Monotheism and polytheism in the modern Hermetic tradition

Tomas Stacewicz
When it comes to religion Hermeticism, as that exemplified through the Golden Dawn tradition, has always shown a quite liberal attitude to the personal profession of the member. Thus there are many opinions expressed concerning the Golden Dawn, both as an Order and Tradition, regarding if it either being Christian or pagan in its nature. In this essay I will express my own personal views and sentiments on the matter which doesn’t necessarily reflect any traditional or official policy of the Hermetic Order of the Golden Dawn. Although my views are largely the result and expression of my own experience with the Order and Tradition, and my particular initiatory process within its context, they still reflect my own personal revelation and attitude.

Introduction

It is my belief that “monotheism” is a simplified understanding that everything is the ONE ALL. However diversified it may appear to us in our mundane and terrestrial consciousness, there exists a true unity behind this apparent illusion. This transcendence of consciousness is what we should strive for in our theurgical, alchemical and mystical life, but also to bring the Spirit into the matter, to unite the King with his Queen.

The current state of diversity, both in nature (i.e. the macrocosm) and in our psyche (i.e. the microcosm) is not an ideal state. The goal of psychoanalysis is to become conscious of your diversified nature, the complexes (which are rather “demonic” in nature), and be able to transcend their direct and indirect domination over the soul. The goal in psychoanalysis, as in psychosynthesis, it to unite the soul, or to make it whole again. This is beautifully portrayed in the Fall from Eden symbolism, both of the Bible and of the Golden Dawn tradition. The Qabalistic work of restoration (Tikkun) is to become a new Adam, a new regenerated soul which no longer is diversified, which is whole and where the self (or in Freudian terms “ego”) is the master of the house, not the complexes of the subconscious. This journey from fallen state of disgrace into the ascended state of grace if profoundly portrayed in the life of the son of man, Jesus Christ. Thus in Christian symbolism there is much wisdom to be gathered and certain Rosicrucian currents even regard the life of Jesus to be metaphors of the stages of the Great Work. As a student of Rosicrucianism I of course find evidence of much wisdom and psychological value in the mysteries of the Christos, his crucifixion and resurrection.

The life of the Christos depicts a journey that leads from diversity unto oneness, into wholeness or holiness, and for me “oneness” and “wholeness” is the same thing or state. We are always composed of different ingredients, different component parts, like for example in our body and cellular structure. But our component parts must work in unison, as one to be able to subsist. If not one will develop cancer (both figuratively and actually). It’s only when we transcend diversity and find unity that we can achieve the true spiritual life – Spirit. The words “whole” and “holy” comes from the same root, and this fact carries with it great wisdom.

Furthermore, I believe that when we finally find the highest form of unity – oneness or union with our God – we transcend personality. In psychoanalysis, “personality” is per definition the result of neurosis. It’s our unconscious conflicts, bound
up libido, etc., that makes us as characters. A “character”, “trait”, or “personality” is a sure sign of unbalance in one particular direction of a part of the whole. It’s beautifully portrayed in astrology and the Zodiac where each sign can be regarded as a specific personality trait. The goal is to transcend the Signs and place oneself in the center as the Sun, or Christos. In this instance I recommend meditation on the Zelator 1°=10° diagram called the “Table of Shewbread” which pertain to this symbolism (See fig. 1). The Pentagram in the center is the equilibrated man, the new Adam, which has his Elements in perfect equilibrium, and is crowned by Spirit (the number 5 is a reference to the 5 Elements). In the natural man the Pentagram is reversed. He is like a slave to the Elements, as may bee seen in Key No. 15, the Devil (See fig. 2).

![Figure 1 – The Table of Shewbread](image)

There exists powers in the soul of a transcendent nature that could be termed as “gods”; I am speaking of the archetypes in a Jungian sense. But these can likewise be attributed to aspects of the ONE ALL, or GOD, as it is done in the Holy Qabalah and its glyph of the Tree of Life, which contains 10 emanations of Godhead in a rather straightforward neo-platonic manner. The Archangels and Angels of the Judaic-Christian tradition, which are in turn attributed to these 10 emanations, may be regarded as emissaries of these Archetypes, or even as representations of these Archetypes on a lower arc, as well as the old pagan gods may be attributed to these same 10 principles. But in the field of depth psychology, in a Jungian sense, the archetype of the ONE or of God, is actually the “Self”, i.e. the totality of the psyche, the whole of the soul.
Thus, Personally I don’t see any actual conflict between Christianity and Paganism, or that of monotheism and polytheism, within the Hermetic tradition of the Golden Dawn. In my opinion the Golden Dawn may best be described as a “pagan version” of Christianity. It does use the image of the Christ in its symbolism, but simultaneously it places this symbology in a wider and perennial context. It recognizes that the image of the Christ is a later development of the Osirian mysteries, as well as that of other mystery religions involving the formula of the dying god. Being a Rosicrucian fraternity the Golden Dawn thus doesn’t represent a traditional or exoteric form of Christianity, but more properly an Esoteric Christianity which also gives acknowledgement of pagan deities such as the Egyptian and Greek pantheons. Thus it both uses the names of Osiris and that of Jesus (Yeheshuah) in its rites, often in the same context.

The Alchemical Tradition

Upon entering Golden Dawn’s Inner Order, or Ordo Rosae Rubeae et Aureae Crucis (R.R. et A.C.), the initiate should find himself comfortable with using Christian symbolism in his magic, in combination with older and pagan symbolism. If one cannot touch Christian symbols or utter the holy name of God through the Pentagrammaton (i.e. Yeheshuah), or the Tetragrammaton (i.e. Yehovah) or any other Hebrew holy name, one will have problems as one advances through the system. Thus open-mindedness is required both ways, towards both the Judeo-Christian and the pagan contents of the Golden Dawn tradition. As a neo-pagan one could believe in a pagan “Supreme Being”, such as Amen-Ra, Helios, Shiva, or any other, as a member of the Golden Dawn, but it would still require the member also to invoke the IHVH (Yehovah) and YHShVH (Yeheshuah), and other Hebrew names for God. Likewise as a Christian one must feel
comfortable with the fact that one systematically put on Egyptian and other pagan god-forms in magical workings.

