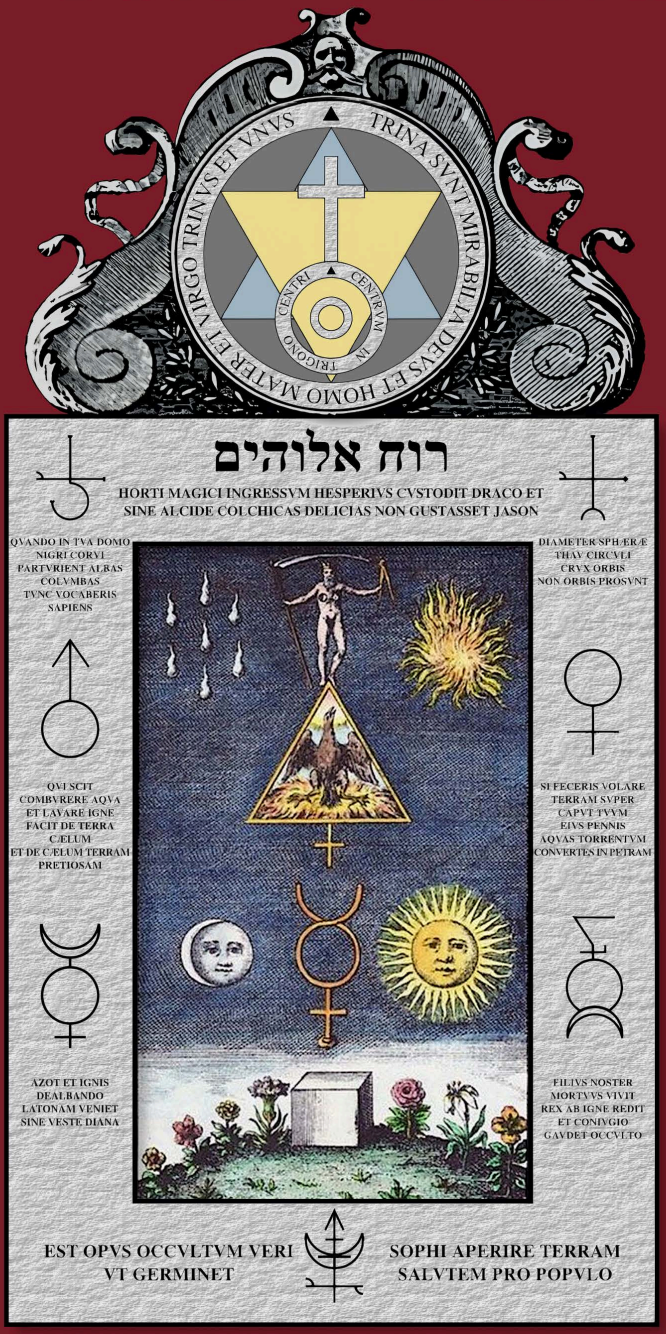
The Hermetic Gate

Esoterism and Alchemy



Giuliano Kremmerz

THE HERMETIC GATE

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TRADITION

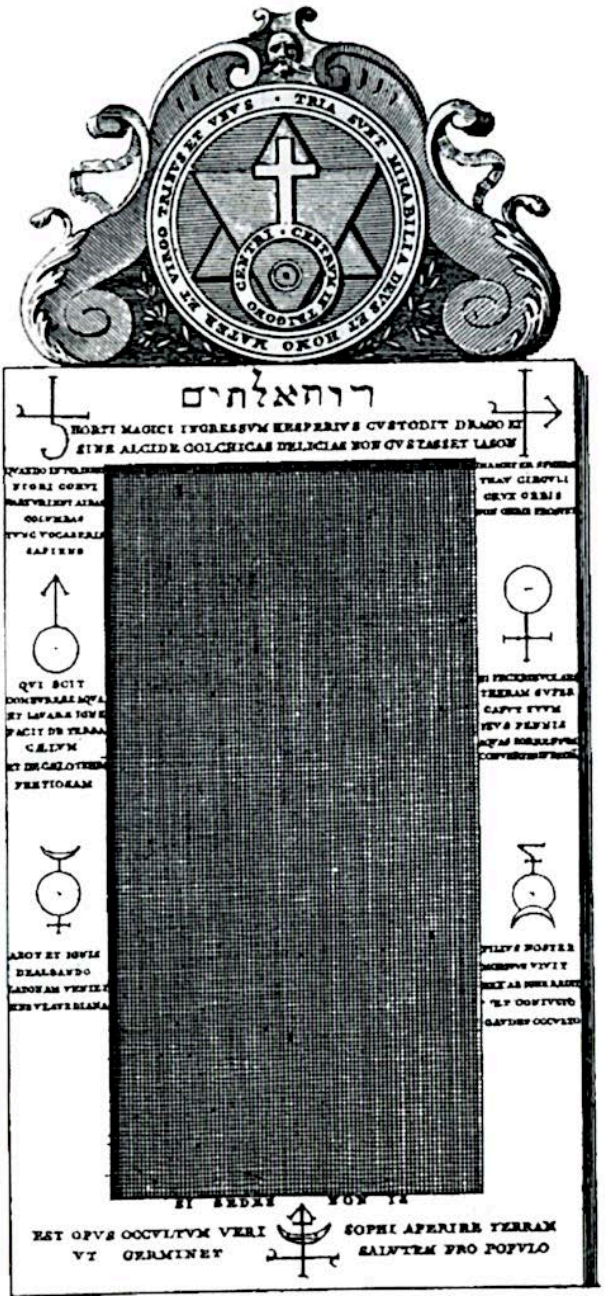

TRIA SUNT MIRABILIA DEUS ET HOMO VATES ET VIRGO TRIUMPHANS
רוחאלהים
HORTI MAGICI INGRESSUM RESPERIUS CUSTODIT DRACO ET
SINE ALCIDE COLCHICAS DELICIAS NON CUSTODISSET IASON
QUI SCIT
CALVM
PRETIOSAM
DEALBANDO
EST OPUS OCCULTUM VERI SOPHI APERIRE TERRAM
VT GERMINET SALUTEM PRO POPULO

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DEDICATION

I dedicate to you, O Mary, example of unheard-of fidelity, these brief pages, printed against my will, to initiate the learned children of naive humanity into the secrets of your hermetic soul. Sorceress, priestess, gypsy, fortune-teller, healer, astrologer, divine—always a seductress and enchantress—you passed through and are still passing through the labyrinth of the victims of two extremes: the ignorant faith and the scientific arrogance of earthlings. So do not be surprised if my prose is received like Messer Boccaccio's Calandrino in Mugello.

I don't know now, Mary, where you are or what mask you're wearing, but this book will reach you all the same, and with a heroic smile—that famous smile of the fruit-cream pastries—you'll say:

"Well, well! A dead man speaks of the historical tragedy I lived through and wept over, in homage to the gratitude of the dull-witted masses, oblivious to those who granted them the freedom not to believe!"

And you will read and see the two figures I have woven into it. The first is the *character of the adepts...* something that everyone understands in these times, when even tax collectors study the occult in vegetarian cookbooks. *And* if anyone were to fail to grasp this, one need only ask the foremost of the initiated philosophers who come to preach

the gospel of faith to us from beyond the Alps. Since the Greco-Italic race *has* been deprived of masters of such sublime matters, who have emigrated to the foreign psychic realm to acquire that certain scientific tonic they lacked in the crystallized antiquity of the ancient metaphysical exposition... and to learn its correct and modern interpretation, indeed to penetrate its archaic mystery with the philological light that we lack.

I just want to point out to you, O Maria, that around the circle is written: *Non formido mori, voto melioris ovilis: Nam ante oculos mihi ceu in speculo stat vita futura,* which, in Maccheronian, barring international complications, would mean *The adept stands before his eyes as in a mirror, the future life* and that, therefore, he is not afraid of death because of his desire to improve the sheepfold. It is therefore still, I might add, futile for the adept to study this death that does not frighten him, and idle to speak about it merely to satisfy the curious.

The outer legend is flanked by a cross of four verses, the innermost ones, which, judging by the orientation of the script, appear to be rotating and complement each other in pairs:

Crux abit in lucem - Lux deerit soli
Crux agit arte ducem - Dux erit umbra solis

or:

Lux deerit soli - Crux abit in lucem
Dux erit umbra solis - Crux agit arte ducem

and in the center of an inner circle:

Ergo, steadfastness is the cornerstone of those like themselves

a verse that one might wish to place before or after the two preceding couplets. A high school Latin teacher is enough to obscure the spirit of that *Ergo*, but to translate it, a custodian from the royal schools will suffice. The second panel is more critical:

Cavea sibyllarum.

Does *cavea* mean cage, enclosure, auditorium, or place? Look at the oval frieze that frames the scene: doesn't it look like a snake with neither head nor tail?

The author notes: cavea sibyllarum, idest cavea verginum fa-iicanarum, that is, of the virgin soothsayers. Virgins? But so that the reader does not be misled, he adds: idest faemin. vel puella, that is, woman or maiden cujus pectus Numen recipit, the breast of which the Deity receives. Here too there is an obstacle: is pectus the chest, the breast, the heart, the soul, or the feeling? You, O Mary, should explain it, for you know it every time you play the virgin soothsayer from whom emerge Dei sententias sonantes, that is, the resounding or vocal judgments of God!

As the title page for the book, I had the hermetic door in the gardens of Rome engraved on it. Do you remember Rome, Maria? You know it well—don't say you don't—and you know it has many large doors and this small, low one. I chose it because certain inscriptions seem tailor-made for the

works I am incubating for future centuries—when black crows give birth to white doves, that is to say, when breakfast in the Vatican will consist of two grains of the philosopher's stone with scientific asparagus salad—the asparagus to prevent kidney stones.

You smile, my beloved friend, you laugh...

Judge me calmly. I await your verdict. A flower. You will pluck it from the tree of Genesis, letting the others bear the fruit of good and evil, which humanity, as it moves forward, gathers *and* digests. Keep the pomegranate for yourself, for I will recognize you by your red lips, as in the Song of Songs, and by your regal voice

...because you have the head of a woman and the supple body of a tempting serpent: do not laugh... do you see the cherub with the flaming sword who watches over us, spies on us, acts as our informer? ... oh, the treacherous eunuch!

GIULIANO KREMMERZ

THE HERMETIC GATE



I

Invited by a friend, a voluntary hermit in a charming little cottage surrounded by rosebushes, to forget in silence and fragrance a tempestuous youth in which the tragedy of his soul was compounded, I accepted his hospitality for a few days.

The charming building that welcomed me is as white as snow, atop a small hill cloaked in evergreen foliage. It is called *Villa della Speranza*, and this name, engraved on two small marble plaques by the founder of that house, is now half-covered by moss and ancient ivy.

It is accessed by three roads: one from the east disappears into thickets and patches of pines and palm trees; the one from the west, easier to traverse, winds through rocky outcrops and hills crowned by the distant view of the Maritime Alps; the other, more modern, comfortable, and shaded, connects it to the elegant and clean town of San Remo. I know that Remus was killed by Romulus, but I don't know why they canonized him; in any case, the name of the legendary victim of the tyranny of Rome's first king seemed to me a good omen for what unfolded afterward.

For after a few quiet days at that retreat, a new guest arrived from the East—a gentleman who, they said, had traveled through Asia, visited mysterious India, ventured into Tibet, and conversed at length with the disciples of Confucius. A man of few words, he seemed a delightful

companion. Hardly curious, he smoldered all day like a burning ember.

A second friend arrived later. Another penitent nomad: an Italian who had traveled through France, Germany, Switzerland, England, and then North America, and then, on his return, Spain, Egypt, and Greece. This man struck me as more melancholic than the first. His suitcases were loaded with books, and he read and reread as if thirsty to learn and become erudite.

Third to arrive, in a carriage from the railway station, was a Roman, well-groomed, clean-shaven, dressed in black as if about to accompany a dead man to the cemetery. He had the air of a supremely bored man and yawned like an organ bellows.

The dinner hosted by my friend, a magnificent host, brought us together at the table: almost Lucullan feasts eaten in a near-Trappist silence. We didn't know what to talk about. There were five of us, all men—and the most awkward of them all seemed to me to be the host who, with gentlemanly grace, serving us coffee—black and strong—spoke thus:

"A friend to each of you, I have lived in solitude for many years; the habit of being alone makes me loathe long conversations, but as I prepared to welcome four friends like you into the modest House of Hope, I did not expect to have four guests so devoted to silence. The reason for this parsimony of words lies in the scant knowledge each of you

has of the others. One would not say that you are cut from the same cloth. Allow me to introduce you better. Caio Buddi has been searching for twenty years for the truths of the religious East; he has traveled, he has inquired, he has seen; he reads Sanskrit as I read the Kabbalah of dreams. Mevio Mefisto, too, seeks the secret of Faust; he possesses the rarest books of medieval Germany, has scoured London, has fished out the most curious items from the antiquarian booksellers of Paris, and has consulted all the sibyls, sorcerers, and Brahmins of the fourth pages. Sempronio Cristiano knows the entire new and old world of biblical exegesis, all the philosophical controversies surrounding Christ, all the Gospel versions... and yawns at it all, like a dog that barks without a voice. Finally, you, old comrade, who engaged in the propaganda of magic at the end of the nineteenth century, with the courage of a belated apostle... and in Italy, where no man believes in ideal apostles."

Gracious guest, your wise descriptions loosened the tongues of daily diners, better than ten bottles of your angelic Nebbiolo, and once the topic of truth—which hides from those who seek it—was brought up, confessions poured forth.

Wasted time for each of the three. They were three defeated men, three veterans of an intellectual defeat to which they had lent their ingenuity and all the strength of their varied culture. They were all weary and were returning from their heroic campaign to a life of apparent mediocrity, though their souls remained turned toward the silent sphinx

that has yet to reveal its final, arcane answer.

