

*Meditation on the
Twentieth Major Arcanum of the Tarot*

THE JUDGEMENT

LE JUGEMENT

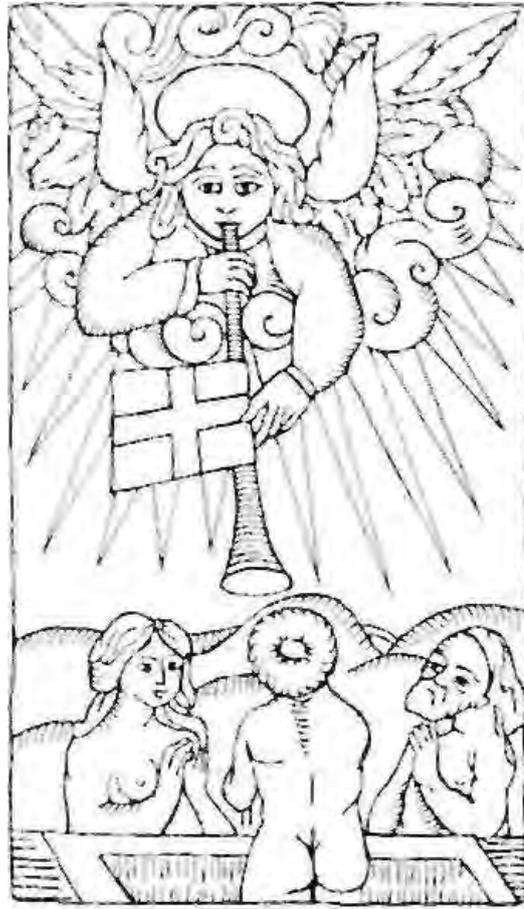
The state of the brain
continues the remembrance;
it gives it a hold on the present
by the materiality which it confers upon it:
but pure memory is a spiritual manifestation.
With memory we are in very truth
in the domain of spirit.

(Henri Bergson*)

For as the Father raises the dead
And gives them life,
so also the Son gives life to whom he will.
The Father judges no one,
but has given all judgement to the Son. . .

(John v, 21-22)

LETTER XX



THE JUDGEMENT

Dear Unknown Friend,

The Card that we have before us bears the traditional name "The Judgement", and what it represents is the resurrection of the dead at the sound of the trumpet of the Angel of resurrection. It is a matter, therefore, of a spiritual exercise where the use of intuition—that of the nineteenth Arcanum "The Sun"—has to be carried to a maximum, the theme of resurrection being of the order of "last things", but all the same accessible to intuitive cognition.

Now, the "last things"—or the spiritual horizon of humanity—are not the same

**Matter and Memory;* trsl. N. M. Paul and W. S. Palmer. London, 1911, p. 320

for the whole of humanity. For some everything finishes with the death of the individual and with the complete dissipation—maximum entropy—of the warmth of the universe. For others there is a "beyond", an individual existence after death and an existence of a non-material universe after the end of the world. For still others there is not only spiritual life after death for the individual but also his return to terrestrial life—reincarnation—as well as cosmic reincarnation, i.e. an alternation of states of *manvantara* and *pralaya*. Others, again, see for the individual something beyond repeated incarnations, namely the state of supreme peace of union with the eternal and universal Being (the state of *nirvana*). Lastly, there is a part of mankind whose existential horizon goes beyond not only post mortem existence and reincarnation, but also even beyond the peace of union with God—it is *resurrection* which constitutes their spiritual horizon.

It is in the Iranian and Judaeo-Christian spiritual currents—i.e. in Zoroastrianism, Judaism and Christianity—that the idea and ideal of resurrection has taken root. The advent of the idea and ideal of resurrection was "as lightning coming from the east and shining as far as the west" (Matthew xxiv, 27). The inspired prophet of the East, namely the great Zarathustra in Iran, and the inspired prophets of the West—Isaiah, Ezekiel and Daniel in Israel—announced it almost simultaneously.