But as already has been shown, this apparent paradox may easily be resolved in that every part belongs to the whole. Everything is an expression of the mysterious ALL. Regardless of symbol system, it and the particular god or goddess being used is only a mere vessel of the true mystery which cannot even be fathomed by the human mind nor realized through ordinary or extraordinary thought processes. One may of course argue if an earlier or more ancient religion is “purer” than a later one, or if a later development is a more natural progression or adequate “distillation” and sublimation of the Prima Materia, discarding the Caput Mortum. But that discussion is rather irrelevant as the main point is if it does the proper and adequate work, and thus has a place in the system. The Golden Dawn is a Hermetic Order and this means that Alchemy is the very foundation of its philosophy and system, even if it is implicit. And Alchemy uses the language of symbols and of mythology, also Christian.

Now, I of course acknowledge the fact that Hermeticism and Magic stems from a blend of Egyptian and Greek religion and philosophy during the Hellenistic era. However, Alchemy has developed since then and taken a Christian form since the middle ages, perhaps even earlier. Thus to unravel many of the Alchemical texts written since then, by most Alchemical Masters, you have to be able to decode the use of Christian symbolism which is prevalent in Alchemical textbooks. Regardless of the Ways used – the Dry or Wet – the Great Work or Alchemical Process is described using the analogy of the life of Jesus as expounded in the Gospels, especially concerning his Passion and resurrection. Blood and sacrifice, in the context of the crucifixion of Christ, is something beautiful and intimately charged with esoteric significance when interpreted in an Alchemical context. The exception to this is the tradition of Internal Hermetic Alchemy that doesn’t use Christian symbolism, to my knowledge, but original Hermetic-Hellenistic concepts. But you won’t find any of these processes in a bookshop or library.
One position held regarding the assimilation of Christian symbolism into Alchemy is that the Alchemical tradition was compelled to adopt its Christian guise as otherwise practitioners would be burnt as heretics. Thus one explains the need to use the specific Christian mythos for its imagery as to hide it from the persecution of the Church. Personally I find this explanation to limiting, even though it does give a partial explanation. However, I believe that the factual explanation is much simpler than that. Much of our scholarly knowledge of Alchemy mainly stems from the Arabs, who wrote from the Islamic viewpoint but was heavily influenced by the Hellenistic Hermetic texts (See fig. 4). Then during the renaissance Christians translated these texts into Latin and through that process Christian symbolism became blended with the original Hermetic teachings. Thus Alchemy always takes its form from the cultural context in which it is living. Compare for example with Hindu Alchemy of the Tantrikas – Rasa and Nath Siddhas – where they explain similar processes but by using different mythos and cultural symbols. Our western Alchemy has taken its influences from the pagan Hellenistic culture, as well as that of the Islamic and Christian on its journey to the 21st Century. But regardless of the original cause the fact is that Judeo-Christian symbolism veils Alchemical processes and if one wants to understand many of the important masters one have to acknowledge this fact and have a profound understanding of Christian mythology.

Furthermore, I don’t regard Christian symbolism and mythology as a “distorted” form of more ancient mystery religions, even though it has its roots firmly in pagan soil, as well as I don’t regard that it corrupts or dilutes the Alchemical teachings. The Gospels and the Book of Revelation are quite straightforward and speaks to the heart of the reader. It is
the Church interpretation of the Gospels and Revelation of John that is distorted. Christian symbolism has a profound effect upon the soul, as have any good mythology. Besides, Alchemy also uses lots of Greek mythology in its symbols, which is a heritage from its ancient roots. Thus to grasp modern post-renaissance Hermeticism one have to have an understanding of both the Greco-Roman and of the Judeo-Christian mythos, as well as that of the ancient Egyptian. This is one of the factors that make a good Golden Dawn Adept.

But personally I don’t believe that mythology only is about “coding” a message so that the uninitiated won’t understand your texts. There is that part of course, but in my opinion mythology also delivers a message straight to the heart, the soul of man, bypassing the analytical mind. Alchemical symbolism is archetypal (i.e. speaks about universal principles at work both in the microcosm and macrocosm, both on a spiritual and material level) and may bring forth an insight and flash of inspiration about a process from a purely intuitive angle and therefore also superconscious level. If coding was the only intention, the old Alchemical masters surely would simply have resorted to a secret alphabet or a cipher, like the one disclosed in the Steganographia of Trithemius. Even if they sometimes used that for open and plain texts, they also had the tendency to describe the processes using mythology, and also the play with words which Fulcanelli referred to as the “Cabala” and the “language of the birds”. All this implies a language directed to speak subliminally to the unconscious (or subconscious), which will plant seeds and grow and to create new though patterns in the automatic consciousness of man. Thus many Alchemical books should be meditated upon, not simply read as a cookbook. But there are also straightforward “cookbooks” as well, but these originally being reserved for initiates only.

Thus, the actual mythology used to explain the processes are irrelevant. The important fact is that mythology is used as it conveys archetypal truths in a more direct way without the interference and corruption of the analytical mind. And as I have already
said, medieval and renaissance Alchemical textbooks widely used both Christian and Greek mythology, sometimes in the same manuscript. Both mythologies serve their purpose very well. Thus mythology is of high import in the Golden Dawn. Now, I personally don’t see any great difference between Egyptian or Greek religion and that of Judaism or Christianity. That’s why I’m able to use both Egyptian God-Forms and invoke the Holy Name of God as interpreted by the Hebrew or (esoteric) Christian.

**One God or many?**

Most “polytheistic” religions, such as the Roman, Greek and Egyptian for sure, believed in a supreme godhead or deity that was the Father (or Mother) to all gods and goddesses. You will find this belief in both American natives and in the ancient belief in the Egyptian Deity, such as Amen-Ra. This supreme Solar deity created lesser hierarchies of gods and goddesses to do lesser work, in the same manner as IHVH in the Judeo-Christian mythology created Archangels and Angelic Choirs to fulfill His will. There is a clear correspondence there, which uses but different designations, a fact that I will return to in a moment. So, only religious people, and perhaps academics, think in such absolutes as “polytheism” and “monotheism”.

