

Selait - Ha (Demetrius Semelas)

7 Speeches on Magic

(Seven Speeches by Selait-Ha – the Martinist name of Demetrius Semelas – given at the Temple of the Essenes No. III, in Cairo, in 1912, on 'Communion with the Invisible')

27th Speech

(10th January, 1912)

Summary: Second part of the series. Communion with the Invisible. Subdivisions: the art of Magic - The four planes – The spirits (genii) and the manner of forming their names – The Sefiroth – Preparation – Ritual of Martinez de Pasquali.

Today we shall deal with communion with the Invisible and we shall try to learn about the entities that dwell in the Astral plane.

The Astral plane is inhabited by beings superior to Man, some of which have tremendous strength. Great Initiates were able to commune with them. The science of the correspondence between human beings and Astral entities will be the subject of a whole chapter of the overall work on the part of the 'operator' in the Astral plane.

There are three means of communion with the Invisible:

- 1) Direct Communion,
- 2) Indirect Communion, and
- 3) Communion through ritualistic operations.

We shall now explain each of these subdivisions.

1) Direct Communion with the Invisible is that which is applied by a person whom Nature has endowed with a predisposition to this end. His name is rendered particularly sensitive, and communion between his Ego and the entities that he comes in contact with is, in a way, continuous.

2) Indirect Communion is achieved when a person has managed – through specific practice – to develop and sensitize certain sensory and mental occult organs that he has in a latent state – as all persons have.

3) Lastly, besides the above two methods, communion can be made through the practical knowledge of Initiatic Tradition, by the exercise of an accepted ritual formula traditionally transmitted, or by a personal one, like that of Martinez de Pasquali, which differs from that of others.

In this second part of the series of speeches, we shall study the third means of communing with the Invisible, that of the ritualistic way.

In order to perform any operation, some preliminary instruction is necessary. In the present case, this consists of knowing the Astral entities with which we are about to commune. The Magician should also be informed of their power, their virtues, their faculties or defects, etc., in order to know how to set their strength and power at his

service, how to benefit from their qualities and how to protect himself from their defects.

The entities that dwell in the Astral are commonly known by the term 'genii'. This term refers to invisible beings of superior spiritual evolution that dwell in the Astral and affect the earth and its inhabitants. They bestow upon humans a kind of spiritual vitality, as also their advice regarding their elevation and their acquisition of mastery over the Astral. Magic makes wide use of these entities throughout its art of effectuation - that of communion. Although recipes and formulas on magic and sorcery abound - and they are very widespread at that - the real art of Magic is very concealed. For example, if the Initiate undertakes to apply everything that has been published, instead of being elevated by communion with the Invisible, he will end up with no result whatever, or rather, he will fall back to the level that he started from and pay very dearly for his rashness.

The name 'Angels' is given to a class of spiritual entities that does not belong to the Astral plane but to a superior one.

In the hierarchy of the Universal All (Pan), there are four specific planes.

- 1) The Material plane, which to us, its earthly inhabitants, is the natural plane,
- 2) The Astral plane,
- 3) The Mental or Spiritual plane, and
- 4) The Divine plane.

The genii inhabit the second. Certain classes of Angels reign in the third, and the Divine plane is inhabited by the Archangels, the ministers of God, according to the Hebrew Kabbalah. Our study will include all these three planes, starting with the Astral.

The Kabbalah teaches the existence of genii. It gives us their names, their power, their role, their faculties, etc. They are 72 in number and they administer and share among themselves the government of the globe. Their names are formed as follows: We take the three verses of "Exodus", chapter 14, verses 19,20,21. Each verse consists of 72 letters. We write each one on a line, the 1st and the 3rd in the Hebrew manner (from right to left), but the 2nd from left to right. We thus have 72,71,70,69,68,67...6,5,4,3,2,1 in the 1st line, then 1,2,3,4,5,6...67,68,69,70,71,72 in the 2nd line, and 72,71,70,69,68,67...6,5,4,3,2,1 in the 3rd line. The name of the first genie is formed by the Hebrew letters of the first column, the name of the second genie by the letters of the second column, etc. Therefore each name has three letters. To these we then add the suffix Giah or El. Giah means the one emanating from God, and the El means the child of God, the one born of God. This is how the hierarchy of the 72 genii is formed. The symbolic expression was given by Jacob's ladder. We shall return to this particular point later on.

Now let us study the universal hierarchy from one being to another, from the highest to the lowest.

The system of absolute monarchy reigns in the Universe. It provides the classical type of hierarchy from which harmony and perfection spring, and in which disorder and reversal are totally unknown.

According to the Kabbalists, the highest being is called Ain-Soph, the "not this". It is the uttermost limit for Initiates, and it is where all the quests of the Masters are fruitless. Under this sublime and unknown Being, and emanating from it, is the Sefirothic figure, or the Divine plane, divided into 10 numerations or Divine Powers.

In the hierarchy of this Divine plane, the first Sefirah is called Kether, which is translated as the Crown. Kabbalists likened it to a crown because Kether crowns the

Divine plane. After Kether, and dominated by it, come Hokhmah (Wisdom) and Binah (Intellect). Then come Hesed (Clemency) and Geburah (Justice), balanced by Tifereth (Beauty). Finally, the third trinity consists of Netsah (Eternity) and Hod (Victory), balanced by Yesod (the Foundation). The tenth Sefirah is Malkhuth (the Kingdom).

This Sefirothic structure can be reflected in the inferior hierarchy, but everything is dominated by Aïn-Soph.

Each Sefirah is ruled by its superior, and it dominates and rules the Archangelic Powers that are subordinate to it. The Archangelic Powers rule the Angelic Powers, which are ruled by a leader who is the Divine Egregor, and they in turn dominate the beings inferior to them, which are called 'Princes'.

The power of the Princes lies in ruling over the Astral plane and the genii. These last affect the beings on Earth.

You now have a general outline of the hierarchy on all four planes. When a true Initiate carries out certain magical ceremonies, he should always follow this ascending line. For example, if the Initiate wanted to invoke God, he would first make his appeal to the genie whose influence he is particularly subject to. By the mediation of the genie, his appeal would be presented to the Prince who, in turn, would address it to the Angel. The angel would then present it to the leader of the Divine Egregor, and the latter to the Archangel, who is superior to all the previous mediators, and who would finally present it to God. The chain is quite long, but it is of great value to the Initiate who is thus aware of the universal hierarchy.

