to search always for the cause of events. Energy is wasted which would be better spent in supporting them.

The absence of matrices, fit to receive certain ideas, in a given epoch, explains the poverty in events of certain periods of history.

*

He who violates the laws of the cosmos will inevitably suffer ; the sanction can appear deferred, but it is ineluctable.

4. Mystery

Beauty is the face of mystery.

*

The crowd has need of this ignorance which prevents it from vice, in leaving it the fear of Mystery.
(*Teaching of Hermes to his son Thoth*).

*

[79]

Mystery is in us and it is called *conscience* ; *Mystery* is around us and it is called *nature* or *ambience* ; *Mystery* is in those who resemble us and it is called *attraction* or *repulsion*, *domination* or *obedience* ; finally, *Mystery* is below us and it is called *theodicy*, *pneumatology*, *theurgy*.

The true destiny of man is to fulfill himself in himself, in others, in the conquest of matter and in obedience to the spirit.

The fulfillment of man in himself is *sanctity* ; in others, is *charity* ; in face of matter, is *renunciation* ; and before God, is *ecstasy*.

Magically, the fulfillment of an individual in himself is *subtlety* ; in others, is *power* ; over nature, is *domination*, and in face of God, is *interrogation*.

*

The true Mystery is the relation between all of creation and the Creator ; each and every one of us must fulfill himself ; suffering is the archer, the lifter of the heavenly impost ; and in this impost, the sadnesses of noble desire, the vexations of powerlessness are counted.

*

Mysteries are simple, so simple that we do not perceive them. God puts his secrets so close to our eyes that we never perceive them.

Yes, that is his means of hiding his wisdom.

[80]

5. The Soul and the Passions.

The *awakened soul* becomes attentive to all, the *sensible* soul can experience the action of the shadows as well as clarity.

*

The soul is all, even in things, the soul that one puts there or finds there. The relics of the past reveal minds and hearts more friendly sometimes than those of our time.

Art represents the testimony of epochs.

*

The soul breathes in and out the air of the soul, where a second atmosphere is everywhere present.

This air of the soul receives the thoughts, wishes, vows, of every man ; by consequence it is pure or tainted and changes its nature according to places, beings, and moments.

An oath is a state that one puts on one's self, a credo a state that one creates and of which one becomes both the priest and the member-elect ; he who transgresses it suicides or wounds himself.

*

For he who holds by the soul, our knowledge has never progressed ; and the professors of psychology would not know to believe that they are equal to the old priests of Nothing, educators of the Cradle.

It is a matter of understanding, and does not contradict the traditions, without sticking with the easy old expressions to render them in a modern sense.

*

The sole legitimate aspiration of man is that which orients him towards the perfection of forms, of the soul or of the spirit.

*

One must have a soul strong enough to carry alone its joy or pain, its desire or regret.

*

Only the beasts suffer in their bodies alone.

To suffer in the soul, there is all the mystery of sanctity and of genius.

*

To be evil is to be ugly ; the heart must be beautiful to please God.

To possess a beautiful soul, that thought has been all my power ; may it also be yours!

*

The problems of the soul have always been the same for men who think ; and so, neither religions nor philosophies present considerable differences from one cycle to another.

[82]

In the deepest beds of belief of all peoples, one finds universal principles in a latent state.

*

The genius is he who dresses his ideas in images, and who makes a spectacle of the science of the soul.

*

Man aspires, through a continual desire, to return to his first state. This quintessence, in the sense of an essence superior to all others, an essence *par excellence*, modern philosophy calls the higher unconscious, and it plays the role of an instinct of the soul and a fatedness of the spirit, complexly united.

*

Hope is the nourishment of the soul ; one supports all that has a momentary character, all that can change tomorrow, however bitter may be the present hour. Hope, the true horizon of man, opposes its vivacity to the worst misfortunes ; but if it disappears from a soul, night enters therein in impenetrable shadows ; it feels itself a prisoner of life and wastes away in the band of iron which social conditions impose on certain existences.

*

Beauty is something which the soul recognises as intimate and sympathetic to its own essence, which it gathers and assimilates to itself. It is the higher essence of the soul which feels an affinity of nature with the work of art.

*

Intellectuality is merited, not conquered ; like a ray shed from the sun, it condenses itself on the noble soul to present its lens-like crystal ; and, to desire wisdom, is already to merit and approach it.

*

To wish to elevate the spirit without forming the soul, and to address one's self to growth while forgetting sensibility ; what a misery, and what a disastrous error!

*

From your own heart and own mind, souls and spirits must be born, for the ideal life of beauty.

Your work will have only the sensibility of your own heart, the extent of your own mind.

*

Spirituality does not consist in fasting and mortifying one's self, but in giving predominance to the spiritual life and in determining one's self according to an ideal.

*

The just man falls in love with an ideal instead of following his leanings ; the soul loses nothing of its force in changing from mobility . It loves what is above instead of loving itself.

*

[84]

Each soul is nourished of itself ; and when two sister souls meet, they have no need of words or gestures to understand each other, they simply feel it.

*

The soul is cracked by the blows of discordant hatred.

*

Soul, multiply the feathers of your wings,
The better to cleave the skies.
Spirits, grow intellect inside yourselves,
That you may conceive of gods.
For nothing will come to anyone
Except his own thought.
Becoming, this destiny of the world beyond,
Is the son of our dreams.

*

Men following their foolish passions do not hear the voice of wisdom.

*

Carried away by desire, the impassioned soul does not judge like a human being, according to reality, but like an animal, according to appearance.

*

The most courteous thing one can say about humanity, is that often the interested ones confound their time and a system ; just as one never lies as well as to one's self, certain men come to persuade themselves that they serve an idea, while satisfying their passion.

*

All passion is an error and a wrong ; an error, because to be passionate is already to be mistaken ; and a wrong, because there lie ruins at the end of our enthusiasms.

*

Opinions are passions.

*

If an idea is incarnated passionately, or if passion brings forth an idea, an overthrow of the faculties is produced ; a double flow of absurdity results from it.

*

There are no passions noble or low in essence, there are noble or low beings who give to their acts great or small motives in their images.

All is pure to those who are not soiled, and all is impure to the slovens of interpretation.

*

How the human conscience is deformed in the fire of passion, and how little it is worth!

6. Magic

The Occult teaches the initiate to prepare for his eternity: for the future will realise our ideal ; we will be only our dream and we will obtain only our request.

Misfortune be to him of a weak desire, for this desire will be realised. Anything is only what one believes, will be only for which one hopes ; nothing will be done for us, unless we do it ourselves.

Eternity will possess the splendour of our faith, the beauty of our hope, and the warmth of our love, for mercy is identical to justice.

But, if we have neither faith nor hope nor love, as these are the conditions of eternity, we will be rejected in the realm of time and dissolved by the operations which are proper to it.

*

Every man before beginning must ask himself the following questions ; for, having regard to the importance of the subject, we must here recall them once again:

Relatively to the *divine Norm or Providence*, have I the right?

Relatively to the *human Norm or Destiny*, have I the obligation?

Relatively to the *serial Norm or Necessity*, have I the ability?

There is necessary a permission, a justice and a possibility at the inception of a will to act.

Right, that is to say legitimacy of action.

Obligation, that is to say obligation to act.

Ability, that is to say the likelihood of the result.

*

The intellect can grasp the working of the world if the events are receptive of the intent.

For that, one must incarnate an idea, and make it *male*, that is to say dynamic and positive, and if it finds a receptive feminine terrain, it will bring forth fruits.

*

Magic consists in formulating only intents that harmonise with it at the time of things.

Success is a succession of agreeable occurrences effected by the will, according to the rhythm of life.

The power of the Word resides in its prudence, for there can be no force against reason.

Do not be anxious about the manner and quantity of the will, but its purity.

*

There is a great danger for men in aspiring to power:

All men dream of power and the abuse of it , for man is unjust because he is man ; and with power he becomes deadly.

[88]

The Great Work begins with the welfare of the individual, and continues in charity, with the welfare of the next person.

Every man who arrives at a high culture is instituted priest of a series similar to it, ready to receive its beneficent influence.

*

An initiatic secret which is transmitted is never of any use.

In magic, the science of secrets *par excellence*, no-one has ever done nothing from what he has read.; one must sink one's personal artesian bore into mystery to become a thaumaturge.

*

Mystery is essentially ONE and the symbols which veil it have no other reason than the imperfection of our spirits.

*

Symbols are forces : to cover and surround themselves in forms and colours which correspond to a design, that is to begin to realise them.

*

Magic and Religion unceasingly interpenetrate each other, in the soul of the illiterate as in the mind of the theologian, for they are the two faces of the unknown.

*

Latin catholicism very soon renounced esotericism ; infatuated by a Caesarean dream, it pretended to administer the universal conscience according to Rome.

Without great or small mysteries, without initiation, the clergy thought to bring about *equality*, the most impossible of all, that of souls. *The elite revolted ; it was not necessary to be a great scholar to discover that the Church was not realising the evAngelical thought.*

*

The sacred task has no other arcanum than of bearing and guarding blows soulfully.

*

The rays of each sky are the way by which descend their virtues on the peoples and the things here below.

*

The magical method is called analogy ; it supposes the unknown parallel to the known ; the greater arcanum has no obscurity at all : the invisible is as the visible, for the accomplishment of unity.

*

Analogies:

Matter presents itself to us in four states: *solid, liquid, gas, and fluid.*

Life presents itself to us in four states: *physical, moral, intellectual, and pneumatic (spiritual).*

[90]

One divides bodies into simple and compound ; one divides men also into simple, who cannot be modified or evolve, and complex, from whom varied activities can be obtained.

*

He who lives, even imperfectly, shines with potentialities strong or infinitesimal, which obey all the same the law of grouping.

Each atom tends to meet another and form a molecule ; so the Norm of perpetuities wishes it ...

The earthly atmosphere is double, gaseous for the body, fluidic for the soul ; and souls exhale effluvia just like bodies. When sick, souls project contagion, and when they die, they shed veritable poisons.

The odour of iniquity exists just as the odour of sanctity.

And , although the word does not exactly suit the essence of it, souls may rot in some way ; obscurity corrodes them.

One finds in the astral, an emanation beyond the living, the discarnate without warmth or place. Certain of them have no more power, and vegetate in a wandering state, waiting to be resolved into nothingness.

Elementals are fluidic particles which are floating and depersonalised. There are there neither souls in pain, nor any type of spirit, but a slow aggregation of waste from the astral rotting.

*

[91]

One cannot dissolve as one would wish the ghosts which one has formed ; and for the nervous this domain swarms with dangers.

*

The elements are the invisible stones which the sorcerer casts at his enemy.

*

There is a danger in performing untimely and unreflective evocations.

Curiosity is a passion and not a virtue.

When the unknown manifests itself, either its will is superior to yours and then it comes of itself, or it is inferior, and then what good will you take of it?

One can only command one's inferiors ; the imperfect, the unformed, and low-life alone will obey you; doubtful and avid beings will graft their vacillating life onto yours, parasites of your health, parasites of your reason.

*

There is no spontaneous generation, either in metaphysics or physics.

Before being formulated, ideas are revealed in a dawn which partially lights up many spirits.

It is said colloquially that an idea is in the air, and this is true. The thought which is going to be proffered climbs by signs which are its precursors, and the perception of these signs constitutes a magical art.

*

Ideas appear inoffensive to the thoughtless.

*

Ideology engenders every evil. A false idea put into action will lead a prosperous people to their perdition.

*

A good thought works almost divinely.
Nothing is small in the way of perfection.

There are some words which are universal, and which by their light, their warmth, and their luminosity, are ecumenical. He who is unreceptive to them sins and leads himself astray.

*

An opinion is ordinarily only a temperament that expresses itself. Civilisation will always be divided into two streams: the spiritualist with its exaltation and excesses, and the rationalist with its prosaicism and sterility.

*

Theories are also perhaps only expressions of temperaments.

*

Pay attention to the fatality of Karma!

Never become indebted to destiny ; it is an infamous usurer ... Its price ... is suffering.

*

Magic teaches that the double of an assassin appears unsanctioned to his victim ; and from that moment, between the life to come and the soldier, there are as many insuperable barriers as men killed.

*

The will of the dead continues on earth for those who love them.

7. The Occult

The occult is defined as the greatest nakedness to which the truth may be susceptible ; it is the abstract, amorphous formula of these same dogmas which each civilization concretises to its own use.

The occult is, par excellence, the science of rapports, and, morally, of responsibilities.

*

Magic must only serve the defense of the ideal and of justice.

[94]

Magic is the occult put into practice.

The spirit of the occult is the same as that of religion, and the body of religion is the same as that of the occult. The occult is the head where mystery is conceived, religion the heart where mystery is dynamised.

In the domain of the occult, which is that of the Holy Spirit, ignorances and faults are punished alike.

*

The Occult is not the marked card which allows one to cheat at the table of destiny.

*

The law of evolution and involution is the double movement which constitutes the vital circle.

By the fact of birth, the spirit involutes into matter ; by death, it evolves towards a superior zone. But it must pass through diverse stages : commencing by the animality of the newborn, coming to sentimentality, to end in intellectuality... *Whence a very clear hierarchy of humans* : the instinctive, the soulful, and the spiritual.

