

PART ONE

EXPERIENCE

E X P E R I E N C E

The lips of the righteous feed many:

But fools die for lack of wisdom.

(Book of Proverbs X-21)

In reality, we are all masters and at the same time we are all disciples. I remember Paul Richard, who said to me in New York in 1949: "There are so many disciples who wish to teach, and so many masters who don't wish to learn" . . . and he was right! I verified that long ago, because for me, everything has always been a matter for study. To know how to listen is the best of lessons; another is that everybody can teach us something. How many times have I learned from the mouth of children and even from the examples of animals!

I have found a very fine sentence in "Christ in You"<sup>28</sup> page 11: "We are not able to predict future events, but at the same time it is certain that every individual forges the future, the direction and tendency of his events with the thoughts and acts of the present. You are to-day the result of your past".

Life is a chain of experiences, and the synthesis of its diverse actions constitutes spiritual realization. Every person who can teach you to take a step forward on this path is your master.

Excessive pride moves human beings who do not want to recognize a degree of advancement in others. It is not

important to know who is the greatest (the "great" will be debased and the "small" will be elevated); what is more important is to listen as long as there is something to learn.

We will never attain realization without constant study; our future depends on our present, which again is the result of our past. The question is not to know what is beyond the present incarnation, but to seek transmutation, since we are here (John III-3,7). We must be born anew, we must transform the vile forces into subtle powers, and this requires constant toil (John VI-27).

We all have much to learn, and at the same time we are all able to teach because the only real riches are personal experiences. Nevertheless, when these experiences are not truthfully transmitted, they may occasion errors. To learn is to be attentive, to listen to all theories before arriving at a conclusion. Who are those "initiates" who pretend to know all, but repudiate books, masters, doctrines, etc. . . . ? They ought surely to have studied the most varied works before adopting an opinion, listened to a master for a long time before knowing what makes them so proud, followed dogmas and respected doctrines before rejecting them. He who has not followed this path, what can he know? . . . where could he have received his knowledge? We know the reply of inspiration, of wisdom issuing from supernatural forces, of intuition, of divine revelations, but we must regard objectively, not

with the faith of those privileged persons who claim enlightenment. Even God employs nothing supernatural. All is revealed to the Initiates (Amos III-7): the star sprinkled firmament, the movement of planets, the magnetic forces are some of the many lessons from which the knowledge of God may be extracted. The Creator reveals himself by the macrocosmic symbolism which the Initiate can transmit in clear language, like the Magi who recognized in the sky the coming signal of the Christic Messiah.

Truth is indeed far above books, masters and doctrines, but before reaching thither, one must ascend the steps because either we know very little or too much. We know too much to be humble, to be pure and our reasoning always prevents us from rising by mere contemplation. On the other hand, we may know too little to realize fully the synthesis of all things.

In this regard, I think of the famous Emerald Table, key of all Wisdom, basis of all Occultism. This stone, on which the Laws of Knowledge were engraved, is attributed to HERMES TRISMEGISTUS<sup>29</sup>. This "Emeraldine Table " is the esoteric monument par excellence and its interpretation was many times undertaken<sup>30</sup> and the understanding of its axioms gives assurance of complete mastership. All philosophers, occultists, mystics and investigators of truth have studied it for years, and it remains mysterious, like the great

monument on the plateau of Gizeh, before which the pupil was led and asked: "Wherefrom doest thou come, who art thou, and whereto goest thou?". And the Sphinx seemed to joke, saying: "Solve the problem if thou knowest, answer if thou darest".

The Emerald Table is the formula of the Philosophers' Stone, it is the secret of the elixir of eternal life. It is the Tao<sup>31</sup> the key of all esoteric doctrines, the Universal Light. This revelation of immutable Laws is as follows:

- "True, without error, certain and most true;
- that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing;
- and as all things are from one, by the mediation of one, so all things arose from this one thing by adaptation;
- the father of it is the Sun, the mother of it is the Moon; the Wind carried it in its belly; the name thereof is the Earth.
- This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it is turned into earth:
- Thou shalt separate the earth from the fine, the subtle from the gross, gently, with much sagacity;
- it ascends from earth to heaven, and again descends to earth: and revives the strength of the superiors and of the inferiors.

- So thou hast the glory of the whole world; therefore let all obscurity flee before thee.
- This is the strong fortitude of all fortitudes, overcoming every subtle, and penetrating every solid thing.
- So the world was created.
- Hence were all wonderful adaptations of which this is the manner.
- Therefore am I called Thrice Great Hermes, having the three parts of the Philosophy of the whole world.
- That which I have written is consummated concerning the Operations of the Sun."

Some ask candidly why this hermeticism<sup>32</sup> is not expounded clearly as a morality; why should truth always be veiled when it is so easy to offer a clear lesson to the world? And I ask myself whether such naive questions should be answered!

There has always existed an esotericism for the privileged and an exotericism offered to the great public. When Jesus of Nazareth spoke to his disciples he did not express himself in the same form as when he addressed the public, and he even said to those around him that there were many things which he could not explain to them (John XVI-12). Initiation is the tradition that preserves the sacred teaching which ought to be veiled, and it should not be confused with some ceremonies of more or less speculative associations which give titles of initiation: the act of conferring a vague degree and some prerogatives, is merely the testimony of having duly paid the fees!

Initiation, with a capital "I", is an experience which has to be lived, a Knowledge which has to be acquired, a Truth which has to be realized. . . .

It is particularly pleasant for me to have found in a Christian book like "Christ in You" the concept of reincarnation, which really represents a step forward in the evolution of religious History. (We know that the Catholic Church recognized the principle of reincarnation until the Council of Nicaea<sup>33</sup>.) The worthlessness of books, words and letters is also pointed out in this same work (page 37), thereby departing from the usual lines of dogmatic teachings. All that we have in our scope is a source of documentation, perhaps a summons to our forgotten knowledge from our various incarnations.

In order not to force the spirits of some young souls, throughout the ages there has been a manner of divulging the teaching without presenting the stark reality to those who are unable to receive it. Esotericism, the so-called occult sciences and Initiation all demand the knowledge of keys, which are revealed to the adept when he is ready to receive them, according to the Grand Formula: "When the disciple is prepared then the Master appears".

The same book mentioned above says further: "I place those keys in your hands . . ." (page 40). This is decidedly a testimony of secret signs in Christendom, something that has been ignored for a long time. One has only to open a Bible in the middle to find Psalm 119 possessing 22 chapters (particularly strange since all others have two or three and

no more) each beginning with one of the 22 letters of the Hebrew alphabet. This universal key symbolizes the 22 arcana of the Quabbalah that are necessary for the interpretation of Holy Scriptures and which are altogether unknown by most people who explore the biblical mysteries. . . .