As you can see after this brief description, communion with the entities of other planes by means of ritual operations is no simple matter. We shall later study the various rites, but before we do so, I would strongly recommend that you have a good and profound knowledge of the object of your ritual operation, of the spiritual entities that you will contact, their faculties, their virtues, their influence, their power, their area of influence, their passage, their mastery, the time, etc. In this way you will not be wasting your time and will not suffer any loss of strength and get harmful results. Moreover, the operator should know his ritual and his invocations by heart. However, this is not given to all to carry out; it is given only to the one who has the will, the daring, and the ability to keep silent, while all the time he seeks to learn and to reach his goal in safety.

Now, vast horizons have been opened up to your studies, to your study of the three planes, and of the entities that reign in them. The Magician keeps notes and has his own personal book. Like a real warrior, a man at arms, who knows the strategy to follow, he consults the maps of these three planes, sees the points on which he can base his maneuvers, and thus knows beforehand what he will have to face.

Still, this study is not enough. The operator must prepare himself for the work at hand by following certain specifications of the Masters. In this manner he can safely commune spiritually with the beings that are his immediate superiors – the genii of the Astral plane.

As you all know, at the moment of birth, every person receives the influence of three genii – the first presiding over the hour, the second over the day, and the third over the subdivision of five days. The operator should consult these genii as his three teachers. He should relate with them by inspiration to receive their advice. He should then equip himself with courage and daring, choose his ritual, do the necessary calculations, pick the suitable moment, organize his manner of action, and finally begin.

Our Order possesses and follows the ritual of Martinez de Pasquali. On March 21st, in the spring equinox, we shall begin with this same ritual for an invocation. I shall be taking with me those brethren who are thus prepared. In the meantime, study these speeches, meditate, wrapped in your cloak and covered by your mask, and get ready to come in contact with the benevolent genii that guide you, and so prepare for the great ceremonial. You will then come to know and in a way you will direct and carry out the ritual of our Venerable Master.

28th Initiatic Speech

(17th January 1912)

Summary: Symbols in Magic – Ideograms and characters – The value of symbols – The circle, the cross, the triangle, the square, the pentagram, the hexagram – Use of symbols – Talismans.

Dear Brethren,

Up to now we made a study, though a brief one, of communion with the Invisible through exit to the Astral. And we also applied ourselves to the study of communion by means of ceremonial operations. The science or art that teaches this is called Magic. Before we broach this vast science, it would be wise – as a kind of prolegomena – to acquire the adequate instruction that will enable us to seek the means by which to attain the desired goal. To this end, we must study the symbols in Magic that are derived from the Hebrew Kabbalah.

Magic is the practical and complete Kabbalistic Initiation. The Kabbalah was defined and transmitted to us by the sages of antiquity. It comprises everything: the mysteries of knowledge of the Divine, theosophy, the study of the human and the universal Psyche and the abilities and possibilities of their approach to one another. It has two ways of effectuation. The first is Magic, with which we shall deal, and the other is Theurgy. The latter is a path that is incomparably higher and more difficult, through which the Initiate comes in contact with the Invisible mentally and by inspiration. This path, which is pre-eminently mysterious and apocryphal, is by far superior to all others. It is attained by the rarest of the elect. It goes without saying that no experiment can tangibly (materially) prove its reality. But when we are acquainted with the Kabbalistic Initiation, when we have operated ceremonial magic, we reflect in a reasoned manner and may then perhaps form some idea concerning it.

Recently I spoke to you about the ten Sefiroth or the ten faculties and virtues of Universal Divinity. Quite a number of volumes would be needed if I were to comment on all of them, and many an author has explained the mysteries enclosed within these ten lamps, according to each one's concept and spiritual development. One infers their possible analogy to the Ten Commandments; another seeks their analogy to the ten Divine virtues, and so on and so forth. I do not have any personal opinions on the matter, and this is the reason why we shall base our studies on the generalities of what the Masters of Wisdom thought, and follow their directions.

To begin with, let us throw a glance at the symbols that we shall come across. Let us seek the cause of their form, their power, their value and their reason of being. Then, let us try to give an explanation to all the above.

What is a symbol? The term is derived from the corresponding Greek word meaning 'an allegorical idea' or 'an ideational allegory'. If we wish to go into a deeper analysis of the word, we see that it is a combination of συν and βάλλω, which mean 'to take part in' something. This analysis may not have enlightened you greatly so I shall adapt it to our present subject.

Man seeks to specify the inaccessible mysteries in his spirit, but is unable to find a simple phrase that can express the idea to its full extent. He therefore used a figure in order to make these ideas more concrete. The ancient sages made use of conventional figures, such as the circle, the triangle, etc. These symbols made the adaptation of higher mysteries possible to human perception. However, the sages possessed the key to their understanding, a key that had to be acquired and developed through meditation of the symbols. But the possibility of acquiring the knowledge of these great mysteries was commensurate with the degree of the Initiate's conception and spiritual development, and was provided by this study of symbolism. This is the reason why symbolism plays a great and very profound part in Kabbalistic and occult teaching.

What is the value of symbols? Symbols have the value given to them by the ancient sages of all times. They have real power. This is because any sign or figure that has been accepted by a very great number of human beings of a higher spirituality, who form a vast chain throughout the centuries, from the distant past up to our times, such a figure, I repeat, which expresses an idea is the symbol, the sign of power. It is unique and unalterable, and must of necessity provide an unlimited power to all those who have come to know it. The symbol is the focal point of power and occult life, and sets the person who has understood it in contact with all the Initiates who knew it. It allows the specification of spiritual entities and, by the ceremonial path, it provides the works of the later Initiates with the assistance and the lights of the ancient Masters.

Another proof of the existence of this initiatic chain through the symbol is the reality of the power of a talisman or amulet that has been consecrated on the basis of a traditionally accepted ritual. This talisman is girdled with symbols on the part of a true Initiate. The persons to whom these objects are presented feel the influence of the Masters. The signs that are engraved on them activate the collective power of the initiatic chain which, joined to that of the Initiate or to that of the Initiate who is preparing the talismans, gives them real value.