To these three, on the evening of the full moon, I spoke thus:

"O champions of the religious and superstitious culture of the peoples, your lamentable words do not leave your listeners indifferent, and although my esteemed guest has portrayed me as an apostle of dead things, I am the greatest friend of living truth. All three of you have taken the wrong path, because all three of you start from a misleading preconception—namely, that man today is different from what he was yesterday and indeed worse, and that the East and the West are as dissimilar as drops of water.

"In the 20th century, faced with the free inquiry of science, you try to invoke either the India of Buddha, or the murky Middle Ages of superstition, or the theology of Catholic Christian hysteria. This is a dead world that has no living word unless science strips it of the excesses of fables, hallucinations, and dreams.

"Change your ways and you will find the truth. I am the spirit of the times, and I speak from the pursuit of truth in human science with the openness that modern standards recommend. Once upon a time, there was a horror of granting political rights to the people, just as the priestly castes—whether or not they possessed knowledge of the mysterious secret that transforms man into a demigod—forbade the laity from investigating. Today, with political power in the hands of the most advanced peoples, every

problem can be examined by those who, with a purely human purpose, seek to arrive at the knowledge of absolute truth. Yet I openly condemn those who, professing positive science but with criteria limited to the mindset of ordinary sensory life, seek to analyze a world revealed by senses other than the common ones—just as I detest the mystics, the poets, the empiricists of spiritualism who are setting out to build houses of cards. And I say that with Italian common sense—that mediocre common sense everyone possesses—the right path, stripped of all sectarian intent, must be pointed out to the seekers of the true, to philosophizing talkers, and to scientists of limited investigative faculties, must give way to a rational school of culture that will show the way to the masses so that they may mark the boundary where the philosopher must merge with the scientist and walk toward the conquest of truth *for the health of the people*."

The three oppressed men looked at me as if I were a bird of strange form. They understood and waited for me to continue. But the guest, the least knowledgeable, added:

"And haven't you been promoting magic up until now?"

"Yes, but explaining it as an ancient concept in relation to modern knowledge, and also because I couldn't name it anything else—a name that doesn't exist—a science or a group of sciences aimed at integrating the great human powers of the modern age. I'm founding this *Italian Integral School* tonight at your Villa della Speranza, over a glass of Grignolino and some Ligurian risotto... after all, Buddha ate,

Christ drank, and Mephistopheles even threw in a few other little things."

And so began a small circle of friends to whom I laid out my ideas in concrete terms, without frills, grandstanding, or literary pretensions—none of which I possess. I was speaking to people who had already read, investigated, and researched extensively, and who could understand me without needing the subtleties of oratory; thus, I spared them the tone of Zarathustra, which would have been completely out of place.

II

Magic, divination, astrology, alchemy—why were they called *occult?*

There are three explanations: *occulte,* because they were used in their achievements, which drew upon all the human and physical forces ignored by those publicly regarded as the representatives of all known wisdom; *hidden,* because in the West they were at odds with religion—the master of civil powers—which condemned any manifestation of miracles outside the Church as heretical; *hidden,* because those who possessed truths unknown to others—sects or isolated individuals—could use and abuse them without restraint.

Must the adjective *"occult"* continue to be the attribute of these sciences?

Reasonably so in the first sense, because there are phenomena that officially taught science does not explain or recognize. It is true that we speak of psychic phenomena, psychic powers, and psychic investigations, but the forces, which are in the process of being studied, are not yet known or defined (l).

In the other two senses, there are no occult sciences, because when we write or speak about them, we need not

(1) Psyche and psychism, widely used today, are terms of uncertain, approximate value, like the words soul, animism, and unconscious.

fear that an ecclesiastical court will condemn us, as it did Galileo, Giordano Bruno, Campanella, Borri, and Cagliostro.

Let us call the forces that are unknown, in Latin, *latent* or *hidden. Magic,* which would be strictly classical, sounds bad to many ears that abhor the ancient, especially because the word has been abused. Let us replace it with two words that explain it; let us call it *integral science.*

To *integrate* means to make whole or perfect. *Integration* is the complementary method for making science—as officially taught in universities—complete through the study and knowledge of the latent forces in nature and in man.

Thus, *the integral science of objective nature,* natural and *integral human science,* which is divine magic, because it reawakens, exercises, and develops within us the attributes that ignorance has hitherto attributed to the gods.

So much for the terminology.

Explicitly, the program of action lies in the effort to improve ourselves and others in the knowledge of the individuality latent within us; to apply these achievements to real life, for the benefit of the less fortunate, combating evil in whatever form of ignorance and oppression it may take.

Anyone who feels called to endorse this ideal program is free to consider themselves our comrade, in the name of the Light that brings knowledge to counter all religious and sectarian superstition, so that this earth, to which we shall

return without the trumpets of the Apocalypse sounding the reawakening of the dead, may find a great people of brothers who will avenge us for the sorrows that the follies of religious forms have been sown far and wide over the centuries, and the fury of the clergy—true crimes of wicked theocracies—has become ingrained in the history of the instinctive soul that perpetuates atavistic memory within each of us.

I do not know if we will be few or many. I have always preferred the few of good will to the many of lukewarm faith in the thing they undertake to study or practice.

The words and example of the few will transform, like the alchemists' projection powder, a hundred thousand times their number. Thus Pythagoreanism spread throughout Magna Graecia, a precursor to an ideal Christianity—neither Catholic nor Protestant. Our purely investigative school must not be taken as philosophy in the verbose sense and provide new theologians with a field of fresh chatter to reap with the sickle of Saturn.

III

This mysterious creature, proud of its wisdom and intelligence, which reigns supreme on earth over all living beings, has not yet torn away the veil that shrouds its origins and conceals the end of its journey. Until the solution to this enigma becomes common knowledge, there will be churches, pagodas, synagogues, and mosques. If a new direction, breaking free from the confines of the old, decaying shells of temples, leads the masses freed from illiteracy toward the ideal of brotherhood and love as the surest and most natural solution for the common good, a great step will have been taken.

Yet one should not regard the study of the ancient priests' wisdom as a mere idle pastime. The ancients were inferior to us in many ways, but the science of the human soul practiced by their priesthoods reached the very secret of divinity. Those who knew nothing of the wireless telegraph, radium, the airship, the automobile, and the airplane, scrutinized in depth the soul of the subject to the tyranny of the castes and the soul of the masses.

The theocracies concerned themselves only with man and, ostensibly, with the gods. Man was the sole enemy of divine power, and the state religions always sought the rule of cunning over the ferocity of the masses. And it was true science that identified the permanent danger to the rule of the few—a science still in its infancy in today's world,

because Catholic Christianity and its associated governments have only recently relinquished their industrial monopoly on caring for the human soul. The historian of the crimes of religious faith against the well-being of society—hindered at every step toward the knowledge of the soul—has not yet emerged.

It is not men who bring about great revolutions: it is the injustice of long-standing oppression that ripens them. Christianity was born revolutionary and continued as a tyrant of the human mind, and it is condemned either to return to the simple origins of faith, or to transform itself, or to perish. Crystallizations belong to the mineral world and not to that of human ideas. Political Christianity, ignorant of the science of the human soul of which it wished and still claims to retain the privilege, produced that conventional Middle Ages in which the ancient was submerged, and gave rise to the resurgence of magical culture against the church of Paul and Peter; magic Judaized as a sign of protest by a group of schismatic Jews who had given birth to the terrible Jeve, and diabolical in opposition to the new deities. Thus, just as early Christianity absorbed the theocratic powers, forms, pomp, and rites of theocracy, magic and witchcraft perpetuate, in strange and fearsome hieroglyphs, the obscure tenets of the science of the soul, within the ruins of the surviving knowledge of the ancient temples.

This school of magic, which produced men such as Arnaldo da Villanova, Raimundo Lullo, Pico della Mirandola, Bacon, Berigardo of Pisa, Giovanni Battista Van-

Helmont, Albertus Magnus, Olao, Avicenna, Trithemius, Paracelsus... must not be confused with the magic of hysterical pathology that led to the burning at the stake of the alleged followers of the Saturnalia of Astarotte.

From that early school of magic flows the great river of modern knowledge in every field of inquiry: physics, chemistry, the science of psychic forces and the supernatural powers of human beings, hypnotism and suggestion as therapeutic tools, and more will emerge: a precise understanding of the latent powers within the human organism, complementing the biological sciences, and perhaps an insight into the ultimate evolution of the species.

IV

To outline a course of study and, above all, the program. But it is no easy task to summarize a school of thought in a few pages. Yet brevity shall not be held against me. *Integral Science,* stripped of the practical aspects and the astonishing stories and speculations of all those who today engage in poetic theologies across all musical themes—to the realm of established science—must not delude us into thinking it is an easy panacea of miracles, nor make us forget the purpose of our research.

The purpose of integration is the human being. Never lose sight of that. For now, leave the devils, the saints, and the archangels where they are. Every experience you have must be centered on the human being: not on *a single man,* but on yourselves, who belong to the glorious representation of Olympus on earth.

Economic practice: you can carry it with you wherever you please. Achieving a state of profound physical and intellectual balance, through a simple lifestyle, without striving to join the ranks of noble ascetics, and observing in silence—in that sacred silence that separates the adept from the vanity of speech—is not an exceedingly difficult task. Within you, this fosters the development of hermetic intelligence—that is, the subtle and penetrating power of the human mind that brings us closer to the inherent reality of the things that strike our human senses. To help you

understand what I mean, I will explain the meaning of this achievement in simple terms.

If you study an algebra problem and cannot find the solution, nor do you hope to succeed; and suddenly, beyond all the deliberations of logical inquiry, a resolution of your intellect emerges, showing you the true path—one that you will recognize as true. What has arisen within you is an intellectual light that comes from the noblest part of yourself, which, due to its subtlety, an inspiration foreign to you: this is intelligence or hermetic light.

In the student, it resolves the brief question of academic life; in the artist, it provides insight into forms and a sense of art; in the scientist, the unlimited conquest of research.

Hermes is the Greek name for the Roman god Mercury. Nebo, Hermes, Mercury, Lucifer, and the Holy Spirit are synonyms for the same state of being as human intelligence, whose secret laws remain hidden from mankind. All the most divine forms are possible if, through gradual training, this shining star of our mental world is uncovered from the clouds that all our destabilizing imperfections make denser. It can reach the state of genius, as in the form of Socrates' demon; of Nume, as in Apollonia of Tyana; and of God the Father, as in the solar type of Christ.

This intelligence, which transforms light into power and gives rise to forms of objectifying magic—from magnetism to the projection of psychic forces, to various forms of mediumship—through the phenomena of which an elusive

intelligence watches over, which one regards as the spirit of the dead, another as a demon, and a third as an angel.

The science of religions reminds you that it awakens in the self and in the purity of the innocent, this protean god within you. f: true or not? Do not swear by the word of man, and let the struggle to grasp and define him be waged between you and him. But remember that Christianity, too, was born *as an infant*—that is, speechless—hence the symbol of the child holding the world.

V

When I study a geometry problem or perceive a hidden reason that harmonizes two seemingly contradictory things, I am the penetrating wisdom of Hermes.

It is always me, and always one.

Now one thing is proven by experience: when a man is healthy in body, without appetites, without desires, at peace with himself, at peace with his fellow men and with the things that surround him, he is in the fullness of his power of judgment. The neutral viewer's experience of the objective world brings him closer to the immutable truth of the sensational images that strike him, because the neutral appearances of the things of the world are conceived as active or passive depending on the neutral, active or passive state of the viewer.

What do I mean by neutrality? Help me explain it with your hermetic insight. Things that do not change in appearance because they are considered soulless and devoid of passions are by their very nature constant (neutral) in the appearance that strikes our senses. If, to this hypothetical immobility of their structure, man contrasts a state of conception or sensory perception without desires—that is, without disturbance of those very senses that must give him the idea of things—he sees them and

He perceives things as they are—that is, as neutrally as

possible, or as truthfully as he is able. A chemist who carefully analyzes a substance, using the rules and equipment appropriate to his needs, is a neutral observer in whom the hermetist of his mind finds it easy to manifest his appropriate powers. A mathematician who studies and works out a formula or a calculation is neutral in the face of the lines or characters he has drawn.

As soon as the observer's neutrality is shaken, a state of interest or involvement in the desired outcome sets in, and any intellectual expression that follows is tainted by desire and becomes false. This can be observed in countless examples in medical therapy, when the physician, based on his or her knowledge, has already formed preconceived notions about the course of the disease.

In spiritualism, with which you are all more or less somewhat familiar, in most cases writing mediumship amounts to nothing more than idle chatter, since the so-called mediums are not, and, with or without hypnotic state or *trance,* mix ninety-nine parts of lead from their conscious or unconscious mentality with one part of hermetic gold (2).

Poets, improvisers, and novelists are often the most perfect mediums precisely because they preserve their neutrality: believing they are engaged in an art form for pleasure, they do not concern themselves with what they

(2) In *The Secret World* (1898–99), I spoke at length about such phenomena, purported spiritual manifestations, which form in the medium's consciousness due to a lack of neutrality.

write or sing, and they allow their inner self to speak freely.

The appearance of things that strike our senses, though constant in a photograph, varies in the reproduction of colors as the light changes. In us, who naturally possess a superior and more sophisticated mechanism of perception than a simple photographic lens, the appearance of things varies not only due to differences in light, but also due to the moral state in which we find ourselves when we examine things.

This shows that the worldview, in which one can discern good and evil, has as many different subjective aspects as there are people, and as many as there are states of mind and emotional nuances within a single person.

Whether *we are healthy* or ill, drowsy or cheerful, sorrowful or blissful, the things around us speak to us differently.

To understand the true nature of things, one needs a state of neutrality—the perfect harmony that comes from our own inner balance.

VI

Religions originated from the idea of binding the masses, driven by bestial passions, to divine models, for their governance and to adapt them to social life . They had theocratic origins or formed theocracies after their emergence. The two great living religions, whether theocratic or not, Christianity and Buddhism, led us to an anti-scientific excess: spiritualism. the spirit-man, which human logic rejects.