![Figure 6 – The Archangel Michael](image)

E. A. Wallis Budge was one of the first scholars who saw beyond this dichotomy when he regarded the Egyptian religion as of an essentially monotheistic nature because of the Amen-Ra worship. He also claimed that the local cults often exalted their main deity to be the father and highest King of the Gods. So there were tendencies of monotheism (or pre-monotheism) in Egyptian religion; the Aten worship didn’t just fall right out from the
sky. Nun, or Nu, is the primordial sea in the Egyptian world. But from this maternal water (Binah, or perhaps the AinSophAur) came the first God, the male sun god, Ra or Amen-Ra. He is the King of the Gods, the highest and first (not counting Nun, which is a more abstract principle), which (by masturbation) gave birth to the plethora of lesser gods. There thus existed hierarchies of gods in Egyptian theology, like in Qabalah between higher and lesser Angels.

In a sense, these lower “Gods” of Egypt are the equivalents of aspects (children) of this supreme being, like Angels are in the monotheistic religion. Likewise in monotheism, there are many traces of polytheistic ideas. The notion of Archangels and hosts of Angels are reminiscent of the old pagan gods and goddesses. There even exists wars in heaven in certain aspects of the monotheistic theology, particularly in Christianity. To continue with Christianity, there exists quite strong “polytheistic” notions in the concept of the Holy Trinity, the deified man-god, the formula of the dying god which is very Osirian, Dionysian, Mithrean, etc. in nature. That’s why it is so easy to embrace Christianity (or rather its symbolism), because it’s so inherently hermetic and Gnostic in nature. That’s why there is much to be gained in studying its symbolism and myths in a Hermetic and Qabalistic context. The roots of Christianity may be seen as directly Egyptian, i.e. Hermetic, as well as Hebrew, a fact that I will return to later in more detail. But one is also able to see certain signs of this confusion of “monotheism” with “polytheism” also in the ancient Hebrew religion. The prohibition in the Torah of having no other gods before IHVH is clearly a confirmation of a belief in the minds of the ancient Hebrews that there exists other gods besides their own in the first place, thus monotheism (i.e. the belief that there is only one true God which can be named and that all other gods are nothing but superstitions) apparently is a post Torah paradigm. Many scholars agree that the monotheistic concept of the Hebrews grew out of a early phase of monolatry, i.e. the belief in many gods, but that IHVH is the superior one and only worthy of worship. Thus what we see here is a gradual change of paradigm from a more “pagan” concept in the Torah to the belief in the one and only God of the psalms.

Nothing human created can be outside of a paradigm. In the individual this is referred to as “thought patterns” and in the cultural context as a “paradigm”. Any image of God or a god or goddess is the product of the human mind and follows the social consensus. Man creates God into his own image so that he may comprehend the incomprehensible. This is only natural, and as all magicians know, works splendidly. In the Golden Dawn we create God-Forms to be able to attract real archetypal and spiritual forces. “They” can meet with us as we may create though forms for these forces to incarnate and communicate with us. Still the essence of these forces transcends anything created by us, though it helps us being inspired by these forces and lift our spirit.

Thus I don’t care much for designations such as “monotheism” or “polytheism”. Personally, however, I wouldn’t call myself a neo-pagan as individuals belonging to this category seldom embrace the Christian mythos from several reasons and often emphasize the diversity instead of unity of Godhead. This aside, the mythology of the polytheistic religions can be very rewarding and illuminating in its study, both of the human nature (microcosm) and of the understanding of nature (macrocosm), as it contains much wisdom, as do our classical fairy tails that we read for our children. This has also been proved in modern psychology, for example in the myth of Oidipus. But the same may also be said of many of the myths contained in the Bible.
Magic and Christianity

Some neo-pagans resent the use of Christian symbolism in the Golden Dawn because of the narrow minded nature of many of Christ’s followers. Given the cruel history of Christianity and the attitude of Christian fundamentalists, I can understand these resentments coming from the neo-pagans. But the ancient pagans believed in religious tolerance. These neo-pagans should also be aware of the fact that Esoteric Christianity has very little to do with most exoteric expressions. The only thing that I share with ordinary Christians is the same Scriptures, mythology and symbology. The interpretation, i.e. the philosophy trying to decode these, is fundamentally different.

Another issue that many hold against the Judeo-Christian religion is that it is hostile to and prohibits the use of Magic, and therefore as a magician one should abandon Christian mythology altogether for a neo-pagan religion. But I hold that the Bible is contradictory in its prohibition against the use of Magic. Most of us already know the part in Deuteronomy which says:

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. (Deut. 18:10-11)

But suddenly the New Testament goes contrary to the old laws, when it says in Corinthians regarding how the Spirit of God (Holy Ghost) may act differently in men:

Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (1 Cor. 12:4-11. My emphasis)

Personally I believe Theurgy is never addressed in the Old Testament. What the Torah seems to be against is the use of “low magic” or sorcery and necromancy while the New Testament seems to consider Theurgy as an integral part of the Holy Spirit. Many Ceremonial Magicians today regard Christ as being the foremost example or prototype of a Magician of Light. Others consider Thoth-Hermes to be the great example. Here one may choose between them or even better use both! Furthermore I regard Thoth-Hermes and Jesus Christ as more akin to being “avatars” or “prophets”, i.e. individuals highly gifted by the Spirit of God. They are similar to divinely inspired mythic and real men such as Hermes Trismegistus, Melchizedek, Eliah, Mohammed, Sabbatai Zevi, Christian Rosenkreutz, or whatever. These are personages who teach humanity about the ALL.

Now, I’m aware of the fact that it is highly difficulty to make a clear distinction between “high” and “low” forms of Magic. But my point is that the writers of the Bible probably did make an implicit distinction between them and to interpret what they meant you have to understand the worldview of the writer; this approach is referred to as
Hermeneutics. Richard Cavendish supports this idea in his classical scholarly work *A History of Magic*, where he makes a distinction between “authorized” or “professional” Magic administered by the priestly or royal chaste, and “unauthorized” or “layman” Magic professed by sorcerers and witches. Thus the actual difference is that of working inside or outside of the officially approved religious and social paradigm.