*

Esotericism, likened to an immense river, sees its name change following the epochs and races which it traverses ; unfortunately some dams have been established to halt the course of the beautiful waters of tradition ; and the Fathers of the Church did not wish to see this simplicity : the most perfect of religions does not make up this philosophical deficiency.

*

Your eternity will be made from the totality of your thoughts ; it flows for the initiate, a task of every instant : that of the personal mistress of the passions.

Sin for the initiate brings a danger of involution to retard his development, while virtue and study accelerate its evolutionary progress.

*

From the jumble of occultism retain for yourself only the *spirit of evocative silence*, it alone will explain mystery to you, it alone will allow you to sense God.

8. The Magus

The rites of ceremonial magic are divided into the magic of the dead or necromancy, the magic of the living or magnetism, and the magic of the future or disincarnation.

These are in effect the three terms of retrospective power, actual power, and preventive power.

There is cause to know that the evocation of a great spirit is ridiculous, because the illustrious dead cannot be the benevolent tutors of human curiosity, even if studious.

Evocations are absurd ; who then will come from the other world, at the call of a sorcerer, unless it be a current of chaos?

[96]

The masters who have left us their works, such as Plato, will they obey those who have neglected to read them yet wish to know them? In life, no-one summons geniuses to enter a domicile to disturb it. And when the abyss that will come has opened up between a master of thought and life, one would flatter one's self to lead him there!

Mystics appeal to the sky which they see, and one can understand them.

Magicians appeal to all the loiterers of the Between-world, and that is not at all beautiful. How then to understand them?

*

To contain the truth is the contrary of speaking it, it is to guard it.

Remember that and stop tormenting the veil of Isis. If you were to pull it aside, you would be in the presence of a woman and no longer of Isis.

Rest in your dream.

*

All the comportment of the magus is in the following formula:

TO KNOW, TO DARE, TO WILL, TO KEEP SILENT

To know: Cultivate the intellect above all.

To dare: Be firm in the evidence and constant in the *Will*.

The soul executes that which the intellect has conceived.

To keep silent: Silence is the mother of the word and the work.

*

To counsel those who have need of it is the work of the magus, however the counsel that is not asked for will never be followed.

But there are those among them who are devoid of ideas, of doctrines, of ideals ; those one can dress in aesthetics.

And whoever loves Beauty, already unconsciously loves God.

*

To be able to recognise the Master when he passes, the pupil must be ready ; one must merit it through a native nobility of character.

The choice of someone resides within him ; education, religion, initiation, only counterpoint the demonic theme.

The miracle passes on the road to Damascus, but one must be Paul for it to take place.

The office of a magus is not to flatter opinion, he reforms it.

When the man belongs to an ideal, the woman must disarm him ; when the man is ordinary, the woman will be to him a higher destiny.

*

It is perhaps a choice of entering into life bearing the colours of the heavens.

It is proper to perform one's task as a citizen of the heavens ; to discover and formulate his task is simple : To be the redeemer of another being, in leading him along the path of light, and making for him this happy way.

One must save a destiny to accomplish one's own : there is the commandment.

9. Planetary influxes.

SUN, vibration of light, condition of the artist who *achieves*.

MOON, vibration of shade, condition of the poet who *divines*.

JUPITER, vibration of the divine right, condition of the man of affairs who *dominates* and *commands*.

VENUS, vibration of voluptuousness, condition of the sensitive voluptuary who *seduces*.

MERCURY, vibration of protean changeability, condition of the *guileful practitioner*.

MARS, vibration of aggression, condition of the murderer who *attacks*.

SATURN, vibration of concentration, condition of the man who *thinks* and *reflects*.

*

THE SATURNIAN is misanthropic, long, thin, bony, taciturn, slow, and reflective.

THE JUPITERIAN is jovial, ambitious, gluttonous, vain, benevolent, and gay.

THE MERCURIAL is clever, active, always in movement, and applying himself to perfecting things.

THE SOLAR is a poet or enthusiast who disdains opinion.

THE MARTIAL is violent, courageous, jealous, and devout.

THE LUNAR is dreamy, bizarre, eccentric, and of solitary tastes.

THE VENUSIAN is effeminate, sensual, loving.

*

SATURN	represents	Thought
THE SUN	represents	Genius
THE MOON	represents	Dream
JUPITER	represents	Order

VENUS	represents	Love
MARS	represents	Action
MERCURY	represents	Adaptation

Conception (Saturn) precedes creation (Sun) and moves in a halo of dream (Moon) ; it proceeds to harmonise itself with the universal order (Jupiter) and love (Venus) works on it (Mars) ; finally its multiple adaptations operate (Mercury).

*

[100]

VENUS-MERCURY is the type *par excellence* of the beneficent woman.

To be contemplative, calm, a regular life, and normal affections are all necessary. It is the best and greatest ideal of spouses.

Mercury gives to this type the faculty of adaptation to beings and things with an incredible suppleness of soul, which gives them all their charm and infinite benevolence.

This phenomenon of identification is the dominant symptom of VENUS-MERCURY, and attributes to it a providential role in the human work. Thanks to this astrality, there is on earth peace, fruit of its good will.

Other women impose their passions, leading to great disorders.

The woman under the sign of VENUS-MERCURY realises on the contrary the sentiment of the other, in a harmonic consonance.

*

Beware of the malific VENUS:

Nothing is so redoubtable as evil when it loves and charms. How can we defend against an enemy who enchants us?

*

In life, if one wishes to succeed, one must work in harmony and synchronicity with the laws of the cosmos.

The logical formula of life is divided into special periods ; in virtue of the great analogical law written in the seasons of the year (the macrocosm), one must:

LIVE	in May
LOVE	in August
THINK	in Autumn
WORK	in Winter

Neophyte, you must renounce the group to be born into personality.

Will you be someone or indeed a social being?

You will work on another in so far as you will have worked on yourself.

[102]

11. Initiates (male and female)

TASKS OF ALL INITIATES

Do ordinary things extraordinarily.
Live Angelically your human hours.
Think on the passions with serenity.
Advance rationally towards mystery.

Such is the true initiation

Again and always some tasks for the initiate:

To prepare for the next life in this one.

To advance, by application and effort, the evolution of your becoming.

To precede the event by acts of an anticipatory essence on the human stasis.

This is the true way!

[103]

The initiate knows that there is only one cause which is *God*, one end which is *Eternity*, one reality which is *Beauty*.

*

The initiate must think for himself
The devout repents, but the initiate reforms himself.

The Church tells you: “Weep for your sins”, because the Church thinks of the common herd, and ever since gives its commandments to the passive ones. The magus tells you: “Efface your sin by a corresponding virtue”.

Thought must not be a vague reverie or an unregulated imagination, but it must conform to the laws established by God.

*

Well-being itself, in this world of rapports, does not comport itself with excess, or else it ceases.

The initiate must come to *think justly and feel beautifully*.

There are two hasty *fluidic wastefulnesses*: they are called *apprehension* and *regret*. The one weakens before the event, the other breaks us up after it has happened.

Misfortune instructs, inspires, ameliorates, and one must not curse it ; but it uses and fatigues us, and one must not provoke it.

Fear is useless, it brings on disaster in the same sense as currents of air bring on thunder and lightning.

[104]

Prayer, meditation, work, noble friendships, are the shields of the adept.

*

The initiate must learn the art of engendering, the art of growing, the art of dying.

When one is born by chance into arrant barbarians, one grows up an idiot and dies like a dog.

The initiate must attach himself only to that which is eternal ; he still must spiritualise himself by asceticism as mistress of every instant.

*

To progress on the way of initiation, one must begin by acknowledging one's imperfections.

The *tasks* will increase by reason of our growth, which is understood in a moral as in a social sense.

The first task of the initiate is to seek out beauty ; then to perceive goodness ; from beauty and good is born the idea.

The defense of ideas is the knightly task of all times ; the defense of theocracy against all social forms, and hierarchy against all law, and aestheticism against all customs.

The initiate will do nothing to maintain his reputation in the eyes of the crowd ; his only care will be for the opinion of the wise.

*

PROGRAM OF THE JOURNEY OF THE INITIATE

On waking, prayer and resolutions.

At vespers, recollection to hear the higher unconscious.

On going to bed, prayer and examination.

Whoever each dawn prays and wills ; at each vespers dreams ; at each retiring prays and judges himself and wills again : he will be a magus.

*

A primordial quality which the adept must cultivate:

ENTHUSIASM

And a fault to avoid:

CRITICISM

The spiritual world appears, either illimitable, or restrained by notions, according to whether one envisages it in a spirit of *enthusiasm* or *criticism*.

*

The initiates of old dreaded the contagion of passion as we fear tuberculosis. They practiced a hygiene of the soul and a prophylaxis of feeling of which we no longer have any care.

*

The Master can open the doors of the Temple... he can do nothing more.

[106]

No spirit can arise of itself, no being gain substance of itself ; one follows such a gallant, such a saint, such a genius ; one gains substance by such an example, such words, such a masterpiece.

*

“Make your own salvation” says religion ; and magic : *“You will never be saved unless you become the saviour.”*

Judge, if you sense that justice lives in yourself.

Command, if you sense a power in yourself.

Sacrifice, if you believe yourself a high priest.

Rule, if your forehead is encircled by an invisible crown.

But remember, you who seat yourself for justice, you will be seven times judged.

Remember, you who rise to command, you should seven times obey the Beautiful One.

Remember, you who recite the all-powerful names, you will seven times be named imperiously.

Remember, you who place the heavy sceptre on the people, you will be seven times curbed by Ilou the supreme.

Judge, master, magus, Priest, remember!

*

The initiate should be especially alert to his language ; to know how to listen and make speak is an art which the fairy should possess.

[107]

12. The Fairy

The fairy is a sister who helps or saves when she loves ; or indeed a muse who influences and elevates when she is loved.

The exaltation of souls, the fairy incarnates the poem, the masterpiece and the dream of those who are neither poets, artists, or dreamers, and so becomes the model, the muse, and the peace of artists, poets, and dreamers.

The fairy should take the same care of her soul as she does of her skin.

*

The fairy will remember that the barking laugh is a sign of vulgarity and lack of deportment, and that it particularly displeases superior people ; the smile will suffice.

*

The family is accomplished by saints, and civilisation by fairies.

Woman is the expansive faculty *par excellence*, she is the very form of persuasion.

13. The Fluids

All meetings of men exhale a fluidity of the same character as the states of their souls ; that exhalation creates an equivalent moral atmosphere, which works on the soul, in a way proportionally more intense than the gaseous atmosphere does on their bodies.

Two men who look at each other work on each other ; two men who keep each other's company drain each other morally.

[108]

There is a radiant fluidic atmosphere where operate all the exhalations and inhalations of the soul, for the soul exhales and inhales like the body.

*

Our bodies exhale health or illness.
 And our souls spread also their virtue or their vice.
 The corruption of the flesh engenders a horrible disease;
 The corruption of the heart gives birth to monsters.
 Man in his turn is a creator.
 From the collision of the passions with the law of the world,
 Monsters, chimeras are born.

*

Tastes and colours constitute literally the fluidic being ; they produce a moral atmosphere, constituting the collective soul which works on the individual.

In Jerusalem one becomes fanatical even without faith, just as in Paris one becomes sceptical about the best principles.

Our inner thoughts find expression, and we breathe of them unceasingly.

Society imposing an exterior uniformity banalises the very spirit.

*

[109]

Outside of the gaseous atmosphere, element of organic life, there must be a more subtle atmosphere, to enable the double life.

There exists a humanity of doubles who maintain themselves by an air other than that which is respired ; and just as organic humanity has its emanations, the humanity of a double nature redeems the fluidic life, natural domain of the supernatural.

Faith, living and broad, in a temple, engenders miracles ; then stretch that vivacity and breadth to a country and a race, and the supernatural phenomenon will become frequent, endemic and natural.

*

Do not abandon the cadaver to the care of professionals ; for he who did inhabit it will never have had more thirst for your intellect and hunger for your love.

One does not pass abruptly from plan to plan ; and the more that the transition is violent, the more that sadness will rage.

Psychurgy is one of the priestly arts which has truly been lost ; there remains of it only one manifestation : *the devotion to the souls in Purgatory*.

*

In the starry atmosphere of monasteries and temples, meteors of the soul, religious ideas, are forcibly presented. Just as the sensitive person perceives the cosmic phenomenon before it is produced, so the mystic finds himself adverted to great providential movements ; and that is quite simple. The exclusive development of a general intuitive activity, often prodigious.

*

[110]

We sometimes repeat words that we have not understood ; our deeds themselves are inspired by facts confusedly perceived, whose enunciation would fill us with astonishment.

*

Has it not happened that you have felt yourself without touching or looking at yourself? The spirit expresses itself in spirit, but it expresses itself. At the meeting of their mutual salutation, a perfume is formed which is subtle, gentle and new.

14. Meditation

Oh marvellous silence!

Receive this homage of a soul that your peace has saved.
Henceforth delivered from an enfeebling destiny,

I think my thought and I hear my heart.

*

Meditate for one hour per day and I promise you will become wise

[111]

By means of meditation the superior man can better himself, but for the mediocre crowd something else is necessary ; for confession is the best way for the crowd to judge itself to its just worth.

Confession is an heroic remedy of the soul, which is experimentally proven. Such practice liberates the soul from an enormous weight.

*

To keep silent, one must be full of words.

Silence has never been the expression of infantility or animality, but of watchfulness, this diminishing point of life, apogee of conscience!