I understand that the spirit-man is a seductive idea and a noble fantasy; but this does not mean I rule out the possibility that it is a scientific heresy within sacred science. Every excess is an imbalance of the faculties. Let us establish some fundamental ideas, to prepare ourselves.

What is man? A suit of flesh and a mind that reasons, observes and conceives ideas. Let's not get into everything that philosophers and religious figures have said.

The church tells us about body and soul. Spiritualism asserts that there exists a body, a perispirit, and a spirit. Buddhist theosophy divides us into seven parts. We feel like one. It takes a tremendous effort to come to feel within us *something* different from the body, which we call *the mind.*

In Latin, *mens.* M is the short form of *meus* and *ens,* the participle of *esse.* Mind, therefore, for our fathers must have meant *my being, my thinking entity,* my conscious entity.

The *psyche* and *logos* of the Greeks cannot be explained in this way scientifically: an organized body, living being, with self-sustaining and regenerative functions, and a brain that is considered the laboratory of ideas. Ideas are said to be conveyed to us from the objective world through the five senses. The brain, the center of sensation, receives ideas from the sensory organs, processes them, and retains them.

All things considered, we are the brain's gray matter; for if we had no brain, we would have no self-awareness. Thus, our moral and intellectual individuality, born of the brain, is the mind: the goddess Minerva from Jupiter's brain. Is this beautiful goddess the specific result of the ideas that reach the brain through the senses? Or is she independent of these and survives the physical body?

Some say yes; others deny it.

Don't believe anyone. There is no science that should not be subject to empirical verification. We can say: *we will know* when our personal experience confirms it. Nor should we believe those who claim to have experienced it themselves, because you might have a mind that survives and I might not, or vice versa.

Some cite religions: suspect sources. Priests acting in good faith may have dreamed it, and those acting in bad faith may have wanted to secure a funeral ceremony to keep us in the dark.

One must read a single book deeply: one's own.

These statements you must not accept from the hand, nor should you take them as the basis of science. You'll discuss this after you've studied and practiced. For now, consider yourselves as one unit.

Say: One is the World Universe and One is I.

If I am absorbed in a thought, I am mind; if I eat and digest, I am man. But since one function is never independent of the others, I am one.

The man aspiring to his integration must reasonably develop all its faculties—not just the feet, or just the stomach, or just the nose. And this is the crux of the matter to which I call your attention: initiation into a science

Reintegrative medicine is not to be confused with theosophies and religions that seek to transform man into an angel playing the lute before the divine throne; rather, it more modestly aspires to see the intelligent beast that is man develop to the purity of his powers, sovereign of his destiny and the free and just master of the latent and known forces that nature has given him.

If a system of medicine were to reduce the entire human organism to the mere excessive development of nervous sensitivity, it would not create physical health.

Thus, religious dogma has produced so many individuals fit for the asylum who were later canonized out of admiration for neurotic disorders of all kinds throughout the history of faith. I understand that there were some madmen who were generous and truly heroic in their social actions

during difficult times, but there were a thousand others, delinquents refined by theology, who bring dishonor not only to heaven, but to humanity.

Julian the Apostate, who had been initiated into the true mysteries, could not understand why the pure and exuberant paganism of the Roman initiation rites should be replaced by an anti-magical heresy that prepared one for death rather than for life—a heresy called Christianity precisely because it was a symbol of death.

The human mind must control the physical body and not allow itself to be subjugated by it, defenseless and by fate, and the first power that the mind develops is that of commanding the prevailing forces to stop.

This, the state of today's social civilization, already provides to the best-educated, for practical education is that of not allowing oneself to be swept away by the tyranny of instincts.

But you, men of experience and insight, will not believe those who say: "It appears to be thus, and it is thus." Today, education is more about hypocrisy than the real dominance of the mind over the body, skillfully concealing the intemperance of those men who appear most strongly armed for the struggle.

Instead, for the man who wishes to evolve from the animal state to the integral state, the mind's inhibitory power over the senses must be real, not merely apparent.

He who, on the other hand, makes himself master of the

senses to suppress their functions to the point that on the day he wishes to use them, he finds them atrophied, is simply a most unhappy neurasthenic.

From this you can see what an abyss separates the two things, magic and religion. Both the ascetic and the initiate renounce the need to love. The former renders himself incapable, the latter voluntarily abstains.

VII

No formulas. My friends, science is also in words.

Do you wish to conduct yourself well? Be moderate in your thoughts, and restrained in your actions. Consider your fellow man as flesh of your own flesh: charity comes from love, which is flesh. Control your senses and do not let them take precedence over your reason. Use things in proportion to your ability to use them. Do not become sated with anything you desire. Do not prefer to appear over being: be true to yourself. Do not covet what belongs to others out of vanity or for your own gain. Covet and demand only if you are certain you will do better and be of service to others. Reject everything that places you above the mediocrity in which you live, so that others do not envy you as a living injustice. Do not consider work a punishment, but your contribution to the lives of your fellow human beings in society... read Pythagoras' Golden Verses and you will find the evolved gentleman of our times. Therefore, I do not ask for excesses, if everything boils down to this.

Peace be with you.

For peace to dwell within you, you must be physically healthy, mentally balanced, and adaptable to the environment in which you live. The environment of our peaceful life is not one that everyone can choose; the struggle for existence, voluntary mistakes, and the demands imposed on us by the larger society in which we live often oppress us.

Not having been able to choose an environment of peace, and being unable or unwilling to renounce it, we must atone for our mistakes one by one, in order to change it through patience, example, and perseverance.

The most effective way to neutralize a toxic environment is to detach yourself from it mentally. Whatever you possess can be taken from you, poisoned, or harmed—even your thoughts, if you are not vigilant. By detaching yourself mentally from them, as from something that neither must nor can offend you, and by feeling endowed with the mission to tolerate those who are inferior and troublesome to you or to compel them by your will not to disturb your peace, you have won and have done good.

When traditional magicians wish to preserve their integrity against evil spirits and creatures, they enclose themselves within a circle drawn with a sword. Encircle yourselves with imaginary circles using an olive branch, and say: "The unjust shall not succeed in upsetting my balance." If, instead of being as you are now, you have reached the first steps of practicing this sublime art of ours, you will know that Hermes will tell you the word that calms the dogs that bark and disturb the sleep of righteous people, or he will give you the power not to hear them barking.

In physical life, use everything and abstain from everything at will. No excesses. In moral life, endure the troublesome animals that surround you and the daily annoyances. If you are patient, you will learn to muzzle the former and find shelter from the latter.

Never be unjust, and, forgetting that you have been nourished by a Christianity that has led us to justify so many lies, learn to always be sincere with yourselves. Whoever tells the truth to themselves will hear the truth from others. Remember that the laboratory is within us, and we must see it clearly, as in the light of day.

It is difficult to be honest with oneself. If we manage to strip away our passions, we come closer to the truth. It is useless to think about the passions that torment us. With a sober lifestyle, free from excesses, the body is strengthened. If you are sick, fast. Apply this regimen to your passions and desires.

Passions (from *passio)* are sufferings caused by desires that are unfulfilled or not sufficiently satisfied. Desire with moderation, and when desire becomes excessive, abstain. This discipline makes you masters of yourselves. Thus you will be able to don the garment of sincerity and say to yourselves: "I am a weak man and must correct myself"—or "I am lazy and must be diligent"—or "I feel like a satyr and want to become a man."

This last example shows you that what most distances us from the integration of human powers, the worst sin, is the desire for sensual pleasure, the lust for sexual possession. It is the thing that reduces civilized man to the level of baboons. So, you might ask, does one have to be a follower of St. Anthony, abstinent and chaste like anchorites to achieve this?

No, my dear friends, but one must never prostitute

oneself, because men and women prostitute themselves and descend from the human pedestal when they give themselves for the sake of the flesh. It is like the vice of gluttony. The need to live must provide us with the food we crave, but if we eat merely to savor the taste of food—without having first satisfied that need—we are pigs in human form. Similarly, this is the prostitution of man, in which it is not purely physical appetite that should drive him to satisfy his instincts; never let an impure desire disturb your flesh, and always consider every sexual desire in which the breath of the denser matter calls you to sacrifice your dignity as a man or a woman.

Consider greed not as Catholic Christians do, but as the most evolved human beings do. One of the most aristocratic aspects of human life is a complete self-giving, in a moment when the universe is forgotten, for in that moment the entire universe sparkles and vibrates within us. It is aristocratic and divine when a true, profound, intense love—which is understanding, is light, is the manifestation of a world hidden from the eyes of beasts—asks of us the sacrifice of the act in its nobility of thought and image. It is the filthiest of things when true and immense love is absent and the lasciviousness of idleness and blood defiles us.

So understand me and separate yourselves from the religious forms that have never understood this; the sacrament of marriage when the priest blesses a couple who unite without love; the very sacrament is broken in which love, which once united a married couple, has deserted their

home; every aristocratic holocaust in which man does not forget that he is the living and lived god is blessed by all the gods of the Olympian heavens. Jewish law says: do not commit adultery. The church of the Christ: do not commit fornication. Whoever explains it to you will do so in a way that is so clear and precise just as I did. So understand me and understand yourselves. And I conclude:

A normal man, not paranoid, not neurasthenic, of sound heart, without incipient arteriosclerosis, of good digestion, without rheumatism, not scrofulous, free from any source of syphilis, resistant to the eight hours of work, intellectual relatively to the social functions that he performs in life, is a perfect type of man-animal, civilized or not.

To be a person aspiring to ideal wholeness—which is the knowledge of the latent forces within us, of the laws of harmony that bind us to the universe and its forces, which are either ignored or poorly defined— the conscious use of these forces and the production of intelligent phenomena both outside and within of us, mastery of all the forms of manifestation of Hermes or Lucifer, who reveals himself within us in a normal and continuous form, the mind must absolutely dominate the animal and dispose of it at will.

In this regard, we must absolutely distance ourselves from religious forms in which the mental and moral essence of man seeks to free itself from the tyranny of the physical body, in order to realize the hypothetical monstrosity of a spirit-man without a heavy material body.

VIII

These were, more or less, the topics of our early conversations. Then came the doubts, the observations, the brief criticisms. Whoever returns from intellectual defeats is afraid of stumbling in the basket. And do you believe that such a small amount can bring about a miracle? I no longer believe in the printed word and the things that have been done for the flock! But we would need a teacher to instruct us and tell us that bread is bread and milk is milk! And then, what would happen next? Would you guarantee that we would find ourselves in good company?

It seems little, it is true, what I have said. It seems little to educated men and very little indeed to the uneducated, but the error lies in considering the integration of human powers—that is, the deification of the beast-man—as a job with the State Railways or the Royal Post Office. Ridiculous claims coming from people who have studied all known knowledge; aspirations fit for fools in those who have never opened a book.

Either complete within yourselves the true picture of the lofty goal you set for yourselves, or do not wish to be laughed in the face. Devote yourselves instead to psychic studies in the experimental common sense, attend sessions with mediums, observe carefully, discuss, argue if you must over the leg of a chair and the creaking of a table, but do not speak, do not desire, do not aspire to speak of magic, of

integrations, of perfectibility. This is the highest of the high. It is represented in the sacred Kabbalah by the crown, the crown of Solomon and Zoroaster, which many confuse with that gilded cardboard crown that comedians place on Saul's head when performing Alfieri's tragedy.

The school that we are founding here in Italy as an essentially Latin institution must, as a minimum standard, possess the utmost common sense. Others have given you nothing; I shall give you a most great virtue as a guide, namely, to reduce things to their normal dimensions and not to desire the impossible, nor to presume to become, overnight, a freak show attraction. Proper self-control, balance, detachment, nobility of sentiment, and silence do not transform you from monkeys into Olympian gods, for whom everything is permissible, without realizing that even the gods cannot do everything. Summon, through ancient rituals—if you know them—a genie like those of *the Thousand and One Nights;* he will appear and say to you: "I grant you whatever you ask, if it is within my power." This lesson is worth a fortune: not even genies with a hundred wings and a thousand eyes can do everything.

Philalethes, in Chapter X of his *Introitus,* writes: *de sulphure quod est in Mercurio sophico*; this is enough to understand that you will obtain according to what you have in your bag. For some very talented young people are unsuited to the study of mathematics or languages, and choose professions which are better suited to their abilities. Therefore, we must not expect—nor can we expect—that

everyone can reach distant shores. The sea of the unknown is immense: some travel on fast transatlantic liners, some on sailing ships content with the gusts of wind, some on fishing boats, and some on rafts. Pievano Arlotto would say: "The Lord gives according to your strength." I will say: "You will receive according to your worth."

Since what matters above all is that Hermes manifests himself, the Light of Hermes will lead you to integration, for you will begin to see the outer and inner world in a way and with a feeling different from what you yourselves saw yesterday, and I have said that ours must be an Integral School, not a sect, not a church, not a synagogue, not a pulpit. A School is an investigative method, it is education, it is independent training superior to all the fanciful worlds of religion and the brotherhoods dependent on them. Learning to see the true face of things in the light of a new perspective, as it is not conceived by ordinary philosophers, not by the indifferent, not by materialists, beyond all the heavens made for the masses, beyond the Christian paradise and the Vedic labyrinth, is a first great miracle of transmutation. An Italian school that recalls Pythagoras' integral abstractions of numerical values—abstractions of absolute values independent of any mystical form. Then the master appears to you, upon you, within you, and before you. He is the *Unknown Master* or *Unknown Spirit* of Martinist theosophy... and perhaps somewhat the high masters of Tibet of the fashionable neo-Buddhist theosophy.

The Integral Hermetic School, Italic, must possess the

character of impersonality and non-belief in the teacher's word. I could tell you, as Irenaeus did, *"quae scio scribo sed non vobis"*—I know these things but do not tell them to you so that you may believe, but I teach you the way so that you may arrive at knowledge of them without the need to hear what has not been proven to you. Try to penetrate the symbols deeply, hermetically.

IX

The emblem of ancient magic was the caudate star, just as the emblem of the evolved man was the five-pointed star (the pentagram of the Kabbalists). The star is the symbol of light against the dark backdrop of the sky, where the divinity and the fates are hidden.