Now, regarding the prohibition against sorcery in the Torah, Yakov Leib HaKohain (YaLHaK) of the Donmeh West has provided this interesting quote regarding Jesus, taken from one Gemara of the Talmud:

On the eve of the Passover Yeshua [i.e., ‘Jesus’] was hanged [on a cross]. For forty days before the execution took place, a herald went forth and cried, ‘He is going to be stoned because he has practiced sorcery and enticed Israel to apostasy. Any one who can say anything in his favor, let him come forward and plea on his behalf.’ But since nothing was brought forward in favor he was hanged on the eve of the Passover! R. Ulla retorted: Do you suppose that he was one for whom a defense could be made? Was he not a Mesith [sorcerer, enticer], concerning whom Scripture says, ‘Neither shalt thou spare, neither shalt thou conceal him.’ With Yeshua [Jesus], however, it was different because he was connected to the royalty. (Tr. Sanhedrin 122a)

One interesting note is that Jesus, as YaLHaK points out, is acknowledged by the Jews to be an heir of King David. An interesting note is also that some people were exempted from penalty for the practice of “sorcery”, obviously a reference made to his ministry as an exorcist and miracle maker, and most probably to the miracle of raising the dead – Necromancy. We all know about the references to magic in the Grimoires attributed to King Solomon, a tradition that seems to be prevalent also in the Arabic culture (as Nineveh Shadrah has pointed out in his various works). Thus it does seem that Theurgy or Magic in fact were reserved for the royalty and the priestly chaste, but prohibited for the common man. So obviously there were Magicians and there were magicians in the eyes of the Jews. King Solomon, as was Jesus, was regarded to be the vessel or hand of God. Therefore their Magic was considered to be pure in the eyes of some Jews. Obviously this quotation lays bare the inherent conflict or ambivalence in the Jewish minds regarding the “messianic” mission of Jesus, who was a political trouble maker on one hand by the ruling class, but on the other, was considered by not so few Jews to be the real Messiah.

There is also the tale of the Magical battle between the apostle Peter and Simon (See fig. 7), which often is brought forward as a argument against the use of magic in the Judeo-Christian scriptures, which in my eyes in nothing more than a classical tale of “the Grand Master of our Order is much more powerful Magician than yours”. Eastern traditions are replete with these kinds of tales between competing Tantrik schools and Nath Orders. For a reference, may I please refer the reader to David Gordon White’s excellent scholarly research as put forth in the book *The Alchemical Body*. Furthermore, Simon the Magician is tied by some to the Gnostic movement, or rather a proto-Gnostic sect called the Simonians. Gnostic references are often made in the Golden Dawn tradition, a fact which also ties it firmly to Christianity. Valentinus, who led his own Neo-Platonic Gnostic group, was almost elected to be the Pope of the Christian Church, though after the 3rd or 4th Century most orthodox Christians would consider Valentinus as being a heretic. But prior to that Christianity was no homogenous movement and the
Valentinians clearly were part of the Christian faith prior to the Council of Nicaea in 325 AD. Furthermore Valentinus was not the only Neo-Platonist in the Christian Church. There were many also during the medieval times, such as St. Augustine and Pseudo-Dionysius. Neo-Platonism also had a great influence on the later Scholasticism.

The magical battle between Peter and Simon is however a reference to the fact that different sects were developing within Christianity which was competing for power. The Church Council of Nicaea took upon it the task to purge Christianity from all “heresy” and to amend (i.e. censor) the New Testament so that it would conform to the new anti-Gnostic theology. Hence the need of separating the “unauthorized” collection of books into the so-called *Apocrypha*, with texts such as the Gospel of Thomas and the Valentinian Gospel of Truth, etc. One tradition of Gnosticism refers the Tetragrammaton (*Yod He Vau He* or IHVH) to the *Demi-Urgos*. But here is where the Pentagrammaton actually becomes relevant. Through the insertion of the *Shin* (or Spirit) the Tetragrammaton (or the four Elements) becomes salved as YHShVH; the *Demi-Urgos* (or Adam Kadmon) becomes the vehicle of the True and Highest Divinity. This also occurs in the Microcosm when the Ego (Tiphareth) becomes the True mediator between the lower Self (Yesod) and the True and Higher Self (of Divine Genius) in Kether.

In the Gospels the greatest heresy made by Jesus was him claiming to be God incarnate. But I ask if this isn’t the very essence of Theurgy? To be fully identified with God or Godhead, to become Him incarnate? That is the very essence of the negative theology of Meister Eckhart, who assured us that we all could become a Son of God. Thus the aim of the Esoteric Christian is to become like Christ, or as the ancient
Egyptians would say, as is shown in the *Book of coming forth by day*, to be an “Osirian” or one of the *immortals*. But with “God” I actually am referring to our own Divine Spark, the Higher Self, the Divine Genius, etc., our Microcosmic God within. This is of course not the Macrocosmic “God” but nevertheless it is the point of connection that we have with the ALL. This is not the same as worshipping ourselves. Or rather it depends on what part of ourselves we are worshipping; the little self or ego, or the True Self, the Divine Spark within which we must raise to be re-united with God and thus restore God. Thus, Theurgy, is the result of man being aware that he has a Higher or True Self but that it isn’t fully incarnate. It is distinct from his personal or lower self but he recognizes it as his True Self, the lower self but being a dull reflection of it. That is why he sets out to create exercises and rituals to induce a more complete incarnation of this Higher Self, to make it take the place in his personality and centre (Sol – Tiphareth). This is the previously mentioned restoration (tikkun) of himself to his formal glory before the Fall, in which he becomes the King, the New Adam (the YHShVH), which will rule his Kingdom with an Iron Rod. This complete identification with the Self is the very essence of “doing the will of one’s Father”, etc. In this context Christ is the ideal that we seek to become as – to become true vessels or vehicles of our “Father”, when “His Will truly becomes ours”. This process of course entails the true Transmutation of the body, or the raising of the sparks. This, in Esoteric Christianity, is symbolized by the insertion of Shin into the Yod He Vau He – the Tetragrammaton becoming the Pentagrammaton.

Thus I don’t think that many Golden Dawn initiates believe Jesus to be the actual Son of God or God himself, although there are some few and I respect their view. Like Gnostics, most of them interpret the Bible as an allegory. The Golden Dawn is a Rosicrucian tradition that uses esoteric interpretations of Christian symbolism and as in all Esoteric Christianity, such as Martinism, it places a high emphasis upon the Pentagrammaton in its Theurgy. According to it, using a Qabalistic framework, it is the true deliverer which creates the New Adam Kadmon out of the ordinary *prima materia* of man and his persona. This Holy Name is used by the Christian Esotericist in his process of Restoration, the *Tikkun*.