You also know that before a Magician begins his invocations and ceremonies, he draws a circle. Have you ever wondered why, when thus encircled, he is almighty? Why is it that powers able to raze mountains to the ground, able to cause cataclysms, why such terrible powers are activated by a person encompassed by a simple circle? Why can these powers not overcome such a trifling thing as a circle?

Positivist logic has a hard time accepting this as possible. Still, when the circle is drawn by a Mystic who knows what he is doing and the reason for which he is doing it, one who has his purpose well in sight and is aware of the power that he distributes all around him, he then produces a power of unlimited extent, a materialized power derived from the chain with his connection with the Invisible, which all Initiates have.

The symbol is a contract between the human and the universal Psyche. It is a contract about their relation, their union and their contact. Because the symbol is a figure, the type of the expression of a power, wherever it is drawn, it will express this power, and the symbol will act.

Here is a common example: We understand that a document, a prescription, etc. has been written by a particular person through his signature. A signature has the

value given to it where it is of some effect. For example, if I am an eminent banker, my signature will have real value, and a mere note bearing my signature can set in motion great sums of money that I, as a banker, am able to transfer about, wherever my name is known or my bank recognized. My signature will bear my own power, and it is society that fixes the value of my signature. Through the continuous exchange established between me and my signature, this value is recognized.

The same holds good for the symbol. Its value depends on the reinstatement of relations between the human and the universal Psyche. Since an Initiate accepts the value of symbols, he should never draw them in vain, for it is enough that a symbol be drawn together with the idea that it depicts, to give it a true value. By this, we do not mean that whenever we draw a circle, it is enough to make all the powers related to it hasten towards us. All written works of Geometry are full of symbolic figures, but they are completely dead. What is necessary is for the drawing of these figures to be accompanied by the corresponding thought. The Initiate should draw and use them only when necessary, for if they are drawn without any particular purpose they may cause immense harm during his operations, and cut short his occult evolution.

There are two classes of symbols. The class of ideographs and that of characters. In the first, the symbols present the general outline of the virtues, faculties, powers, etc. of the beings that are superior to Man. In the second they define in particular the entity that we invoke. The Circle, the Triangle, the Square, the Pentagram, etc. are part of the first category. The planetary characters, the seals, the signatures of the genii or angels depicting the names, the virtues and the faculties of an invisible being, belong to the second category.

In manuals of Magic, you can see examples of such symbols. For the time being we shall not study the second category because a great volume would be needed to deal with the subject.

We shall content ourselves with a rough summary of the basic ideographs. Let us begin with the circle. From my speeches on Alchemy, you all surely remember the explanations that I gave you concerning the symbolic forms used in that art. By analogy, the meaning of the symbol in Magic must resemble that in Alchemy, but it is transferred to another field.

1) The circle is the symbol of the limitless and the integral; it is the ideograph of the universal Cosmos and of Divinity. Since God is an unknown, infinite Being, without beginning or end, a pre-eminently inaccessible and immeasurable Being, beyond all human conception, He cannot be explained in any other way. It is only the circle that can symbolize this limitless Being. The greatest mathematicians have been unable to measure the circle with exactitude, and the squaring of the circle still remains the most occult point to understand, the most difficult problem to solve. They have merely managed an approximate measurement of the circle, considering it as a polygon with a great number of angles.

The Masters of the Kabbalah transmitted to us their ideas about God. We have knowledge of them through their teachings and are able to have an intuitive feeling of His Mystery. But we humans have never been able to get to know what He really is. This is why the circle is the symbol best adapted to the concept of the Divine, the Infinite, the Monad.

2) I also spoke to you about the cross. It is the symbol of two principles eternally opposed to one another, sacrificing themselves in the struggle for the maintenance of creation and harmony. This symbol has the value of the Binary.

3) The triangle is the symbol that the Initiate first comes across on his way towards Divine knowledge. The sages of antiquity said that it was composed of the

three main virtues of Divinity, depicted by each of the sides of the triangle. The base corresponded to Power and to Yod, the ascending line to Will and to He, and the descending or connecting line corresponded to Action or Vau. We shall later return to these explanations. The triangle is the symbol of the Ternary.

4) The square expresses the quaternary. It could be a symbol of the Binary, one more distinct and exact than that of the cross. The square presents the result of the action of active Power over passive Power. From the idea of the measure of these two forces (for the lines of the square are defined) we come to the conclusion of the origin of the four elements – a conclusion that was determined by the sages.

5) Next to the circle, the pentagram is the most powerful and the most mysterious symbol. There are many theories concerning this figure. I shall only say a few words on it. The pentagram can represent Man, composed of the four elements and of the Spirit. It is the absolute symbol and figure of Man.

6) The hexagram depicts the initiated Man; it is the Man of the pentagram who possesses power over the Invisible. It is the ideogram of the Man who has acquired a new spiritual ability that he can make use of. Speaking of this particular symbol, I would recommend that you never wear or bear it on you, or form talismans on which the hexagram is either written or drawn, for you do not have the right to do so. It would be as if you wished to present yourselves as Masters, whereas you are not. All those who are on the path of Initiation should simply wear the pentagram. When they have attained Initiation in full and are Masters over the physical, astral and mental planes, when they have knowledge of the true value of the hexagram, they will then be allowed to use it as they think best and as they choose to.

In which case can these symbols be used? They can be used in two cases.

1st When an operator desires to carry out a magical ceremonial, according to a particular formula so as to commune with the invisible beings, he uses these symbols in order to attain the results that other Initiates did, by making use of them. He thus continues the Tradition.

2nd Once the Initiate has attained a definite and satisfactory result by his ceremonial operations, he then uses the symbols whose power he has elevated, so as to come to his assistance, and then he acts morally, psychically, and mentally on persons by means of talismans. When one who is not initiated makes a talisman and wears it, he has no result whatever, for such a talisman is worthless.

A mere drawing or writing of a symbol is not enough to make a talisman of it. This is an erroneous action. If one who is not fully initiated draws the signature of a superior power, he is performing an act similar to that of a forger, who fabricates a banknote with the signature of an insignificant person. This act brings on misfortunes.