The caudate star is not the celestial body in continuous view. It is the comet, that is to say, a cyclical appearance of light which, as in the earliest ideas of peoples, influences the affairs of the world. The fixed and luminous star, without a tail, is the completed evolution of an intelligent man, integrated into his divine powers.

Imagine the lights that are on the dark background of the celestial vault that you have painted on a flat sheet of paper; add to them a very large disk, representing the sun, and a smaller disk representing the moon, and you will have the concept of hieratic magic.

That is, a masculine, generative force, luminous and warm in itself—the *sun,* symbol of all the active force continually transforming creation; a womb that receives solar fertilization and, impregnated and fertilized, brings the creatible into gestation, *the Moon;* surround these two major celestial bodies, which represent the active and passive aspects of creation, with many stars, and in every star you will see an evolved life.

Hence an entire religious symbolism, of which Christianity has incorporated the final fragments.

As a symbol, the caudate star appears in cycles, that is, in periods of evolution. Integral and unifying science makes its luminous appearance when the ages bring about a renewal. This is a symbol; it is neither astronomy nor astrology.

The hieratic conception of universal forces is simple, and all mythologies derive from it with simplicity. A male god acting upon a female god. Heroes or demigods, evolved men who have more or less divine blood in their veins, perform prodigious deeds in the thick of the human forest.

These very simple things have given rise to abstruse philosophies. Those of you who delight in Jewish Kabbalah will find there all the literal algebra of a special form of Hermeticism called *sophic*—that is, of abstruse, sibylline wisdom—where it is clear that, once one knows how to read it, one is already a master of the art.

Numbers, in the Pythagorean sense, reduce the symbolic exposition of these simple ideas to a form more intelligible to the uninitiated in abstrusities. The law of the world is one, always the same and constant. An active principle fertilizes a passive one, which nourishes and develops the embryonic form of the former; then it detaches it and allows it to live a life of its own.

Man, woman, child.

The Sun, the Moon, creation.

1 (active), 2 (passive) = 1 + 2 = 3; that is, active plus passive gives life to a form that is the sum of the two.

In common language, a number is a concrete quantity, and the digit is its graphic representation. In the exposition of these laws, however, the *number* is the *virtue of the quantity represented by the digit:* it is nothing but the indication of the *quality* of the quantity.

1 is the virtue of the first principle and the first synthesis. If we study this integral philosophy to the point of drawing its ultimate consequences, we will have clarified a continuous and tedious point of controversy: whether or not a god exists, and what we must understand, outside of any religion, by this word that theologies have distorted from its true meaning: unity in synthesis.

It is the principle of the infinitely small and the infinitely great; two things beyond human comprehension. It is the sum of all syntheses or the comprehensive synthesis itself: it is the numerical value of all that exists. *The Universe* is the unity of the synthesis of the created visible and invisible.

It is the concept of the one God. In short, God is true, because universal unity is true. To conceive of the unity of existence is to conceive of God; to conceive of the immutability of the universal law is to penetrate the mystery of God.

1 is man, the unitary synthesis. 1 is humanity, the first complex synthesis. The only law that governs man, humanity, and the universe is Intelligence, the one God.

Man walks toward the ultimate human synthesis. All investigative sciences aim at the knowledge of the single law, and thus of the God who is the ultimate synthesis. Some sciences analyze the first synthesis, man; others the second synthesis, the law of nature that obeys the single universal law. The science that studies man, unwittingly seeks the monad in the first synthesis. Astronomy, whose foundation is mathematics, the absolute science of quantities, is the first tentacle that man extends to comprehend the greatest synthesis.

The unity of man is one in the human mind—the unity of God is one in the universal mind. Positive science, until it finds a mathematically exact method of investigating the human mind, will not be able to rise to the knowledge of the universal mind or the mental unity of the great synthesis. The cell is to the atom, and the atom is to the initial monad of life as the human synthesis is to the universal synthesis or God. Thus the human mind is to universal intelligence or mentality as the thought of the first monad is to the mind of man: everything.

The poverty of human language does not lend itself to expressing ideas that are not common to all men—hence the necessity of the formula, and the most complete and easy one is the number.

1 is the Mind. What is the mind? The complex of cause and effect that thinks. Therefore, mind is motion or movement. To understand what motion is in a Hermetic sense, you must not conceive of it as a displacement from

one place to another. Hermes must lead you to conceive of mental motion outside of any place, any surface, any point; otherwise, you will have mechanized something that lies outside the laws of mechanics and belongs to pure mathematics.

The mind is *motion in space.* Space, in this most subtle philosophy of Hermes, is a mental environment; it has no dimensions and encompasses all dimensions; otherwise, it becomes synonymous with place by dimensions.

Is it difficult? Mental space, or the environment of mental synthesis, lies beyond any arithmetic evaluation. Thus, the functions of thought have no limit, and free motion can perceive and expand within the motion of human mentality and in the divine or universal synthesis (3).

In what way? The universe encompasses the first and second syntheses, two extreme syntheses, the unity and sum of all syntheses. Man finds himself at the poorest extreme and can, by analyzing his mental activity or the movement of the mind within its dimensionless space, align himself with the universal mind-movement—which must occupy the same space—and thereby reflect its thoughts and knowledge.

(3) If you properly conceive of this Space—an environment without measurable dimensions—you will hold the mental key to phenomena and will understand the reason for telepathy, clairvoyance, etc., since dimensionless mental space knows no distances, and you will see how those who do not believe in motion within this space as an active phenomenon are mistaken.

In fact, if the *motion* of your mind is independent of place and the *space* in which motion takes place is dimensionless, the human mind exists within the same sphere of manifestation as the divine mind, positive divinity, or universal law. The mind is one, immutable and constant in the same space.

God descends to you, or you will ascend to him.

Here is a corollary. If you conceive of the space of mental motion as dimensionless, and motion as existing outside of place, then *time* does not exist in the operations of the mind (4).

If the human mind (having hermetically penetrated this function) identifies with the timeless universal mind, it draws from it a divine virtue that transforms into miraculous powers, although these are not miracles except to the common folk who are ignorant of the universal law (5).

(4) You experience this in dreams. Time and place in dreams are a myth; a lengthy mental process takes place in the blink of an eye. In visions, whether induced or through magnetism, the succession of images is always outside of time and lasts only because of the relativity of human functions.

(5) The eternity of paradise and nirvana are symbols of the free mental movement that harmonizes with the universal mind, from which proceeds the state of bliss that is the vision of God.

X

Having given you a glimpse of what the first number, or l, represents as a grand synthesis—analogous to the smaller synthesis—I must now speak to you about the second number.

If 1 is synthesis, the active principle, the immense universe (the *macrocosm* of the Magi), and man (the *microcosm*), then 2 is the passive principle of synthesis.

It is synthesis acting upon the passive part of itself, the number 2; it is the first compensatory equilibrium of the great synthesis.

Hence the hermaphroditic god of the earliest mythologies. Osiris and Isis in the embrace of love. The male and the womb of forms in creation.

2 therefore represents the binary, passivity.

If the universal Absolute is unitary, every sensible manifestation of it is the reflection of itself in the materialization of motion and space, motion and space of mechanical reality, under the generative impulse of the first will.

Man is 1. Woman is 2.

God is 1. Matter or the Devil is 2.

Good is 1. Evil is 2.

So too are light and shadow, summer and winter, day and night, wisdom and folly, pleasure and pain, strength and weakness, love and hate, justice and injustice.

This is the truth in the absolute and in the relativity of time. You cannot conceive of light without shadow, its opposite; just as you cannot conceive of pleasure without pain, or strength without weakness. The *value of active things emerges from their opposite.*

The two columns of the temple are the eternal symbol of the two forces, active and passive, that sustain all that is in universal life and in the particular life of each of us and of our societies. Whoever dreams of an active or a passive without its opposite is a fool who denies the first law of the universe. Have you conceived, that is, thought hermetically, of the Mind-Motion-Space without place, dimension, and time? If not, awaken to the reality of things and think of the Mind within the limits of dimensions, within the necessity of boundaries, within the relativity of time. And return to matter, to chaos, to the first womb and great womb into which the universal will of the Great Synthesis casts its seed. Here you are in the vulgar realm. In the realm of the common folk, where everything appears, grows, diminishes, and disappears.

The thought of God as the Absolute Law is a hieratic concept. The Madonna, Mary, Isis, Astarte, Proserpina, and Minerva are the conception of the vulgar faith regarding temporal grace. and matter.

1. Absolute - Universe - Creative Freedom.

2. Relativity - Nature - Servitude.

This is the law of the two creative factors. In the first term there is absolute freedom. In the second, relative servitude. And this law is true, immutable, and inexorable for all things, whether conceived or carried out.

You are free to perform the first action, to conceive the first thought. As soon as thought and action are freely expelled from your being, you become slaves to your conception in action. It is the seed that falls into the womb of the world and gives rise to the necessity of form.

Thus, 1 is to 2 as the freedom of creation—as the necessity of undergoing it.

If this were not so, universal unity would be sterile—the Absolute contains within itself and of itself the seed of its own obstacle, of the limitation of its freedom, of the cause of its actual determinism. This is why, like the androgynous god, some sects defined God as half good and half evil, a half-devil God.

The Androgynous God is a symbol of the law; man in his first physiological stage, hermaphroditic, the contrast between virtual power and creation in action, the disharmony within the harmony of the two opposites.

Number 2 represents the realization of the "virtu" of the l. It is the womb of possible realization, and, like a womb, it is the necessary passage from thought to created form.

In fact, an active unity in and of itself is not conceivable. To be active, a field is required in which the virtue of the act is exercised. This field is a passivity in relation to an active force; consequently, it is a womb, because in both the visible and invisible realms of nature, by the laws of physics, every action produces a reaction, but this reaction is not a passive force in itself, but rather the consequence of an active force acting upon a passive one. From chemistry and physics to social life, you can find examples of this: light illuminates; what receives the action of light is the shadow, that is, the negation of light. The result of this contrast is vision, that is, the appearance—to laugh at objects in the struggle between the active and the passive, between light and shadow.

In this example, vision is 3—that is, the result of action upon the passive element, and being 3, it is 1, because it contains the three terms of the first trinity or first trinitarian synthesis: the active, the womb, and the result.

Osiris acts upon Isis, Horus is born.

3 is the ternary, is Mercury, is the fruit, the offspring of the first binary.

An ancient initiate, in a song from the Neoplatonic period, to the voice that spoke the truth to him, asks: "Who are you?" And that voice responds with a lesson in Pythagorean arithmetic, which can be translated as follows:

"I am in you and for you. I am not you (that is, your mind). You have prayed; that is, in the form of prayer you have impregnated the invisible beloved. The fruit of your act

is the voice that speaks to you; I am the mercury of your intellect."

In fact, the first problem that presents itself to the initiate of this integral science is to ask its hermetic light, whose source no man knows: "Who are you who manifest yourself by bringing me the truth?"

Some say: "It is I, my intellect (6)."
Some say: "It is an angel (7)."
Some say: "It is a demon," or, "a god."

If he does not understand the law expressed with such simplicity by the Kabbalah, he will never understand it—just like the inspired mystics of religious forms of every kind. Well, that voice, essentially hermetic in nature, should answer: *I am not* you, *but I am not something foreign* to you. *I am in* you and for your sake, *and I am not you.*

Behold the unknown, wise master who draws near.

(6) That is, in-genius or genius in me.

(7) Angelus, messenger.

XI

A basic understanding of the occult sciences, including spiritualism, leads one to believe that man is composed of three distinct parts: body, perispirit, and soul or spirit. But this common belief is not Pythagorean because, when analyzed in terms of the first three terms of the law, it does not correspond to reality as a theology.

Why? Because the universe must, like man, be conceived as a synthesis and as a unity. The infinitely great synthesis is like the small human synthesis. Any unity imagined as divided into parts ceases to be such unless a word is found that calls these parts not *divisions* but organic or essential components—a word not yet found.

If you are presented with a glass of water and told that it is oxygen and hydrogen, it is no longer water. Combined, they are water; but water, divided into its constituent elements, is no longer the liquid you must drink.

Please consider that this is not a matter of linguistic pedantry, but a determination of the synthesis in the absolute values of the terms.

Absolute philosophy cannot admit the conception of parts within the whole.

If I say that the universe is divided into active creative mind, sensible Reality, and the law of continuous recurrence (to use an expression of Vico's), I will not have set forth in

that statement the unitary concept of the great synthesis. For in the Universe, the first (Mind) manifests itself only through the second (Reality) and through the third (Law). Therefore, the three parts comprising the synthesis of Unity are so interpenetrated with one another that any division, down to the monad, contains the three factors without ever separating them.

Anyone who wishes to understand the doctrine of the *Trinity* in the Catholic Christian religion must have grasped the first three numbers of the Kabbalah; and any simplification—even that of the symbolic teachings of parish priests—is a heresy against the Kabbalah that underlies its formulation. The Byzantine controversies, which aimed to popularize Kabbalistic truths within the more comprehensively classical religion (8), forced them to become *dogmas,* that is, statements of faith in things that are apparently absurd (9).

To state that a virgin conceived without the involvement of a man is incomprehensible to a modern person who does not refer to the absolute in the explanation of the law. The Trinity is the dogmatic manifestation of this law of divine manifestation in man. The first active (Father), man as matter (Son). The Holy Spirit is the manifest action of the universal intelligence or mind in man, the son of God. Thus, where the common man bows to a dogma or despises it,

(8) Classic by *clao,* closing.

(9) Credo quia absurdum.

Kabbalah or Pythagorean arithmetic finds the law, the absolute and ideal philosophy, which belongs not only to Catholicism but to all philosophical religions.

But let us return to man. The spiritualists say he is of the three parts, improperly. The church of two, body and soul: one mortal part, one immortal.

We say that, like the infinite universe and the infinitesimal monad, man must obey the same trinitarian law of an active, a passive, and a product or resultant. It is the same law that governs every combination in chemistry.