Figure 8 – Dr. John Dee
Speaking further about the Theurgical or Magical system of the Golden Dawn we have to address the question regarding Queen Elizabeth’s court magician Dr. John Dee (See fig. 8) and of his Magical system referred to by him as “Angel Magic”. Dee was an important influence to the Golden Dawn tradition, as well as a possible prominent figurehead in the early Rosicrucian movement, the former adapting parts of his angelical magical system to create the system known today as “Enochian Magic”. Now, John Dee was a professed devout Trinitarian Christian and dedicated to the newly-formed Church of England, under the protection of his Queen which reformed the Church. The system of Enochian Keys which Dee presented are very reminiscent of the Book of Revelation in their tone to the extent that I must conclude that they more belong to the Christian esoteric tradition rather than the purely Qabalistic. Some magicians shares my view regarding its Christian flavour, others don’t.

It is probably no news to the reader that Dee’s Magical system was delivered or revealed to him through Edward Kelly’s scrying into a shewstone. And even though classical Hebrew Angels such as Gabriel and Michael do appear to deliver the system to Dee most Enochian Angels such as Ave won’t be found in any Hebrew or Christian Holy Book. Still they were regarded by Dee to be angels, called by their true names and through a divine language that was considered to be lost through the fall of Adam from the Garden of Eden. Dee variously referred to this language as “Angelical”, or as the “Celestial Speech”, the “Language of Angels”, the “First Language of God-Christ”, the “Holy Language”, or “Adamical”, all intimately referring to a fundamentally Christian outlook. But on the other hand Dee was also a student of the Renaissance and of Neo-Platonism, Hermetic Magic, angel summoning and divination as well, and even necromancy, his most known work being the hermetic text *Monas Hieroglyphica* or “The Hieroglyphic Monad”. But I ask if this isn’t typical of the renaissance philosopher, to be syncretistic? Perennialism has been part and parcel of Hermeticism since the renaissance, the Golden Dawn being but one such example. A renaissance magician and/or alchemist such as Agrippa, Dee and Paracelsus, could invoke pagan deities as well as going to mass each Sunday and invoke the Holy Name of Yehshuah. In their minds there wasn’t any contradiction.

**The Golden Dawn as a spiritual path**

Though one cannot view individuals like John Dee as typically Christian. He wasn’t typical about anything, nor was Agrippa or Paracelsus. But again this is the trait of a true initiate as he searches beyond religion and mythology and seeks the inherent truth behind these symbols through his personal gnosis. He doesn’t need any priest; he is his own priest. He doesn’t need any human to confess to; he confesses to his own Divine Genius. Thus the Golden Dawn initiate, following their example, is not part of nor does he represent the faith of the Christian Church, or any of it’s branches, although one may find some of them being regular churchgoers. Golden Dawn initiates are Esoteric Christians who make allowance for other deities. Thus they cannot be compared with fundamentalists or with any Christian Exotericism. The initiate is not following any religious path (although one may often evoke a feeling which may be best described as
“religious”) and thus one cannot regard the Golden Dawn to be a path for the many, not even the few.

Instead of studying theology, the initiate studies the book of nature. Instead of solely relying upon his intellect he listens to his intuition or personal gnosis. The Golden Dawn initiate is a Magician, Alchemist and Mystic. Intellectual mind games are amusing and stimulating, and constitutes an important part of his study, but Truth may in the final analysis only be revealed on a level beyond the “little ego” or “analytical mind”. As a Christian Esotericist and initiate I base my understanding of the world, and of myself, as being part of the ALL purely on direct experience. Not only that of my own experience, but also on the experience of other Golden Dawn initiates, and the experience of mystics expressing themselves in literature through millennia. So contrary to Exoteric Christianity, the Golden Dawn isn’t a religion but inherently a Spiritual Path. I wouldn’t call myself a “polytheist” nor a “monotheist” as I personally don’t accept these analytical and intellectual boundaries being made between different forms of religion, both modern and ancient, as they don’t express any spiritual truth; thus I don’t do this broad categorizing. That’s why I sometimes enjoy defining myself as a “Pagan Christian” or “Christian Pagan”.

Thus my main point here is to stress the fact that we as magicians, alchemists and mystics must see the value of both religious systems. The Hermetic tradition has its roots in polytheism and paganism, but also nurtures strong monotheistic sentiments, as can bee seen in the ancient book Poimandres. Even as we can acknowledge the ONE or ALL GOD we also can use different god-forms to create a link with a certain Archetype, which
is an aspect of that ONE. This obvious perennial outlook upon religion disqualifies the Golden Dawn as a religion in itself; it is a Spiritual Path. Spirituality often incorporates a cosmology of sorts which includes a “Creator”, “Divine Architect”, “God” or “Higher Power” or whatever – a principle which transcends ordinary human nature and has a conscious and intelligent intention or Will. The original Hermetic Order of the Golden Dawn stated that it did require acknowledgement of a “Supreme Being” in the same fashion as Freemasonry. But is Freemasonry a religion? No, it is not; it is likewise a spiritual path that doesn’t stand in contradiction to any religious faith or moral conscience. Exactly the same may be said about the Golden Dawn. I must add though that the Order later changed this requirement into saying “Belief in a God or Gods”, a requirement which I personally prefer.

Some other people make comparisons between Buddhism and the Golden Dawn. Some modern hermeticists and even a few Golden Dawn initiates are Buddhists. But Buddhism doesn’t believe in a “Supreme Being” or personal “God”, which goes against the requirement. In the Golden Dawn one believes in Godhead, which is commonly referred to as the “Lord of the Universe.” But in the same manner as the Golden Dawn, Buddhism is more of a spiritual path or a philosophy than it is a religion. Also, both the Golden Dawn and Buddhism represent examples of spiritual psychology. So there are similarities to be found. Still, if the Golden Dawn would be compared to anything Eastern, it would more readily found itself in harmony with Tantra, as that tradition resembles Hermeticism the most of all the Eastern spiritual systems. Hermeticism is a continuously evolving tradition and thus also recognizes the Alchemical Masters since medieval times, not only the works attributed to Hermes Trismegistos. They repeatedly refer to themselves as “philosophers”. One may here also consider the term “Philosophers Stone” or the word “philosophical” attached to many chemical terms throughout the Alchemical texts.