Then he (*Saoshyant*) shall restore the world, which will (thenceforth) never grow old and never die, never decay and never perish, ever live and ever increase, and be master over its wish, when the dead will rise, when life and immortality will come, and the world will be restored at (God's) wish. (*Zamyad Yasht*; erst. R. P. Masani, *The Religion of the Good Life. Zoroastrianism*, London, 1938, p. 113)

Here is expressed the Zoroastrian idea concerning the *ristakhez*, i.e. the resurrection from the dead. The prophet Isaiah says of it:

Thy dead shall live, their bodies shall rise.
 O dwellers in the dust, awake and sing for joy!
 For thy dew is a dew of light,
 and on the land of the shades thou wilt let it fall.
 (Isaiah xxvi, 19)

What is the idea and ideal of resurrection? The following parable can be useful to us for understanding the meaning of the idea and ideal of resurrection:

Some people are near the bed of a sick person and give their opinions on his state and his prospects. One of them says: "He is not ill. It is his nature which is manifesting in this fashion. His state is only natural." Another says: "His illness is temporary. It will be followed naturally by the re-establishment of his health.

Cycles of sickness and health follow one after the other, This is the law of destiny." A third says: "The illness is incurable. He is suffering in vain. It would be better to put an end to his suffering and to give him, through pity, death." Then the last one begins to speak: "His illness is fatal. He will not recover at all without help from outside. It will be necessary to renew his blood, for his blood is infected. I shall let his blood and then give him a transfusion of blood. I shall give my blood for the transfusion." And the end of the story is that after treating him accordingly, the ill person—being healed—gets up.

These are the four principal attitudes towards the world. The pagan attitude is that of accepting the world as it is. The "pagan", i.e. he who believes that the world is perfect and for whom the world is the god "Cosmos", denies the fact that the world is sick. There was no Fall of Nature. Nature is health and perfection itself.

The attitude of "spiritual naturism", i.e. that of minds whose horizon is enlarged beyond the present state of the world to recognition of the semi-cyclical evolution—the "seasons" of the great cosmic year—of the world, is that of believing that degeneration and regeneration follow one another cyclically in the world, that "falls" and "reintegrations" of the world alternate as do the seasons of the year. For "spiritual naturism" the present world is certainly "sick", i.e. degenerate, but it will re-establish itself, i.e. it will regenerate, necessarily and naturally, according to the law of cyclicity. One has only to wait for it.

The attitude of "spiritual humanism" is that of people who raise themselves above the pure and simple cyclicity of "spiritual naturism" and who protest, in the name of the individual being, against the interminable chain of cyclicity (be it "seasons" of the world or individual reincarnations)—seeing here interminable subjugation and suffering for the human being. This attitude is one of *negation* both as a whole and in detail of past, present and future Nature—whether spiritual or material, cyclical or unique. Life is suffering; therefore it would be cruel and inhuman to affirm it. Human salvation, dictated by pity, is to cut for ever all links of the human spirit with the world and its cyclicity.

The naive cosmolatry of paganism is the point of view of the first person in our parable—the one who says: "He is not ill." The "spiritual naturism" of enlightened paganism is the point of view of the second person - the one who says that illness is only a cyclic episode. The negation of the world of "spiritual humanism" is expressed by the third person who says: "The illness being incurable, it is better to let the sufferer die."

Now, these three attitudes towards the world—historically manifested in pagan Hellenism, in Hindu Brahminism, and in Buddhism—are distinguished from the fourth, i.e. that of active intervention with a view to accomplishing the work of the purification and regeneration of the world, in that they lack the *therapeutic impulse* and *faith in therapy*, whilst the attitude which is manifested historically in the prophetic religions (Iranian, Judaic and Islamic) and in the religion of salvation (Christianity), where *renewal* of the world is the motive force and final aim, is essentially *therapeutic*. It is the fourth person of our parable—he who *acts*, heal-

ing the illness through a transfusion of his blood — who represents the *Christian attitude*, which includes and realises those of the prophetic religions. The Christian ideal is the renewal of the world—"a new heaven and a new earth" (Revelation xxi, 1), i.e. universal resurrection.