But obeying this law does not mean that man is divided into parts, much less that each element exists on *its own.* Remember this well so as not to fall into the anti-scientific vulgarization of pure conception.

Man is a resulting synthesis of an active, a passive, and a product, just as in the infinite universe, where interpenetration, and establish the law of being, that is, of what is, entity or eon.

We experience life in a unique way, namely through the mind. The Mind (Mens), that is, intelligence in its human mechanism, which cannot be separated from the sensible. If we think, it is because we feel, touch, see, taste, smell—or have the corresponding ideas.

To say that the Mind is independent of sensations is contrary to empirical evidence, not only because there is no thought that does not directly or indirectly refer to sensory memories, but it has also been experimentally demonstrated

that in the phantoms of living beings (10) sensitivity is transferred from the physical body to the subtle body.

But between the Mind and sensation there is a distinguishing principle which is the absolute intellect—and the three synthetic elements are so interpenetrated with one another that the dividing line is untraceable, just as in the synthesis of water.

This universal synthesis is the same everywhere, in every particle of man and of creation. Therefore, the spiritualist statement must not be understood as a *division,* but as a combination of the elements, an interpenetration that must not even be understood as in chemistry.

And, as I have told you before, *do not believe, O man, that you are soul and body, but consider yourself one with the universe;* now that we have defined the universe in the essential triad of its manifestation, I must tell you: *like the universe, always consider yourself one within the trinitarian law.*

A *mental* principle (*mind, spirit*), a *material* form (*body*), and an activity resulting from the factors, intermediate between the two natures, material and mental (*perispirit*).

The Christian soul and a body that turns to ashes, as is commonly believed, do not conform to the law. Man cannot

(10) An improper expression, because there are no *ghosts of the dead.* Those who appear in séances are ghosts of the living, made up to look like the dead. They are evocations of forms.

escape the trinitarian law.

And as *a* consequence: *death does not separate the physical body* from *an invisible, intelligent body*—and therefore *there are no spirits of the dead*—so it is *not possible to truly summon the dead, nor to mentally evoke them in the sense commonly believed.*

XII

To understand these things, you might say, does one need balance, sobriety, and hermetic light? But these are things that anyone, more or less steeped in theosophy, can understand and distill into a single volume!

Yes, but you do not understand them. To understand them, as I mean it, you need something else to get into your heads; instead of producing voluminous treatises, you can and must find the law of the miracle to which you aspire—the miracle, to put it euphemistically, that transforms you men into supermen—and that gives you the powers of the virtues.

For in this I beg you to believe me: there is no conquest of truth that does not confer, through its exercise, a power either over you or over things or over natures inferior to you. You must understand integration not in an Arcadian sense, singing pastorals and philosophizing, but by acquiring the right and the strength to make use of the truth snatched from the secret heavens of nature.

The saints of Christianity, the holy men of Islam, the perfect ones among the Indians, have and have had powers. This means that something above the Christs, the Mohammeds, and the Buddhas is common to all peoples of the earth: the law of integration. Our school should investigate this using the method of the alchemists' own portable laboratory: upon oneself and within oneself, beyond

all the relativity of myths and altars. Where the Jesuit may see the hand of Stanislaus Kotska, and the priest the intervention of the miraculous painting of the Valley of Pompeii, you must intuit the law of the apparent miracle—that is, of a phenomenon that human vulgarity cannot yet produce at will—and not the breaking of the laws of nature.

It is the *Ars Magna,* the Great Art, the practice. It is the superchemistry of the transmutations of beasts into gods; it is the precious ointment that turns a man who wanted to put on eagle's wings into a donkey; it is the rose that restores the human and priestly likeness to the golden donkey.

This hermetic doctrine is complemented by the symbolism of magical rituals—things that at first glance seem absurd, but which your progress leads you to view with a discerning eye, so that in the demon's name you may see what secret lies hidden and what foundation the practice has. This is why mental culture aids in deciphering old, stale, archaic things, about which it is good to know much for the sake of erudition; yet, by method and understanding, one must avoid as far as possible making foolish judgments and considerations about them, because in the light of today's common sense, one cannot evaluate things that, to be explained, must spring from another kind of preparation.

The Seal of Solomon, which has passed into the realm of fairy tales told to children, is rendered and found as a magical hieroglyph in churches, on the title pages of many Bibles, and even in Masonic lodges. It is easy to laugh at those six ornamental lines, and this is justifiable for those

who do not understand their meaning. But if Hermes reveals its meaning to you, you will understand why all the spirits of dark legends have always confessed the most sacred terror of a similar seal that locks all rebellious demonic natures in a steel vice. Indeed, those who know its practice and are perfectly familiar with its use cannot fear spirits and entities of any origin.

I have wondered so many times why learned and highly intelligent people have regarded all the symbols found in the works of Cornelius Agrippa as mere graphic nonsense that has no value whatsoever; not even the so-called *medium-writers*, who so often, involuntarily and in a state of initial hypnosis, unconsciously trace these symbols and consider them to be of no value. What if they did have value—and great value at that?

But let's leave Agrippa aside: he had too much of a reputation for dubious faith—because he acted, as one would say today, as a spiritualist à la Allan Kardec and had to regret it—but what of the scholars who have read Trithemius's *Steganography*, who have fixed their gaze solely on the book's title and have not stopped to judge the work as just another means of corresponding with the absent in conventional language? Giovanni Trithemius, a Benedictine abbot and a *consummate master of natural magic,* as printed in the 1621 Darmstadt edition, is roughly classified among the authors of modern telegraphic ciphers. They haven't read it. If they had opened it, they would have found (on p. 81) thirty-one ideograms of spirits, and (on p. 138) nothing less than the

oath the disciple must take to the master before learning this art—*ars per occultam scripturam animi sui voluntatem absentibus aperiendi certa*—and (on page 139) also an incantation that the master must recite before the disciple enters into the secret of the art—*coniuratio*—which begins with these verses in an unknown language:

Mesari cosmeniel archea fameorcritas Drico mosayr usio nos veso tureas.

Was the *master, the most perfect of men* and, above all, an *abbot,* a madman, or a charlatan? Or a writer of tall tales whose secret could not be obtained without swearing *by the blood of Our Lord Jesus Christ*...?

Therefore, I desire a theoretical education that is straightforward, stripped of all Jewish elements, sparing in lengthy philosophical discourse, and free of empty criticism and verbiage—until I have practiced and understood from what perspective we must interpret things that currently make no sense to us, until we grasp their meaning. Aren't the hieroglyphs on Egyptian columns fascinating graffiti for children?

XIII

And I will first of all make you understand something that you will seek in vain to grasp in classical books: that the ancients knew and practiced two forms of magic, the Eonic and the Transmutative, the first Isiac, that is, lunar; the second Ammonian, that is, solar.

To have an accurate concept of the two forms of magic, one must understand what the sun and the moon, Amun Alzobar and Isis-Astarte (11), were meant to signify.

Amun, the sun god, is depicted thus in a magical incantation: *You are the beautiful and radiant emperor of the earth, you have the horns of the male goat that gives milk to the sheep, you are the force that turns sand into gold, hard stone* (silica) *into gemstones, and transforms everything into ashes, men of gold and precious earth* {sic); *you create the lightning and dispel the lightning, you give water to the rivers and blood to the veins; you make* the *lion invincible, you calm the storms at sea, you touch* and *create, you touch and render barren; you are the most powerful* transformer whom all the goddesses love and fear.

It is clear from this rough translation that the active force of nature in all its active transmutations was Amun or the Sun.

(11) Just as in the ancient rituals.

Isis-Astarte is depicted thus: *Beautiful, the most beautiful goddess, womb* of *gold, whom Amun has kissed* (impregnated), *your countless breasts spurt milk, and oh! every drop of your milk* is *a mutation of grace; your eyes, a fountain of light, because Amun the Victorious has softened* (tempered) *his fire within them...*

In the goddess was the action of transmutation during the gestation period of her real manifestation, of which a womb—Isis-Astarte or the Moon—took charge.

Thus, two magics that take their names from the two factors of realization: Ammonian magic, the magic of the capricious force capable of imposing transmutation within and outside the magician; Isiac magic, that which utilizes forces as they are found and for the purposes to which they may serve. The first is not something we can consider for now; it is the magic of the very few who survive to become gods or deities. It is the second magic—white or lunar magic, silvery and almost religious in form, that we shall deal with extensively and freely: those who triumphantly traverse all of eonic magic will find the Ammonian initiator awaiting them.

Why is lunar magic called eonic? Because realizations are made and obtained through the eons. Eons mean *beings* or *entities.*

Visible or invisible entities—every being that enters our active circle we will utilize for a beneficial act. These beings are not spirits of the dead, which do not exist for us; they are living spirits that our will of love summons. They are male,

they are female, they are more or less evolved or highly evolved, and they are capable of evolving to perfection.

I hope you do not believe that I wish to conceal the truth from you or that I am drowning in poetic symbolism, for the eons are not hypotheses but reality, and for better or worse, your Hermes will help you intuit and feel them; perhaps you will come to know some of them personally in a tangible, almost human vision.

If the five of us gather and link together in a chain, forming a constellation of light, groups of eons will approach us—slowly at first, then rapidly—drawn by the humanity of our work, asking for nothing better than to be commanded and rewarded. Our Isiac work will benefit from this and make use of it in the many instances where their intervention is useful.

The school carries out its collective practice. They are forces and they are intelligent. Out of love they serve. Out of hatred they obstruct every path and are implacable enemies of those who break and violate pacts. Imperfect in the face of the man integrated in his powers, they are obedient to the magnetic imperium of man. They are not angels, because angels, in the form in which religion presents them to us, do not exist. They are not devils as the mystics portray them. They are beings who, analogously to man, live in an environment that only Hermes can allow those who are faithful to him to enter. And they are the only entities that accompany man on earth, which is our great theater. Above them there are only the Ammonian intelligences, who

perceive the synthesis of the world and, figuratively speaking, are said to see God.

All religions, all popular traditions assure us of the existence of non-earthly beings—or at least beings of non-earthly origin—who draw near to man and can come into contact with him. Catholicism in particular, and Christian theologians, have engaged with them fervently, subtly, and comprehensively, distinguishing them, classifying them, attributing virtues to them, and deifying them.

May God protect us from the explorers of the divine realm—especially when they had, as they did, prisons and jails for those who did not believe!

The concept of *Intelligence, Spirit,* the *Aeon*, and the *Genius,* according to Kabbalistic and magical intuition, has nothing to do with the saints' discussions regarding the constitution of the bodies of angels and how they differ from the bodies of demons. These are tangled webs of opinions—all holy, all good, all respectable—but they do not concern us. The conception of those special, extra-human, extra-planetary, nebulous, and mystical natures touches us, for now, only as a curiosity. In *Palagio degli Incanti* by the Venetian theologian Strozzi Cicogna, we *read:*

"It is a very difficult matter to attempt to explain what angels are, for by natural demonstration we can know, one might say, nothing of them, and by the knowledge revealed in the sacred scriptures, very little."

Nevertheless, the learned man devotes a large part of the

volume to the subject. There is never as much to say as there is to say on subjects unknown to man's direct science. But more than that: there is much to contend with, when there are legions of writers who have handled the matter in every possible way.

St. Augustine says that the Angel is a spirit of incorporeal substance, invisible, sensible, rational, intellectual, and immortal. If you are so inclined, try to understand St. Augustine. The former patrician continues as follows:

"The Academy of the Platonists resolved that the order of all these substances and spirits had a body, except for the first creature created by God. This view was followed by many theologians of the Holy Church, such as Origen, who affirmed that it is impossible for anything to live without a body except the Father, the Son, and the Holy Spirit, and in another place he says that angels have souls like men. Tertullian confirms this in his book *De Carne Christi.* And they claimed to derive this from the sacred scripture in the passage*: "Seeing that the sons of God were beautiful, they took wives for themselves from among all whom they had chosen*."

I'll spare you the rest. All sorts of things have been said on the subject, and among authoritative saints and theologians, the disagreements have been endless. From Augustine's incorporeal spirit, we arrive at the angel who marries his mother-in-law.

How much has been written about Lucifer! He was the most beautiful angel and the first created by God—the

prince of angels. Does the concept of this most perfect angel who rebels out of pride—and whom Isaiah describes as aspiring to his Creator's throne—not allude to man's conquest of the Kingdom of Heaven and divine powers? And the battle waged in heaven Lucifer falls to earth and takes the form of the serpent tempter? *Quomodo coecidisti de coelo, Lucifer?* How did you fall? Will you fight the battle, O most beautiful among the angels?

Now, the concept of redemption is a logical corollary of the entire doctrine of the Fall. Man fell, and an angel fell—the first of all created beings. The aspiration is upward. The fallen seek to reclaim their place. It is a social matter of souls that rise and aspire to the heavens and to God.

In *the Elements of Natural and Divine Magic,* in the "Secret World, I expressed myself with unusual clarity regarding the problem of the aspiration to divinity. Those who were able to grasp my meaning understood me perfectly.

Intelligences are aspects of the Divine—the Neoplatonists gave no other interpretation of the word *"angel."* Simple things are such by their very nature, and only the sophistry of the ignorant distorts them.

But, like those I published, there are elements of magic in its grandeur and magnificence, in the action on of us as individuals and on humanity; in *The Preparation* (12),

(12) Year 1898, p. 62 ff.

I sought to define the concepts of gods, of demons, of humans. The serious ones, the light ones, the evanescent ones.

The demons (aeons, genii, intermediaries between man and the gods, intelligences or faces of divinity) according to Apuleius, who echoes Plato, are considered to be *of a matter more subtle and less dense than clouds. They are not, like clouds, composed of matter... they are made of a rare, brilliant, and ethereal substance, and our eyes cannot see them because of their transparency... these gods are capable of compassion, anger, and sadness, and they experience the same feelings as the human spirit... thus they are exposed to all the storms and turmoil of the thoughts that agitate our hearts* and *minds.*

The gods, or intelligences, have perpetually the substance of *spirit.* Pain and pleasure have no hold on their being, and they are never moved by external causes. The god of the heavens must perform no temporal function, whether by bestowing aid or feeling affection; thus he feels neither anger nor pity; neither sadness nor joy stirs him; he has no desire or affection for anything.