One may exchange the word “philosopher” with “sage”. A philosopher or sage may also be a priest, thus a philosophy may also be a theology. But being a priest doesn’t necessarily make you a philosopher if you base your paradigm upon blind faith. Thus much theology of the Christian Church, since the Church Council of Nicaea in 325, doesn’t qualify as being philosophy. Ancient theology was inseparable from philosophy and in ancient Egypt different deities represented particular traditions or different branches or the arts and sciences. But there were no watertight compartments between them as is the case today and members of one didn’t scorn or ridicule the other. As deities represented different branches everything was tied up in Egyptian religion and magical philosophy, regardless it being daily cult ritual, or physics, or mathematics, or architecture, or astronomy, etc. It was all interrelated and belonged to the same pantheon, ruled by a supreme Solar deity and creator. Thus ultimately it is the fallacy of the modern mind, in its interpretation of terms, to place “philosophy” here, “theology” there and “science” over there in small compartments. In the mind of the ancients there was no such division. Ancient philosophy embraced the concept of spirituality, destiny and divinity, at the same time as it did scientific research. This should be the paradigm of the new era to come.
Esoteric Christianity

Instead of religious (or theological) on one hand and philosophic on the other, I prefer the terms *exoteric* and *esoteric*. Esotericism does have parts that correctly may be attributed as “religious” in quality. But the main difference between the esoteric interpretation and the exoteric is that the former doesn’t mistake mythology for historical or material facts. Thus even if I use Christ as a symbol for my salvation, I don’t regard him as the only God for all. That fundamentalist position is for me a blasphemy. Therefore I prefer to define esotericism as a spiritual “path” or “philosophy” instead of religion, as religion implies a species of fundamentalism – the “my God is the only true one, and everyone else’s gods or goddesses are false” attitude. Jesus Christ wasn’t even the first and the only, nor was he a “prototype”. On the contrary, he is the latest form taken to represent the formula of the dying god in a modern context. This also makes the Christian mythos so interesting. The fact is that Christians hit levels in their mythos, theology and worship that are much more reminiscent of the older pagan religions rather than Judaism or Islam. Jews and Muslims alike consider the notion of a “Trinity” to be a pagan blasphemy.

![Figure 10 – The hypostases of God](image)

I consider both Judaism and Islam to be more “monotheistic” than Christianity, in that they only see one person in God (although with different attributes) and doesn’t use any idolatry or images of the transcendent deity. Christianity, on the other hand, see three personages (or *hypostases*) – The Father, the Son and the Holy Ghost – as an expression of One God, besides praying homage to the “Mother of God”. The image of Christ crucified upon a cross is very reminiscent of the old pagan and “polytheistic” practice of god-form worship. Christ being the “son of man” or “god-man” divinity is not that separated from humanity as it is in the Old Testament, bringing the Egyptian myth
regarding the death and resurrection of Osiris to mind. The similarities between the Christian mythos of Jesus and Mary and that of the Egyptian Horus and Isis, especially in the *Apocrypha*, are so obvious that they cannot be disregarded.

Hermeticism has its roots in paganism for sure, but over time Christian symbols were appropriated by the Hermeticists no doubt because of the many similarities between Christendom and the old mystery religions. Likewise, I share the opinion of S.L. MacGregor Mathers that Qabalah is a continuation of the Egyptian mystery traditions. Although Qabalah as we know it today is a relatively late medieval development it uses Divine Names which comes from antiquity and many other concepts which such great teachers as Isaac Luria inherited. Likewise, true Rosicrucianism is based on the yet older Hermetic and Qabalistic traditions, being interpreted and expressed in a modern European setting and in the context of the Christian mythos. I personally hold that Christian religion found its way back to the original Egyptian source and especially attached itself to the mythos of Osiris, Isis, Horus and Seth. In this context Amen-Ra is the equivalent of the “Father” of Jesus. It’s not a coincidence that one of the earliest Christian churches was the Coptic. Egyptians converted en masse as they in Christ saw Osiris or Horus. Images of Christ found in Alexandria depict him in the guise of Horus. There was also the cult of Serapis (Osiris combined with Apis), also known as “Christos” to its devotees. Horus and Osiris – the son and the father – as symbols are intimately related. Horus – or rather Harparkrat (Horus as a child) – being breast fed by Isis is very much related to the images of the Madonna and the Child Jesus. One may see Horus also as the next incarnation of Osiris, who takes the place of his father – not to replace him but to represent him or the powers that he symbolizes. Both were regarded at some point to be solar deities (both being associated with the solar deity Ra), the sun being a primary symbol for resurrection. But the image of Osiris is more complicated to simply relate him to the sun. He is also associated to the annual growth of vegetation and thus to Dionysus, etc. But then again Dionysus is the Greek equivalent of a dying and resurrected god.

![Figure 11 – The anagram of Ormus](image)

There is also the myth of Ormus that directly links the Rosicrucian tradition to both Hermeticism and that of Christianity, fused together inside the *athanor* of Alexandria. The story of Ormus is a legend that originated in the early stages of the Gold- und Rosenkreuz Orden (Golden and Rosy Cross order) in 18th century Germany. The legend states that the Rosicrucian order was created when an Alexandrian Gnostic sage, priest of Serapis and mage of Egypt named Ormus and his six followers were converted to
Christianity by Mark, one of Jesus’ disciples. From this conversion, Rosicrucianism was supposedly born, in the year 46 CE in Alexandria, Egypt, fusing early Christianity with Egyptian Hermetic mysteries. This *legenda* was delivered to the initiate in one of the unpublished initiation rituals of the Gold- und Rosenkreutz Orden, thus:

At the beginning of our Christian era, there lived in Egypt a great initiate named Ormus; called Ormesius by the Greeks. Ormus was a priest of Serapis in the city of Alexandria and an initiate of the Hermetic mysteries. Ormesius foresaw the rise of Christianity, and thus was converted to the new religion by St. Mark in AD 44. To ensure the survival and transmission of the Royal Art, Ormus stripped the mysteries their Egyptian trappings, and re-veiled them in the symbols and rites of the new religion. To preserve the initiatic transmission as well, Ormesius founded a Hermetic mystery school called the "Fraternity of the Sages of Light,” known to initiates through the centuries as the Ordo Ormesius, or the Order of Ormus.

The Order has manifested to the outer world under many names and has undergone many transformations. In 1111, it was known as the Alliance of Magical Brothers. In 1222, following the defeat of the Crusaders in Jerusalem and the expulsion of Christians from the holy land, the surviving members of the order disbursed across the world. Thus the light of our fraternity was carried to France where the Knights Templar were formed by Hugues de Payns with the aid of the Alliance. Thus the red cross of our order became the primary emblem of the Knights Templar, who provided the spiritual impulse for a new Crusade to retake the holy land.