The idea and ideal of resurrection goes further than the negation of Nature, as is the case with the "spiritual humanism" of Buddhism; it signifies its complete transformation, the alchemical work on a cosmic scale of the transmutation of Nature —spiritual as well as material, "heaven" and "earth". There is no idea and ideal more bold, more contrary to all empirical experience, and more shocking to common sense than that of resurrection. Indeed the idea and ideal of resurrection presupposes a force of soul which renders it capable: not only of emancipation from the hypnotising influence of the totality of empirical facts, i.e. of breaking away from the world; not only of deciding to take part in the evolution of the world — that is to say, no longer in the capacity of an object of the world but also, and rather, as a subject, i.e. of becoming a motivating spirit instead of a "moved" spirit; not only of participating actively in the process of world evolution; but also of raising oneself to conscious participation in the work of divine magic —the magical operation on a cosmic scale whose aim is resurrection.

The idea, the ideal and the work of resurrection comprises the "fifth asceticism". For there is "natural asceticism"—that of moderation and putting the brakes on desires — with *health* in view; there is the "asceticism of detachment"— that of the spirit conscious of itself and of its immortality in the face of things that are transitory and of less value—with a view *to freedom*; there is the "asceticism of attachment"—that of the love of God, where loving him is divesting oneself of all that which intervenes between oneself and the Beloved—with a view *to union*; there is the "asceticism of activity"—that of active participation in evolution, i.e. of human work and endeavour aiming *at perfection*; and lastly there is the "asceticism of divine magic"—that of the great work of *resurrection*. This "fifth asceticism" includes and crowns all the other "asceticisms", since the work of divine magic *presupposes* union with the divine will, the realisation and surpassing of evolution, complete freedom of the spirit, and therapeutic action towards man and Nature.

The idea, ideal and work of resurrection therefore make appeal to that which is most creative, most generous and most courageous in the human soul. For the soul is invited to become a conscious and active instrument of accomplishment — neither more nor less —of a miracle on a cosmic scale. What faith, what hope and what love the idea, ideal and work of resurrection imply here! In the face of the idea and ideal of resurrection, does one not remember St. Paul's words:

Where is the wise man? Where is the scribe? Where is the debator of this world? . . . For since the world through its wisdom did not know God in his wisdom, it pleased God to save those who believe through the folly of preaching. (I Corinthians i, 20-21)

The "folly of preaching". . . does the idea, ideal and work of resurrection necessarily fall under the heading of the "folly of preaching" today, i.e. nineteen centuries later. . . after nineteen centuries of effort and evolution of human religious, philosophical, scientific and — last but not least — Hermetic thought?. . . after St. Augustine. St. Albertus Magnus, St. Thomas Aquinas. St. Bonaventura, the great mystics, the masters of alchemy, and the pleiad of idealist philosophers?. . . after scientific "evolutionism", depth physics and depth psychology?. . . after Henri Bergson, Teilhard de Chardin, and Carl Gustav Jung? In other words, is not human thought, after the enormous work of nineteen centuries, better equipped and more evolved — given good will — to see in the idea, ideal and work of resurrection *more* than the "folly of preaching"?

An honest and profound meditation on the idea, ideal and work of resurrection — i.e. on the twentieth Arcanum of the Tarot — is the sole means of coming to an affirmative or negative answer to this question. Let us therefore apply ourselves to it!

Let us take account first of all of the context of the Card of this Arcanum. Both the Marseille Tarot (1761) and the Tarot of Fautriez (1753-1793), and also that of Court de Gebelin, represent a man and a woman who *contemplate* the resurrection from a tomb of a *third* person, an adolescent. The Card represents a kind of "parallelogram of resurrecting forces"— the Angel with the trumpet above, the parental love of the father (on the right) and the mother (on the left) and, below, the arising of the resuscitated one from an open tomb. The man and woman are outside of the tomb; it is only their child — an adolescent — who is resuscitated. Therefore we have before us a parallelogram (see figure).