By silent meditation, the exteriorised soul has made contact with the current of grace which seers and inspired ones make, and to which one would attribute all the good of the world, as if the good such as we conceive were pure enough to figure the incommunicable Holy Spirit.

*

An act of recollection in a house of God, with prayer to the protecting Angels, causes a shade to descend which will bless.

*

Silence, charged with sympathetic vibrations, is more eloquent than any kind of word.

*

[112]

Nothing serves the cultivation of one's self as does meditation.

He who does not reflect, continues his mistakes and dies as a novice to life, ignorant of himself, closed to progression.

*

When one cannot be understood, one must envelop one's self in silence, for the other person's peace as for your own.

*

Recollection and meditation are acts indispensable to the progression of every initiate.

How many people have learnt much, but realized little ; the cause of which is their lack of concentration and reflection ; from this, they have been unable to make contact with the *conscience which resides in solitude.*

The art of living does not consist in living much, but in living consciously.

Nothing is more fatal than to believe one thinks when one dreams.

15. Wills, Qualities, and Faults.

The well-directed Will is a marvellous power.

The Will is that holy faculty which tames organic laws and bends the body to its discretion.

*

[113]

The will is the sole effective fulcrum which conditions all the effective acts of our life ; it is useful as much for our preservation as for the execution of our designs.

The adept knows that he must locate himself at the centre of a radiance. He projects into the visible world the forms that his imagination has constructed in the invisible, by means of the inert cosmic matter.

*

“To will is to be able” is one of the most incomplete formulas of magic.

“To will is to be able” when one wills according to the universal harmony, and according to the place and fact.

*

To will according to God, there is the whole commandment.

*

It is not sufficient to desire a thing that it may come to us, one must will it without passion.

*

To use one’s life well, one must will in a flexible way, especially in daily things.

*

Why are honest men in general defeated?
Because they do not take the pains to succeed.

*

[114]

To will a good in a radical and immediate fashion is a mistake ; good only comes through penetration and in an harmonic way.

*

It is impossible to be happy when one does not do good.

And good is impossible for man and for the state in the absence of virtue and reason.

The State must be just and not impassioned for its interests and blind to its desires.

The State must be magnanimous, that is to say must prefer the ideal to all, and force the citizens to that preference.

The State must prefer the ideal of Justice even to the apparent interest of all ; *for in following justice, one meets always with true success.*

Egoism leads neither high nor far, no more for the State than the individual ; the will which does not adhere to the providential plan, will infallibly be broken.

*

He who is afraid to make a mistake dares nothing, and pales in his corner.

*

The will of light sometimes meets an obstacle which has only one name, inopportunity. There are seasons convenient for reforms, as there are for pruning, planting, and grafting.

By virtue of the hermetic axiom:

[115]

“*As above, so below*”, one can take the physical world as an analogy for the metaphysical. There is an art of willing, that is to say a most exquisite sense of *when* and *how*, without which the best attempts will only produce disorder.

*

Destiny! Destiny! The barrier which one will not overleap!
Border placed by the gods which none can reverse!
Despair of the will!

*

He who becomes resigned begins to die!

*

Evil does not exist in God ; in man, it is only a consequence of a series . Subject to imperious organic needs, to violent passions, to false ideals, we have to conquer either our conscience or our sensations, and this war amongst several forces to engender happenings which are an evil.

One must deduce from evil the good of which it is the occasion.

Or the good which is God must triumph, and triumph, in effect, by following and training things which escape our weak attention.

[116]

Evil can reduce good to powerlessness, if evil is offensive and good only defensive.

*

God does not perform miracles for those who do not act.

*

What is honour?

The insuperable barrier which man freely establishes between ideal and interest.

*

Instead of condemning, it would be more worthwhile to try to understand the deep motives which work on people.

*

Here is a proposition which is experimentally true:

Virtue is still the better part, for egoism as much as pleasure.

*

TO HAVE is the word of the bourgeois, soulful and passionate being who hoards up rather than enjoys.
TO BE is the word of the people.
TO CONCEIVE is the word of the intellectual.

*

[117]

Irony separates hearts, pity brings them together.

*

The Sphinx: head of a man, breasts of a woman, body of a lion ; it is readily interpreted : thought, passionality, instinctivity.

The head thinks, the breast rouses the desire from where passion is born and its fruit is generation, and animality remains the form of man.

The Sphinx represents humanity trusting in the resurrection which each dawn announces. Esoterically, it represents the initial state of man which is equivalent to his final state. It teaches us the principle of evolution and the secret of happiness.

The secret of the Sphinx is deciphered by the word *love*, heraldically signified by the meeting of beard and breasts.

The Sphinx incarnates the theology which is complete with the solution of origins and ends, a credo in stone more complete and clear than the writings of councils. A dogma animates the oldest figure we know, a dogma which clearly establishes the plan of becoming.

*

The Sphinx is not an astonishing symbol for its date ; it is the most formidable symbol.

*

Here is how the Sphinx spoke to Sâr Péladan :

[118]

You believe that the magic words are : *to know, to will, to dare, to keep silent?* There is one which resumes them all : *to know how to obey*. That means to submit the means to the ends, the details to the whole.

Truth must be in the mode of the time where it is manifest. If you want to convince, do not astonish ; if you want to be followed, appear yourself to follow your band ; if you want to be heard, let others speak. Truth by itself is merely a scandal, as a beauty would be if she showed herself nude before us. One must invoke justice against the laws, the ideal against the arts, charity against customs ; one must justify the laws, idealise works, make customs more charitable, by acts of legislation, of creation, and of example. *To preach is vain : just make it happen*. Do not say: ‘Such a thing must be thus’, but make it thus. Do not say ‘Art must shun reality’, but create idealistic art.

*

The androgynous Sphinx transports us outside of time and place, outside of the passions, in the domain of archetypes, the highest that thought can attain.

*

The vow of ideality engages your being ; one must believe in beauty, and hope to merit it and to obtain it in the eternity of light.

One does not reconcile the café and the museum, the club and the cathedral, sport and the library. To keep the company of geniuses, one must renounce imbeciles and flee them.

[119]

Each time that a man mentally approves an act or an idea, he associates himself with it and participates henceforth in the eternal judgement which that act or idea merits.

16. Charity

The enigma of this life is indeed love, and the word of that enigma is charity.

*

And I who have searched for so long in the Kabbalah for the key to the great mysteries, even after the Sphinx had spoken, I have found only in you, seraphic François, the true esotericism, O true magus, certain thaumaturge, lit by dawn in the world of the spirit.

All that comes from the heavens is called charity ; and you are its living miracle, man of love, real superman.

Love is indeed the life, the way and the light, and to render it pure, it must be ardent and use all its material.

*

Charity is the word of the old enigma. He who gives becomes rich ; who obeys grows in dignity ; who suffers will rejoice, and who dies will be reborn. God himself rewards sacrifices and he rewards in God, that is to say eternity.

[120]

Never envisage the time or place, empty realities in ceaseless change ; do not be of your century, but of the ‘century of centuries’.

*

Charity is a double movement of aspiration towards God and expansion towards another ; and do not confuse it with philanthropy.

Charity does not give the same help to all indiscriminately, and for the choice of the right help, a great power of thought is necessary.

*

Charity is the mark of man, the sign of his immortality.

Charity is the highest form of obligation, and also the highest form of love.

*

Charity is that love which neither chooses nor receives anything, but is always giving, and the perfect beauty will be that beauty which uses its prestige and passes in the world smiling and good, like an harmonious and rosy allegory of the higher world.

Science teaches us that the living ideal consoles the soul with a subtle warmth, and civilisation, that is to say the collective human work, depends on smiles as much as thoughts...

Sometimes souls are saved by a pure form comprising an abstract desire.

[121]

Man legitimises his passions to the extent that he admits charity into them ; and charity is the sentiment of perfection.

*

Each person proposes to the world his own ideal, with a fatal partiality and an invincible blindness to all other conceptions.

The state to be preferred is neither virginity nor celibacy ; the best and happiest is the *state of charity*.

*

To thwart no one is the beginning of charity.
Not to be thwarted is half of happiness.

*

All revulsion from a desire prompted by prudence, through worrying about consequences, means nothing to the spiritual sense.

One comes to confound charity with a very egoistical impression. The spectacle of physical suffering works on us painfully, and we soothe it to soothe ourselves.

Alms-giving, and the frequenting of the church at the end of life, and through fear of hell, deserve no respect.

*

[122]

Each person exaggerates to himself how much truth he understands. This infatuation is one of the constitutive phenomena of our species. One must not accuse this or that doctrine, but on the contrary deduce from each the burden of humanity, that is to say the blindness which obscures it.

The remedy of these constitutional harms is found in charity.

*

To be charitable is to give ; to be amorous is to seize another.

*

Each one has only pitied himself when pitying others.

The mystic dreams only of salvation, and if he occupies himself with another it will be to save him.

For he who considers misfortunes as expressions of the grace of God, deserved, and occasions for expiation, how can he pity these same misfortunes?

Charity is therefore limited in each man by conceptions of good and bad ; and the saint, literally devoured by love for his neighbour, appears to this same neighbour an implacable tormentor. That is why all moral theology is in need of revision.

*

Charity knows neither limits nor frontiers.

Clearly the heart which builds charity for the whole of humanity builds higher than if this charity ends in a river or a boundary.

*

Beauty of spirit and form : this is the pagan height.

Goodness of heart and of spirit : this is the Christian height.

And conscious goodness becomes charity.

It does not consist only in works of mercy, it is elevated to the care of light.

17. Justice, Truth, Progress, Equality.

Truth, or properly that of thought, supposes competence ; but as there are matters where no man is competent by himself, one must recognise such assertions as *revelation, tradition*. One must recognise that certain men, the greatest, searched with special lights ; to the end that we all may profitably follow them.

Therefore, beauty of the soul, justice of action, and zeal for the truth, appear to us as the three notions which form civilisation and the civilised man.

*

If one searches out the truth for one's self, *the prayer which attains illumination, the admiration of masterpieces which attains enthusiasm*, will discover of it more than by reasoning alone; it will only come last, to make an office of order and concordance.

[124]

Virtue is not a present and immediate force.

*

Gifts are always signs of an extraordinary duty.

*

A right is ever only the inverse of a duty.

*

Justice is the harmonisation of duties and rights.

There is not a people or a person who has taken a lasting good from an injustice. There are terrible purgatories for the one and for the other.

*

Moral forces are just as real as electricity, gas, and warmth.

*

And here are the conditions of least misfortune:

PRUDENCE, JUSTICE, FORCE, TEMPERANCE

*

The truth held by some people becomes the worst error proposed to others.

*

[125]

Progress is a word empty of sense ; in effect, the primaries think only of material progress and see only it ; they ignore the fact that it is nothing, and even fatal, when unaccompanied by an equivalent spiritual progress.

*

Progress, if it is to be, consists not in changing one doctrine for another, but in envisaging all doctrines with justice.

*

Progress, password of the ignorant and incapable.

*

Equality! But all nature protests against equality and proclaims *hierarchy*.

*

Liberty, Equality, Fraternity :

three impostures, for

the real name of *liberty* is DUTY
the real name of *equality* is HIERARCHY
the real name of *fraternity* is CHARITY

*

The idea of *equality*, so recent that one would search in vain for it before the 18C, contradicts knowledge too much to appear in the Hellenic understanding. The mysteries were founded to satisfy the exception. Esotericism will always be the best proceeding against heresy ; it contents the individual and decides him not to trouble the established order.

*

Our epoch is distinguished by the toadyism of the collective.

Is it not strange that we have been unable to conceive of justice without accompanying it by that error which is unpardonable to an epoch which attributes to itself the scientific spirit: namely, *equality!* Nature is only a *hierarchy* of species, not functions.

*

The people want equality which is the negation of justice.

*

A perfect *hierarchy* reigns in the heavens ; there is not found there two spirits of the same type ; each one differs in something.

Equality, that foolery, satisfies the spirit of envy which inspires humanity.

*

The thirst of possession engenders a type of malady of sleep.

*

One is always malicious when one is wrong.

[127]

CHAPTER THREE

1. Man

Man will seek to maintain himself in his essence and conserve his proper mode.

His essence is to be an intermediary between matter and spirit ; his proper mode is thought.

*

There is in man an evident serial imperfection ; an organic and abstractive being, he leads a double life : animal and Angelic.

*

All elevation of man is supernatural. All means of elevating him is artificial.

*

[128]

The first care of the superior man, from when he becomes conscious of himself, resides in sculpting and chiselling his moral being ; the theory of Christian initiation is only the sublimated initiation.

Yes, man has the duty and power to create himself a second time, according to good.

One asks what is the end of life? It can only be for the man of thought an occasion and means to create a masterpiece from this block of soul which God has given him to work ; and as the majority do not dream of accomplishing this work which alone is commanded, hell, become necessary, will be peopled by the perverse entities who will not have wished to recreate themselves.

Heaven can be defined as the corporate body of good ; one enters there only after having created one's masterpiece, that is to say after having himself separated "the earth from fire, the subtle from the gross", as says the Emerald Tablet.

*

We have three lives to maintain, which want different cares ; and he who observes the proportion of that triplicity already appears a just man.

To maintain the spiritual life, by application to mystery : there is the office of conservation and accomplishment of the spirit, which one works by study, prayer, or contemplation.