This Universal Key, the Bible, is an esoteric monument as is the Koran of Mohammedans, the Tibetan Bardo Todol, the Popol Vuh of the Mayas, the Zend Avesta of the Persians, the Zohar, the Talmud, the Vedas and all the sacred books which are works of tradition, preserving the codes of Ancient Initiation. To interpret them literally is to plunge into complete confusion; to understand them spiritually yields disappointments. We must realize them through total understanding, using the method which presents itself through secret layers which are superposed through the philosophical, theological, geometric, and esoteric systems, etc. . . .

Intellectual cognition is indispensable in order to have a correct idea of the universal mechanism of pure inspiration, by which we can elevate our spirit. The objective and positive root of science, or at least of knowledge, is the groundwork of the more subjective building that we desire to build in order to reach God.

But, is science necessary for realization? Is Truth to be found in Knowledge? It is not a question to be answered by yes or no, since it is impossible to conceive the reality outside the All, and absence of cognition cannot be admitted



except outside Light. In order to realize we have to know the All, and Truth is in the Light.

This stresses the need for a synthesis of Cognition and Knowledge. Many learned men are not wisemen, and many wisemen are not learned men.

Truth is the Eternal Word. Perhaps the wiseman of remote times was not like the wiseman of our time; the learned of the Middle Ages was not like a scientist of the 20th Century . . . but Truth is eternal, and therefore above all limitations of the learned and wise men: it is the Synthesis of both.

Science and Religion are the two indispensable polarities needed to reach Truth: by Science is meant the unlimited path of Knowledge, the so-called official science as well as the occult. Religion (from the latin, religare, reunion) must not be understood as an organized Church; its true meaning is a general reunion of the conceptions of Wisdom and of all doctrines studied with the purpose of linking the Grand Ancient Principles.

While studies, books, and instruction last, we recognize very well that limitations subsist, but all this is necessary before plunging into the unknown of Universal Consciousness.

The Senses and Reason, the two polarities of Magic, the Solve-Coagula of Alchemy, correspond to Intuition and Analysis; if we cannot obtain FAITH, we must recourse to study, because it is natural to utilize those two possibilities which are offered to us.

It has been said: "By Faith thou canst move mountains". Since no one has ever been seen moving mountains, we have to try something else. This does not mean that Faith is not an adequate means, but that those who possess this power are probably rare or they do not manifest it. At any rate, there are a great number of individuals who desire satisfaction; those who already possess Faith are satisfied, but what of the others? Well, they have to return to study, to reason, to intellect.

Truth must be Real. The reality is the Present. The Past does not exist, though it may have existed . . . but at any rate it does not exist; only the Present exists.

The future does not exist, but it shall perhaps exist . . . at any rate, it does not exist yet. Thus, solely the Present exists. To realize the Present is the sole TRUTH.

The story of Saliva-Hana, son of the carpenter Tachana, in the Puranas, is exactly the same story as that of the hero of Maya mythology, son of a father laborer of timber and a virgin mother . . . History is repeated. . . . Some thousand years later Jesus was born, supposed to be son of Joseph (Luke III-23); as is textually said in the ancient Syriac translation of the Gospel according to Matthew.<sup>34</sup>

Jesus the Christ said in his Sermon on the Mount exactly the same thing that Gautama the Buddha had declared in his discourse in Benares 600 years before.

Western science, just now beginning to discover what is often called Psychology, recognizes that Yoga proclaimed the same matter thousands of years ago. Scientific discoveries are theories that yoghis knew from remotest times. Experience . . .

The History of Humanity is an eternal repetition just as spiritual evolution follows its course in the same manner in every individual. Experience . . .

The chellah receives instruction from his Guru, who before had received it from his own teacher, for the initiatic tradition is transmitted from Master to Disciple. Experience . . .

YOGA is a kind of life line, a system of experience which permits a more rapid realization of the Truth in its transcendental manifestation. Generally, people imagine that it is only a question of exercises practiced by contortionists! . . . This is a thorough misinterpretation of Yoga in general and of asanas in particular. As gymnastic exercises are healthy for the body, so mental exercises are excellent for the spirit.

Yoga offers a synthesis because its psycho-physical exercises (asanas) constitute a work of absolute control over both the organism and the consciousness. But to be a yoghi does not mean to be an exhibitionist. And if we sometimes absorb cyanide of potassium, nitric acid or sulphuric acid, we do this in order to prove that it is possible to eliminate poisons through a system of control, permitting a rapid cleansing of the organs. Those exercises, like so many other displays of power, must not be presented to the public notwithstanding persistent demands for proof and cries of "make us miracles" (Mark VIII-12).<sup>35</sup>

Yoga is not a demonstration of powers or of control: it is a mental attitude, a tolerance of principles, a minimum of necessities, a succession of psychic experiences in order to realize fully the futility of the world and the reality of Sublimation.

The fundamental exercise is, of course, control in all things, but not the exhibition of mastery; it is the perfect equilibrium gained by surpassing the principle human difficulties. To this effect we have a Center in the organism which permits the development of the will towards perfection. I quote a very good passage on this subject from the work, Practical Yoga<sup>36</sup>: "There is a center in the human body, known in the East as the 'Center of Crucifixion' which was employed as a symbol to reach Christic Consciousness thousands of years before Jesus of Nazareth was crucified. The Great Adepts of the East have said that the

Universal Spirit predestined Jesus to die on the cross in order to symbolize the Crucifixion of the Flesh".

I do not feel obliged to add any commentary to these lines concerning the sublime mastery in its highest example. The aforesaid center is located in the place where Ida and Pingala, those two subtle currents, cross the nape, and it has the ability to act through will power on the body of desires, situated near the medulla oblongata, thus completely controlling the habits and desires.

The instinctive habits must be dominated in order to liberate the spirit from the slavery of vice or passion. For example, a smoker is not aware of the sad spectacle that he offers because he is forced to live under the compulsion of his preferred narcotic. What a terrible inferiority complex those persons bear who need their drink or their pipe in order to be able to hold a conversation. What a horrible state it is to feel compelled to have in front of oneself a glass of beer, wine or liquor, or to inhale nicotine for better "control" or better "presentation of self".

The latest medical statistics have shown that drinks with a high or low alcohol content cause a large percentage of mental disorders, especially in Australia and the United States. The percentage of this disease is low in Buddhist countries and it disappears altogether among Hindus. Ninety-four percent of those who suffer from cancer have been smokers; but surely, the cause of this awful illness has not been

truthfully divulged since many physicians, in spite of being members of an anticancer campaign, are habitual smokers. But tobacco is a poison, and we must not forget that the Indians of America soaked their arrows in the sap of this plant before hurling them against their conquerors.