This geometrical figure, derived from the image of the Card of the twentieth Arcanum, portrays the composition of the forces realising resurrection: the sound of the Angel's trumpet, the parental love of the father and mother, and the effort of arising of the resuscitated adolescent. It is the same composition of operative forces that we find in the raising of Lazarus at Bethany, where Jesus plays the role of the Angel, the father and the mother—all at once.

Jesus wept. So the Jews said: See how he loved him.. Jesus, deeply moved again, came to the tomb; it was a cave, and a stone lay before it. Jesus said: Take away the stone... So they took away the stone... He cried with a loud voice: Lazarus, come out. The dead man came out. his hands and feet bound with bandages, and his face wrapped with a cloth. Jesus said to them: Unbind him, and let him go. (John xi, 35-44)

Now, Jesus weeping manifests the tender love of the mother; Jesus, deeply moved again, coming to the tomb and saying, "Take away the stone", manifests the active love of the father; and Jesus crying with a loud voice, "Lazarus, come out", sounds the trumpet in serving as the Angel of resurrection. The loud voice crying, "Lazarus, come out" is the sound of the trumpet of resurrection, which changes the love of the mother and the love of the father into a magical call.

The magic of resurrection, aspired to by the twentieth Arcanum of the Tarot, is therefore that of the sound of the voice of love of the mother and that of love of the father united. Just as the earthly father and mother give life to the child at his incarnation, where the Angel of life sounds the trumpet in order to call his soul into incarnation—and the "trumpet" formed by his outspread wings is then turned above - so do the celestial Father and Mother restore the child to life at his resurrection, where the Angel of resurrection sounds the trumpet in order to call his soul and his body to resurrection—and the "trumpet" formed by his outspread wings is then turned below.

This is the general meaning of the Arcanum. It is now a matter of understanding the "details", i.e. of understanding concretely. There still remains a whole world, namely the *how* of resurrection.

Now, forgetting, sleep and death are opposed to remembering, wakefulness and birth in the earthly life of man. Forgetting, sleep and death are members of the same family. It is said that sleep is the younger brother of death; by the same token it would be right to say that forgetting is the younger brother of sleep. Forgetting, sleep and death are three degrees of a single thing, namely the process of elimination of a conscious and living being. It is noteworthy that the account of Lazarus' resurrection that we quoted above also brings the chain forgetting-sleep-death into consideration. It is said:

Now Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was ill, he stayed two days longer in the place where he was. . . then he said to them (the disciples): Our friend Lazarus has fallen asleep, but I go to awake him. . . Then Jesus told them plainly: Lazarus is dead...(Upon which) Thomas, called the Twin, said to his fellow disciples: let us also go, that we may die with him. (John xi, 5-16)

Thomas understood that the Master had allowed *forgetting* (by remaining a further two days in the place where he was after having learnt the news that Lazarus was ill), *sleep* (by saying, "Lazarus has fallen asleep") and *death* to accomplish their work. If such was the will of the Master, who so loved Lazarus, would it not be better, concluded Thomas, for the disciples, also, to die with Lazarus? Indeed. Thomas was not mistaken concerning the fact that the Master certainly gave full power to forgetting, sleep and death in this case. Hence the conclusion: let us go also, so as to die with Lazarus.

Let us now consider more closely the two analogous and opposed chains: that of forgetting, sleep and death, on the one hand, and that of remembering, wakefulness and birth, on the other hand, so as to acquire the conceptual equipment to be able to grapple with the mystery of resurrection.

We know that our ego consciousness, the consciousness that we have during the sixteen hours of the waking state each day, is only a weak part of the totality of our consciousness. It is only a cross-section of the whole, only a focal point of *action*, i.e. of judgement, word and deed.

Indeed, at each given moment the content of our consciousness in the waking state is limited to that which has reference to what we are engaged in judging, saying or doing, or else what we are going to judge, to say or to do. The rest, i.e. all that which is not concerned with inner or outer action, is not present in our consciousness and is "elsewhere". For action entails *concentration* of consciousness, i.e. selection from the totality of images and concepts belonging to our consciousness which interest us with a view to action. Thus all that you know of astronomy, chemistry, history and jurisprudence is absent and relegated to the darkness of temporary forgetfulness when you discuss your garden with the gardener. In order to act, it is necessary to forget.