You should therefore not make any use of the symbols as long as you do not have mastery or are still students of the Astral plane. When you come to know the means of the vivification and the value of these symbols, you will be surprised at the comprehensive power that you can give to them. Here, no forged fabrication is allowed. You will really acquire power and mastery by the practical assistance of your Initiation. Bear this well in mind: those who made talismans, presuming that the mere drawing of certain symbols was enough to bring about success or the obedience of superior beings, were deluded. And we should consider ourselves happy if we get no result whatever, for there have also been cases of persons who lost their mind, who committed suicide, who brought upon themselves a host of misfortunes just because they possessed a forged talisman. Be sure that Initiation will lead you to the desired goal when the Masters grant you their secrets and power, so that you can make use of the superior powers in the symbols that you draw.

29th Initiatic Speech

(24th January, 1912)

Summary: The three effectuations of the Magician: the art of Willing, the art of Daring, and the art of keeping Silent.

In our last speech we studied the value of symbols. We understood whether the circle, the triangle, the pentagram, etc. really had a material or astral result when they were drawn in ceremonials of Magic or on talismans. Today, I intend to speak to you about the conditions required for this effectuation. I shall also tell you how these symbols are reinforced and which are the material faculties that are applied on the work so as to permit their development. Lastly, I shall tell you how you can attract the materialized genii at will. To attain this goal, we must first practise the effectuation of the three powers and faculties that are necessary for the evolution that we desire.

The first of these effectuations is the art of Willing. This is done by setting the human Will at work in a positive, active and rather personal manner. It is due to a person's great patience – one that no other person would possess unless he were in such a state – that his Will's main desire is to vivify and elevate himself to a higher level. In order to get this result, to attain this height, Man must activate certain organs and must develop his Will in particular. He must desire the aim that he intends to follow with intensity and steadfastness and without any fluctuations.

Most people lack will-power. Some open a book on Magic; they want to see, they want to act, they want to put what they read into effect, but this zeal is short-lived, for their Will escapes, leaving behind it only a vague trace which is mostly non-existent. These persons think that they want, but they cannot act. If you really desire something, this desire must follow you and have a hold over you like a second nature. It is necessary for you to set in motion all the activities that Man possesses. Just as Magicians do, Man too must manage to place himself under the protection of great spiritual entities. But in order to attain this goal, he must learn to subject himself, to submit to, and to obey a power superior to himself. He must will; he must not merely desire. This is why he must gradually develop his will-power and must try to dominate a power far greater than his own. He must become the master of his neighbours through his actions, and impose his will on others through the logical sequence in his reasoning, or through the steadiness of his gestures and his look. He must prove to others that he is always right. By all the above I do not mean that this mastery should be imposed on others with the purpose of abusing this power. This superiority should be latent. Through will-power, you will be able to impose your ideas on others, but only after you have managed to master your own selves. It is only then that the evolution of the virtues or the art of Willing can attain that point where the Initiate will learn the manner of governing the superior being.

By then, the Initiate will be able to tackle the second faculty required. He must now develop and effectuate the art of Daring. Quite a number of uninitiated persons hasten to apply themselves to the study of works of Magic and Occultism so as to get to know the art of expressing their own abilities. Their purpose is never that of studying the virtues that they must develop. But this is not the point at issue in our case. Once we have managed to influence others, we must give birth to the means by which we can master beings that are on a higher than the physical plane. In general, Man is born in this physical world so as to elevate himself above the material plane. This last incessantly holds him back and hinders him from making these attempts at elevation. Proof of this is the fact that the first thing expressed in

Man whenever he wishes to make the attempt or to dare carry out some superior action, is the fear that overwhelms him. He has the presentiment that something weird; some moral danger lies ahead, one that he cannot comprehend. In order to overcome this fear, we should bear in mind that death is nothing but a transformation, a change from the material to the spiritual state, a simple alteration from the physical state to the astral one.

The first indication of the presence of invisible entities tests a person's daring, for he will hear noises and see fleeting shadows. He must work constantly and be ceaselessly ready to face every trial in order to keep steady to this decision and remain untroubled. Through such difficulties, he will manage to become familiar with what causes fear, and he will gradually dare invoke genii. The Initiate should have a profound knowledge of the entities that reign in the Astral plane. He should also know their disposition so as to know their expressions.

When a person has got to know the genii, to dominate them and be their master, he is still not fully initiated. There is a third virtue, a third effectuation that he has to achieve – the art of keeping Silent. When you have acquired full initiation into the sphere of Magic; when you know that you are permitted to express all the formulas, and you have effectuated them; when your operations have been crowned with success and you have acquired perfect awareness of the Astral and have even risen to a way of life that is interwoven with its presence, then you will feel the great need to keep silent.

Do not believe that a Magician will ever confide in you about his successes or failures in the spiritual world. He will never give you an account of his relations and his difficulties, or of the works that he has undertaken together with the Invisible. The reason for this is very simple. Because the Invisible is by nature invisible, it involves an occult and secret life and knowledge, which are consequently hidden and must remain unknown to the profane. It is not in your interests to describe the powers that you have acquired, i.e. if you acquired them suddenly or after long work, if you followed such or other exercises. We usually do this in order to gain the admiration or approval of the ignorant. The art of keeping silent is not limited to this alone; it also develops our abilities of mastery over the Astral plane.

By keeping silent, a person becomes interesting; he is encompassed by a kind of mystery that people respect. On the other hand, if you show off your spirit, if you give information through accounts of everything that you have experienced, everything that you did and saw, as well as everything that you intend to do, you will lose a great part of your powers, which you have laboured so hard to acquire. You will also lose the respect of others, and envy will soon intervene. You will need all your will-power to fight those around you, whose base disposition and tendencies you yourselves have given rise to, and you will end up knowing very little. By revealing yourself in this manner, by not remaining wrapped up in your mantle, you risk falling down, and any profane person, however ignorant of your armour, can even become your master.

As a consequence, by possessing this third virtue – one which is perhaps the most important power – Man can manage to maintain himself in the degree that he has attained by his work and perseverance. He must impose silence on himself. This of course does not mean that when brethren are gathered together round a table they should keep absolute silence. They can and ought to give mutual advice. Brethren Initiates should help one another. The Initiate should keep silent before the ignorant and the profane. He should always be encompassed by mystery and should be an enigma to all around him. This will give him the strength to fight against those near him who reveal themselves to him.

30th Initiatic Speech

(31st January, 1912)

Summary: Knowing – The Sefiroth.