The nature of demons (genii-eons) encompasses all human life. To define them precisely, Apuleius continues, one can say that demons are animated beings, rational in spirit, but with a passive soul, an ethereal body, and eternal life.

To define them precisely, Apuleius continues, *one might* say that *demons are animate beings, rational in spirit but with a*

passive soul, an ethereal body, and eternal existence. Animated, rational, and passive like humans, they have a special constitution of their bodies: they are eternal like the gods, but differ from the gods in their passions.

The soul of man, while in the body, may be called a demon or a god—but demons proper are those who were never bound to material bodies, and who possess more extensive powers, among which sleep and love have two opposing faculties: love to awaken, sleep to lull.

In this vast host of sublime genii, Plato maintains that every man has his own, the sovereign arbiter of his conduct, ever invisible and a constant witness to his thoughts... nothing happens, neither within nor without you, that your genius does not see and feel even in the most hidden depths of your heart.

The angel of pure Christian conception is the divine intelligence in the same eternal state of spirit. They are *angels* because they are messengers, that is, sent; they are faces of the One God and of the One Trinitarian Law. Therefore, they are not eons or genies or demons.

XIV

From below one goes upward. Like a flame.

From the guardian angel, who is the tutelary genius, to the Immense God—that is, to the knowledge of the Law—one passes, proceeds, ascends; the golden staircase continues and rises.

Michael, Uriel, Lucifer... the punctum conception of the celestial Miriam, around whose head the twelve luminous stars of the zodiac sparkle....

Let us not ascend. Let us not leave the earth while still immature.

I am speaking of a school that complements humanity, and I do not touch upon the concept and the splendid plan of great religious and collective magic—such as that in which the image of Christ shines forth, splendid and intensely purifying, as he sacrifices himself in an act of sublime charity, transforming an entire era into a better one. I am speaking of an individual ascent and renewal outside of mysticism, within rational life, in which our Hermes may attain the most perfect typical genius, who loves us with true love and leads us to perfection within the law that no one can violate—and which only theological madness conceives of as violated in the miracle, attributing it to the Triune God, who is law. And beyond that? Nothing. Nothing but matter, spirits of matter, and spirits of the living.

Look at the sky full of stars. How many worlds, how many lands! And that there may be beings in those as well, made of matter analogous to ours, is not mere conjecture. If a phantom of living beings on earth is possible, are not impossible of phantoms of

Do you live up there? And once you have grasped the Pythagorean form of dimensionless space and motion within it, can you not, on the wings of your imagination, conceive that more complete organisms might move their phantom across millions of miles and influence earthly matters?

You might say that, in wanting to found an Integral School based on positive principles, I'm starting to get carried away. No. I simply want to remind you that perhaps the planetary and interplanetary genii, of whom ancient magic has handed down a long tradition, are neither symbols nor poetry. Might not Saturn and Jupiter have inhabitants who, when needed, become auxilliaries of companions loved down here?

XV

The problem of death remains. Rome, my gracious companions, is full of geese: Ajo Locuzio, says Cicero, spoke until the people recognized him as a god, then fell silent. Now Locuzio already has his statue in Rome, and to disturb the poetry of extreme spiritualism, which takes on morbid forms of propaganda, is an unseemly thing. Buddha, Christ, and Muhammad have not agreed on the fate of this presumptuous, large insect of the earth called *Homo sapiens.* It is no wonder that if I were to present the conclusions of the science of integration magic, these would certainly be found to be more discordant with the others... that is, that death exists only as a bogeyman of the living.

Matter is always alive. Spirit is breath—it is a flame that chemically transmutes heavy matter into ethereal matter. In the word *spiritus* there is the root *pir,* which is fire—blazing, burning flame, from which Uriel, the angel of transformation through the flame of love. In the matter that combines below, the angel presides over the change of state and the transfusion of forms and virtues. In a more intensely understood superchemistry, love is death, just as death is love integrating new forms—more precise, more in accordance with the creator's needs—in the self-creation of one's own new humanization.

Thus the spiritualists are right: if, through a continuous, effective, and fulfilling elaboration, our matter, etherealized

into a unified intelligence, forms what is commonly called the soul, this must be of immortal matter even in its ethereal and thinking unity.

The integration of the hidden virtues of the human organism must allow for a state of lucid consciousness, so as to look squarely at this terrifying symbol of the disintegration of the heaviest elements already exploited in the toil of a lifetime. The cowardice present today is entirely Christian—that is, characteristic of false Christianity, which has made the masses and the wise disbelievers of a hell based on roasting pits and of an idle, empty paradise, where life is impossible because there is no love and no death, no delirium of pleasure, no spasms of superhuman tribulations. The ancient pre-Christians must have feared this hour of change less, in which one mask is laid down to take on a new one. Today, the desperate commit suicide in the madness of hopelessness — yesterday, valiant men, illustrious philosophers, and poets committed suicide cheerfully. Thus, we are in decline precisely when we try to take courage from the lies of spiritualism, to tell ourselves that we are going to to enjoy a life freer in thought, in movement, in power. Blessed be the holy word! We need it. After longing for a paradise without a verified topography, we gently allowed ourselves the luxury of believing in a paradox: that without the earthly human body we can continue to think, to live, to love, to suffer, to travel without airplanes and without train fares across seas and continents... Blessed are those who believe!

To take heart, it would suffice to think that when the hour has struck—that is, when the coal has run out in the perfected carcass that is a large part of ourselves—dying is such a simple thing that all creatures of the earth do it without protest. Plants, animals, and minerals die—millions of people die every hour—so why should we fear something that is so simple and that merely heralds the fulfillment of a law, the one law that is the same for everyone? I am not surprised: is there in us imperfect beings a hidden, unconscious premonition that the period following the sleep of death is more dreadful than the cold and rheumatic old age? And what about the the fear of a disintegration of that ethereal core known as the immortal soul? Official science offers no answer, and religions provide inadequate and contradictory responses. Hence the need for a spiritualist belief system.

By merging with latent powers, those who see within themselves see into the realm of shadows. The grain bears fruit and dies. The grain of wheat is the soul that attempts resurrection anew, and as soon as the dew of a spring dawn kisses the earth where it lies hidden, it sprouts—all returns thus. The roses and violets return, the luminous or sparkling stars return to the horizon, and the men who have preserved their ethereal unity; the grains fall apart , the damaged ones, the roses without pollen, the violets devoured by caterpillars and beetles.

XVI

The Christian says: *I believe in the resurrection of the dead.* But the Church only believes in the Last Judgment for the sake of that moment alone. Who knows when this judgment —foretold by melancholic apocalyptic madness—will actually come! The common folk, the poor, patient, hardworking common folk who pay their taxes and drink Barletta wine, must remain ignorant of the date of the judgment that will send them back to the flaming depths of Classical Enotria. Mustn't those who take on the most tedious of missions—leading the masses toward the conquest of human and civil consciousness—know this?

This integrative science reveals to the mob the secret of the Egyptian mummies: the self-formation of intelligent humanity is a mystery and an enigma for the priests of a great sect, not for the adepts of a school. Your formation, O vile and arrogant worm of the earth, *homo da humus,* is the gradual work of your lives. You die and return if you are the golden, unblemished grain of wheat, ready and receptive to the spring dew, which is nature's kiss of love.

You die and do not return if your ethereal soul is heavy like the mud of your physical matter. In the first case you ascend, in the second you descend. You become angelic and an angel in a human body. You become beastly and turn back into a worm. Reincarnation is a law as inexorable as death.

Millions of men are born in an hour, just as they die. The clouds disperse, and the stars—which are luminous nuclei—reappear on the horizon. The initiatives of the priesthood were preparing and to shape the ethereal human nuclei. The school attempts this today. The integration of the powers is subordinate to the state of consciousness that aspires to the authority of Ammon. The rooster's consciousness causes the hen to lay the egg in which, as a germ, lies hidden the creation of the chick perpetuating the species, which an act of love has sealed.

This is physics, not metaphysics—metaphysical is a lagoon of words and by spirits of words; it is an Isiac quagmire where the inventions of spiritual biology create and give form to the larvae of sophic psi-pathologies. The universe is God and God is law. The Great Architect of the Universe is a mathematical formula from which one can only escape through balance of cerebral matter.

The origin and the evolution of the species, even in the field of observation alone, should be examined through the results of this formula. Human vanity alone has led us to believe that the mathematics of this Masonic god or mason did not concern us as thinking beings. The vanity of false philosophers did the rest, pandering to the doctrinal vanity of the masses. The history of human suffering takes root in this vanity immense of the proud lineage, which aspires to the knowledge of divine powers by passing over the barrier of the absolute and unique law. The Adonic type is the vulgar man whom deifies if himself beyond and despite the law,

which admires its own image to project it into the heavens in place of God: it is the Antichrist of Christ, the Son of the Law, who, as a man, feels the agony of blood.

XVII

Death and rebirth: decay and reincarnation: a transformative medium, the very same Uriel who presides over the chemical combinations in laboratories, the formation of crystals, the fall of pollen from the anthers, the pre-dominant sovereignty of the billy goat in a flock of sheep, the love of men, the grandiose crises of the elements that destroy and give life.

I said that integration requires all your mental and physical equilibrium... Dear friends, my first words may have struck you as a bit harsh—but unless you become ruthlessly balanced, certain positive integral problems, which transcend all the morbid forms of earthly passions, are impossible to face. Death and Reincarnation are among this small number of issues that the vulgarity of temporal sentiments twists to the benefit of the petty deities that litter the intellectual and investigative realm of every human being.

The value of contemporary studies on seemingly simpler problems—physiological sleep and hypnotic states, for example—is limited precisely because of the objectivity and lack of subjectivity in the experiences. Scant experiences seasoned with enormous volumes of monstrous verbiage, precisely because the mysticism of science is a product of the vanity and lack of neutrality of the human observer. For an integrative school of thought, every scientific problem must find not the science professor, but the priest immune to the

vain currents of humanity, who casts suspicion on the confessions of theories that are accepted, desired, or tailored to the proud desires and passions of man (13).

Do you wish to know the *post mortem?* And have you never asked yourself in the evening, as you go to bed weary, whether death is like that sleep you know to be temporary, in an uncertain way, because you might never wake up again*?* And, upon waking, it is certain to you that you lived a conscious life eight hours prior, and yet eight hours are a gap in your consciousness as a waking human.

So it is with death. When you are reborn, do you know what you left behind—whether unfinished or complete? Why the oblivion? And have you asked yourself the exact same question in the morning upon waking between the sheets of your bed? It is not the oblivion of those eight hours of sleep that will make you deny your human work of the eight hours before—just as you do not remember, as a living adult, the day you suckled at your mother's swollen breast, yet you know that you drew milk and life from it.

Between religious vainglory and the no less vainglorious mysticism of a science professed in public and for the public, your integration must strip you of all attachment to the faith

(13) Love wanders blind; it is not a fair judge, For it judges the deformed to be a beauty; whoever loves a frog, thinks the frog is Diana; whoever loves a doe, thinks the doe is Minerva; whoever loves a harlot, believes the harlot to be Helen. However foul it may be, what is loved is always pleasing.

of these two mystical forms and render you detached and emancipated from the hieratic and scholastic authorities, so that you may examine the enigmas of your inner history (14).

Let mine not seem an irreverence toward spiritualists and men of worth who prepare current generations for more civilized states, but the door to magic (magic—absolute and relative wisdom), smaller than the famous 72 of the Kabbalists, is that of the method of subjectivity, without the immense effort of debilitating preparations that lead us down the high road to the asylum of sophistry by authority, with censers smoking incense to this or that superman with a degree. Spiritualists, above all, should not mock my sermons, for through this door I teach not to believe in *mediums,* mediumship, the phenomenal psychopathies of communications from beyond the grave, or the pathological and hysterical-epileptic or epileptoid states of all those poor wretches who fall into *trances* to make chairs and tables dance —as a sixth sense not to believe in prophecies of any kind—not to believe even what I say and preach, unless after personal experience, that is, after the subjective method of

(14) The priestly purification is imposed to give oneself consciousness of aspiring to the light, by autosuggestion, and this is precisely the point of the Thesmophoria festivals, established by Ceres, who symbolized either the preparation for or the return to innocence. The processions carried a golden serpent in a basket and the *auptoia,* or vision of the wind, a crowd approaches with the Hierophant, revealer of things sacred, dressed as the Demiurge, god ruler of the universe, accompanied by the Sacred Messenger Hermes or Mercury.

investigation has become the foundation of serene and concrete.

The emergence of Allan Kardec and his followers has been beneficial, as it has led to the consideration of the study of special organisms that produce physical phenomena—such as Paladino, Miller, Politi, and many others—neuropathic or general pathological forms that border on the realm of the miraculous —but the truth lies in the investigation that a purely positive school must carry out in and of itself, that is, that every disciple or brother must direct, from his normal consciousness, to the deep states of common unconsciousness in which lies the archive of our past, near, very near, and distant existences. And the problem of death and resurrection through rebirth must be studied in this way.

XVIII

All men are equal before the law. The human judge, who imposes on criminals the penalties prescribed by common law, has led to think of fools that the god judge, who is God, as lawgiver, has codified the maxims of universal intelligent wisdom, just as Napoleon did with the French Civil Code. Hence an entire series of empirical devotional practices aimed at winning the favor of this supreme judge, who places Torquemada and Michelangelo on equal footing before his bench of justice, and deems the former worthy of reward for his Christian zeal and the latter barely forgivable for having completed St. Peter's Basilica.

In the secular realm even more so: equal rights between a blockhead and a masterful intellect; the errors of the classes in the teaching of the sciences, in the granting of academic titles, in the recognition of acquired rights. Man does not admit, in principle, that a fellow man can or should have rights superior to his own, and, socially, those who rise above the common crowd are struck by the multifaceted manifestation of envy; it is a logical consequence of the ego-archic tendency of which all members of a class feel themselves to be filled. Human laws place a brake on the violence that would result from the revenge of the unsuccessful against the few who have succeeded.