In return, action requires that one draws from the same darkness of temporary forgetfulness all the memory images and concepts of knowledge which could be useful. In order to act one has to recall.

To forget is therefore to dismiss the things which do not interest us to the darkness of latent memory; and to recall things is to call anew to active ego consciousness — because they interest us — from the same darkness of latent memory. It goes without saying that it is not the images and concepts which come to birth when we recall them, or perish when we forget them; rather, they are present in our mind or are removed from it. To be endowed with "good concentration" therefore amounts to the faculty of chasing away swiftly and completely all images and concepts which are not useful for action. It is mastery of the art of forgetting.

To be endowed with "good memory", in contrast, signifies mastery of the mechanism of recall — of that which *renders present* the images and concepts which one needs. It is mastery of the art of recalling.

There is therefore a continual coming and going between ordinary consciousness of the waking state (or cerebral consciousness) and the domain of memory. Each "going" corresponds to the action of falling asleep or dying. Each "coming" corresponds to awakening or *resurrection*. Every representation that goes from the field of cerebral consciousness experiences an analogous fate to that stated by the saying: "Our friend Lazarus has fallen asleep. . . Lazarus is dead." And every representation that one recalls has a fate analogous to that which took place when Jesus cried with a loud voice: "Lazarus, come out!"

Memory therefore supplies us with a key of analogy which allows intelligence not to remain simply taken aback in the face of the problem of resurrection. It renders it intelligible. Indeed, the analogy between the "loud voice" which called

Lazarus to life and the inner effort which evokes a memory reveals, *mutatis mutandis*, the essence of the magic of Jesus' "loud voice" and of the "sound of the trumpet" of the Angel of the resurrection — as the following shows.

Experience teaches us that we easily forget, and recall with difficulty, the things to which we attach no value — that we do not love. One forgets what one does not love and one never forgets what one loves. It is love which gives us the power to recall at any desired moment the things that our hearts preserve "warm". Indifference, in contrast, makes one forget everything.

It is the same with the "awaking and resurrection of the dead". Here it is not cosmic indifference (that we call "matter") which will effect anything, but rather it is cosmic love (that we call "spirit") which will accomplish the magical act of resurrection, i.e. the reintegration of an inseparable unity—the unity of spirit, soul and body—not by way of birth (reincarnation) but by way of the magical act of divine memory. . .What can one say about divine memory?

The clinical experience of modern neuro-pathology and the work of Henri Bergson together establish as certain fact that in reality nothing is forgotten from the totality of man's psychic life, and that so-called "forgotten" things are in the unconscious (i.e. extra-cerebral) part of the psychic life. There is complete memory in the depths of the unconscious, where nothing is forgotten.

Just as the microcosm, the human being, forgets nothing, so does the macrocosm, the world, not forget anything. What occult literature calls the "Akasha chronicle" is to history which is in the process of unfolding as the total memory of the psychic unconscious is to the conscious self's memory in action. The Akasha chronicle is the macrocosmic analogy to the total memory of the microcosmic unconscious (or, rather, the microcosmic "extra-conscious"). And just as total psychic memory is not inactive, often affecting psychic health, so does the Akasha chronicle often play a decisive role in the unfolding of universal history.

The two analogous terms—the "total psychic memory" of the individual and the "Akasha chronicle" (the memory of the cosmos)—are too general. It is still necessary to distinguish and specify—which both depth psychology and occult literature have hardly done. Indeed, the former as well as the latter treat total psychic memory and the Akasha chronicle *en bloc*, as if it were a matter of uniform and homogeneous unities without inner difference and contrast. However, both total psychic memory and the Akasha chronicle show, in fact, differences —and even contrasts — each with respect to its own domain. With respect to total psychic memory, one has to distinguish between three "memory tableaux": the pure and simple "tableau of the past", the "logical tableau", i.e. the *structure* of the past, and, lastly, the "moral tableau", i.e. the *travelled way* of the past. These three "tableaus" of psychic memory correspond to the three types of memory such as we know them in our conscious life—automatic memory, logical memory and moral memory. Automatic memory is the psycho-physical faculty of reproducing (semi-automatically thanks to the functioning of the mechanism of associations) in the imagination all the *facts* of the past that are relevant or not. It places the