In our previous speech we mentioned the three virtues by means of which those who desire to follow the study of Magic can attain success. We said that these three virtues were 1) the art of Willing, 2) the art of Daring, and 3) the art of keeping Silent. These virtues are necessary to every occultist, but there is one more that must be added to them. We shall name it the art of Knowing. This fourth virtue is firmly linked to the previous ones. It is obvious that to Will something is quite an important matter, to give and receive help and to Dare is a very powerful thing, and to keep Silent is prudent and wise, but without this fourth virtue, that of Knowing, the three previous ones are absolutely useless.

One who has no knowledge is not in a position to know what he wants, and he would never be able to get to the stage of Willing, Daring and keeping Silent, for he would lack the necessary knowledge to guide him. For the Initiate, this last faculty is the Light in Magic.

As we all know, the purpose of Magic is the ability to succeed in our invocations to superior entities and, by their assistance, act on the physical world in a manner superior to our own powers. Consequently, through study we must learn which these invisible powers are, their abilities, their hierarchy, their dependence, and what is the manner of action of all those who desire to apply themselves to the science of the Kabbalah.

We know that in the superior spiritual planes there is one which is superior to all others, one which no person has ever known – neither I nor anyone else. It is the one in which Aïn-Soph reigns. It is not permitted to the occultist to analyse or even to meditate on the splendour of this plane, for he would be severely punished for his rashness. It is said that those who wanted to commune with this plane died of either a violent or a slow death, and that any who escaped this fate, lost their mind. It is enough to liken this unknown plane of Aïn-Soph to the blinding light of the sun. The only thing that we are permitted to say is that Divine Power probably emanates from this plane. From It, in It is the seat of the God of the Kabbalah. According to other religions, It is the seat of divine Power. Still, let us try to examine what this God is, and how we can comprehend Him. We cannot do this by a study of His actions or by knowledge of His virtues. According to the Kabbalah, the expressions of God are ten. These are called Sefiroth. All Kabbalists have had various personal opinions regarding these ten Sefiroth. This is why we shall limit ourselves to saying simply that God presents Himself to the Spirit through these ten Sefiroth. We consider them as Divine Entities, not because they were derived from some other Divine Entity, but because they exist in order to carry out God's Commands.

Let us now descend from this unknown plane to the one about which we can somewhat speak.

According to the Kabbalah, the first three Sefiroth that we meet are in the first heaven. Always according to the Kabbalah, in this highest of all heavens is the first Sefirah by the name of Kether. In Hebrew, the name means 'the Crown' and can thus give us the idea of sovereignty, of the overall, the superior Power. The second Sefirah is called Hokhmah, which means Wisdom. By this second Sefirah, we depict Wisdom through which God is manifest in our conscience. The third is Binah, that is,

Intellect or Intelligence, through which God's Wisdom is manifest. We have thus completed in brief the first plane or the first heaven, which can be named the divine plane. Its three virtues indicate to us the full perfection of God. But as I previously told you, this Divine perfection is completed by ten virtues. The first three refer to Power, Wisdom and Intelligence, and thus give a personification of God. Through these three virtues we can depict God in our conscience, since we know that the Lord of the Universe must necessarily be infinitely Wise, infinitely Powerful and infinitely Intelligent. This is the reason why during your Initiation I set the three lights in a different array, though they still composed one single light. This Trinity is developed in the Sefirothic System of the Jewish Religion. We find this Trinity again in the Christian Religion, as well as in others.

Let us now go on with our study. In the figure that I present to you, you see six spheres under the first three Sefiroth. They represent the other six Sefiroth named Tetatron Gedullah or Hesed, which means Majesty (Grandeur). This is a virtue that emanates from and depends directly on the superior classes. The fifth is Geburah, which means Strength. The sixth, Tifereth, means Beauty. The seventh, Netsah, means Victory. The eighth, Hod, means Honour, and the ninth, Yesod, means Support or Foundation. The tenth and last is Malkhuth, which means Kingdom.

Therefore, after the three great Sefiroth that we described, there follow another six, which are all found in one and the same plane. These are Gedullah, Geburah, Tifereth, Netsah, Hod, and Yesod. All six Sefiroth emanate from the majesty of the three great Sefiroth. Note that Gedullah emanates from Kether, therefore Gedullah is not the divinity itself, but simply the emanation of a first faculty. Hesed or Gedullah indicates that majesty is a virtue radiating from the Crown of Kether. This majesty is under the mastery of an entity of very high degree. Keep in mind that this entity plays a most significant part in practical science. Geburah, the fifth Sefirah, is strength expressed by the Crown, Kether. The sixth is Tifereth, which emanates from both Kether and Hokhmah. Tifereth is the divine beauty of Wisdom and of the radiation pre-eminently of the Divine plane. The seventh Sefirah, Netsah, indicates victory, projected by Divinity. It emanates from Wisdom and Intelligence. In other words, it is a perceptible virtue and is the union of all three in synthesis. We then have Hod, the eighth Sefirah, which emanates from Binah and proves to us that we must render to Divine Intelligence the honour that is its due. Yesod, the ninth Sefirah, emanates from Binah as well as from the Intellect, and it proves the foundation of Power. It is the basis of all the other Sefiroth. The last Sefirah is called Malkhuth. It is depicted as an upright radiating star that completes the whole sefirothic cycle. It is not simply a Divine virtue; at the same time it is the action of all the other Sefiroth (acting) on one another. Malkhuth means kingdom, and it is the manifestation of God in the Universe. Sovereignty in the Universe does not mean that God is found in Matter. It means that through its action, this sovereignty causes the other nine previous Sefiroth on the tenth. Thus Malkhuth expresses the Kingdom of God in its entirety. The activity of the first three Sefiroth is expressed on Malkhuth. We depict this by channels; i.e. Divine Wisdom must pass through the Astral and Mental plane in order to be manifest in Malkhuth. This union is a mystery to which we shall refer again later on. The connections that I have made between the Sefiroth in the following diagram are not always similar to those made by other occultists, especially not those of Kircher. His drawing was extremely complicated, and I thought of simplifying it. The diagram that I present to you is not a mere copy of that found in other books, but my personal synthesis of this subject. Moreover, you should note that although two drawings of figures may be different, they still lead to the same end.

Malkhuth reigns on the plane that is the third heaven, which corresponds to the Astral region. The second heaven is in the area of the six secondary Sefiroth. It is the

plane where the Divine ends and reigns over the Mental plane. Beyond it is the Sefirothic plane that we explained in the beginning. It is called the unknown plane and, as was said, no one is allowed to penetrate into it by any operation, and we are not even permitted to think about it.