In 1314, when the Knights Templar were suppressed in France, the last Grand Master, Jaques de Molay, sent his nephew, the Count of Beaujeu, into the Templar crypt in Paris, to recover a chest filled with the esoteric secrets of the order. These documents were dispatched with an envoy of knights to Scotland, where they arrived in 1333, and were later used to lay the spiritual foundations for Freemasonry. Time and again across the centuries, our order has manifested and been known by many names. In 1444 it was known as the Order of the Cross, in 1555 as the Order the Rosy Cross, and in 1666 as the Brothers of the Golden Cross, and 1777 as the Order of the Golden and Rosy Cross.

From the earliest times, initiates of our order have recognized one another by the primary insignia of our order: an enameled red cross made of purest gold and worn over the heart of the Adept. This red cross of our order became the primary emblem of the both Knights Templar and the Golden Rosicrucians. Legend has it this cross was originally drawn with the blood of Christ upon a white shield by Joseph of Arimathea, and that this shield was carried by Galahad on the Grail quest.

This legend can also be found in the Memphis and Misraïm Masonic system. The Masonic historian E.J. Marconis de Negre (which supposedly founded the Misraïm-Memphis Rite together with his father Gabriel M. Marconis) says the following regarding Ormus in his “Brief History of Masonry” from 1849:

About the same time [46 CE] the Essenes and other Jews founded a school of science according to Solomon's teaching and joined Ormus. The followers of Ormus, up to 1118, were the only trustees of the ancient doctrines of Egypt, purified, of course, by Christianity and the teachings of Solomon. These doctrines they communicated to the Templars. They were in consequence known under the name of ‘Knights of Palestine’ or ‘Brethren of the Rosy Cross of the Orient’.
This writer had an earlier source in Baron de Westerode, who almost wrote the same thing in 1784. He called the early society “the Society of Ormus”, which, according to Westerode, was joined by groups like the Essenes of Palestine and the Theraputae of the Thebaid Tradition. He also claims that the society was called “The Sages of Light” by the members, to which Ormus gave a red cross as a decoration, notions which are very reminiscent of the Gold- und Rosenkreutz legenda cited above. So it is easy to detect a clear Templar connection with Rosicrucianism here, which was supposed to adopt the same symbol, a notion which also were held by the French Alchemical society F.A.R+C (Freres Aines de la Rose Croix) of Roger Caro. In his own legenda Caro recounts a very similar story of that in the Gold- und Rosenkreuz Orden, although ignoring the myth of Ormus he is still tracing the origins of the Rosicrucian fraternity to the Knights Templars and the refuge in Scotland.

If I recall the story correctly, the disciples of Ormus were supposed to split up after his death into several societies (which perhaps accounts for the many names of the society), most of them over time developing corrupt teachings. Only a few of them were supposed to remain true to the spirit of Rosicrucianism (three if I’m not mistaken), when they came into contact with the crusaders and later was supposed to inspire the Knight Templar organization.

The Evil side of God

Some neo-pagans abhor the God of the Old Testament because of its cruel and severe side and therefore condemn the use of “evil” Hebrew names. The Qabalist on the other hand is very much aware of the cruel and severe side of God, and even “embraces it”, especially the Lurianic branch called Sabbatianism. They call it the “Left Hand Emanation” and refer to God as both the God of Good and of Evil. In the Golden Dawn the Lord of the Universe is both the Lord of the Light and of the Darkness. Thus there is also a merciful side of IHVH to consider, according to the descriptions of the Old Testament, a God who is just, merciful, loving and acts as a provider for his people. The Hebrews as well as Christians basically regard IHVH as the highest principle of Love.

But reality, especially spiritual reality, isn’t as simple as a black and white situation. A “monotheistic” God or a deity who encompasses the ALL must incorporate all aspects of reality, also the “negative” sides. As a Hermeticist and Qabalist I acknowledge that life has a purpose, even through the darker periods, and especially so. One important part of the Work is to transcend the ordinary human concepts of “good” and “evil”. On the level of Godhead these concepts are transcended, which Meister Eckhart repeatedly attests.

Qabalah is a way of understanding existence, as we know it, also the “negative”, “ugly”, and “evil” sides of creation. I much rather prefer a philosophy which sees “evil” and “good” as two aspects of the ALL rather than two opposing deities; the “evil” one going against the preordained order of the “good”. That is an all too simplistic worldview. Thus, until we are prepared to acknowledge evil as both being part of ourselves and of God, it may never be transcended. This may be compared to the death drive and life instinct of Sigmund Freud. In his philosophy the death drive serves the life instinct, but only after a fusion. This, in my opinion, is a wonderful and modern way of
describing Tikkun or the “Alchemical Marriage”. As we are created in the image of God, i.e. as the microcosm reflects the macrocosm, we have to work out our own negativity. In this work of Tikkun or restoration, God will also be restored.

The only reason that “evil” exists as a purely destructive and detrimental force is that it has been split from the “good” side of God or the ALL as part of the Fall or “Breaking of the Vessels”. Through the restoration “evil” and “good”, “darkness” and “light”, and all kind of opposites, will be united. Thus restoration is the equivalent of integration. “Evil” as we know it in the physical universe may only exist because of disintegration and unbalance. But as I already have mentioned, in certain Christian Esoteric theories IHVH is regarded as being a jealous God similar to the demi-urge of the Gnostics, who by the injection of the fifth letter Shin becomes Yeheshuah, where the Elemental opposites become united and whole again as before the Fall. This is also reflected in Lurianic and Sabbatian Qabalah as the Restoration of the World (Tikkun ha-Ohlam), which in reality is the restoration of God to his pre-fallen state. Here Christian Esotericism confirms Qabalah and vice versa.
**Conclusion: Everything is ONE and the ALL**

So what I am finally getting at is that as esotericists we should be open-minded and see the ALL (or ONE as it is referred to in the Emerald Tablet) being expressed through all deities and polarities, not just incarnated in one particular god or goddess, regardless of it being the first cult of worship in history or not. Differentiation is an illusion. Now what did the Emerald Tablet, the premiere text of Hermeticism, state?