Surely, the first colonists, who were ignorant of initiatic rites, introduced the habit of inhaling the smoke of herbs because they saw the natives passing from mouth to mouth a pipe with burning plants; and typically, Europeans have used it in excess. In the most remote times the priests of the Temples had certain days reserved for the ceremony of inhaling the smoke of certain plants, under fixed astronomical aspects in relation to the influence of the day.<sup>37</sup> The custom was generalized with the use of a single plant by some sects, and later in several races in America and Africa, the tribes kept the ceremony of the pipe or rolled leaves (like coarse cigars), but they no longer respected a particular day. Ceremonies were practiced around a fire by nightfall, which was more like a recreation after a day's work than an ancestral magic.

The most important thing in Yoga is to overcome the desires, the habits. A yoghi may eat and drink and do all that seems good for him; he has vanquished the harmful aspects of things and, at the same time, vanquished the desire; he has no problems of his own, having banished them; he is no longer under the control of his lower nature: he escapes all those energies which he had to employ in the beginning in order not to eat this or not to drink that. The yoghi has overcome all these obstacles and lives without complications and without the innumerable necessities of ordinary man.

The entire yoga system rests on a concentration of energy directed towards self-improvement. Yoga is not a form of psychology, nor a philosophy, nor a religion, but it may be classified as a Vital Science, a system of improving existence with the aim of attaining Wisdom.

Whereas all the systems of many doctrines begin with subjectivity in order to attain objectivity, Yoga, on the contrary, begins naturally with the physical and material body in order to arrive at the more subtle states of spirituality. Religions all demand a blind belief, while Yoga expounds a concrete study. Philosophies are always lost in a labyrinth of more or less elaborate theories, while Yoga progresses systematically by means of personal experience.

Complete relaxation of body and spirit, strong concentration of the organism to provide it with a vigorous resistance, deep concentration so that the spirit might gain the power of control over matter, a dynamic respiration which rejuvenates the body and disciplines the spirit, such are the bases of this age-old technique which gives human beings extranatural possibilities.

Yoga is the secret of longevity, the key to mysterious powers, the greatest arcanum of realization. First the word itself, Yoga, ought to be assimilated to understand the value of Yoga is to realize half of the Path, of the Way; of the Tao. In Yoga one may enjoy things, but only for the joy that they transmit, not for the sensation nor for the pleasure of being their owner.

Physiology is thereby intimately connected with psychology. It is known which is the peripheric limit of the axons<sup>38</sup> of the sensitive neurons<sup>39</sup> which receive impressions from the outside world. The neurons which have large axons, have also very voluminous cellular bodies which preside over the nutrition of the whole cell. The large cellular bodies rest upon the anterior section of the central base of the grey matter of the spinal medulla and upon the corresponding parts of the basal ganglions of the brain.

It seems that the theory of synapses<sup>40</sup> has not progressed much since the last century; nevertheless, their presence with respect to the division of the end of the axon or of one of its collaterals must be analyzed cautiously because they



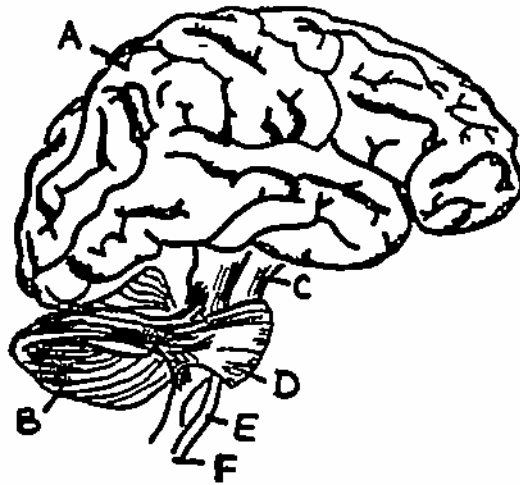


FIGURE No. 7

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|-------------------|---------------|-------------------|
| A. Rachideal bulb | B. Cerebellum | C. Middle brain   |
| D. Pons           | E. Medulla    | F. Spinal Medulla |

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sometimes have branching stems which can envelope the cellular body of another neuron, ending in weak bonds which are in contact with the nearby cellular body.

The problem of mastery of the emotions must be examined in the light of these details of the neurological process in the sense that the transmission of the joy of things to the organism is a natural process, since it is a matter of the impression being received in the physical body and transformed by the concentration of thought that has been directed toward it.

There is no need to exploit the process, in order to experience a certain artificial kind of pleasure, by extrapolating the fundamental transmission of joy into a psychological sense of "ownership". Indeed, philosophically, the concentration on an impression, is, from my point of view; a "substitute" for truth, and personally I recommend its exercise only for those who insist on obtaining a momentary ersatz<sup>41</sup> as a means to reach a basis for possible Realization.

We do not intend to study here the structure of the nervous system, but the neurological process should be known by the reader in order to appreciate its proper physiological importance, particularly that which is known as the metabolic process: catabolism and anabolism.

Every living cell is the seat of the metabolic process, and every neuron retains the two modalities of this process. The catabolic process is the partial decomposition of certain unstable and very complicated molecules which form the essential substance of the metabolic process. By such a decomposition, potential molecular energy or some chemical matters are converted into free energy, by means of which the cell is able to discharge its social functions. On the other hand, the anabolic process consists in rebuilding the molecular complex by means of oxygen and the nutritive substances that are absorbed by the cell from the blood.

The social function, the role fulfilled by the neuron in the economy of the whole organism, constitutes this physiological psychology, which Yoga identified a long time ago and which modern Western science is barely beginning to discover.

The social function of the neuron is to respond to the stimulus provoked by the catabolic change, thereby giving birth to the nervous impulse and leading this impulse through itself. Concerning the essential nature of this "impulse", science is still investigating to see if it is a physical change, as with the conveyance of heat or electricity through a wire, or the waves of a fluid under pressure in a tube; it may even be a chemical invasion into the neuron, as in the case of impulses created by outward stimulus. In a stimulated nerve the electric wave travels in both directions at the speed of several meters per second, and from this we may deduct that the impulse tends to become free from the substance of the neuron itself, going out in all directions.

On one side we have the general sensation of the impulse, liberated in this manner, and on the other the nature itself of the impulse; together they give us an idea of the necessary and delicate qualities that have to be employed for the mastery of sensations or the control of emotions. Yoga science long ago solved this problem by means of a complete system of psycho-physical exercises, that may be classified within the so-called reflex process in the spinal level: facilitation and inhibition.

The facilitation is the reinforcing of the excitement of a motor system, produced by the stimulus of a sensitive neuron, which in turn is simultaneously stimulated by another which is in contact with the motor system itself. We understand that the sensitive neuron discharges its new energy in the motor system itself and increases its excitement level, which had been lowered by the first reflex of the neuron (fatigue of synapsis). Thus, two stimuli simultaneously give rise to the expected reflex.

The inhibition is the opposite; it consists in depriving the motor system of the excitement of a sensitive neuron and is often the result of the simultaneous excitement of another motor system. In most cases the phenomenon of reciprocal inhibition originates from the enervation of two groups of antagonistic muscles, such as the flexor and the extensor of the elbow or the knee (also in the case of the muscles which move the eyes from right to left respectively).