Under all the Sefiroth and beneath Malkhuth, there is another plane, that of the genii (στοιχεία).

If we wish to get in contact with the Sefiroth, whatever their degree, we must start by having relations with that which is the closest to the plane of the genii. Malkhuth is the first Sefirah, and we must start from it, for it is through its mediation that we can approach the higher Sefirah. For example, if we wish to invoke Hokhmah, we must start from Malkhuth and it is only after we have passed through it that we can reach up to Hokhmah. This is the fastest way. If again we wish to invoke Binah, we must always seek the nearest way to it; therefore the first point that we shall come across is again Malkhuth. We must then invoke Yesod and, after passing through it, we can finally invoke Binah with success. In the same manner, if we wish to reach Kether, we must pass through Malkhuth and Geburah in succession.

Each of the Sefiroth is served by a class of entities of the same identity. For example, the class that preserves the Sefirah Kether consists of entities that are conscious of the radiation of the Divine plane and its intellect. According to Kircher, Binah is served by the class of the crowns, but this is a point on which Kircher was mistaken. According to the Kabbalists, Binah is served by the class of Iehovah Elohim. I have no intention of proving here that Kircher's Kabbalah is erroneous. Following his reasoning, he gave the name of crowns to this particular class. Now, Binah corresponds to the planet Saturn where the Divine Spirit is supposed to reside (has its seat) or reign. It must not be thought that in fact the Sefiroth are represented by the stars. It is just an allegory and it is mentioned simply to help provide a more accurate meaning of the faculty or the place where they reside. We were saying that Binah represents the planet Saturn, Gedullah is said to act on the planet Jupiter, Geburah on Mars, Netsah on Venus, Tifereth on the Sun, Hod on Mercury, and Yesod on the Moon.

I draw your attention to the correspondence of the entities of Hod with Mercury, who is the messenger-god, that is to say, the mediating angel between the Divine plane and human beings. Therefore Mercury resides on the sphere of beings or entities that are angels-mediators. According to both the Jewish Kabbalah and the Christians, these angels have often become manifest, i.e. the Annunciation to Mary, etc. Moreover, every Sefirah has its ruler, which is this Intellect. For example, Malkhuth - which is between the elemental (στοιχειώδης) plane and the Divine - has its own spirits with which we can reinstate relations. These beings are the egregors. The word egregor means 'the being that is vigilant'. They are the beings that work; they are the ones that are vigilant; they are the ones by whose help we can come in contact with higher planes.

31st Initiatic Speech

(February, 1912)

Summary: Explanation of the Sefiroth continued.

Last week we started the exposition of the interpretation of a diagram concerning the ten Sefiroth. Because some of the Brethren were absent and did not follow the initial meanings of what we name 'the three heavens', today I shall not go on immediately with the explanation of the Sefiroth.

In our last speech we studied the different planes. We saw that according to the Kabbalists, Divine expression was presented by the ten Sefiroth called, Kether, Hokhmah, Binah, Hesed, Geburah, Tifereth, Netsah, Hod, Yesod, and Malkhuth (see diagram). These ten Sefiroth are the ten virtues or splendours through which God became manifest and created the Universe. By means of these numerations, the Kabbalists make us comprehend the Being that we name God in a concealed manner.

The tenth Sefirah, Malkhuth, the Kingdom, is the final actualization of Divine Will. Each of these ten Sefiroth is ministered (served) by a class of angels, correspondingly superior, according to the position of the Sefirah that they represent. At first sight, it is very difficult to explain how the Sefiroth allegorically portray God, but you will gradually get used to them and will perceive their harmony.

What do we mean by 'an angel ministering to a Sefirah'? We refer to those beings dwelling in the Divine plane, which were created by God in order to set the beings on earth in contact with superior entities.

Angels are not subject to evolution on Earth but in the Mental plane. Genii evolve in the Astral plane. Only the human spirits evolve in the physical plane, on Earth, passing successively from the mineral, vegetal, animal, and human kingdoms.

Let us now examine the sefirothic analogies in the various planes.

The first Sefirah is Kether, the Crown. It is served by the class of angels that are called Seraphim. The divine name given to it is JEHYAH (the Being or Not) and the value of Kether lies in the virtue of this name. The Seraphim provide the means of union of this Sefirah with the next.

The second Sefirah is Hokhmah, Wisdom. It is the main divine flow. It is the one that radiates directly on Malkhuth through the angels Ophanim (wheels) and Cherubim. They thus complete the physical creation by conveying the Divine spark. According to the Tradition of the Kabbalah, it was through Hokhmah that God conceived Creation and clarified Chaos. The corresponding Divine name is HEHOVAH, the Tetragrammaton.

The third Sefirah is Binah, Intelligence (Intellect). Together with Hokhmah and Kether, they form the sefirothic trinity. Binah is served by the class of Aralim, and the Divine name is IEHOVAH-ELOHIM. Creation, which was pre-designed by the two former Sefiroth, is now completed by Binah, which conceives the astral forms.

The fourth Sefirah is Hesed, Majesty (Grandeur). The Divine name is EL, and it is served by the heart of Hasmalim or Geburalim. Through this Sefirah, God presents the image of bodies and forms in Matter.

The fifth is Geburah, Power, which is served by the Geburalim. Its Divine name is ELOHIM GIBOR. Through this Sefirah, God produced the elements.

The sixth is Tifereth, Beauty, and it is served by the Malakhim. Its Divine name is VEDAHAI. Through it, God produced the mineral kingdom.

The seventh is Netsah, Victory, which is served by the sons of Elohim. Its Divine name is IEHOVAH SABAOTH. Through this Sefirah, God produced the vegetal kingdom.

The eighth Sefirah is Hod, Honour. It is served by the daughters of the Elohim. Its Divine name is ELOHIM SABAOTH. Through it, God produced the animal kingdom.

The ninth is Yesod, the Foundation. It is served by the Elhagialim. Its Divine name is SHADAI-ELHAI. Through it, God created Man.

Finally, the tenth Sefirah is Malkhuth. Through it, God gave intellect to Man. It is served by the spirits. Its Divine name is ADONAI MELEK.