The superior man proposes to himself each morning to read or see a marvel ; or to re-read and see again what is easiest and also profitable ; and he assures himself in the evening, that he has had his moment of abstraction, of pure thought or enthusiasm.

Happy is he who develops in himself the intellectual life, the only one which never deceives, where the progress is constant, and success acquired forever.

To confuse sensation with conscience, or the latter with intelligence, supposes a strange stupidity.

The organic life maintains itself in an animal fashion, the life of the soul by emotion ; the spiritual life needs asceticism, nutrition, elements.

*

Man discovers instinctively that his life has three modes : *need*, which is the most imperious ; *sentiment*, which is the most agreeable ; and *idea*, which is the most elevated.

Religion will teach him to limit his needs, which will render him more independent, and to orient his sensibility, which will preserve him. As for ideas, they will only find there complete satisfaction in the occult.

*

Nature creates casts by the unequal distribution of faculties.

Man is composed of an organism, a soul, and a spirit.

The harmony of all results from the subordination of three planes : sensation, sentiment, and idea.

There are three phenomenal series in man : needs, passions, and ideas.

[130]

There are three phenomenal Norms in the universe : the force of things or Destiny ; the will of man ; and the divine Norm or Providence.

There are therefore three human series : the *instinctives* whom Destiny dominates ; the *passionates* who perform their will ; and the *providentials* who perform according to the Norm.

These are the three castes willed by the Creator. The hereditary caste contradicts experience ; for caste of mind does not transmit itself ; but the caste is open to whoever merits it ; and only to him is it just.

*

Life in man affects three planes : the physical, the emotional, and the spiritual.

Admit that there may be works as well as men, and that their worth accords with their intellectual superiority, their moral nobility and their physical beauty. That alone constitutes an aesthetic.

*

Man is an animal aesthetic as much as religious, he feels perfection without being able to define it ; it causes him a noble pleasure.

*

The superior man is one who tends to a positive ideal, in contempt of material interests.

*

A man, in the large sense, does not define himself by fantasy ; a true man is he who makes a pilgrimage to the tomb of his ancestors and receives the kiss of tradition.

*

The man who is active on the cerebral plane is passive on the sentimental ; he generates ideas and receives sentiments which are idealised in their turn.

The woman who knows nothing of the cerebral plane is active on the sentimental ; she generates sentiments and receives ideas from the man, which in her are sentimentalised.

The desire of the man commences first on the physical plane, that of the woman first on the sentimental.

*

We owe to our fathers what we are. We will never be thankful enough to our predecessors, nor too much applied to bequeath to our successors intact, if not increased, the sacred heritage. "Love each other" encompasses the three humanities.

The cult of ancestors should be universal, and it would preserve their masterpieces well

*

For he who has mankind at heart, his actions count, not his ancestors.

*

[132]

Think your life instead of living it and you will be, if not a Pythagoras, at least a disciple of him.

*

I think, with Pythagoras, that the accomplished man believes with religion, reasons with logic, and verifies by experience.

*

The rapports between men are: either natural, Force, or reasonable, Right, or supernatural, Charity.

This last rapport is only cited as a memory of a divine dream, which the individual realises sometimes.

*

Man is a lamp at times precious and prismatic. But if the divine does not feed it, this lamp, object without light or warmth, is not worth stopping for any more.

*

The human heart does not know how to give : it exchanges.

*

Egoism, vanity, malice, this is man ; disinterestedness, humility, charity, this is the superman.

*

[133]

These three it is necessary that the elite should disdain :

RICHERS, HONOURS, PLEASURES

*

The man who is sensible of fortune, of titles and pleasures, finds himself quite occupied and incapable of coveting the inner good.

*

Reality is interior to us : we live only through ourselves.

*

The wise man or lover or visionary
Carries his universe within him.
He is not informed by the sentiment of another,
In the midst of realities only searching for his dream.

*

Of victory there is only the Word, and as long as thought soars then honour is safe.

*

Every Word creates what it affirms.

*

We only call forth the Truth so far as we conceive it. Let our heart be of good will and light will fill it.

*

[134]

Whoever believes himself to have a *personal idea* is a fool. One does not think anew ; one associates and applies, and that is still called genius.

*

Individualism too often exaggerates its rights and abrogates its duties.

*

Much FORCE is necessary to abstract one's self from opinion and maintain one's own.

Much WISDOM is necessary to moderate one's faith and not dress it in combativeness.

The framework of all our acts is TIME, which is mortal to positive acts and realisation, but beneficial to speculative works and asceticism.

*

One must react against the rule of the mediocre crowd. Do not fear to deplore a great number.

One knows one carries a fire only when the owls are frightened.

*

It is always a bad thing to wish to be only of one's time. The power of a being depends equally on one's conscience of the past and one's own pace towards the future.

*

[135]

The greatest character outside of his milieu becomes grotesque.

The civilised man is so enthralled by a special brutishness that he understands nothing, apart from certain forms ossified in his spirit.

There exists a necessity in the evolutionary scale, and man, however great he may be, is limited by his time ; the genius would know how to be only the expression lifted from a period.

Man in his evolution passes successively through a state which *Instinct* dominates initially, then *Sentiment*, and finally *Thought*.

*

To live is not to exercise some profession or other with a middling honesty and, after having developed only its memory, establish one's self in a public position.

To live is indeed rather to listen to one's heart, multiply one's impressions, grow one's conscience, and communicate with the essence of things and the spirit of beings.

*

The being who cultivates himself in this world prepares joys infinitely more noble than simple devotion.

The first condition of merit is the wish, the desire ; *each one will find what he has merited*.

The happy eternity will have no other measure than our power to support it.

*

[136]

He who is satisfied has only a low and confused ideal, or better, no ideal at all.

He who entertains high and great conceptions always judges himself imperfect and incomplete.

Truly, the artist becomes drunk with the conception of the work, trembles to execute it, and, having done it, thinks himself happy for having been capable of it, without ceasing to see higher than his work. Yet the principle remains :

Who is content has wished little, or better knows no ideal at all.

For in the domain of perfection, which is parallel to the search for the Absolute, the end remains intangible by its essence.

*

Nobility consists in an aristocratic intelligence and aristocratic devotion.

To sacrifice one's self to an idea, a cause, or another person, is to imitate the Saviour ; and to manifest a thought in a work is to give proof of the soul.

Nobility is head or heart, virtue or masterpiece.

*

None, whatever his race, can pretend himself noble if he does not possess the fruits of true moral nobility. He who possesses them is like to the gods.

*

The mark of high humanity, aristocrat, elite, will appear in his altruistic role.

*

No one will be worth anything through himself, and he individual will prove his dignity, like the sun, through his light and warmth.

*

There is only one proof of a *man's worth* : *his work*.

*

The breed of a man appears in his propensities : noble if he is attracted by nobility ; peasant, if he veers towards the vulgar.

Excellence consists in a perpetual choice between the impressions offered by life and by art. It wishes for the rejection, brutal and without appeal, of the real and the low ; and the exclusivism in the search for sensations of the world beyond.

*

You can descend to the level of a beast, and raise yourself till you become a divine being.

*

To conquer one's self on the series and ambiance, to feel and think freely, is such an enterprise that one cannot get there by one's self ; one must have the lesson of the greatest spirits and application to the past as an abstract orientation.

*

[138]

There are very few people who esteem themselves enough for disobeying general opinion and following their own ; it is necessary that some be rebellious.

*

It is not enough to say that we understand only ourselves. We love ourselves in others, and are indulgent to the other, where the other resembles us, and offers himself as a pleasingly magnifying mirror. There is harmony, first through similitude, then through reflection.

*

There are very few civilised persons who think their own thoughts ; there are indeed still fewer who live from personal sensations. Very few know how to be themselves ; most aspire only to enter a conventional cadre imposed by the mediocrity of the crowd.

One possesses only one's conceptions and memories. That cannot be taken from you, and some notion one has of becoming, *what one has thought and felt is not only yours, but is you.*

*

Do not try to do that with which you are unacquainted... your danger is your rashness.

He who is or believes himself unfortunate, is a being lacking personality, and he becomes subordinate to the cosmic or social other.

*

It is not enough to be right and have good reason on this earth ; one must impose them not by violence, but by this dynamism of the conscious inertia which will use every passion.

The miracle which shows the greatest help that man can expect is produced always in exact proportion to the worthiness or destiny of that who is its object.

*

The witness of the senses is certain, but it witnesses only sensation ; and sensation has two modes of being: soulful and spiritual.

Life is a combat, and therefore a suffering.

*

Whatever may be his social state or his fortune, man is only saved by the practice of a virtue which will bring to him that inner peace which is the supreme happiness, far surpassing earthly happiness which is a simple material and transitory joyfulness.

Not everything simple is true, but everything true is simple ; equally, religions which explain mystery to the masses in a satisfying way, are less complicated and obscure than philosophies.

There are men who are their own executioners, and who all martyr themselves ; it is the absence of virtue which creates the forestalling and penury of others.

*

[140]

All which does not uplift debases, and that which does not ameliorate corrupts ; neither readings nor contemplations are indifferent.

Our immediate enemies are inside of us ; the instinct which drives us to abase ourselves, and unceasingly draws us toward animality, and a too great receptivity of sentiment, renders us extremely sensible to the influence of others.

*

In sleep, man discovers a new horizon. Dream, like a mirror of steel, reflects his destiny.

*

Social man is endowed with such a plasticity that he receives his moral shape from the general opinion ; when it is living and unanimous, he incarnates the ideal avowed or disavowed by his environment.

*

Worldly proprieties, these conventions which seem so puerile, are however conditions of peace and elements of tranquility.

A mutual constraint is necessary to avoid the clash of characters.

*

Peace is the only celestial flower which earth consents sometimes to bear, and which man can cultivate.

*

[141]

The corruption of the spiritual paths of man is a desperate fact.

The anarchy of the street passes like a cyclone, but intellectual anarchy is without remedy, if the individual recognises no abstract authority.

*

Conscience is a comedienne, she puts on masks at different moments.

*

One must not have enemies, that is to say one must accord to no one enough importance to oppose to him one's own personality ; hostilities are inevitable, but not always deadly.

There is no true powerlessness, but we disperse our powers, and there is the reason for our failures.

The cause lost humanely wins heaven for itself, if you play the divine game. Your powers can be temporarily paralysed, but your will is projected as far as to the Angels whom it gladdens.

*

Modern man is no longer astonished, he is miracle-proof ; the old tricks would not be able to amuse him. Strong spirit, he has annulled in himself the echo of the world beyond ; he hears no more than its cough, sees no more than its stomach, and understands only himself.

*

[142]

From the manner in which men amuse themselves, one could well believe that animality for many would be an advance and a purification.

*

To complete the clear view of philosophy, one must have the inner vision of the mystic.

*

Action in the baneful sense writes itself destruction.

*

The evils that come from our condition are less than the ones we foment :

We detest death and we make war ; we dread suffering and most of our maladies are our own doing.

Against the plague, civilised men make a common effort, but our stupidity goes so far, that *we no longer believe in philosophic poisons and the toxicity of ideas.*

*

The consequences of our actions are of an incalculable scope ; morally nothing is lost, and each person can consider lucidly his growth as the total of his actions good and bad.

[143]

2. Woman. The Mother.

The role of the woman will be maximally to develop in herself her higher unconscious, her intuition, and secondly to master the current of Nahash, the whirlpool of the lower and sensual unconscious.

The role of the woman is to be the inspirer, the muse who foments the acts and work of men.

Fairy, you will be higher unconscious of a body and soul ; drive back the lower unconscious, and you will work on another in the same proportion as you will worked on yourself.

Your power can be great if you cling to the light. To become luminous in accumulating on one's self the reflections of male abstraction, and like the moon to irradiate the sentimental life around one, that is the secret.

Woman is literally and in a universal fashion the populariser of the ideal, the setting within our scope of everything of the world beyond. She is beauty for those who do not at all understand art ; she is called poetry for those who do not think ; she incarnates voluptuousness for those who do not know how to rejoice in the spirit. Her destiny is to be a staircase for nearly everyone, the descent of some, inciter of low-lives, pacifier of her masters, stirrer of the instincts, bringer of serenity to spirituality.

*

O woman, you are an integral part of man, of art, of culture ; in saving yourself you save them.

*

[144]

Marry the higher unconscious, marry the ideal, my sister ; I promise you glory, I promise you happiness and health.

Become again the fairy, concert your effort with that of the magus, that the androgyne may thus be constituted for the reign of God.

There is a coquetterie of the soul which consists, like that of the body, in appearing as pretty as possible, and, for a woman, to appear is to be. *There is a dressing of the sentiments as there is of the limbs.*

My sister, one must try to understand that thoughts and words are themselves forces, whether you think them, or pronounce them, or hear them, they give the measure of what will inspire you.

When a woman performs in a lasting way the rite of the double beauty, physical and moral, not with regard to one person, but in regard to all, then she is a fairy.

*

From when she appears in the eyes of another, even her parents, the woman must radiate a quiet joy ; her presence must cause faces to brighten ; she must charm, at her own house, or that of her friends.

To radiate beauty and good will is for the woman a magnificent office ; it is an Angelic function, a providential role, something so fruitful that its realisation would be almost priestly.

*

[145]

She who is not priestess of virtue, of beauty, of goodness, does not exist.

A woman is only what what she radiates to another of light and peace. Her function is the pacification and sublimation of the man.