The spinal arches of the sensory-motor muscles of the visceral system are different from those of the nervous system of relation. For a long time, physiologists, biologists, etc., have investigated to see if the process in the arches of the spinal region directly affects consciousness. It would be premature to answer such a problem within the context of the restricted and elementary ideas expounded here because there are numerous works on this matter.<sup>42</sup> It seems that, regarding a complete understanding of the relation between the sensory

process and consciousness and also as to the study of the nervous functions in the light of philosophy, there are authorities who are not as yet fully recognized by physiologists and psychologists; among whom some outstanding ones are: Wundt, Lotze, Fechner, Helmholtz. . . .

There is an undeniable confusion concerning the delimitation of Natural Science, Metaphysics (the branch of Philosophy regarding abstract principles), Epistemology (the science of cognition) and Ethics (the science of behaviour) all of which, together with Psychology, form one entity: Science of the Spirit.

Psychology is the synthesis of Medicine and Pedagogy, and its objective embraces all aspects of human life. Such problems were dealt with only by the philosophers of Greece. However, we are not certain that the Latin scholars knew how to express, clearly, the concept of the Psyche.

In the first centuries of the Christian Era, Psychology merged with Theology (of the Christian church), emerging from the framework of dogma only after the Renaissance, when, at last, psychology was approached as a transcendental science. Sigmund Freud, the Pioneer of psycho-analysis, played a great role in this specialty, and even today his influence is considerable.

Evidently, like everything which attracts our modern science, Psychology was started by Greek thinkers. Plato, who treated this matter<sup>43</sup> at great length, does not win my complete approval, because, as do all from the Greek school,

he speaks of spirit and soul as one and the same thing!<sup>44</sup>

As a yoghi, I can very well accept this unity of soul and spirit, but then we must also include the material body, because yoga forms the complete Union. What is the soul? What is the spirit?

"Outside the nerve centers there is no spirit", says Professor C.B. Bruhl. "Soul is brain in action, nothing else", stated Broussais. "Without phosphorus there is no thought", said Moleschott, adding that "thought is a motion of matter." Buchner stated that there is "no thought without brain", which amounts to the same thing said by Carl Vogt: "Soul is the product of the evolution of the brain." These affirmations display a poverty of arguments and a sad approach to the human being.

Of course, we have to accept the unity of the Being, but not in the same way as the "materialist", who sees in the Human a machine that disappears completely from the universe with the stop of the heart beat. . . . Man may be an undissectable unity, but he is also eternal because "nothing is created nor is lost". Complete destruction does not exist, there is only a division, a multiplication ad infinitum. It is elementary logic that when the body disintegrates, another thing is produced; its chemical decomposition begets a new physical form. Its emanation of gas must, perforce, originate a new astral form and its vibration start a new evolution. Or said differently, the material body is transformed into a new state; and there

is no reason to argue the fine quotation: "of dust we are made, and to dust we return". The astral body (soul) perhaps gives impulse to the spirit for a while, but must of needs recover a more ethereal form and unite with some magnetic field when the spirit (called vibration or intellect) is precipitated into free space, where, before its final reintegration, it necessarily evolves by linking up with the Absolute and taking consciousness of Universality. Finally, the following must be grasped: physical effects, as we have just seen, beget psychological consequences which are no longer of material order but rather of a more elevated vibrational plane. Then it is quite understandable that the Unity of the Human Being, when considered from the point of view of the materialistic theory, becomes a fiction because in reality individuals are composed of vibratory particles of the Great Universal Vibration.

The spirit is the real original essence, the physical body is our personality, and between both exists the plastic agent commonly called astral body (soul) which is studied in theology as if it were our real individuality. Seminaries reject the word "astral body", but, on the other hand, accept the term "aerosoma", which means the same thing.

Really, there is a difference, in function, between all these subdivisions of spirit — thought, imagination, intuition, intellect — as there is between soul, etheric body, the double, etc. . . . On the other hand there is ESSENTIAL UNITY, a

SINGLE origin, a UNITARY emanation; however, there is a variation of tonality and there are diverse vibrations within the polarity, and likewise a transformation of the Principle throughout the evolutive process.

Indeed, three basic bodies exist, three great divisions which are acceptable, and indeed accepted by all doctrines (simply with diverse terminologies). We must also take into consideration these three parts in the case of a physiological study of man, for why should we waste time in hypothesis and provoke discussions about details when it is easier to distinguish psychologically the perfect and whole Unity.

In YOGA neither one nor the other system is discussed, but instead they are REALIZED.



Man has always manifested himself in the same way, be it as a savage in the great equatorial forests or as a civilized being in cities. The same animal needs drive men in general: physical appetites and a thirst for devotion. Modern cults resemble the ceremonies for the adoration of Ancient Divinities; our present day religions are no better nor worse than those ancient faiths.

The books of Pheryllt and the scriptures of Pridian are antediluvian works which show that the Druids had received their great scientific knowledge from Atlantis. The discovery of the monument Stonehenge was a revelation to England, for it definitely proved that the origin of the Druids had to be sought long before the presumed date of 3500 B.C.

The transmigration of the soul was an article of Faith in Druidic religion (though not as important as the cult of the God Hu). Suffice it to know that 20 years of disciplinary practice were required for admittance into the Order; from this we can assume they surely had something much deeper at the foundation of their Institution.

Tacitus describes them as half-gods of venerable aspect. Rowlands says they were men given to Thought and ever occupied in enriching their Knowledge. Regarding their great learning and wisdom, an old proverb quotes: "None knows nought but God and the Holy Druids".

Druids are often associated with Magic; this is partly exact, but certainly we must understand by magic that domain of Physics left unexplained in the given epoch, because magic is a hyperchemistry, a super-Physics, and all that which is ignored today in these fields is classified as magic, even though in the near future magic will be incorporated into official science. The examples are numerous: the transmutation of metals, atomic disintegration, emanations, vibrations, etc.

The Druidic ceremonies can also be regarded, not as simple magic, but as what is named theurgy, in other words, initiatic mechanisms in a divine (theos) plane.

Sorcery, Magic and Theurgy correspond to supranormal activities in the various domains: physical, astral and divine, respectively. Sorcery corresponds mostly to hypnotic ability, the power of suggestion and the use of material in direct contact with the subject, not properly to real powers. However, this name has been wrongly attributed to some chiefs of tribes who in reality were Initiates.

The performer of magic<sup>45</sup> is much more intellectual and knows the laws of Nature, using them by means of an operating mechanism, keeping more contact with the sublunar plane than in a work of Lower Magic wherein special substances are used which act directly on the subject.

The Theurgist is a priest, an Initiate in the Great Arcana, who officiates with perfect knowledge of supranormal laws. He possesses Ancient Wisdom and has been elevated to

sublime spheres, permitting him to fulfil his work for the advancement of human unity and progress.