The egregors of each Sefirah, which carry out God's commands, are: Bahur for Hokhmah, Gandol for Binah, Bagul for Hesed, Khantur for Geburah, Vezio for Tifereth, Zakai for Netsah, Khazid for Hod, Tekhur for Yesod, and Ghiah for Malkhuth.

In order to create His Work, God therefore set in motion ten virtues or faculties that emanated from Him.

From the diagram included here, you see that all the Sefiroth are attuned to one another, from Kether down to Malkhuth. Since Man dwells in a plane that is inferior to Malkhuth, he must pass through it in order to reach superior regions. He starts from the first degree of the Invisible with the assistance of spirits or egregors, with which he will gradually ascend throughout the whole sefirothic hierarchy.

Moses effectuated this communion with the Invisible and acquired mastery over the Astral plane. However, what matters most is that, before we proceed to any activity or communion with superior regions, we must begin by becoming the masters of the spirits that are immediately nearest to us.

(Diagram of the 10 Sefiroth)

32nd Initiatic Speech

(28th February, 1912)

Summary: The ten Sefiroth continued.

In the two previous speeches we limited our study to the classification of the Sefiroth and the relations between them. Today we shall go over the meanings that you acquired, so that you may have a clear and definite idea about the class and the functions of these ten Sefiroth.

You ought to know that the ancient Kabbalists classified the Sefiroth in a different manner from ours, but the way in which these Sefiroth are expressed remains the same.

In the overall layout that we have accepted, which in principle is the same as that of the ancients, we have the Sefirah Kether in the Divine and Unknown plane, that which is inaccessible to earthly beings, and that which the occultist is not permitted to approach or come in contact with.

The ten Sefiroth are in planes superior to ours, and the books of the Kabbalah teach us how we can come into contact with them. But we should not attempt any such thing as yet, since our knowledge of Magic is still minimal. The risk would be too great. We can ward off every danger by a distinct and complete knowledge of the whole Spiritual Hierarchy, as well as of the spheres that surround the sefirothic localizations with their corresponding entities.

The first Sefiroth, Kether, Hokhmah and Binah, bathe in the Mental plane. I have explained to you what the Sefiroth are, and what the Intellects that reign over them. I have also explained the relations of spiritual activity that each has upon the other, as well as the Divine names adapted to them. We shall now study and try to portray the entities and powers that surround these Sefiroth, for it is through them that we can attain the degree of influence and consequently come in contact with them.

The activity of Kether and Hokhmah is too high and particular for us to deal with for the time being. Let us start from the Sefirah whose activity begins from the furthest point of our perception, or rather, from the Sefirah that begins to be expressed noticeably to us. This first Sefirah is Binah. According to the Kabbalists, the Intellects that supervise its sphere are portrayed by the planet Saturn. The Archangel governing this sphere is Zaphkiel. The Angel of the day is Kasiel, and the Angel of the first hour of the day is Zamael.

We must note that in Magic there are three categories of entities. The Archangel of the planet in question, or the one at the head of the Angels, is the superior Spirit that affects this planet. The Angel of the day is the one presiding over the particular day that bears the influence of the planet. And the Angel of the hour is a spirit that dominates or influences for the duration of an hour. Because there are seven planets, there are also seven Angels of the hour, and they follow one another: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon, etc – a series that continues in succession.

The first hour of the day is always found under the influence of the dominating planet of the day. For example, if we take Saturn, which is the dominating planet of Saturday, the first hour of this day will be under the influence of Saturn or Zaphiel, the second under the influence of Jupiter or Zadkhiel, etc. according to the series found in the adjoining diagram. By following this series, we come to the 25th hour or

the first hour of Sunday, which is under the influence of the Sun or Michael. This method is followed for all the other days as well.

To return to practical Magic, if we wish to succeed in our invocations, it is advisable that we know the entities with which we shall come in contact. This is why we must know the entities presiding over the hours that we have chosen. It is better still for us to choose the particular hour whose influence we seek to have. Therefore, in an invocation we must first appeal to the Angel of the day, then to that of the hour, and lastly to the acting Archangel.

If we desire to have contact with the sefirothic influence of Binah, we start by invoking Kasiel, then Zamael, and end with Zaphkiel.

Although an invocation is seemingly quite an easy thing to do, I would not advise you to try it before mastering this science.

I am also obliged to point out to you that there is a very small difference between moral Magic and black magic. This can be caused by something that at first sight appears trifling. A wrong pronunciation or a tone that is off tune is enough to make you act as a black magician. And I am also obliged to make you understand that when one day you desire to raise your Will above the physical plane, you will always have to draw the names of the entities whose assistance you seek in capital letters. This is done so as to avoid all possible doubt. Everything must be clearly written and correctly placed; and everything must be correctly pronounced. In this way, the entities that you seek to assist you, will be exactly the ones that you desire and not others – which are more or less malicious ones. These inferior entities are envious of your Initiation and they try as hard as they possibly can to delude you. The slightest omission on your part is enough to make you fail in your work.

You should therefore make a profound study of the Kabbalah and when the day comes that you desire to practise High Magic, your conscience will be safe, for if you do make some mistake, you will be able to make use of a weapon in your defence and not lose your head. In this way you will also be able to go on with your work.

The following table will be of great help to you so as to complete the whole table of Archangels and Angels. In accordance with the sefirothic order that you all know, you will find in it the concordances that are necessary for your study.

(Table of Archangels, Angels, etc.)

33rd Initiatic Speech

(7th March, 1912)

Summary: Numbers – The Magical Squares.

Tonight I shall speak to you on a difficult subject. It concerns an Arcane of Magic that has so far remained unknown. This is not because we do not know what it means or what this symbol implies, but because we do not understand its layout. Indeed, certain symbols do exist that were introduced in Magic, but they have remained more or less imperfectly known as regards their nature. This is due to the fact that those who introduced them left no trace of explanation as to the origin of formation of these symbols. A large number of disciples sought to find the initial causes of this symbol but they all lost their road in byways. They all provided more or less serious ideas on this arcane, but these were all imperfect, for the subject and its interpretation were never dealt with in full. Today, I intend to give you an explanation on the practice of this particular arcane of Magic. However, this does not mean that it will be a satisfactory one as regards a full explanation of it. This arcane is a numbered square, called the magical square.