The underlying concept from which this sentiment springs is false—for men are not equal to one another,

neither in the history of each of the many souls, nor in the abnormality of earthly organisms. Before the One Law—intelligent and mechanical—which is represented by the God-Universe, we are equal in the sense that every soul is weighed according to its specific right—and one of the greatest modern achievements of positive science is precisely this new way of understanding moral inferiority in lower delinquency, in which the pathological state is determined by the souls' inability to perceive a higher and broader moral world. The assumption of the inequality of souls provides the justification for the enslavement of human groups in the face of more advanced groups (15).

Is mine a paradox that justifies intellectual castes?

I do not proceed for fear of being lynched by the rabble of the popular movement based on the equality of rights and duties, the eight-hour workday, and the right to holiday rest —and I do not transcend, from the serenity of the discussion of a thesis of the integrative soul, to the application of the absolute theory of mental values, to a social reform that is impossible as long as the priests of all secular or mystical religions remain a necessary scourge of vulgar society, in whose bestial actions the shrewdest men go to gather proselytes for the convenience of their own temporality. Let

(15) Physicists know that bodies are distinguished by their specific gravity—so gold, so copper, so lead. Mercury holds the *caduceus (cadosh,* meaning "separate," is synonymous with "saint" and is also a Masonic degree) in his hand, which is a symbol of freedom and lightness—*Hermes*

us reserve for now the abstract realm of universal law in the face of evolving souls—and while we can only preach the inequality of rights for each of us in the face of the problem of death, we set out to sing the hymn of the sovereignty of the vulgar masses over souls evolved through sentiment and sensuality.

* * *

From the inequality of souls comes the mutability of destiny.

The malleable destiny of pagans and initiates today, with a fashionable barbarism, it is called *karma.* The letter *K* is neither Latin nor Italian. In the West, the concept is explained through an analytical approach characteristic of Eastern psychology. The Latin synthesis portrayed Destiny as an allegorical god, the son of Chaos and Night; and in the broad and comprehensive mind of the mythologist, it captured the essence of the inevitability of human lives and events in just two strokes.

The corollary of a proven theorem is true as long as it does not exceed the limits of the proof that precedes it. Every life, like every event, has its irrevocable conclusion, because

is a free interpreter, for whom, by good fortune, weight had reached its maximum attenuation, and the Greeks also called him *Psychopomp, dux manium*, or leader of souls. The Phoenicians called him *Cillenio*, which signifies *ultimate consummation,* the most ethereal part of mortal and immortal matter.

every life, like every event, is a theorem that presents itself in the guise of a novel, and the resurrected life is its conclusion. The word in this existence of ours is the inviolable, untransgressible *fatum* of what we were before. From *forfaris,* to speak or utter, *fatum* is the spoken word that no god has the power to erase. The omnipotence of any deity, of any religious heaven, is powerless to erase the past. The future is created or altered; the past was and is, in its consequences, inescapable. A god may make you forget what you have done, but cannot alter or destroy or make the action you performed yesterday as though it had never happened.

The Western mind, the Latin and Greek soul, understood the unfolding of the epilogue of a life lived as a determinative character of events prepared in the darkness of an existence unknown to the present (16) and defined destiny as a character, a seal that no one could scratch away or destroy. Karma, on the other hand, from its synthetic nature descends to the examination of the reaction to what has been done, tooth for tooth, hair for hair, thought for thought, and leaves free will not a moment's rest or peace until the *film*—I can find no other word—unfolds completely and settles the balance of the debts (17). It is a martyrdom not to be wished even upon those who have strangled a son in the prime of health! It is a concept of

(16) The *Night,* mother of destiny, is the *forgotten* one *in the Shadows.*

(17) If this is not the theosophical definition, surely all those who believe have translated it that way.

persecution that closely resembles the eternity of punishment in the theologians' first image of hell. The payment is made, spasm by spasm, smile by smile, wound by wound.

And where is the man, the free man who rises, purifies himself, and improves, if every time he pays, a new and deep stigmata is reproduced in the dark and mysterious chamber of his soul, waiting to repeat as a creditor what he has shown today he is repaying? Like a self-winding watch, this psychology finds no understanding in us, who make of our own ascent through effective will an indisputable axiom. Destiny is broader, more logical, more comprehensible, even in the face of the dim light of common sense, which interprets it as *atavism*—when atavism means psychic inheritance and the inheritance of the physical elements constituting the Saturnine and grave body of the living man of generative inheritance.

A soul that leaves the body, however ethereal it may be, retains the sublimated elements of the physical body it leaves behind, and psychically preserves the latent memory of all the events that took place through its bodily senses. If a process of reincarnation is possible, its reincarnation is determined by the greater affinity and compatibility of the psychic and physical characteristics of the putative parents whom one chooses or is compelled to choose. Blood relatives are most certainly the preferred choice, and among them, those who most closely resemble the soul psychically. Atavism, a psychic and pathological inheritance, already implies a predestination of the reborn individual toward a

purpose and a life trajectory of a determinative nature. Psychological and constitutional atavism is already a *destiny* in the making.

But the child, reborn, is caught in the grip of education and unconscious imitation during the early years of childhood. At the onset of puberty, during the first crises of undefined love, his historical being begins to reemerge, and adaptation to the new environment becomes total if he is by nature susceptible to suggestion, or partial if his hidden self is only half-rebellious, or no adaptation is possible if his historical soul is in absolute contradiction with the factors of the new life. His destiny, in the first case, is largely determined by history and atavistic character; in the second, by atavism as it is now understood and by the most characteristic memory of his previous existence; in the third, by the hidden personality that clearly shapes the new life. It is clear that, in each of the three cases, some or all of what will happen to him is inevitable: this is destiny, understood in the Latin sense in all its comprehensiveness.

The egg has the its destiny to produce a chick, if it is fertile. Yesterday's drunkard will not view wine as poison today. The murderer will not become a man of peace, and it will not be long before he finds someone who remembers his cruelty. Whether the celestial or meteorological influence that determined his conception in a woman's womb contributes to all this, or whether the specific character of the climate of one region or another weighs upon it, is a matter that can be discussed and examined, to see whether

so-called astrological nonsense has any positive value (18).

Now *Karma,* with *the cape,* is none of these things: is the hidden spring of a living automatic clock whose hours are marked by the human body. The command given to a subject in a deep state of hypnosis compels him, while awake, to eat a bowl of lupini beans: this command in the process of being carried out is the *Karma* of the awake subject. If this exact same case occurs in a man who dies with an intense desire to eat lupini beans, upon their rebirth he will desire nothing but to eat them.

(18) Astrology, in the hieratic sense, is the word of shadow or darkness—not stars!

XIX

Only in this way is it possible to preserve for man a modicum of respect for his psychological freedom; otherwise, humanity would have turned into a society of sleepwalkers, who atone for and repeat sins in eternal without a way out. Only in this way, a *Schola* is possible that indicates to contemporaries a guide from the religious and investigative battles of the psyche, a small door to the earth to the earth that leads them into the realm of the mysteries of the souls to ascend to the heavens. If you do not have a certain freedom over yourself, you cannot dare, you cannot will, you cannot remain silent: daring, willing, and remaining silent are three signs of the freedom of souls.

There is a science still hidden in the midst of the 20th century, because it is difficult for many scholars of a thousand more or less positive sciences to return to the simplicity of simple ideas. So I hope, for all those who attempt to cross this threshold of the Labyrinth, that they will reduce all things to reasonable proportions and not believe the diatribes and convoluted arguments of the "supermen" who pop up by the ton.

Through this method of simple ideas—good-naturedly simple, understood with simplicity—all religious mysteries, all mythologies are revealed to us, and the Minotaur of deception is sacrificed. Read the names of the mystical gods, see their origins, and you will come to know them intimately

and draw them from the clouds of theogonies that have blossomed into the objective field of your vision intelligente. Osiris, Isis, Ammon, Horus, Jove (*Jupiter*, i.e., *Ieovpater),* Mizraim, Phoebus, Moloch, Adonai, Achad, Achac, and then Mary and then Christ, Son of God, just as the kings of Syria were called Ben-Hadad or Ben-Adad, sons of the Lord, the one God... then Baal, Hecate, Hera, Asherah, Astaroth, Adirdagash... *faciem quidem habet mulieris, omne recorpus piscis—defined as a fish* (19) *a beautiful woman from above*... hence the net that the Cretans placed in the hands of Isis-de or to indicate the fate that befalls men or the Moon which governs the sea's bounty—Artemisia, *the woman who foretells the future.*

For, my friends, mysteries are found in sacred words just as the roses are found in the thorns, and to understand, investigate, and penetrate the hidden meaning of words requires not only a wealth of knowledge of vernacular philology, but also a certain measure of the salt of Hermetic wisdom which gives the classical meaning of the ancient priestly discourses.

Virgo is translated *as virgin,* and if I say that the word Latin sacerdotal *virgo* was equivalent to *vir-agens;* the masters of school will pounce on me. *Vir-agens, the man in motion* or

(19) Even the early Christians used the fish to symbolize the Son of the Father; Isis Dictinna held a net in her hand to catch fish. Discerning reader, consider whether the apostles of Christianity were fishermen by chance or by design, and what fish they had caught before Christ.

the active man, cannot have any satisfactory new meaning, that opens the minds of grammarians, but I who know this —I who know, as you will know tomorrow—that the active or acting man is the form or symbol of Isiac magic, cannot rebel against pedagogical taunts. Mary is a Virgin: *Virgo potens*—like Isis, that is: the archetype of *the man who acts with power*; the feminine image, sweet and radiant, is *virgo,* in as much as it determines the agent's potential. The sacred fire was kept burning by the Vestal *Virgins*—and they had to remain virgins, or else the fire would go out. Rhea, the common mother of gods and men, was a Virgin; the Phrygian Cybele, full of breasts like Astarte, in Latium (20), gives her name to the mystical Vestal Virgin who gives birth to the twins Romulus and Remus, the duality, and is buried alive because she was destined to vanish into the fertile earth of Rome.

And one could print an entire library on this sacred philology that no one would understand unless first indoctrinated in the practice of divine powers, in the hermetic Olympus—and it would serve only to create brainteasers and riddles to make the conservative critics of vulgar wisdom cry out.

But I insist. Studying the words that belonged to dead religions is a benefit for those who succeed even halfway. We must not delude ourselves that today we know more than the ancients knew, for the ancients, in the science of the human

(20) Latium a latendo, as they called the hidden sky of Latin culture.

soul, were as profound and wise as the science of modern universities will not be for centuries to come. To integrate is to understand the strength and potential of one's own soul, and from this subjective knowledge the veil of symbolic religions is lifted. And there one discovers treasures that go unnoticed like piles of rags good for nothing but to embellish the poetry of the rare evocators of ages in ruins.

XX

The small group of guests at Villa della Speranza gathered for friendly and fraternal gatherings and many short, informal discussions, without any preconceived plan to establish, through a philosophical method, the cornerstones of a new scientific philosophy, I gave lectures—which I could not repeat—but not everyone, even if I were to repeat them, would be able to understand them fully without some knowledge, however extensive or limited, of the doctrines or pseudo-doctrines of contemporary psychology and animism. Around this the five of us, along with many others—brothers in an intellectual brotherhood—gathered, and the circle was already becoming a small legion of practitioners and intellectuals thirsty to act, to think, to progress, following a purely traditional and magical method and approach. Hence the need to publish a small book that, as far as the difficult subject allows, in plain language states and explains without rancor, without delirium, without pontificating or dogmatizing, in what we differ from others—while feeling the deepest possible respect for others—because all schools on these profound problems of the soul have admirable thinkers and writers, researchers who, though they diverge from our conclusions, contribute their investigative work to *science* in its abstract form.

In France, in England, in America, and in our own Italy, there are now hundreds of writers and scholars of the occult

in the most diverse forms, from spiritualist mysticism to theosophy, from societies of experimental psychism to small gatherings of skeptics around mediums capable of producing phenomena. In France especially, there has been a resurgence, over the last twenty years, of an almost mystical library of so many small religions and schools that have made a little book like this possible, even among us who, due to our history and religious practice, are somewhat less enthusiastic about creating new churches (21). Yet the attempt at a purely Italian school, in the sense of Italian common sense, seems possible to us now that the whole world no longer regards accounts of séances as nonsense, whether or not the spirits—of the living or the dead—are the ones producing astonishing spectacles. It is plain to see that such things unsettle tranquil souls, those aspiring to the quietism of fixed ideas: it is enough to put out the announcement of a play to divide the public between the indulgent and the destructive critics; imagine then, at a time like this when a school is announcing itself—even a small and down-to-earth one—whether the slingshots will not arm themselves with ink and arguments to bury it under a heap of more or less philosophical projectiles... May Mars protect us; let them leave us be, for our premises, even if false, will give us negative results and we will declare bankruptcy before

(21) In less than a century, France has had G.B.'s Theophilanthropy, the church in Ménilmontant with Father Enfantin, the French Church of Abbot Chlitel, Vintras, Abbot Julio, Boullan, and the Gnostic church. In Italy... heretics, the excommunicated, and of modernism.

the court of psychic opinion, but let them do as they please because, as I said, we are tolerant to the point of absurdity and hope for a rough treatment from all those who are already set in their preached opinions.

If tomorrow a polite gentleman comes and says to us:

"I am convinced that you are fools because you do not believe in communication between the living and the dead—you do not believe in the immortality of the soul—you do not believe in the bodily disembodiment (ubiquity) of the human body..."

We will simply reply:

"Dear friend and patron, you have misunderstood us. We are a school of rationalism regarding spiritual matters, and we are not mystics. Our creed is an exposition of concrete ideas that respond to an effective general method."

If you tell us that communication with the spirits of the dead is real, we will ask you whether you, specifically you, literally you, have had communications with the spirits without the intermediaries of so-called mediums.