If we had not lost the whole treasure of ancient works<sup>46</sup> we would not now be inquiring into these matters. Since we regard them as occult SCIENCES they appear to be the result of men's imaginations, whereas in truth they constitute the Light of ORIGINAL KNOWLEDGE.

Isolated traces of manuscripts appear as the collection of Egyptian Papyrus in Leyden, Holland increases, but they do not date beyond the third Century. For instance, number 75 of this library contains traces of the passages dealing with a daily custom in ceremonies of Magic which induces thaumaturgic effects by means of mystic love.

Even though writings have been preserved through the centuries, it is only the oral teaching that is left of true Initiation. The parchments, keys and prayers are only points of reference. All sects have rules, manuals with dogma, formulas, seals, etc. which have correspondance with other indispensable mysteries; often having the knowledge of successive arcana but Initiation always needs to be transmitted from Master to Disciple. This is true for the most highly reputed Institutions and well-organized Orders, all the way down to the country sorcerer who passes on his secret before dying. The transmission of power from lip to ear is found everywhere.

At that time, in order to obtain the title of Druid, there was a process of Initiation which was so strict that it

required, among other things the demonstration of capabilities through merits and studies; numerous geographers, poets, historians, and philosophers gave information to the candidate. The Druids had to be astrologers (and astronomers in fact) as well as physicians (both sciences were united under Astrology), poets, judges, historians, and teachers of the people.

The Initiation was conferred in a grotto according to the legend of Enoch, who had hidden a treasure consisting of priceless secrets in the rock. It was the same in the Greek Initiation: the aspirant had to pass under a dolmen which had a very narrow opening in the rock (like that of the Essenes) to symbolize the birth to a new life, the REgeneration which has to be understood. During three days the candidate was confined in a sarcophagus (allegorically retained by the Freemasons in their third degree as a symbol of mystic death). This three days long imprisonment in a coffin is the alchemical emblem that Theology expresses as: "on the third day he rose from the dead" (The Creed).

The ceremonies which the Druid priests offered to the great God Hu, were emblematic celebrations symbolizing the escape of Noah from the Deluge in his Ark. Several mysteries were practiced and one transmitted to the Essenes is, for example, the immersion in water, which was later named baptism by Christians who followed the example of ASCHAI (the baptizer), Syrian name of the Essene group ELKESAI. Another test was to walk down an avenue past thousands of wild beasts, as practiced

in Central America where the aspirant has to pass his last night of initiation in a cage with ferocious animals.

Most mystic orders, esoteric or occult associations of today have only preserved the symbols of their initiation; only in the East has Initiation kept its true meaning. When we think of the two years required in the Pythagorean Orders for the degree of akoustikoi, of the five years of seclusion in the temples of Egypt before passing the portico, the ten years of meditation to step in among the columns of Atlantic Sanctuaries, we truly begin to sense the smallness of today's theologians.

Yet even in our time, religions possess an exotericism, or public teaching, and an esotericism reserved for initiates. The Druids also had a popular cult (exoteric) and a worship to the Divine Spirit (esoteric). Also the half-gods of the diverse druidic generations must not be confused but they should be understood as the Druids understood them, as Initiates, Masters, as a civilizing race in union with the Great All.

The Druids did not believe that God in his infinite greatness could be represented by images or confined within four walls; therefore, Nature itself served as sanctuary. It should be noted that the dolmens are of rough uncut stone not defiled by the hand of man. The Kebla, or Summer Church, was an oak tree whereon were inscribed the following inscriptions: Hesus on the right branch, Belenus on the left, Taraunis on the top of the trunk, Tau on its base, and again the name of God Tau in the middle.

The oak was venerated as well as the mistletoe, which was used as their emblem. On the sixth day of the last winter moon, the Priest went to the woods to gather these green parasite plants hanging from the dry oak branches, which were bare on account of the cold. This was a magnificent symbol of the budding life of dormant Nature in time of snow. The people stood near and the Great Priest, wearing a white tunic, cut the branch of the sacred plant with a golden sickle which was then received by other priests, also wearing immaculate garments.

The plant, untouched by the Sun, was distributed to adorn the houses. This veneration of the mistletoe was dignified from remotest times by the Christic cult, and enthusiastically adopted even by Christians themselves. Today we observe Christmas (also a Druidic holiday) with the external rites practiced by Catholics and Protestants, yet it is a ceremony practiced by communities of Druid Initiates.

The Christic Initiation today involves very few adepts other than a few esoteric groups of Christians. The institutions have become purely exoteric. The pretended descendants of Druids and Essenes actually possess only honorary titles regarded as matters of race or politics. It might be useful to state again that the Christic Initiation, which existed from remotest times, was the basis for the teachings of the Great Colleges, which almost from the beginning were divided into two great institutions: the As and the Sa. The Druids, whose Christic Initiation formed the base of their civilization which flourished

10,000 years ago, established a Northern college (As), while the Essenes belonged to the typical Southern colleges (Sa), whose Christic Initiation flourished about 5,000 years before the Christian Era. For this reason Jesus of Nazareth, of the Essene group, came to continue the Christic Law; he was Jhesu (Jao of Sa), Maestre of the Southern colleges whose name had to carry the letter Yod (with the value of ten), the initial cabalistic key of Jehovah (JHVH), of Jupiter, of Jerusalem and of INRI.<sup>47</sup> The name of the great Nazarene Master had to carry perforce the H of power (Man) in his monogram, and in order not to give rise to confusion, it is written IHS (Yod, He, Shin), expressing: Jesus Homo Solis, Jesus the Solar Man.

The Druids have left behind some very interesting traces which may be uncovered if one takes the trouble to examine their work closely. The alignment of the druidic stones, for instance, which are arranged in a circle, have been construed as cemeteries by some whose opinions amount to little importance; they mistake too quickly those places where menhirs and dolmens are posed in vertical and horizontal position respectively, which surely were never places of burial for the Druids but rather seats of ceremonies, though it is certain that the Celts practiced the cult of the dead, so the dolmens might be the "tables" for the "knocks" of the spirits.

The megalithic monuments of Carnac give a good idea of the arrangement of stones (these are located from Locmariaquer to a place near Erdeven) and also the 145 stones on the utmost

point of Exosse (Orkney and Shetland Isles) the 144 stones of Stonehenge and the 67 of Donegal, Ireland. All these testify to the practice of placing the dead near the sea in order to facilitate a quicker and easier evolution of their souls. It is very possible then to recognize such stones as tombs, and not, as it is held by spiritists, as the "speaking tables" of their epoch; it would be difficult to admit this theory because they are groups of stones arranged according to established laws, as we have already seen.

Plinius has very justly called the Druids Magicians, and the places which are still preserved intact certainly show their great knowledge. There exists near Paris, in the woods of Meudon, a strategic place for magic. Like churches built on favourable spots, often on the sites of temples reserved for certain cults, the stones in the woods of Meudon were also placed in a special magnetic spot.