*

The measure of a woman is only what she inspires, and it is always inferior to inspire violence and disorder. She who leaves the most peaceful impression upon leaving, is the most worthy.

The ideal resides in always being only a springboard for the leap into the world beyond, and of asking of another only the higher stimulus.

If a woman were to apply herself to seeking in what she completes her husband, and in what her husband completes her, then harmony would come between them.

*

The true womanly art is to create the happiness of the loved one.

Intuition is not sufficient to create happiness, reflection is necessary.

*

Normally the woman should be the mirror of ideality in which the man can see his reflection.

146

The woman should play the role of the rainbow or prism; in her the latent thought of the man becomes coloured.

The woman is the enchanted mirror where the man contemplates his thought, that is to say, attains consciousness of himself.

*

For a woman, what victory it is to be ambrosial in the senses of the man, and to give him the impression that he is loved for himself!

The identification of the woman and the man becomes thus the most subtle secret of the true and lasting love.

In intimacy, one must work for the happiness of the other to obtain one's own.

*

Woman has no greater attraction than her modesty ; and one must understand it fully, from a solicitous care for her person and the propriety of her actions.

*

There is no reason to proclaim positive electricity superior to negative, since they are both necessary for dynamism. One must therefore order the one and the other sex according to their proper function.

No form of activity is forbidden to the woman, but its mode differs from that of the man.

There is great danger for the woman in wanting to play the role of the man when she can take from him every profit. However, there is no fairy act which can bring to profit ill-conceived designs,

147

because to profit signifies as much to conserve as to obtain, to keep as to conquer. Magic consists only in formulating designs harmonious with the proper time of things. Success is a succession of accords struck by the will according to the rhythm of life.

Be a woman, as a prelude to becoming happy, be a woman if you wish to become a fairy.

*

Sex is not an inferiority, but a difference so radical that to deny it is to be nonsensical.

*

To live an harmonious life, the woman must remain in the norm of her creation. The columns of the temple of woman are called love, duty, and never to work. Having no point of support in herself, she must reflect a man or God.

*

The giving over of the woman to masculine employments is a step towards ruining the ancient equilibrium of hearth and home ; the woman will no longer be the wife, but the associate of man, and that is a violation of the Norm.

*

In the deepest recess of the feminine soul, there is a sentiment of pure gold : *motherhood*, that is the masterpiece of the heart ; so that the mother must be for all the masterpiece of creatures.

148

Mary, mother of God, sheds a little of the brilliance of her halo on all mothers.

The works just as the deeds of a man, are all ornaments of the maternal crown.

The sister of charity and the mother of the family are incomparably higher than lovers, even if one gives an equal worth to the scheme of charity and the scheme of passion.

*

There is in the mother a splendour which does not belong to the woman, but without doubt descends from Heaven as a miraculous grace, when a child is born.

The mother, supernatural being, remains eternally powerful and good, as if all of femininity were shattered, suddenly sublimated, when she becomes fecund.

The ancients would leave the child in the care of women until the age of ten, for during that period the father is not a worthwhile influence, he becomes a child himself and that is all ; while the mother broods over it admirably, in her quality of soulfulness, the first blooming of which is that of warmheartedness.

*

The first ambitious movement of humanity towards mystery has throbbed in feminine feeling and not in masculine intellect; so that the woman appears, in her rashness, equally an occasion of danger and a mirror of the ideal.

149

3. Love. To love.

“Love each other”, so Christ said. Alas! that Christian ideal is no longer enacted.

*

*True love is the union
Conscious, initiated, knowing,
Of two souls who think
A thought of eternity.*

*

To love, that is to give to the other what (s)he lacks, and to take from the other what we lack ; to love, that is to wish to give one's excess to fill an emptiness.

The first point of the art of loving would be to conceive of love as a collaboration, at once ideal and material, in living the noblest emotions.

*

One should not marry only because one loves. The coming together of beings does not suffice, but one must have in addition the coming together of destinies.

*

150

To love, that is to prefer someone to one's self, and to sacrifice to them even one's love ; the rest is humbug, in reality the battle of two egos.

*

One does not judge those whom one loves, and one gives them what they ask for.

*

He who does not give himself to the other, in some way, devotes himself unconsciously, and there is the worst conjunction, for egoism grows there monstrously.

*

Love is the simultaneity of attraction between two people.

Love only exists through nervous attraction.

If two people are materialistic, the attraction between them will be animal in nature ; if their sensibility is exquisite, the attraction will be soulful ; if their imagination is cultivated, the attraction will be ideal ; but always the nerves will be the means of the phenomenon.

To love, that is to expand one's self in the other who expands in you.

In love, all which is not the deed of a double enthusiasm is soiled.

*

To love, that is to accept the other as limited ; there is in love that which can make a hero recoil from it. But the being who accepts this must modify himself.

151

The couple who would find themselves unchanged, after some years, would not have taken any profit from their communion. From action in reaction, two lovers model themselves on each other, and just as they quite often come to resemble each other in appearance, so something of the soul passes from one to the other.

The liberty of man is entirely dependent on the faculty of evolving.

*

Friendship or Love are corrections of ourselves by the other. One is used, but one is polished ; moral contact is analogous to the shaping of an uncut precious stone, which loses of its substance, but gains in luminosity. Nothing can substitute for this necessary usage, this filing of the ego.

*

I have believed in the past that one creates events, I know today that one is constrained to follow them ; every verb creates that which it affirms to the extent to which its affirmation is a realisation fatedness, that is to say, the harmony of laws and wishes. Man creates only dreams ; in action, he succeeds only by the other.

In what does the work of love consist? In a kind of grafting of one personality on another.

*

Love is only the effort of the Ego to complete and confirm itself.

152

To love, is not only to rejoice in a being who rejoices in you, it is to uplift yourself by them, in uplifting them by you.

To love, that is to apply yourself to consolidating and growing not only the material hearth and home, but also the hearth of the soul and the quality of tenderness.

Evolution through love begins at the moment when an ideal common existence is proposed, when one cares equally for the beauty of the soul as of the body and where each rejoices in the other.

*

In love, the sweetest commerce will be that wherein there is more of impressions and less of words... *It is a truth that one must love one's self much to be able to stay silent.*

*

Each one in life tends to hold himself in contempt and attribute to himself qualities other than are in fact his own. This is to mistake one's species still more than one's worth. The realisation of this is proportionate to the renunciation.

To not berate yourself when you love is the rarest of perfections.

*

To love outside of time, without confidants, without accomplices, that is to double one's joys, in adding to it the savour of mystery.

153

One must hide one's happiness in the world, as one would do for one's watch chain in a crowd. Do not excite dogs or men if you desire peace.

*

Whenever one is moved to love, one is moved to work.

*

How can one manifest good will in love? To idealise the material, materialise the ideal, or better, to spiritualise sensation, to sentimentalise the idea, it is the same effort in different senses.

Realism is worth no more in love than in art.

*

Love is at bottom a universal ferment ; it is a question only of taking from its fermentation virtues instead of vices ; this is not at all impossible.

*

Love is simply desire, without being more specific than that, and desire expresses a need, a vacancy, a lack.

Love would mean therefore the movement of one being towards another, whether it be fleeting and lewd, emotional and deep, or ideal and lasting.

154

Desire is that effort of a person which seeks to be accomplished.

Corporeal man desires voluptuousness, passionate man tenderness, spiritual man understanding.

The science of love will therefore be the knowledge of voluptuousness, of emotion, of subtlety.

*

True voluptuousness comes from the heart and not from the body.

*

*In order to conquer, one must love ; and to love man, the example of God and his own humanisation was necessary ; he wished to teach us by his example that *without sacrifice, no effort will be efficacious* ; that suffering is the true life ; and that is why it is divine to mitigate the suffering around one's self, without thinking of eliminating it within one's self.*

*

Only celibates have been able to conceive of the irrevocability of a choice made in passion ; and divorce is not only a right of the individual, it is also the only guarantee of morals.

True lovers exceed in worthiness ordinary married couples.

Lovers who can marry and do not do so are in the wrong ; but those who marry without love are even more culpable.

155

The indissolubility of a passion is an ideal ; and the ideal is found well beyond duty, just as sainthood is beyond devotion and genius is beyond culture.

*

It is better to sing in low tones than to lack a voice, for life is long and one must not get out of breath, if one wants to walk happily.

If he who is loved does not compensate for the partial abdication whereto we are forced, by a similar abdication, communion does not exist. One does not juxtapose two beings, they mix together or indeed they should call it quits ; and the indissolubility of the sexual union belongs to the history of legislative follies.

*

The faculties of the soul are only the diverse workings of love, thought is only love crystallised.

*

Love is well-being through the happiness which it carries, through the harmony it projects. Civilisation is only the perfection of love.

*

Each is interested in himself only in love ; do not search therefore for devotion. Never complain ; be optimistic.

One does not offer solace to those who cry and one flees from sour and ill-tempered people.

*

The aim of love is harmony between two beings so that they may achieve completeness.

The ideal has two aspects, the dream and the realisation. No one of those whom we venerate has realised his dream of the ideal. The productions of mysticism say the same as those of painting: that he who is content with his effort does not progress. Let us propose on the other hand some realisable goals : the perfection of the individual through love is offered. Nothing can be compared to it, for the logic and certainty of its results.

*

If we did not love, if, living without suffering, we closed ourselves off from weaknesses, we would hear no longer the harmonious lute of things, and the tears of the trembling peoples ; we would see no longer the lyric fairy acts of great nature, and we would be the last in the human herd.

*

Even in politics, only love creates miracles.

*

The intellectual form of love, this is admiration.

Or, to admire is to participate in the light of masterpieces and to associate one's self with the series of angels.

The visions of art are the realities of heaven, and he who has spent his life dreaming of paradise will attain paradise in the name of the Holy Spirit.

4. Marriage

To rejoice before possessing, this is the instinct of man.

To possess before rejoicing, this is the instinct of woman.

Nothing explains marriage in its true essence :

Man is a being intellectual-positive, soulful-passive and physical-absorbant.

Woman is a being intellectual-passive, soulful-active and physical-radiant.

What is generally lacking in the union of two people is good will ; a conflict of interests occurs, instead of a true communion.

Fiancé of today, and husband of tomorrow, what reflection are you going to project on the imagination of your wife, and you, wife, what mirage do you think to produce in the heart of your husband?

*

Love is only happy and durable in marriage.

158

Marriage out of love is a work of harmony, peace and dignity ; and passion correctly defined, the passion that is blind, without virtue and without reason, represents the most sinister of adventures, the most painful of maladies of the soul.

*

Religion should confirm marriage and not baptise it.

*

In union, that admirable order, the woman learns to think and the man to feel ; thus do they collaborate.

*

Here is the lesson of the flame and the cup for those espoused:

Even if you were to invert the flame
it would climb towards the sky ;
Let your soul thus prefer the ideal to pleasure,
and always think of the gods.
This full cup represents, O virgin,
your destiny, passive and calm.
Let your beauty bring peace
to the man, your husband.

5. Children

To conceive a child seems so simple a matter, that one does it without thinking, without wishing it, without preparation, according to the roulette wheel of sex and the heat of the bed.

To create a child by chance is already the act of brutes and that of the whole world.

One should conceive in a priestly way, without ever confusing the procreator with the husband, the mother with the wife, to put the greatest difference between love and reproduction.

The husband should not impregnate the wife without being prepared, and without having prepared for it under the triple rapport: physical, soulful, and spiritual.

*

To conceive is nothing, what matters is to bring up, to form, to educate.

The infant reasons about God as well as does the man, and the conception of the future life is quite natural to it, unless education opposes itself, with insistence, to its blooming.

*

Births are of significance only for the common or average people ; for those who are born of God, their birth is in their life beyond that ; their death, or rather their life, gives the degree of their hierarchy.

*

The sickly or infirm do not have the right to conceive, for to give life, one must first possess it one's self, and in an undamaged state.

160

A father who waits for help from On High for his children is nothing but a bizarre, cruel father. To give life is a crime when one does not have the means to support it. He who relies on Providence is a fool. No pact exists between Providence and us, at least for the life on earth.

6. Happiness. Good.

Good, that is the reflection of God on every created thing.

*

The problem of good and evil is elaborated in temples, and the interior man will remain always the vassal of religions, the only decisive enterprises of the interior conscience.

*

Good is the harmony of a will with the Norm, and Evil will be the dissonance of a will with the Norm.

Religion, magic, and philosophy, have no other aim but to teach us the instinctive respect which is conscious of the harmonious Norm which is the Good.

*

Good, attempted in powerlessness, becomes an evil ; the truth which does not triumph produces disorder.

161

It is much better to stay silent than to pronounce great words without authority ; much better inaction than effort badly conducted. Stay clear of the illusion that a will can battle against error ; the time alone triumphs, and never a person.

*

Like mirrors which distort images,
We are excessively devoted.
Good which is exaggerated is equal to all the evils!
For the divine radiance, admirable in itself,
In illuminating us becomes discoloured.
How many crimes are committed in the name of justice!

*

Good which is exaggerated is close to evil, and Truth comprises always a part of the error of its representatives. That none will triumph in this world, where all are imperfect, such is the wish of the mage, and the ultimate command of wisdom. Everything has its perfection in its limitation, and everything has its imperfection in the very man who incarnates it. That is why authority is as inauspicious in its exaggerations as is liberty.