If you say yes, we will believe it and we too will attempt to communicate—and by "communicate" I mean with the intelligent entities that once lived our lives. If we fail, we will say: "Mr. So-and-so has the most extraordinary gift of conversing with the dead," but he is an exception, like sudden comets, and people generally do not communicate with the dead—unless one wishes to call "spirits" reincarnated spirits who, in their deepest consciousness,

remember their former personality—and we will say why a mental life in the absence of any more materialized and organized body capable of nourishment and renewal—and because mental evocations and visual representations of the forms of the deceased, however true, reveal nothing of the life of the disembodied, and that when the spirit of a dead person truly appears, it is already bound to an animal and earthly life.

Therefore—of a real case of a living man's body splitting in two... we will say so many things, but we will not create a law nor a doctrine, we will not say: the spirits of the dead ordinarily speak with the living through the mediation of a medium in a "trance"... In fact, we might say a few more things: when, on the rare occasions, a séance becomes intelligent, that is, manifests a intelligence superior to the medium's normal level and to the highest normal level of the attendees—it is the Aeons, genii, or demons who are calling the shots...

Therefore, we believe in the immortality of the soul as it reincarnates, and in the splitting of the body only in those who possess a second body (the perispirit or lunar body) capable of perceiving itself as a separate entity and united with a animal body of Saturn.

We will show respect to everyone—and certainly not to those who would like to turn us into mystics, in the vulgar sense of the word, and foist upon us a belief in the incredible without scientific reason—because I, who have taken on the grave task to summarize these school criteria, I teach and

insist that, until proven otherwise *within oneself* (that is, within one's own mental framework), no member of this integrative school should believe or swear by axioms and postulates of axioms read in books.

I said: Do not believe the church that tells us we are composed of body and soul—do not believe the spirits who claim we consist of a body, a perispirit, and a spirit—do not believe the theosophists who claim we are divided into seven parts. I said: Integrate your consciousness and occult powers within yourself and learn who you are.

I'll say more: given the unified order of the Universe, we should and could be two, three, seven parts within a single unity, if we arrive at our self-creation to become two, three, five, seven—but to go from there to saying that *we are,* that *man* is like or as such, is a stretch; it would be the same as saying that all ruminants have horns just because the ox and the goat do.

The idea of *bodily duplication* is neither absurd nor something that all men can and must attain; to achieve it, a second *celestial* or *lunar* body would have to exist, beautiful in itself and formed within all men, and this is *not* the case. There is the Trinitarian law, the quaternary law of the elements, the quinary law of the element spirit, but every cell, every molecule, every atom of the human body possesses these factors. Before the law of possibility becomes a realized possibility, that is, a fact, we want many tons of r*isotto alla milanese* to get there.

They say that the priestly-magical schools had or possess methods to hasten the formation of this astral body: if I were to say that I know this method, I would have to apply for a patent from the State Patent Office to protect it, and prove it... so I limit myself to merely suspecting that this means or method may and must still exist today, if the ancients knew it. In the astral (that is, in the unlit sky) everything that ever was is preserved, can be evoked, and can be brought to fruition.

If the magical secret was known, this secret must be able to be evoked and *integrated,* and it will be to the school's credit that it achieves this.

XXI

I have no ulterior motive; I want many people, who shun these studies as mere idle talk, to be convinced through practice that something is achieved, especially—I repeat, as at the beginning—if, in the Italian way, we reduce things to intelligible and just proportions: neither mystics nor unbelievers.

In secret, I have but one desire: to prove that the possible achievements of studies and practices, when integrated, can find useful application in all the contingencies of life and can sow and produce good, in all forms, for us and for others. In America, books of this kind fly off the shelves, because everyone believes they can turn the secret laws into dollars, and the authors of books that promise to reveal the great secret to daily success have struck gold.

But this is a trade not permitted in Italy, a land of poets and prose writers, who know that like the chameleon, writers live on air: much less do those who deal with such matters need money, for they always have a bit of magic dust ready to turn the iron bars of public gardens into rods of gold! Our school, therefore, if it wishes to avoid the first stumbling blocks, must ask for nothing that smacks of money, and I would like to see every application of your efforts directed solely toward practically solving a problem that the universities of the Kingdom have not yet been able to address. Is it possible to direct the latent forces of a self-

regenerating organism toward the treatment of human ailments? Can that force, which in the Eusapias and Polites causes ghosts to appear or a mandolin to play, become a providential agent to soothe pain? How far can the thaumaturgical power radiating from this beneficial force reach? Can it replace laboratory medicine? Can it assist it? Can it achieve what no drug can achieve?

Here is the only serpent I kept in my bag, and I bring it out, opening my umbrella so that a hail of abuse from the clinicians of Italian universities does not strike me down; and, beneath this shield, I hope that the integral Hermetic school may create or foster an attempt at a miracle without a temple, *pro salute populi.* And I will mention it briefly.

From integration, one can obtain everything, both good and evil.

It is said, however, that those who devoted themselves to good practices did nothing but good. It is logical. By achieving intellectual and psychic progress, one cannot conceive of evil; one would not know how to practice evil, which is a restrictive conception of nature and a base aspect of the Universe. Therefore, the traditional Rosicrucians were practitioners of thaumaturgy, and all the great initiates into the sacred sciences were thaumaturges.

A school of integration is not possible without a goal of realization, and that goal—a goal of noble civic charity—is to bring together the occult forces that are integrated within us, with the aim of alleviating human suffering. Alleviating

human suffering does not mean raising the dead, much less prolonging the life of an organized body beyond the limits permitted by the vital force of each individual organism. The person who sets out to practice science must believe in the possible, not the illogical; otherwise, they become not a superman but a subject for the asylum. The Rosicrucians were a type of Christian Hermeticists whose Kabbalistic concept has been distorted by murky Teutonic legends. Rosenkreuz has as much to do with the practice of the Rose and the Cross as cabbages do, and the empirical tall tales about such figures do not concern us—much less do the mystics who pose as Rosicrucians to amaze the world—and even less so the interpretations of modern novelists of the occult sciences.

Here I reproduce a symbol, the *Character Adeptorum,* which serves as the frontispiece to a book printed in Amsterdam in 1666 by an unknown author who knew his stuff. It is the symbol and key of the initiated, true, and active Rosicrucian.

IN CRUCE SUB SPHAERA VENIT SAPIENTIA VERA

I reproduce the symbol on which many, possessing a rudimentary knowledge of Latin, can read many things that, taken literally and figuratively, provide the key to truths unheard of in our days.

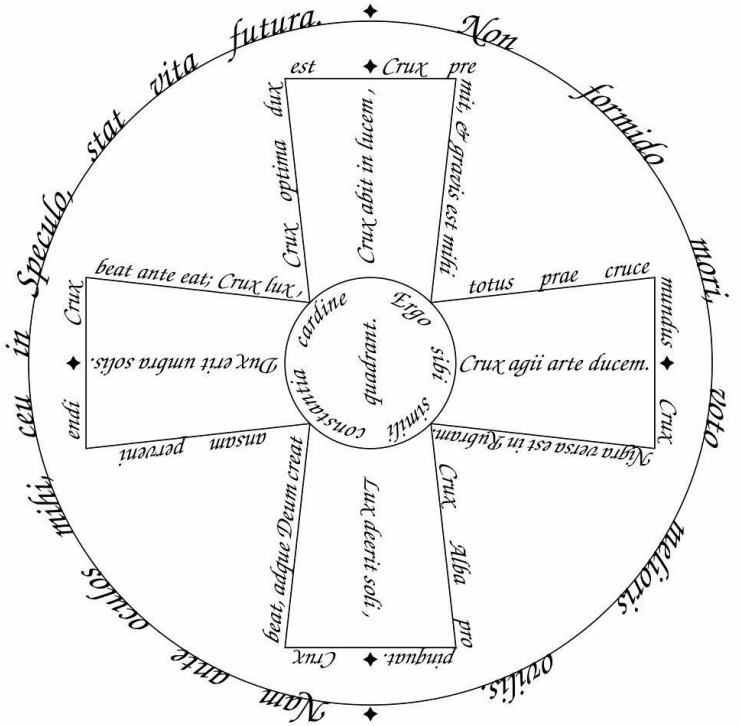
The eternal circle is a rose.

It is a symbol, a character, nothing more. But it is the key to what the Rosicrucians did, to what they practiced, and to

CHARACTER

ADEPTORUM

In cruce Sub sphæra venit Sapientia vera.



how they performed the great and small miracles of the *Pharmaco Catolico.*

Glory to God in the highest, and on earth peace to those whom He favors— the will of God.

So be it also for the integral school.

Humble to the point of not imposing our generous utopias on anyone, not even through idle talk, we appeal to all men of sound judgment and good will: whether they call themselves philosophers, university professors, distinguished physicians, or naturalists, we call upon everyone to participate in the work of this hermetic realization.

Medicine is not an industry; it is a science that transcends commercial interests, and doctors are—or should feel themselves to be—priests in the face of the suffering that afflicts a sick body. This priest, trained and prepared in experimental schools, lacks—in a thousand moments, a thousand times a day—the soul to feel possessed by a life-giving and creative spirit, eminently hermetic, capable of restoring health to a body that is falling apart.

Human science is imperfect. Where clinical practice, chemical and microscopic examination reach, therapeutic power does not: as many schools, so many imperfections. *Similia similibus* and *contraria contrariis* are two paths that lead to victory when Nature (an abstract symbol with a hint of paganism) *is the best physician.* When not, the two paths lead inexorably to the graveyard. Where the elusive disease is fought with insufficient biochemical processes and one fails,

one resorts to electricity, opotherapy, serums—but the tormenting forms of certain organic ravages, whether called tuberculosis, diabetes, Addison's disease, Brigh's disease, or simply hysteria and epilepsy… find therapy powerless. I have seen a distinguished physician die of cancer and ask a country witch for a remedy. Therefore, I do not denigrate science and the progressive conquest of the human mind, and I speak to the generous hearts of those physicians who know that the art is flawed even when the academic science is profound—and I ask for their intelligent assistance in particular.

It seems to be an attempt at Rosicrucian psychurgy and thaumaturgy or hermetic science.

Man possesses within himself forces that are therapeutic par excellence. When we are healthy, we emit invisible, imponderable currents of vital energy that can, in many cases, provide the ailing organism with just enough molecular activity to bring about recovery. Let us put this to the test. Let us place ourselves at the service of humanity. Laboratory science will take it over later. This is what happened with Mesmerian magnetism, which has now become hypnotherapy. It is an empirical method adopted by universities and used for good. All other remedies, from chamomile to quinine and mercury, have come to us from empiricism. So too with these hermetic currents; with these externalized forces that our body radiates under certain impressions or in certain special states.

Is magnetism the same thing? Is it a molecular current of

therapeutics? Is it an atomic externalization of certain peripheral or central processes of the human vital apparatus? Is it an amorphous emission of psychic force, capable of assuming all the possible forms of prepared medicines?

I do not know. I do not need to, and we do not need to know it now.

It is undeniable today that exceptional organisms, whether in a state of pathological sleep or not—called a *trance* or *state of trance*—expel a part of themselves, objectifying phenomena of light, heat, and motion. Now, light, heat, and motion are three elements of life. I affirm that I have always achieved miracles where conventional therapy was insufficient and extremely rapid results in the opposite cases. I said *miracles:* do not think that I wish to play the role of Dulcamara from *L'Elisir d'amore.* I have not raised corpses that had been decomposing for three days, like Christ; I have not ordered a paralytic suffering from internal hemorrhage to win a footrace; I have not restored sight to two empty eye sockets.... I have done small, very small things that have no right to be called miracles by a public eager for bravado, but which are true miracles, however small, for those who practice medicine. It is the small attempt of the battery to achieve electric illumination. It is the lid that the steam from a boiler lifts and that gives the idea of the steam engine.

And I was alone. Now there are many of us. I don't know if this is correct or not, but if I alone, as a single battery, was able to ring a bell, then many batteries together will ring a

peal of bells. The magic circle, of which I present an ancient image, was meant to be precisely a series of psychic hearths that synthesized a goal to be realized. Our school will do this, and upon its selfless, generous work of ideal and human brotherhood, it asks for the goodwill of all experimentalists of good will.

Peace be with us. We do not steal clients from anyone. Where the doctor treats, our forces—if such is the proper term for our psychic processes—will assist in the success of the treatment. We will help the doctor, and he the patient, or we will assist the prescribed medicines so that they become intelligent enough to obey the therapist's intention and goodwill.

There are many people who did not believe in externalized psychic or nervous forces before and now believe in them—perhaps in a few years, people will also believe in this, which is now a paradox.

The great men will come after us.

XXII

CONCLUSION

In San Remo, at the Villa della Speranza, I reasoned as follows: Useful ideas make their way despite every obstacle and every indifference—this idea of ours, imbued with great love, stripped of all arrogance, which infringes on no one's rights, and which makes an experimental contribution to human knowledge, will make its way. Where we are ineffective and powerless, wiser minds to do better.

Philalethes says, commenting on the letter of Ripley to Henry IV of England: *If the operations are regular and the premises are true, the Magister is achieved.*

This is what human integration must aim for. Stripped of all the follies and clumsiness of magical impiety, Hermeticism, as a path to achieving the ideal of human angelization, must strive to establish itself in the experimental realm and with an unquestionable aim for the good. Integral or Hermetic medicine performs the miracle of resurrection through enlightened reason.

I laugh if inept people, skeptical by inertia of thought, say that we are time-wasters. We will not waste even a minute; we will walk, trying, testing, correcting ourselves, investigating, and researching to make use of a divine virtue that the world has never known, nor has it ever seen its exact likeness.

Of this we shall make use of Rono Lullo, Avicenna, Paracelsus, G.B. Van Helmont, Pico della Mirandola, Borri, Cagliostro. Will we have better luck this time? From one success to the next, we will arrive in Rome to heal the wounds of the apostolic pilgrims and, who knows?, Galileo's eyes and Giordano Bruno's burns.