Just as the cathedrals of the Middle Ages had their altars facing toward the East, the Druidic stones were always specially oriented.

I had already analyzed the menhirs near the well in the woods of Clamart and visited the caverns by the Observatory, which are sites for magic performances, but had never seen such conclusive testimonies of the ceremonies that were performed so many years ago as when I visited an opening in the wood, where the menhirs and dolmens are located in perfect order, the meaning of which cabalists can perceive and understand at once.



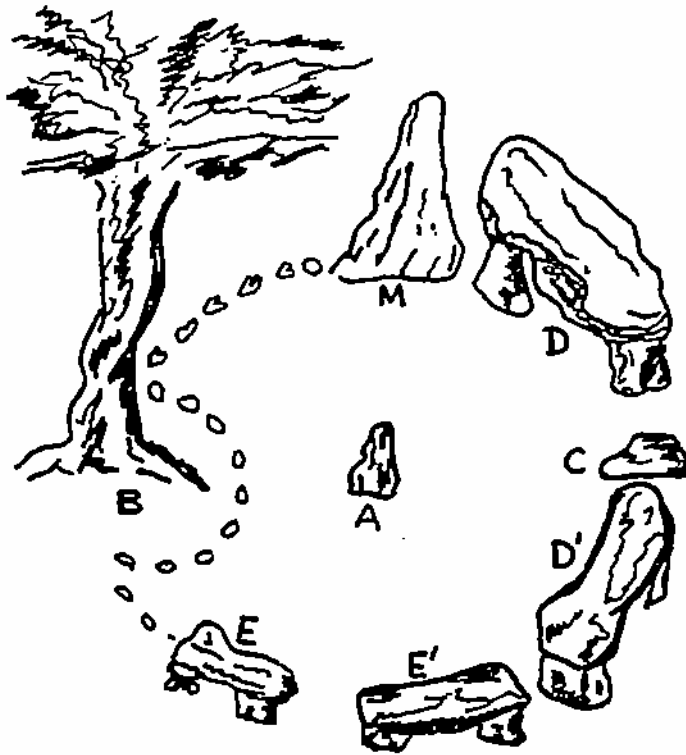
I stood on an avenue in the forest in the midst of marvelous surroundings; it was hard to believe I was only half an hour's drive from the capital. In the landscape a trace of prehistoric air is inhaled. There is a small stone, whereon we can still find traces of fire, and it is striped by big furrows, deeply marked by the friction caused by silex. This central stone, not very high, was the altar.

To the North is the menhir,  $3\frac{1}{2}$  meters high, but how many meters deep is it buried?

Following a perfect circle of 25 meters of diameter, the size of the stones diminish by degrees; thus, the first dolmen is a little lower than the menhir, and it matches the one in the Southeast, and both surround the stone of power, which is in the East and faces the Great Entity (an oak marking in the West).

To the South there are 2 dolmens, stones of equilibrium which are smaller than the preceding ones, the last measuring only 75 centimeters.

The vegetal entity in the West had the purpose of receiving the shocks and at the same time linking the triangle of apparition so well known by performers of magic. This tree is connected to a menhir by two small stones; the last small dolmen is encircled by an arch of stones, planted at a distance of 20 centimeters from each other. The oak itself is surrounded by a semi-circle of stones, the circumference of which is visibly formed by the group of stones which connect the tree to the dolmen and the menhir (see figure 8).



F I G U R E    N O .    8

Elements of a magic center of the Druids in the woods of Meudon near Paris:

- A. central stone, which was the altar.
- B. the oak or vegetal entity, the purpose of which was to receive the shocks during magic performances.
- C. stone of power.                    E. and E'. stones of equilibrium.
- D. and D'. dolmens of base.        M. Menhir which was 3.50 meters high.

The scope of action of the superior psyche can extend to the limit of Cosmos. It is not necessary to localize it, and if nothing appears with perfect clearness to our physical senses, we have to grasp the statement of the Secret Doctrine which says: "Interstellar space contains celestial globes in the Ethers that are invisible to us".

Without touching on the problem of the plurality of worlds, it is useful to realize that the Cosmos is inhabited by living beings whose psychic bodies we cannot imagine. Among them the Hamadryads, the Sylphs and the Nymphs, whom the Druids mention.

In the same way, we have only a vague idea of the fluids which surround us, the theories of vibrating waves or the electromagnetic phenomena. . . . On the other hand, no one is ignorant at present of the influence of the word (prayers, mantras) of music (chants, liturgy), of perfumes (incense, smoke) on the mental state. Also, the effect of colors and of food, on the psyche. These effects are due to the correlation of ethers, or the transformation of physical energy into psychic powers. The whole power of the Magician consists in catching these dynamoetheric particles and employing them in a directed world.

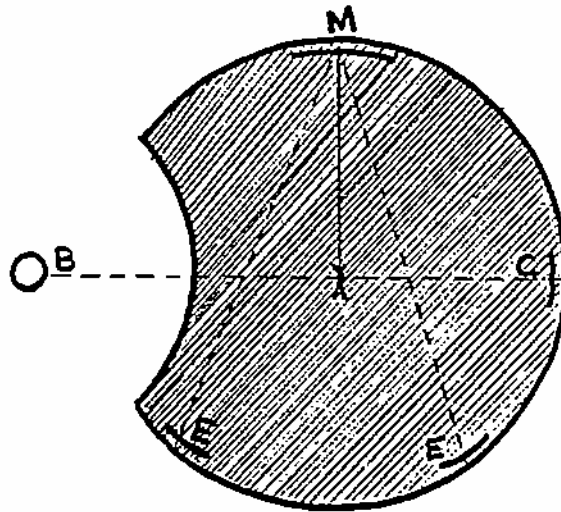
Through the knowledge of Archeometry, all becomes clear and everything speaks a particular language. The Druids, as all Initiates, employed Archeometry in the constitution of their esotericism: the knowledge of this law is the open door to the understanding of all mysteries.

The archeometer is an instrument which the ancients used in the development of their religion. It is based on cosmic laws and is the canon of ancient art in its several architectonic, musical, poetic or theogonic manifestations. Archeometry offers the closest correlation between the stars, the colors, the sounds, the forms, and the letters of the various alphabets, thus supplying to the Initiates of future times the possibility of reconstructing immediately, by aid of some words or symbols, a religion in its totality or the most diverse myths without any error of interpretation, because the archeometric system speaks for itself to all those who know the rudiments of sacred sciences.

The 360 degrees of the circle forming the archeometer are as so many spectographic tonalities or vibrations of sonometry; at the same time the whole sky manifesting through each star, becomes a letter or a sentence which explains the secrets of the ancient traditions.

Besides the rites and ceremonies, the Druids kept in a constant relation with Nature through their perfect knowledge of the laws which ruled it. Again, the achievements of their Science are demonstrated by the nature and positioning of the pieces in the forest of Meudon, near Paris.