*

Something of evil always arrives in the midst of prosperity, something of good in the midst of the sinister ; this is the law of intersequentiality.

When something good must be accomplished, the forces of evil mobilise themselves to prevent it.

*

162

The Supreme Virtue is to resign one's self before the impossibility of good, and to not oppose one's dream to Necessity.

*

Happiness lies in conceiving of God and in lifting one's self towards him ; all else is vain.

Emptily will the modern man try to reconcile his interests with the lordly ideal ; *one cannot fool heaven*, the ruse has no effect at all in these serene regions.

*

Happiness is to give and not receive ; one can always give.

*

The secret of rejoicing in simple happiness is to not demand the impossible of life.

*

To live according to one's vow and die according to one's dream, is this not the true device of happiness?

*

The social happiness of a man resides in his knowing what he can do, and in doing to the furthest possible limits of his will ; likewise, in the indefinite sense of becoming, the well-being of a man depends on there being a just proportion between his possibilities and his vows.

*

Distrust types too easily imitable ; they are examples of hell!

163

Art argues for passion, morality for marriage, theology for a certain virtue.

It cannot be doubted: that blind passion is the enemy of harmony, which is the necessary end of all things ; that the moralist busies himself with individual happiness as the tax office does with wealth, to diminish it ; and finally that theology teaches the vanity of all human affections.

According to whom? What sort of man is the impostor: the poet, the moralist, the priest? They lie, all three of them, through laziness and a spirit of specialisation.

Happiness is to be found in love: the lie of poetry.

Happiness is to be found in duty: the lie of morality.

Happiness is to be found in the love of God alone: the lie of theology.

Happiness is not in love of itself, but one can only search for it there ; and this search surpasses in grandeur and fecundity all other activity. As for morality, it results from the very same love, it forms the channel of love. The charitable transformation of passionality represents the greatest work of alchemy of the soul, the most divine operation which can be attempted on earth.

*

“One has no need to hide away to do good” so Mister Proudman will say, who is an imbecile. Every intelligent person knows that good can only be done at the price of the greatest secret.

*

164

Every time a philosopher brings to passion some masks and a disguise which permits him to act without encumbrance, his success knows no limits at all. Inestimable accomplice, he furnishes to the human beast a semblance of sanction.

*

Sweetness for wolves is the most dastardly way of slaughtering ewes, under a Christian mask.

*

The greatest number follow always the most mediocre way.

The beauty of actions depends upon their freedom and abstract mobility ; an action is only beautiful through the individualisation of an idea.

7. Harmony. Hierarchy. Disorder.

The primordial law of worlds and beings can only be the law of HARMONY, that is to say, the simultaneous concordance of beauty and truth.

*

Paradise is an essence made of all the harmonics.

*

165

A doctrine exists which is serene,
Search for its laws in harmony,
And do not touch up or improve the work of God.

*

Make your desire agree with the notion of universal harmony and believe that it is not man who has created the ideal and that his legitimate dreams have their reality in the hereafter.

*

The universe has only one need : harmony. Society has only one need : order. Man has only one task : to accord with that harmony and that order.

The reflective individual will realise in himself the principle of harmony ; the briefest experience teaches that harmony is a principle consonant with health, with durability, finally with the ratification of every matter where it is manifest.

*

Triple harmony : Beauty, which is sensible Truth ; Truth, which is conceivable Beauty ; Good, which is Beauty and Truth realised.

*

Let us look for the points of harmony of the universal thought.

The definition of the cultivated man could be : he who is fit to retain the thoughts given out by the generations which have disappeared.

*

166

This world does not belong to the strongest will : it belongs, like every created thing, to harmony.

*

Peace is the highest notion of our spirit, not the peace which is passive, but the living, almost burning, peace of harmony.

*

The person of peace consoles and heals ; and that is why works of force must be condemned and their authors cursed.

War is a form of debauchery, one of the dunghills of the spirit.

It is an irremediable fault to disrupt the universal harmony.

*

Egypt guards the mystery of the harmonious life and the harmonious future.

*

To proportion one's dream to reality, to polarise one's self between the two attractions, equilibrate one's dualism, maintain the balance of desire and satisfaction, finally to *harmonise* one's self, that is the secret of happiness.

*

When we trouble harmony, through its own laws it re-establishes itself at our expense ; the force remains always with it ; otherwise all would end.

167

The art of living will therefore be to conform to that harmony ; we know it in the interior state of virtue ; for work and action, there is not the same certainty, which furnishes an excuse for public crimes of thought and politics.

The perpetuity of the return to the order marks the divine origin of man and the world.

*

There is no mistake of a regime that would not have its organic consequence, not a poison absorbed which does not work according to its power. And the mistakes of passion would have no effect on

our soul, and errors, motions of our will, would not influence our understanding? We have a hygiene of the body and do not want a hygiene of the soul and spirit.

*

In a civilisation where everyone pretends to know everything, to do everything, and to be everything, it is difficult to have accepted the *hierarchy of beings*.

Equality is the most published word, even on churches, and it means an incurable ignorance.

*

The modern imbecility is manifest in the uniformity of duties, which is a teaching contrary to the major principle of civilisation, which is based on the division of functions.

168

Duty has its hierarchy ; it is drawn from two considerations : the one of the category, the other of the person.

The first duty is always that of function.

*

It is never without impunity that one proffers paradoxes ; and a false conception contains the germ of a sin or at least a principle of disorder.

8. Anger. Faults.

To be malicious is to be devoted to unhappiness.

*

Slander and calumny are forms of theft.

*

Anger, hate, all the violent sentiments, project a nervous-affective radiation which attacks and wounds another in proportion to the state of imbalance in which he finds himself.

*

Perversity is an everlasting divorce from the light. He who denies the sun belongs to the void, which is the most terrible form of hell, although little perceptible by common minds.

169

Perversity is the product of the personality which is powerless to know itself in the light.

Perversity consists in attributing beauty to an element of disharmony, in aestheticising a disorder, in endowing an evil act with a theory.

When an opinion expresses a temperament, one would not know how to convince, for one can reform a judgement, but one does not reverse a judgement made on the basis of a sensation.

*

It is necessary that prestige and the religion of success be destroyed in the spirit of men ; the works of force and victory unfortunately exercise a still too powerful magnetism on low natures.

*

One does not live by the *hate* which one inspires ; the hygiene is bad which manifests itself through terror.

9. Sorrow

There is only one mystery... that of sorrow!
Through it, man or demon, everyone can lift one's self
Higher than Destiny,
As far as the one God who has created us.

*

170

To employ sorrow as one would employ a force, that is the unique arcanum which results from the teaching of the Messiah.

The ineluctable law which none can transgress, is suffering, not only that of this world, but the other, the suffering which is purgative.

*

Every aimless suffering would be a condemnation of God ; he who suffers expiates or deserves, whether it is a question of Jesus, of Satan, or of a dog ; he who expiates or deserves rises from the level where he is to a higher one.

*

Accepted suffering constitutes the entire matter of human development, and love appears as the providential and charming form of sorrow.

*

The wisest man is he who has suffered the most!

*

Tears are holy ablutions ; they contain the salt which prevents man's corruption.

*

Sorrow essentially conserves the body and soul.

171

The beginning of perfection is called the sensing of the imperfect.

Sorrow is necessary for our spiritual evolution.

Our sorrows, daughters of our desires for contingency, multiply themselves because of our egoism ; they thin out and are calmed in proportion to our adherence to the abstract, which is the Divine.

*

Man only grows through his pains.

*

Noble souls search for themselves and suffer ; if they find themselves, it is to suffer some more.

*

There is always something to do, even amongst the ruins.

There is one thing that men do not want to understand : the virtue of renunciation, the necessity of sanctifying sorrow and trial, the only factors capable of effecting the evolution of man towards spirituality.

*

He who does not care about the sorrows of others is no better than a murderer.

*

172

Cruelty is the worst condition of the Christian Word.

To increase the sorrow in the world, that is the abomination which is realised by all persecutions!

*

Suffering is the name of life ; endeavour the name of art.

BREVIARY OF THE ARTIST

N.B. To become more fully informed of the worth and scope of the teachings of Péladan on the subject of art, the reader will find great profit in reading and meditating on the following works:

J. Péladan. *L'Art ochlocratique*, Dalou, Paris 1888.

Sar Péladan. *Comment on devient Artiste*. Chamuel, Paris 1894.

Péladan. *L'Art idealiste et mystique*. Sansot, Paris 1909.

These leading works on art, which are difficult to procure, are summarised by Dr. Edouard Bertholet in the course of volumes I, II, and III of *La Pensée et les Secrets du Sâr Joséphin Péladan*. Editions rosicruciennes, Lausanne 1952 -1958.

CHAPTER IV

1. Admiration. Enthusiasm. 2. Glory. 3. Art. Aesthetics. 4. Genius. 5. Teaching. Education. Intelligence. 6. Various.

1. Admiration. Enthusiasm.

Enthusiasm is the strongest force of the soul.

Without knowing what will be done, one can affirm that the great changes will only be enthusiasms, whether of good or evil omen.

*

Admiration purifies desire and transposes it into a mental key.

*

Admiration will always go side-by-side with prayer.

2. Glory

True glory is that consented to by the whole universe and consecrating a work or an act judged to be excellent by the whole of humanity.

There is no other glory than aesthetic and mystical glory.

True glory has always a motif which is abstract and independent of the place and passion.

National glory is immoral, like political glory, because only those with an interest decree it.

To be glorious is not to be the strongest, but to not use force.

The glory is not in the act, but in the moral of the act.

Glory, that is the will of a man marrying the light and giving it a son, that is to say a work.

True glory can only be to shape men to the ideal, and to serve as an interpreter between an epoch and eternity.

Behind the beauty of the work and the will of the man, there are angels, who sometimes become impatient and change the course of human stupidity.

*

It is singularly sentimental to call glorious a battle that is won, and to celebrate murder when it is committed wholesale. A battle, that is before stupidity, and after mud.

*

Superiority isolates ; but the ideal fills up that solitude and fecundates it.

176

3. Art. Aesthetics.

Masterpieces are not personal of themselves ; they constitute the spiritual fortune of the humanity of the future as much as of today.

*

Indifference in matters of opinion is the first condition of moral peace ; resistance in matters of the ideas surrounding us is the best confirmation of our wholeness.

Time that is won means cares that are avoided, for he who does not wish to be something, but someone.

The artist and the best take their conscience from the Hereafter ; ambitious of eternity, revellers in subtle emotions, they hear the inward music of their soul ; they learn to vibrate justly, in unison with the immortal works.

*

The secret of secrets resides in the power of seeing the ideal outside of our faculties.

Man's sensibility is too weak or hardened by egoism. Reason and emotion contradict each other unceasingly.

*

177

There are strong reasons for why the universal and permanent sentiment expresses the truth ; it manifests at least the genius of the species.

This colossal enterprise to satisfy the needs of the spirit, which priests and artists have been accomplishing since societies arose, represents man's supreme claim to immortality. We agree as to the moral philosophy which is necessary, but we differ as to beauty, which seems useless to the greatest number.

*

It is not enough to possess the truth, one must still think and create beauty. To create beauty one must work, not like an ox or a peasant, but work on one's soul, to polish and elevate it.

According to the credo of Hermes: *What is above is as that which is below* ; therefore creation is like the creator ; man is therefore a candidate for divinity.

*

Thought is the ideal state of art.

*

One must wish for the Beautiful, as the mystic wishes for the Good.

*

The Beautiful is an interior vision where the world is arrayed in supereminent qualities.

178

In vain will we search for the reasons for sensible beauty ; since it is sensible, it escapes abstract operations. It is experienced and not experienced, according to a known word.

*

Beauty is not proved, it is experienced ; it is exact, but there are however rules for producing it as for recognising it. Born of an admirable sensibility, it addresses itself to sensibility.

*

Art lives from spirituality, its aim is to produce in the spectator a type of happiness or yearning which is rather complex, since it takes shape according to the idea of a real perfection, from the faculty of reason, and from the absolute idea, which is purely musical.

The perfection of forms is literally the face of mystery ; and mystery itself will be defined by three terms : the far corresponding to the past, the beyond corresponding to the future, and reality which constitutes the present. In uniting these three terms, one defines a little more clearly the impression of masterpieces, and also the inanity of realism.

*

In the work of art, one must sense life, the soul, and above all God.

179

In a word, the work of art must be like a prayer which unites the created and the creator.

*

The work of art is the sensing of an idea sublimated to its highest point of harmony, or intensity, or subtlety.

*

The *best* are all those, whatever their origin, or country, or race, who work for the establishment of a fraternity of men devoted to mysticism and the cult of the ideal.

*

The *best* condition the perception of God across beings and phenomena.

The thickest veil between the divine and man is instinct.

*

The work of the elite must be to render to the light and to all the sanctifying vision of the beautiful.

*To admire is to pray.
To understand is to be worthy.*

*

Art has the same object as religion, to make God felt among men.

There are three degrees in aesthetics as in asceticism : *the sensation of God, the consciousness of God, finally the idea of God.*

180

Every religion materialises God for the good of the greatest number... Philosophy, on the other hand, arrives at negative terms for non-being such as 'ineffable', 'unspeakable'. God in the Kabbala is only conceived by his manifestations and remains the Absolute.

*

Aesthetics is the art of sensing God in things.