tableau of the past, purely and simply, as raw material at the disposal of the conscious self so that the latter makes use of it and extracts from it the elements that it needs. The tableau of the past presented by purely associative or automatic memory is indifferent in so far as logic and morality is concerned; it is only a complex of facts from the past unfolded before the inner eye like a cinematographic film in sound and colour. And it is up to the spectator, i.e. the conscious self, to extract salient and pertinent facts from it.

Automatic memory is the "trump card" of childhood and youth. It is thanks to it that children and young people are able to learn the enormous quantity of things—with the prodigious facility and rapidity that belongs to their age—that they need or could need in this world. However, it is no longer so with a person who has reached a mature age. Automatic memory is weakened in proportion to the extent with which age increases. A person between the two extremes of age will find that he can no longer reckon with his automatic memory to the same extent that he could ten or fifteen years previously—that a certain effort is necessary to make up for and fill in its ever more frequent lapses. It is then *logical* effort which comes to aid the semi-automatic functioning of the failing mechanism of associations. It is the logical sequence of cause and effect which then replaces little by little the automatic play of associations. One is led more and more to replace the semi-photographic tableau of memory of the past by the tableau of facts relating to the logical relationships between them.

Logical memory, where the evocating force of the past is intelligence instead of the irrational automatism of the play of associations, weaves a tableau of the past according to the lines of sequential reasoning that intelligence finds relevant. One does not recall things simply because they took place, but rather because they *played a role* whose effects reach the present.

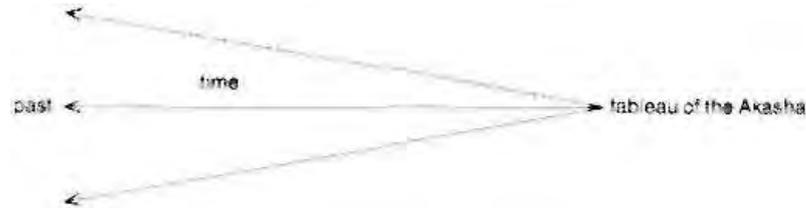
Just as automatic memory with time gives up its supremacy in the domain of evoking the past to logical memory, so does the latter yield its dominant role to moral memory.

Moral memory presents a tableau of the past where the context indicates facts and sequences of facts not in so far as they took place or in so far as they played a relevant logical role, but above all in so far as they reveal *moral value and meaning*. In old age moral memory more and more replaces logical memory, and the force of memory then depends on moral force—on the intensity of the moral and spiritual life of the person in question. And as there is nothing in the world which is so insignificant that it is beneath moral and spiritual values—and as there is nothing so lofty that it is above them—the moral memory in old age of a person with an awakened heart can, in principle, replace without fault all the functions of automatic memory and logical memory.

Now, a threefold macrocosmic memory—the threefold Akasha chronicle—corresponds to the threefold microcosmic memory: automatic memory, logical memory and moral memory. There are, in fact, *three* Akasha chronicles. Occult literature, however, makes a case for only one, which is customarily spoken of as

a kind of cinematographic film of the world's past, unfolding —before the seer's eye—things and events of the past such as they were, with all their details and with semi-photographic exactness.

This chronicle—which, moreover, certainly exists—displays the remarkable characteristic that the more remote the past, the more two contrary tendencies are manifested: namely that of ascent towards higher spheres and, simultaneously, that of descent towards lower spheres. One could say that it is divided into two parts, where one rises above and the other descends below (see figure).



Thus, a twofold process takes place in the Akasha chronicle: it is spiritualised *and* at the same time concretised, in proportion to the extent that the distance from the present into the past increases. One could compare this process with what happens to the trees in autumn: the leaves are separated from the tree; they fall onto the ground and the tree itself — reduced to the essential of its form — stands out in more austere and precise lines against the background of the sky.