The moon image stands out clearly (see figure 9) and we understand at the same time that the oak is surrounded by the small stones in order to isolate it as a cosmic symbol from the rest of the figure, composed of the other stones of the group.




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 FIGURE NO. 9
 

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The form of the crescent moon (power in action) should be noted. The axis formed by the stone of power (the oak) marks the separation of the two worlds, and the force of the menhir is increased further by the power of projection which is given to it perpendicularly on the axis stone of the power-oak (east-west), and thanks to its antennae resting on the stones of equilibrium (north-south).

It is magnificent to see that these elements in action form a star of five points (see figure 10). This paradigm, symbol of microcosm, encapsules well the action of man in the macrocosm. The importance of the pentacle in magic ceremonial

is well known (the pentacle of theurgy), and it should be noted that the pentagram formed here is not placed inversely; the five pointed star with the head towards the north represents man acting over matter. Thus posed in the right manner (with the apex upwards), it is the sign of recognition of the disciples of Pythagoras, a symbol of creative action representing a man with extended arms and separated feet. When the pentagram is drawn inversely (the two points upwards), it is the symbol of destructive passivity represented by a male goat with lifted horns, lowest point corresponding to the beard.

Man can act upon matter in 7 different manners, and this is why the total sum of the elements of Meudon is 7. The Septenary has always chiseled human History:

- 7 notes in the musical scale.
- 7 principle colors in the rainbow.
- 7 states of matter.
- 7 planets in Traditional Astrology.
- 7 lamps in Revelations (Chapter IV, Verse 5).
- 7 degrees of Real Initiation.
- 7 Kingdoms of Nature.
- 7 differentiated ethers.
- 7 evolutive chains.
- 7 great races.
- 7 continents on our planet.
- 7 mortal sins.
- 7 Liberal Arts.

- 7 promotions on the mystic scale.
- 7 theosophical planes.
- 7 aspects of Hermes for Liberation.
- 7 religious sacraments.
- 7 principle endocrine glands.
- 7 chakras or neuro-fluidic centers.
- 7 Zephyrs of Knowledge.
- 7 Buddhist laws.
- 7 days of the week with 7 geni.
- 7 Churches of Asia (Revelations Chapters I-IV).
- 7 Spirits of God (Revelations Chapters V-VI).
- 7 virtues (Revelations Chapters V-XII).
- 7 practices of Kadosh.
- 7 Lights in the Menorah.
- 7 verses in Al-Fatiha, first page in the Koran.
- 7 senses to develop Mastery of.
- 7 years to form the brain of a child.
- 7 cyclic years in the psychological stages of human beings, etc.

In the same way as the worlds are manifested on 7 planes (Divine, Monadic, Spiritual, Affective, Mental, Astral and Physical), the spirit in its turn moves matter (Mens Agitat Molem) in 7 manners: solar, lunar, mercurial, venusian, marsian, jupiterian and saturnian. This is precisely what is represented by the planetarian concordance of the 7 points of the star formed by the megalithic monument near Paris.

The stone of command is the symbol of Jupiter, the

great lord of heaven, the planet of personality producing the leaders. Opposite to it is the vegetal entity that may be represented by Venus, which establishes the union between the worlds, the Greek Aphrodite, the planet of contagious joyfulness.

The Sun, materialized here by the menhir, is the starting point of the system, at the top of the group, and it illuminates the work (star pointing into the air).

Mars, the Gallic Eso, is the star creating division, the stone of sacrifice, dolmen D (stone of base).

Saturn, inherent of maleficence, is the second dolmen D', with a symmetry corresponding to sanctification. Thus two bases are always in action in the ceremony: in the Mass, fire and water serve as symbols of this emblematic sanctification. These indispensable bases prevent accidents of magic and protect the performer when he is on the stone of power.

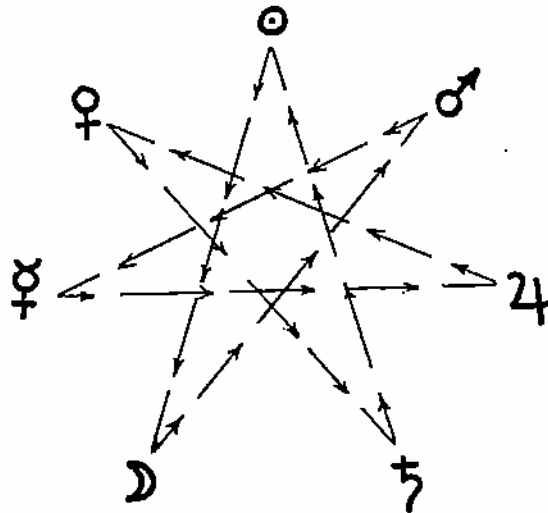
Mercury is the planet of intellect, which becomes the stone of equilibrium together with the Moon, which symbolizes intuition, characterized by the second stone of equilibrium (E and E'): reason and impulse are the balance of evolution just as these two small dolmens are the balance of the forces before the table of expression of the menhir.

Of course, it must be noted that this ordering has not been set up at random and that the menhir is very well characterized by the Sun, and not by Mars, for several reasons; the first of which and the most logical is the following: sketch an imaginary line starting from the menhir to the small dolmen E',



from there to the bigger one, then to the smallest dolmen and then to the stone of power, etc. From this line we see, according to planetary symbolism, that we have started from the Sun (Sunday), to arrive at the Moon (Monday), from there to Mars (Tuesday), then to Mercury (Wednesday), passing to Jupiter (Thursday), continuing to Venus (Friday), ending with Saturn (Saturday) and closing again the circle with the Sun: the 7 days of the week in perfect order form the 7 pointed star known as the Star of the Magi.

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F I G U R E   N O .   1 1

This whole arrangement is not a coincidence, nor are the elements of a radio station placed at random: the druidic stones have reasons of their own and we need not penetrate more deeply than this into the electromagnetic mechanism employed by the Initiates of yore.

Do not forget that what was known thousands of years ago was lost and forgotten and Science is only now recovering it. Our modern physicists are in fact, sorcerers, and if it is true that radio, radar, radioactivity, etc. might have been branded as sorcery two or three centuries ago, surely such things would not astonish the priests of ON, called Heliopolis by the Greeks, or the Initiates of 20,000 or 30,000 years ago. The magnificent science called Guametry, deformed in vague numerology, is a proof of scientific decadence like the poor "natural science" we have at our disposal today instead of that synthesis of knowledge of beings which was called physiogy. There is also the famous alchemy, which gave to Incas the gold-craft, to Egyptians the coloration of crystal, to the Chinese the dying of cloth, to the Atlantic Temples the knowledge of electricity, etc. Alchemy has been transformed into the "chemistry" of modern times, the efforts of which are wasted in the manufacture of pollutants of the soil, spoiling our food and causing premature deaths, not to mention the "beautiful inventions" which annihilate multitudes instantaneously and the war machines which are always ready to be used "for a good reason".