*

The artist conceives art in a priestly way and approaches masterpieces as a devotion of the spirit.

All vulgarisation of art is a crime ; one must teach how to experience the arts, not ape them.

*

The artist must be a priest of art.

Ugliness is a disharmony. The artist has therefore the role of the therapist ; through his creations he consoles us for what we are, and works for a rapport with the invisible, in satisfying our senses with the realities of art, mounting like a jewel an unreality of thought.

To conceive the ideal and realise it remains the highest of vocations.

*

The true artists, by their works, inspire ideas of perfection and ideality.

181

Or, whoever carries the light belongs to the light ; and whoever is a saviour will be saved.

*

The artist, to produce a masterpiece, must have glimpsed the Divine and lived a moment of infinity; at certain times, the great artist has been a saint, as he comes to sainthood from being an artist.

To conceive is a joy, to realise always entails an enormous pain. No one realises for his own pleasure ; a mysterious driving force is necessary there, which condemns you to it.

*

Masterpieces are parcels of eternity.

*

Forms are the hieroglyphs of ideas. The voluptuousness of forms is a divine gift which produces harmony.

*

If one would consider art as a nourishment of the soul ; if one were an aesthete, as is the gourmand, and searched out good or fine impressions of the beautiful as one does to eat it, the ideal would pass into custom and a general idealisation be produced, just as physical hygiene spreads its well-being and diminishes the incidence of rickets and infections.

Art has happiness for its aim. It does not replace the other elements of a harmonious life, but it alone contains joy in a concentrated state.

182

Contemplation is the only rite which suits the truly Beautiful.

*

The ideal is the highest rapport (that is to say, the most removed from ourselves, or the nearest to God) of which man can conceive.

The ideal is the limit of what is figured and formulated ; one does not realise it, but one sees it, in the spirit.

The ideal, finally, is always relative to life ; the idea only appears rarely in precious and sublime spirits.

*

The masterpiece of all eternity will always be the Great Work.

The light must humanise itself for man to become illuminated.

Why is there this unceasing wish to dishonour our ancestors, and emphasise our own strivings in denying those of our predecessors?

*

There is too much divinity in the great works for that divinity not return to its home. *What is descended from the spirit will re-ascend there.*

*

Aesthetics can be defined thus: a superior vibration.

As in the case of musical vibrations, it is in the deepest part of one's self, in the roots of sensibility, that each one will be able to discover the fundamental note of a healthy aestheticism.

183

And in fact, the work of art has no other aim than to bring about the perception of the music of souls counterpointed in a plastic way.

*

Aesthetics has two aims : to teach contemplation to the mass of people, and creation to some of them : to form the public taste and accomplish individual perception.

*

Man is essentially an aesthetic being ; beauty is revealed to him through a special voluptuousness ; and the aim of art is, has been and will be to render visible and virtual the soul of forms which is their harmony.

Harmony results from the perfect subordination of parts of the whole ; *intensity*, from the exaltation of a quality, and *subtlety*, from the multiplicity of rapports which are expressed.

*

Aesthetic pleasure can only be born from an ideal representation which lifts the spectator away from daily images.

The instinct of the artist repels vulgarity, it loves noble sentiments, great words, heroic virtues.

One must not believe that the manual worker is a fool and that he takes realistic painting for great art ; he knows that laziness and powerlessness alone have degraded painting, for example of a nude in the street,

184

and that it is rather more difficult to paint an angel than a wharf worker.

*

Aesthetics cultivates repulsions as corollaries to attractions :

It imposes this fundamental principle that the form which is uninteresting in life cannot be employed in art, and that we must hold in contempt the representation of an object that we cannot see, real and tangible.

*

One must demand of aesthetics a reaction against exaggerated scientism. We live by affection and not by laws. The life of the soul is not sustained with cerebral elements.

*

Art preserves from the rule of instinct ; in infusing us with the idea of beauty, it thins out our blind desires ; we renounce certain sins by pure aesthetics.

*

The *beauty* of a work of art is made from sublimated reality ;
The *mysticism* of a work of art is made from unreality plastically reproduced ;
The real work of form and unreal of expression is perfect.

185

The ideal is the perfection of a form.

One could define beauty as the pursuit of angelic forms.

*

People are idealists by instinct ; they look for the great, the rare, the noble, and the modern artist elaborates the small, the common, the vulgar.

The public wants beauty and modern art gives it only ugliness.

A beautiful work, like an enchanted mirror, lets me see what I would not see outside of it.

*

Art is a food of sensibility ; it was created to sustain the crowds and not for the pleasure of a few amateurs.

*

The feeling for beauty is manifest as much by loathing of ugliness as by enthusiasm before perfection.

*

Truth, physically, is only shown in Beauty, and the more that beauty disengages itself from time and place, the more it is blameworthy, until it becomes abstract.

*

The Beautiful is defined as an equation of sight and vision, of physical reality and the metaphysical quality.

*

186

Do you know that art comes down to us from the sky just as the life of the sun flows around us? Do you know that there is no masterpiece which is not a reflection of an eternal idea? What is it that one names the Abstract, painter or poet, do you know? It is a little bit of God, even in a work.

Artist, you are a priest: Art is the great mystery, and when your effort ends in a masterpiece, a ray of the Divine descends as on an altar.

*

The elevated nature of a work of art results from the infinity which it contains.

*

Every artist must first of all become a good artisan, possessing before all a grammar and lexicon of forms.

*

To become a good painter, it is not sufficient to have personal ideas of greater or lesser singularity, and a vast culture, one must be the perfect master of one's skill, and one must lead a pure life, turned toward the ideal, *for the debauched painter denies to his work what he spills in voluptuousness.*

*

Any man destined to become a painter or sculptor would not know how to disdain the aesthetic humanities, that is to say the foundations of the knowledge which the great artists possess.

187

Taste, talent, individualism, temperament, and vocation, are irrelevant to this necessity of studying.

The first point of training will be the education of the eye.

To see, for an artist, is to disengage an ideality from a reality.

The education of the eye ends in the spiritual view, in a proper conception of expressive forms.

The student must only leave the school on the day when he can imagine and produce without a model ; the memory of forms depends on an intellectual habit which one must develop at the very beginning, just as the skilfulness of the hand results from another almost mechanical habit, that of drawing legibly.

*

One must have a perfected skill to produce a masterpiece, but the value of a work of art does not necessarily depend on the bewitching and skilful technique of the executor.

*

Decor is that element of beauty which is adapted to an object of utility ; decor remains always dependent, here of the monument, there of the usage of the object ; and this dependence is called *decorative logic*.

Here is an example of *decorative illogicality* : the horses which prance on the roof of the Grand Palais, in Paris. The most noble conquest of man, namely the horse, has never been seen to terrify the cats on the roofs.

*

Art takes all life to itself. Without doubt, and to say as much, art is a synthesis ; and, like life, it has three categories : *ideas, feelings, and instincts* ; art is their confluence.

The work will have therefore a *typical body*, an *affective soul*, and a *spiritual sense*, for the type resumes the form ; the affect is the putting into action of the soul, and allegory is the plastic expression of a concept.

The type, the affect, and allegory, constitute the style of the Beaux-Arts.

*

It is a matter of teaching students at an art school how to become original, not in ignoring traditions or holding them in contempt, but in utilising them.

*

It is indeed the worst error of an artist to imitate himself, and to rest when a certain success has found him.

*

The rule of the best in every matter, that is what competence is.

*

189

The artist is a seer who discovers a new form among real forms. Whether he proceeds by *intensity* or by *harmonisation*, whether he responds to the appellations of stylist or realist, his work will consist of *qualifying a form*.

*

When the artist has understood that one must not only deliver the contours and form of a subject, but that it is a question of making one feel the soul in it, he is close to realising its beauty, ideality, and mystery.

*

The writer finds his language and the artist the language of his forms, but the one respects the genius of his language and the other the essence of the plastic.

*

Aesthetics has two aims : to instruct the young artist and to form the public taste ; to teach the former to create, the latter to admire.

The necessary condition of the beautiful is style, and style is defined as the expression of types by the most noble forms.

*

There is in the laws of artistic creation an element of metaphysics, logic, and historical experience, which painters misunderstand when they do not ignore them completely.

One always finds it easier to modify a theory than to obey its discipline.

*

190

In art, one must think with forms and not with words, and choose typical works.

*

To create the real, one must create the beast, for bestiality is truly the permanent character of humanity.

Idealism is unreal because superiority remains everywhere and always an exception.

*

The work of art addresses itself to living and vibrant souls who are unaware of its procedures and methods and who greet a picture as they would greet its reality, for its beauty and for the impression they receive from it.

*

The primitive destination of a work of art had one religious aim : to produce the sensation of mystery, of the *Divine*. *And one could add that all works of art are charged in a fluid way with the admiration of the faithful, and radiate in their turn.*

*

The work of art is a person who remains living as long as he who has desired and loved it continues to exist ; it dies when it passes into strange hands which are insensible to it.

*

Ogival art, by its verticals, elevates man, literally causes him to mount, to his full height, in projection towards the sky.

191

Greek art has the beauty of serene thought ; it manifests wisdom and not exaltation ; harmony more often than poetic fire.

Egyptian art causes the faithful one terribly to feel that he is in the hand of God, like a straw, but conscious ; in observing rites, the just man is lead after death towards a destiny which is almost divine.

*

An old sanctuary murmurs like the forest ; it tells of mystery so often evoked and whispered, and echoes of breaths so often exhaled from so many supplicant mouths.

*

Let us preserve our masterpieces, as we cannot be sure that others will be created.

*

Happy are those who look into things deeply, for they will discover the perfection of everything.

The reality of a thing ceases as soon as it passes into ideality. We live on reality, but rejoice only in idealities.

*

The point of art is always unreal, and the imagined beast will be of more interest than the natural.

*

192

Art in any case should not lower itself to please the vulgar ; on the contrary, it should elevate itself towards the spiritual.

*

Art which familiarises us with ugliness depraves us ; instead of exalting in us the notion of perfection, it makes us conceive a false and deleterious sensibility.

*

What matters to me is what a painter sees ; I judge from what he makes me see!

*

We see only our dreams ; realists are simply myopic spirits who have only their bodily eyes.

*

Interests, even legitimate, have never been able to find an architectonic expression, because the language of forms is a soul language and radically ideal.

*

French art is dying from vulgarity and simplification, and still more from simplification than vulgarity.

*

193

The heavens recount the glory of God, while masterpieces recount the glory of universality, and in a truly universal language, that of forms.

Humankind, in religious terms, has lived from images more than from texts ; art operates through a sensible affirmation of great power.

*

Only art preaches well the sermon of peace and gives, without exciting contempt, necessary counsels of measure and temporisation.

Idealistic and mystical art could become in the future the means of binding together, of communion of all peoples in a similar sentiment of admiration and enthusiasm.

*

Duty is that perpetual constraint which persuades us to renounce our desires, to have peace and give it to another ; and art appears as a between-world where we can contemplate the images of our desires: religious ecstasies, aristocratic splendours, bacchanales, or glorious poms.

*

The true manifestation of the Divine is Kindness ; and one must not lose sight of the fact that the manifestation of Kindness in the world of forms is Beauty.

*

194

Men pass on, but works of art remain, witnesses of culture and ancestral ideals.

*

Obstinate witnesses of dead epochs, conquerors of time, the ancient rocks remain so that man may measure, according to them, the vanity of things.

4. Geniuses

What is sanctity?—A means of sensing God.

What is genius?—A means of manifesting God.

*

Entreat geniuses as saints, and practice admiration of them to the end of being illuminated, that is the meeting point between culture and mysticism.

*

He who produces a masterpiece elevates himself so high that he is not mistaken as to the true hierarchy, and, spiritually, he obeys only his genius or his demon.

*

The force of spirits resides in the continuity of will.

195

Genius alone does not suffice for producing a work of art. The man who would work unceasingly, accumulating production after production, would force as if by magic glory to offer itself.

The secret of great works resides in working for the century to come, without ever worrying about contemporary opinion.

The artist worthy of the name must force himself to think the beautiful and work for the ideal.

*

Masterpieces signify that there is one hereafter, and that the greatest and the best always orient themselves to this point which has no reality, but is luminous and warming like a sun of the soul : the ideal.

*

As for geniuses, they are intuitives who express the supernatural laws with images ; they attract the influx of the Hereafter and they are in a direct rapport with the occult.

*

The unanimity of geniuses is the basis of true opinion.

The first criterion will therefore be given by *the truly ecumenical council of geniuses.*

There is the real, above and below us, and all around.

*

196

The being who does not confront with his sole opinion the opinion of all, enters into the passive. *Genius is an obstinacy which dominates both the real and a whole epoch ; the genius is the individual who throws himself on one dish of the scales, while the other dish is loaded with the whole of humanity ; and by the sole weight of his personality, he drives into the air the enormous Collective.*

*

A sublime thought is a moral fortune which nothing will dissolve. Each noble impression increases the worth of the human instrument, and the genius is only a being who can fix those impressions. Maybe how many people could live them?

*

Quality is incarnate in a man, it knows neither past nor future, it simply is, while experience constitutes the patrimony of civilisation, and evolves with it. Science progresses unceasingly, art appears and disappears like a meteor.

*

The creative faculty dominates the entire being from the time of its appearance ; it holds those who are endowed with it in a state of perpetual gestation.