> What is the above is from the below and the below is from the above. The work of wonders is from ONE. (New translation of *Apollonius of Tyana* by the Magic Society of the White Flame. My emphasis)

Or to quote an older translation from the twelfth Century:

> What is above is like what is below, and what is below is like that which is above.
> To make the miracle of the ONE THING. (Again my emphasis)

This view is confirmed in the ancient form of Hermeticism as represented by the *Corpus Hermeticum*, which is replete with references to the ALL. The newer textbook *The Kybalion*, purportedly penned in 1912 by William Walter Atkinson with the help of Paul Foster Case and Michael Whitty, calling themselves the “Three Initiates”, continues with this tradition of the concept of the ALL. Furthermore, if it is true that Golden Dawn Adept Paul F. Case and Michael Whitty co-wrote *The Kybalion*, this means that it is highly relevant for Golden Dawn students for study as a source text. Be there as it may regarding the true identity of the authors of *The Kybalion*, but it may truly be regarded as the premier Hermetic textbook or manifesto of the late 19th and early 20th Century occult revival, being a true expression of its current in content.

Although I agree that *The Kybalion* shares many views with the New Thought movement of William Atkinson, this doesn’t make it any less true as “New Thought” surely came from somewhere and the contents in *The Kybalion* stemmed from antiquity, according to both Atkinson and Case. Also reading the quotations from the Emerald Tablet, it’s easy to see that notions of the ALL isn’t any invention of 21st Century “New Thought” writers but is based on the very foundation text of Hermeticism. One Wikipedia source thus states:

> The extant Greek texts [i.e. Greek translations of the Corpus Hermeticum] dwell upon the oneness and goodness of god...

The ONE or the ALL transcends anything remotely religious or any human attributions of deities, supra or lower. It is beyond deity. It is the No-Thing. “Deity” (if there is such a thing) is created from this “first matter” or “hyle”. One may call IT “God” but that designation escapes ITS true nature or attributes. Thus the ALL expresses itself in Amen as well as in IHVH, or Allah, or Shiva, or whatever name you prefer to attach to it. The ALL transcends all names and all images we humans tend to attach to it. Thus it takes new forms of worship according to the development of humanity.

I do happen to believe that there is a reason or point in the long evolution of religion and mythology. Although I do believe in the paradigm of the ages (gold, silver, bronze, iron, etc.) I also believe it represents the fluctuation of evolution. Thus, in
returning to a new Golden Age we won’t start to worship Amen again as they did in the original Golden Age of Egypt, as we surely are not Egyptians. We will probably see a completely different deity developed from our current beliefs of God. Perhaps we will even give IT a new Name to call upon. Likewise, restoration or Tikkun, as described by Lurianic and Sabbatian Qabalah, doesn’t mean that we will restore the old Garden of Eden again as it were exactly before the Fall. We will create a New Eden (or New Jerusalem if one prefers to use symbology of the Apocalypse), which is reminiscent of the state before the Fall but at the same time completely different. You cannot ignore the Millennia after the Fall; there has to be a point to it all. This is the evolution of consciousness and awareness, through experience and practice.

This may be compared to C.G. Jung’s notions concerning “individuation”. The Self and ego are born united but separates during childhood and through life’s experiences, but through individuation optimally are found to be united again. It’s like looking at a circle movement. But that is only looking at it two dimensionally. Looking three dimensionally you will see the creation of a spiral movement. Thus it is not a return to the infantile state of consciousness (which is psychosis), even if there are similarities between the beginning and end stage of the individuation process (that’s why Jesus referred to Children in his parable of entering the Kingdom of God). The end result is union or unification of all opposites, of the Self and ego, of the conscious and unconscious, of the male and female, of Spirit and matter, etc. Thus individuation leads to integration of the psyche. But using the Qabalistic model of Tikkun or Restoration, the integration process of the individual or microcosm also involves the re-integration of Godhead or Macrocosm. Jung used the symbol of the Alchemical Hermaphrodite to represent this end state.

Figure 13 – The Alchemical Hermaphrodite
This principle of union of opposites is also prevalent in the image of Baphomet, as proposed by the French author Eliphas Levi, which figures on the frontispiece of this essay. This symbol of Baphomet, which is related to the notorious idol of the Knight Templars, even if it at a first glance is similar to the image of the Devil (in fig. 2), is in reality the very reverse of it. The wings are no longer as that of a demon but instead as that of an angel, and the pentagram upon his forehead is the regular and balanced one, and in his physical form he unites the male and female characteristics as in the classical Alchemical image of the Hermaphrodite, but also that of man and animal, guided by the illuminating light of the torch at the goat head’s crown. In its image Baphomet unites the Judeo-Christian image of the angel with the pagan image of the god Pan. Now, it has to be remembered that “pan” is the Greek word for the ALL and during the Hellenistic era this god was worshiped as an image of Dionysos, amongst other gods such as Phanes and Zeus. So, as the Devil symbolizes the fallen state of man, Baphomet symbolizes his restored condition or end state of the individuation process.

But the “process” itself is non other than life’s experiences and the integration of these into one’s own being for sake of the growth of soul. Thus, you simply cannot ignore decades of adulthood in this “process” between the beginning and end states of individuation. It is a similar one but at the same time a completely different type of consciousness. Thus “The Supreme Being” in some distant future mystery religion of a golden age won’t be the same as Amen, who was worshipped 4 millennia ago, as man as a species and egregore has grown and gained experience since then – they probably will call him something completely different than that of “Jehovah” or “Elohim” – but personally I embrace this development as I believe in evolution. And I believe we will in due time truly experience a new Golden Age, the symbol of the New Jerusalem being a metaphor for this.

Some argue that unification is likewise an illusion as it is based upon a concept of a state of separation. But this is on the level of ordinary consciousness and a necessary illusionary pre-state. Many mystics through the ages have repeatedly pointed out that diversity is an illusion and that unity is the actual reality. Thus they say it’s not about us “making” unification; we are already united. It’s about us becoming conscious of our unity, in the same manner that we must become aware of our immortality. Our ordinary consciousness, heavily depended on our physical senses and brain processes, interprets reality and thus divides it to be able to grasp it. But this diversity is possible to transcend through the use of meditation, but also through Hermetic Theurgy and Alchemy. Only in this way may man transcend ordinary brain consciousness.

Fines.