If the famous Zodiac of Denderah (or Tentira) or the

Aztec calendar are admired, this is not necessarily done out of understanding (realization) of the entire knowledge of their authors, for astrologers of antiquity were not "soothsayers" (these were only a small part, who could be considered as the lesser prophets), but the title of Astrologer required knowledge of astronomy, medicine, alchemy, philosophy, etc. The esoteric part of astrology is the basis of all religions, whether it be for the 12 tribes of Israel (in relation to the 12 signs of the Zodiac) or of the 12 gates of the new Jerusalem or the 12 sons of Jacob or the 12 Apostles of Jesus (who had 72 instructors, corresponding to the 72 semidecanates of the Zodiac, and 360 affiliates, symbolizing the 360 degrees of the zodiacal circle). We find everywhere the corresponding values of the 24 halves of the signs, of the 7 planets, or the 4 fixed signs (Bull, Lion, Eagle, Water Bearer), which are so clearly mentioned in Revelations IV, verses 4,5,6&7 and in the Book of Ezekiel, Chapter I, verses 5 and 10.

Astrology was preserved in the Western world by religious authorities. Popes, cardinals and prelates preached and taught it until the Middle Ages, the epoch in which decadence set in, and it seems that from thence Astrology was no longer well understood.

Freemasonry has the particular purpose of studying sciences<sup>48</sup> and from the first degree the initiation teaches the knowledge of the stars, both from a scientific and a symbolic point of view.

Besides General Albert Pick, whom I regard as a luminary of American Freemasonry, Frank C. Higgins, 32nd degree Past Master of New York, is noted by his articles on The Zodiac and Freemasonry, and he may be counted among those who have appeared as real M.:. M.:., as Stanislas de Gaeita, Eliphas Levi, Jean Marie Ragon, etc.

Higgins writes in "Ancient Craft-Masonry", article VI: "The secret doctrine of Egypt was the cult of the universal Jehovah, founded purely and simply on the advanced parts of the basic Sciences of the Ancient World and particularly on Astrology, Geometry, Mathematics and, what is most incredible to us but nevertheless authentic truth, on the highest knowledge of chemistry, optics, surgery, physical sciences and, it being obvious to mention, architecture, which in no part of the world and in no period up to the present was it so developed as it was in Egypt."

The author proceeds with equal insistence regarding the ancient knowledge which must be recovered: "The appropriate basis for the scientific study of Egyptology is not yet fully accepted by thousands of scientists, but masonic opinion has always held that Egypt was the land of the highest development of Freemasonry and that its pictorial characters on mummy coffins or on its engraved columns had very important themes hidden beneath the splendid camouflage of their grand ceremonies and elaborate priestly establishments."

A high knowledge of the esoteric field in general and

of masonic initiation in particular is evidenced in the writings of the S:.P:.D:.R:.S:. Frank Higgins. He refers specially to the division of the Zodiac in relation to Egyptian mysteries and to the eye of Horus, comparable to the one depicted in the triangle watching over the Temples.

The Powerful All-seeing eye of Masonry is derived from the eye of Assur of Babylon, which had eyelashes parted in three groups (3, 4, 5 eyelashes) from which the symbol of the triangle originated, the use whereof we shall see later. Utchat, Eye of Horus, can also be assimilated with those symbols of almighty sight or the immediate source of existence which is characterized by the Sun and then showing the infallible canon of time, space and number by the representation of the triangle.

It would take a long time to go into the details about the Holy Family of Egypt: Osiris representing Brahma; Horus equivalent to Vishnu; Isis who corresponds to Shiva, femininity; the trilogy Father-Mother-Son, whereby the identical representation of the Divine Triangle is very well understood: Asar, Ishah and Chr. Asar equals 162 (that is, Aeshch-Ra, solar fire), Ishah equals 216 (female principle) and Chr equals 108 (Nature endowed with life).<sup>49</sup>

Thus we are able to form a triangle of: 162 (Number which is 3 times 54), by 216 (4 times 54) and 270 (5 times 54) as hypoteneuse<sup>50</sup> (the number 54 is the product of the Sun 5 and the Moon 4).

Noting that 270 is formed by 162 plus 108, we observe

the intimate relationship between Father and Son, between Osiris and Horus, between Asar and Chr, or as Christ said: "My Father and I are One".

Likewise, people have not reckoned the importance of 345, which is the value of AL SHDI, the Shaddai, the number which reveals Moses; the inverse of this number is 543, value of AHIH, ASHR, AHIH (Eye Asher Eyeh) which is: I am that I am, the Biblical sentence based on the name of Jehovah, symbolized always by JHVH (Yod-He-Vau-He).<sup>51</sup>

Taking thrice Jehovah and permutating the original letters (HJH, HVVH, VJHJH) we have thrice 26 or 78, which is what I might call the "theosophic" sum of Osiris (the progression of 1 to 12 equals 78).<sup>52</sup>

The three Yods in the cabalistic circle represent this operation, which is God: Sanctus, Sanctus, Sanctus of Zohar.

Taking thrice the value of JHVH or: 10, 5, 6, 5; 10, 5, 6, 5; 10, 5, 6, 5 and dividing successively by 30 we obtain thrice the value of the solar year, which is 365 days and 6 hours, (365.6; 365.6; 365.6).

When the legend of Isis and Horus was converted into that of Mary and Jesus, it gave origin to the three years of public mission of the Great Nazarene with all his signs, continuing the mission of Vishnu and Horus (the same might be said with regard to all the MAESTRES who came as Messengers or Messiahs).

In the Zodiac, OSIRIS is the line of the triangle, one of the sides of which is drawn from the beginning of the Twins

and reaches the beginning of Virgo, thus embracing: the 3rd sign, Twins, the 4th, Crab, and the 5th, Lion, that is, 3rd, 4th and 5th; thus the symbolism 3-4-5 is revealed and this total of 12 contains something deeper, since 345, the Shaddai, means The Lord.

ISIS comprises the signs of the Virgin, the Scales, the Scorpion and the Centaur, the 6th sign plus the 7th plus the 8th plus the 9th making a total of 30.

HORUS is the larger side of the triangle, starting from the Goat, reaching the end of the Bull, making a total of 36, the ancient number of the Universal Sun (the secret root of 666!), being Horus, the Ram, as Agni, the Ram (related to RAM, the Great Instructor of India), that is, the Agnus Dei qui tollit peccata mundi (Lamb of God who washes away the sins of the world) of CHRistology.

The angles of 45, 60 and 75 degrees of the triangle thus inscribed in the Zodiac are the lineal translation of 3-4-5.

It can now be understood that the march inside the Temples was regulated in a certain way under the inspiration of an archeometric theory, and that Astrology will always remain at the disposal of human legends as a valid and complete expression of the macrocosm.

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