The genius is a self-contained man ; and one is astonished that this state is amenable to some modification of humour or humours, when physiological grossness gives place to a phenomenon so radical and often so strange.

*

197

There is a communion of geniuses like a communion of saints, and solitude alone causes a participation in it at the moment of silent meditation.

*

The heroes have been Don Quixotes, stronger and in their place.

Genius, is it not the eternal Don Quixote who provokes the passers-by preoccupied with their affairs, to impose on them his vision of beauty or justice?

When the contemplative man is bent on action, he produces only disorder and laughter, and even in sacrificing himself he does not come to do good. One realises the ideal only with the complicity of circumstances, and the desire does not imply the vocation. It results from a due proportion between will and capacity.

If one does not find in one's past an hour of don-quixotism, one should bow one's head, for that hour is perhaps the one where man attains the highest degree of conscience.

The man who has not had his hour of enthusiasm and idealism is a poor man, and much to be pitied.

6. Instruction. Education. Intelligence.

A peoples which does not let its children come to God, which does not make that the end of their instruction, is a peoples which is dead or destined to die.

198

One can instruct in the twentieth year, one should teach only until then ; or, the teaching of the soul has no other collective lever than religion.

*

Education too often wastes admirable Christian formulas on us ; we take them in without appreciating them, just as we profess them without applying them.

It is less a matter of giving men much of the truth than of presenting it virtually ; one must nourish them with it and not bewilder them.

In moral dietetics also, to ingest is nothing, to assimilate is everything.

*

Compulsory instruction pretends to civilise the masses, but instruction has never replaced education, notably the education of the heart and the conscience.

*

In the matter of teaching, one must address the heart as much as the spirit, the soul as much as the intellect.

*

Before cramming the brain with knowledge, one must first cultivate virtue and develop the moral habits of the child.

To the being who enters into life, one must first teach respect for life.

199

One must inculcate the infant with a horror of evil, ugliness, and banality, and above all preserve it from dirty promiscuities.

One does not clean the dirt of the soul as of bottles.

*

It is unfortunate that many know how to read, because it is not possible that many can think.

Instruction is not a benefit in itself, it poisons certain souls, it begets mediocrities and *déclassés*.

*

To proffer great disdains with impunity, one must have given proof of one's development, and this will always be the mistake of adolescents, to adopt the aura of the knight without having first won their spurs.

*

The most complex scrutinies give evidence only of the memory, which seems to be superior to works.

One is worth according to what one creates.

*

Few people dare to feel for themselves, to choose according to their own point of view, and obey their own sensibilities.

*

One finds only for what one searches, one sees only one's vision, one knows only one's own thought.

*

200

There is only one irreparable error, which is of importance for ourselves: unknowingness. *If we do not know how to measure ourselves, our ill-conceived plans will miscarry.* Here, in vain, would one accuse life or the deviousness of men.

He who does not know himself will know nothing of the world.

*

That which complicates in general all questions and renders them very difficult, is that *for most of the time one is mistaken as to one's aptitudes, one wants to be something other than that for which one is apt.*

*

Unfortunately, men for the most part do not know how to think for themselves, and limit themselves to repeating, without reflection, the lessons received on the benches of their schools.

*

Without blunders, without gropings, without studying and being deceived much, one does not accomplish marvels at the first try.

*

Questions of quality are never as evident as those of quantity ; to understand them, one needs a certain mental disposition.

Spirits which are equal before arithmetic cease being so in the subtle domain of sensibility.

*

201

To work is the human rhythm from which no one is exempt without suffering.

He who does nothing corrupts himself.

Labour, study, science, one needs a regular and continuous activity.

*

The honour of a mortal appears in the care which he gives to his spirit ; he who cultivates understanding, cultivates virtue.

*

True instruction consists in distinguishing good from bad ; competence governs great things, conscience governs all things.

The supreme values are moral values or virtues.

*

Everywhere there is wrangling, there is no true knowledge. Truth is unique, and its conclusions abolish forever all dispute. If the debate continues, it is certainly a matter of false knowledge.

*

In philosophy, originality is the portion of error which one brings to what is known. Behind each system there is an author, that is to say a vain man who seeks his consecration in invention itself, and indeed pursues truth less than notoriety.

To attain the truth, one must, in the course of life, divest one's self of opinions which one discovers to be false,

202

gradually, in proportion to that discovery, and to conserve other opinions to the contrary, so far as the evidence allows.

It is not a question of reconstructing our system of knowledge, but of ameliorating it ; and that can only be done by little steps, and slowly.

*

The slate empty of all prior knowledge is the working of the overweening beggar who flatters himself to be doing better, in extracting from himself the equivalent of tradition. That is not the right way ; true intellectual happiness is called review, correction, addition, contexts, amplification, and above all adaptation.

To consider ideas independently and present them in the greatest unity possible demands a greater effort than an original systemisation, overdone and erroneous, which flatters him who conceives it and amuses the reader.

*

The science of the cadaver teaches less than life ; or, a doctrine must be alive and vivifying.

That which grows and purifies the inner life is always true ; that which diminishes and troubles it is always false.

*

Not everyone can afford the luxury of a deep culture, but on the other hand everyone should seek to develop their instinctive faculties,

203

and above all to bend all their efforts towards preventing the atrophy and inactivity of their intuition.

*

Big works are easy, because bigness is a force which lifts us up ; but *small works*, truly, alone give the proof of election.

*

To hem a doublet, one first does one's apprenticeship ; if it is a matter of a public function, everyone is competent.

*

And here it is that great knowledge gives birth to great humility.

204

6. Various

One must no more show one's spirit in a salon than one's wallet on public roads.

*

The best, the only moment to judge someone is when he appears to us for the first time ; our super-excited curiosity can then, being truly insightful, penetrate to his very soul.

*

Mental peace would reign if the priest would refuse to deal with questions to do with nature, if the rational man would not touch the supernatural, and the experimenter not draw presumptuous and absurd conclusions from his work.

*

205

Every man is of the country of his intelligence ; I am a citizen of every soul that thinks.

*

That which is raised from the earth will fall back inert,
But the work of the spirit will live.
Palaces and temples will crumble.
Thought will always hover about the world.

*

To decide a moral matter, there must be certainties ; those of faith no longer impose themselves ; those of science signify nothing, because for science morality is called hygiene, and the only virtue of a positivist will be temperance.

*

Those whom death does not initiate will never be initiated ; they will become outcasts for this reason alone, that they will be neither pure nor penitent.

*

Never have contempt for the appearance of a wanderer.
That which passes, the gods often send!

*

There are lips which speak, before words, the ineffable.
There are eyes which read symbols before the spirit.

*

206

The Real is the antidote of Dream ; Dream that of the Real, for we are all poisoned, some by dreams, others by contingencies.

*

The library is a machinery of benefit to society.

There, titles of the immortality of man, there holy ideas radiate across the varied stained-glass window of geniuses ; there, the Holy Spirit lives, confessed even by blasphemers.

*

The exceptions have never been examples : neither saint Pacome nor Don Juan are models.

*

The tenant of a building does not use it as does the owner ; the banal point dominates the highest considerations and decides them.

*

The limit of a thing is not necessarily another thing, neither its diminution nor even its cessation, but perhaps its ascending or descending modality.

*

Two errors to extirpate from the latin mind :

The pretended superiority of West over East, and of our civilisation over the ancients.

*

207

The universality of a formula consecrates the evidence of it.

The teaching of our predecessors is still the best guide, and those who wish to be dated from their own selves will quickly discover their inanity.

To profit from the past is the first and legitimate skill.

*

Why concern one's self with the opinion of the crowd? Opinion is the ecumenism of imbecility.

*

Gold is the pantheon of modern societies ; it has so become the symbol of evil that, by a mysterious alchemy, it soils those who touch it. To aurify a sentiment is to submit it to decay.

*

Socialists are dangerous because they exploit the Christian principle without believing it ; and they all lack high instruction. On their sentences is the mark of the beginner.

How men of a single book are redoubtable ; they burned the Alexandria library ; and those of a single idea are incapable of grasping the connexions of one truth with others.

*

In the silence of the study, amongst books which evoke the past, dazzled by the panoramic aspects of the world,

the intellectual envisages the sentiment of the race as a blind generator of crimes.

On the other hand, the man of State, in thrall to the turns of fortune of the collective life, considers patriotism as a dynamic element essential for the conservation and prosperity of a race.

The thinker and the politician are equally as clever ; at certain times, the patriot will become the enemy of justice, but the universal citizen betrays the city.

*

Myth is always true ; it is formed naturally from the emanations of the collective soul, but its truth has the character of a coat-of-arms, that is to say a symbol. He who believes that the enigma of myth is man in his merely physical seasons has never understood the truth.

*

Mental perceptions challenge our terrestrial idiom.

*

The sole merit of the writer, is it not to think in the manner of a scout, and to signal his discoveries to his brothers occupied somewhere else?

*

*Across the ages,
humanists pass to each other
the flame and the password
of the true civilisation.*

APPENDIX

Invocation

Morning prayer taken from Sutta-Nipato

That happiness and peace may be with all ;
That all may have joy in their hearts.

That all who have life,
The strong and the weak,
The great and the powerful,
Those of middle height,
The small and the infirm,

Those who are grossly shaped,
The visible and those who are hidden from our eyes,
Those who are near and those who are far away,
Those who are born and those yet to be born,
May all those who have life be happy ;

That no one may deceive anyone,
That no one may condemn anyone,
That no one may wish harm to anyone,
Neither in anger nor irritation.

Just as for her son, her unique child,
A mother sacrifices her life,
So, one must have in one's heart, for all that which lives
A love without limit.

That on high and down below, in the four winds of the skies,
The entire universe may be irradiated
By a spirit of love
Freed from hate and cruelty.

210

The golden verses of Pythagoras

Preparation

Render to the immortal Gods the sacred worship ;
Guard your faith ; revere the memory
Of the benefactor-heroes, the Demigod Spirits.

Purification

Do you be a good son, a just brother, a tender spouse and good father.
Choose for your friend the friend of virtue ;
Give way to his gentle counsels ; instruct yourself by his life,
And never leave him for a slight wrong,
If at least you can ; for a severe law
Links Power to Necessity.
It is given to you moreover to battle and conquer
Your foolish passions ; learn to tame them.
Be sober, active and chaste ; avoid anger.
In public, in secret, never permit yourself
Any evil ; and above all respect yourself.

Never speak or act without having reflected ;
Be just. Remember that an invincible power

Ordains your death ; that goods and honours
Easily acquired are easy to lose.
As for the evils which Destiny throws in your way,
Judge them for what they are ; endure them, and try
As far as you can to soften their effects ;
For the Gods have not betrayed the sages to the most cruel.

211

Like Truth, Error has its lovers ;
The philosopher approves or blames with prudence ;
And, if error triumphs, he withdraws ; he waits.
Listen and grave my words well in your heart ;
Close the eye and the ear to prejudice ;
Fear the example of others ; think for yourself,
Consult, deliberate and choose freely.

Leave fools to act both without aim and without cause.
You should in the present contemplate the future.

Don't ever pretend to do that which you know nothing about ;
Instruct yourself ; everything falls in behind constancy and time.

Look after your health ; dispense appropriate quantities
Of nourishment to your body, rest to your spirit.
Too much or too little care is to be avoided, for longing
After these excesses attaches itself equally to both.
Luxury and avarice have similar consequences.
One must choose, in everything, a just and good middle way.

Perfection

Never let sleep close your eyelids
Without asking yourself : What have I omitted? What have I done?
If it is bad, abstain from it ; if good, persevere.
Meditate on my advice ; love it ; follow it all,
It can guide you to the divine virtues.
I promise you by He who has graven in our hearts
The sacred Tetrads, that immense and pure symbol,
Source of Nature and model of Gods.
But before all let your soul, faithful to its work,
Invoke with fervour the Gods whose help
Alone can achieve the works you have begun.
Instructed by them, nothing can lead you astray ;
You will sound the essence of different beings,
You will acknowledge the principle and the end of All.
You will know, if Heaven wishes it, that Nature,
Similar in everything, is the same everywhere ;
So that, enlightened as to its true rights,
Your heart will feed itself no longer on vain desires.

212

You will see that the evils which devour mankind
Are the fruit of their choice ; and that these unhappy people
Search afar for the well-being whose source they carry within themselves.
Few know how to be happy ; plaything of their passions,
By turns tossed about by contrary waves
On a borderless sea, they roll about blinded,
Without being able to resist or submit to the storm.
God! you would save them on cleansing their eyes of illusion...
But no : it is for humans, whose race is divine,
To discern Error, to see Truth.
Nature serves them. You who have penetrated it,
Man of wisdom, happy man, you breathe in the harbour.
But observe my Laws, in abstaining from things
Which your soul must fear, in distinguishing them clearly ;
In leaving the intellect to reign over the body ;
To the end that, raising yourself into the radiant Ether,
In the bosom of the Immortals, you may be a God yourself!



213

Charity
(1 Corinthians XIII)

(translation taken from King James Bible)

Though I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I have nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child ; but when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then I shall know even as also I am known.

And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

*

The task of he who has received is to hand forward in his turn.

214

THE MESSAGE OF CHRIST TO THE WORLD

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this all men shall know that ye are my disciples, if ye have love one to another.

(John, XIII, 34-5)

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. These things I command you, that ye love one another.

(John, XV, 12-12, 17)