The magical square is a numerical table divided into various smaller squares bearing certain numbers which, when added together in whatever direction, always give the same sum. As an example we shall take the simplest magical square called 'The Square of Saturn'. It is the following:

4	9	2
3	5	7
8	1	6

If the numbers are added horizontally, vertically or diagonally, they always add up to the same number, which is 15. Initiates hold that this square should be used in various talismans as well as in ceremonials of Magic. Many are those who have given explanations concerning its influence, but so far no one has explained its value.

Before I go into the explanation itself, I must inform you that arcanes are formed on the basis of numbers. It stands to reason therefore that, before we start any explanations of the group of numbers that compose the square in question, it is necessary for us to study the elements of this arcane. We shall therefore study the value of every number according to the manner of the Kabbalah.

In Arabic, number one is written as ١. In Latin, it is written as I. This immediately gives us food for thought. We note that the figure 1 comes from a vertical line and is written vertically, more or less from top to bottom. We can perceive that this number is in a way a distortion (alteration) of the capital A of the Ancient Greek language, and that it is the first letter of the Greek alphabet. In its Latin version, the line is wholly vertical, and proves to us the unity of comprehension of every expression. Since we have thus understood the origin of the number 1, we wonder whether perhaps this has some occult meaning. It certainly does, and it is what we call 'The Science of Numbers'. And it is to Claude de St. Martin that we owe the greatest explanations concerning this science. Papus – who made a profound study of everything - also threw light on this difficult science, but as I said before, the reason why has not as yet been established. Let us return to the number 1. We saw that it is the symbol of the Monad, which is the harmony of everything, the beginning and the end of all, for the Monad is the beginning of differentiation, which itself must of necessity return to the Monad. It will thus form a circle, starting from the 1 and

ending in the 1. Consequently, the Monad has a Kabbalistic value, one from which everything begins, from which the All emanates, and one to which the All tends and ends. We can thus observe that the number 1 has a significant part in the Sacred Books of the various religions. When God speaks allegorically in St. John's Revelations, He says, "I am the A and the Ω". This is to say, that A is the beginning of everything and the Ω is yet to be. It means that 'I am the All from which the All emanates and to which the All tends.' Here then is the origin of 1. Its activity forms the other numbers 2, 3, 4...for all numbers are derived directly from the Monad. We

can compare the derivation of the numbers 2, 3, 4, 5,... to the following figure. They are derived from the Monad which is

subdivided into various branches, and it depicts non-harmonious differentiation, These various branches tend to become as follows:

They converge again towards the Monad from

which they emanated. It therefore means that the Monad again emanates from the differentiation, and that therefore everything tends towards the Monad. The Monad is the harmony of the differentiations. It is their beginning and their end. The All starts from the Monad and ends in It, thus forming a circle. As an example, we can take the function of Post Offices. Their purpose is to emit the thoughts of persons to one another. The postmen leave their single office, disperse in all directions, only to return to the source from which they 'emanated', and start all over again. Thus the number 1 is an allegory of the Monad. In occultism, when a person wishes to draw a complete idea, an act that he wishes to carry out in life, he need only write the number 1. When you draw this number on a talisman, you depict the complete action of the idea that you have conceived.

Number two is written as follows: 2, II, . In occultism, number two plays a great part, and this is why it is used in various operations of magic. The 2 is the half of  it depicts the Binary. The A and the Ω are the active and the passive respectively. When depicted as follows  they represent the male and female genitals. By the Latin II, we understand the two Masonic pillars, activity and passiveness. In the Arabic 2, we also see the half of the inverted 

Number three is written as 3, in Latin as III, and in Arabic as  It is found in one half of 8 . According to some occultists, it is the symbol of eternity, of the infinite. However, I say that it is impossible for Man to derive it from 8, for we must start from 1, 2, 3 and pass through 3 in order to get to eight. In

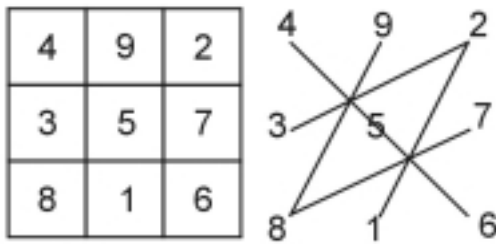
we see the harmonization of one and two, which leads to three, that

is to say, we see the Monad compressing the Binary and thus a complete result of this harmony is produced. This result is the third Principle. Symbolically, this third result has a great number of meanings. When it is used on a talisman, it has a totally different meaning. It then indicates the trinity, the completion of Divinity.

Number 4,  is the universal number. Its symbolism is found in the Universe. In number 4, we can find the beginning of the word Jehovah. The 4 consists of two A, that is, of two active principles. We also find the same meaning in the Latin IV, whose synthesis is the same as that of the Arabic  where we find four rods.

Up to the number four, we can say that we have the Kabbalist basis of numbers. The remaining 5, 6, 7, etc., can be considered as derived from the first four. From 5 to 9 we simply find numbers lacking any initiatic meaning. This is why we meet only the first four numbers in operations of Initiation and ceremonials of Magic. You will not find the other numbers used anywhere, with the exception of 7, which holds a particular place in the authorities of God. Besides, 7 is composed of 3 and 4.

According to certain authors, 5 has symbolic values and synthesis. But the 7 has real value, for it is the trinity over the quaternary; it is the Glory of Divinity. The 3, which supplements the 4 in order to form the 7, is a crown of the quaternary. Through this harmony of numbers, words take on great initiatic significance. It is exactly through this harmonization that the operator tries to come in contact with the Invisible in a secret way. However, this harmonization still needs a lot of elucidation. Therefore the mystery of the synthesis of numbers, their full interpretation has yet to see the light of publicity.



We can derive the seals and characters of planets from magical squares. For example, from the square of Saturn, we can derive a seal as follows.

An analysis of the seals leads us to the formation of the squares. Kircher has provided a great number of details about these symbolic illustrations, but their real interpretation still escapes us. There are many kinds of such points of various forms, according to the application for which they are intended. But it is needless to seek to discover their derivation, for it is never going to be revealed.

The explanations that I have given you will enable you to start on the path of interpreting these arcana which, when drawn, bestow immense power to the one able to interpret them.

(The manuscript includes a 34th Speech on the elements of Astrology, of no particular interest.)

(Picture of Kunrath's 'Perfect Hermaphrodite')