In fact, it is a matter of a process comparable to that of *abstraction*. Just as in the process of abstraction all that which is not essential is set apart and only that which is essential is retained, so a similar process takes place in the Akasha chronicle. A selection of the essential is retained, i.e. another, spiritualised Akasha chronicle is separated off, whilst the "waste" which remains—like dead leaves—constitutes another Akasha chronicle: the lower chronicle. This latter descends from sphere to sphere and ends in the subterranean sphere.

The Akasha chronicle which is present at first as one and undivided therefore divides into *two* distinct chronicles that must be sought for in different spheres. These two chronicles are distinguished above all by the difference in their general character. One is essentially *qualitative*, whilst the other has a *quantitative* character. This means to say that the higher chronicle consists solely of symbolic facts — typological facts representative of a whole series of facts —leaving their number out of account, and the lower chronicle consists precisely of the series of facts rejected as useless by the higher chronicle —rejected because they are already found to be qualitatively represented by a symbolic or typological fact.

Therefore, just as logical memory disengages itself from automatic memory and replaces it at a mature age in the life of the human individual, so does the Akasha chronicle disengage the higher chronicle—analogue to logical memory in the individual's life — to replace that which becomes the lower chronicle, which latter

descends into the subterranean sphere.

The higher chronicle is the intelligent memory of the history of the world. It is the "book of truth" that one can not only read, i.e. see, but also "swallow", i.e. assimilate in such a way that it becomes always present in us—and which "will be bitter to your stomach, but sweet as honey in your mouth" (Revelation x, 9). The other book, the "book of archives" or the "book of facts", is no part of initiation, i.e. it cannot be "swallowed"; one can draw items of information from it only by procedures such as psychometry, mediumistic clairvoyance, or also by the intermediation of beings who have access to the subterranean region where it is to be found.

There is yet another "book"—the "book of life"—of which the Apocalypse speaks, where it is said:

Books were opened. . . also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done. (Revelation xx, 12)

The "book of life" is the *third* Akasha chronicle, which corresponds to moral memory in individual human life. It contains only what is of eternal value, i.e. that which is worthy of living eternally—*that which is worthy of resurrection*. The third Akasha chronicle—the "book of life"—contains the past only in so far as it is of significance for the future (and the future only in so far as it is of significance for eternity).

But do not think, dear Unknown Friend, that the third Akasha chronicle, or the "book of life", consists only of great things—that it does not have the things of ordinary or so-called "daily" life. It does so because, I repeat, there is nothing in the world which is so insignificant as to be beneath moral (i.e. eternal) value and there is nothing so lofty as to be above moral value. Indeed, this chronicle contains many a thing judged as "small"—but which is great in the moral context of life. One finds there, for example, complete texts of manuscripts written by authors—who, as editors, entrusted them to the four winds, addressing them to anyone into whose hands they would perhaps at some time fall. One also hears there the prayer borne by the last breath of a dying atheist or agnostic—the prayer which no one heard and no one expected. One sees there the radiation of the small coins put by "poor widows" in the "temple coffers"—and many things judged as small by the world.

The "book of life" is therefore the moral memory of the world. Therefore it does not contain forgiven and atoned-for sins. All forgiving and atonement entails change in the "book of life" or the third Akasha chronicle. For this reason it is constantly modified—written and re-written from day to day. For just as within the individual's moral memory the accounts to be adjusted are cancelled for those whom one has pardoned—consciously forgetting them—so forgiven and atoned-for sins are effaced from the "book of life". Divine memory *forgets* forgiven and atoned-for sins.

And it is the third Akasha chronicle, or the "book of life", which is the essence of *karma*. Since the Incarnation of Christ, karma has become the affair of the Lord of karma, who is Jesus Christ. For Jesus Christ not only *preached* the new law which must replace the old law of "an eye for an eye and a tooth for a tooth" (Exodus xxi, 24) but also *realised* it, on the cosmic level by elevating the "book of life" above the "book of accounts" of strict justice. Karma is therefore no more the law of cause and effect solely, which works from incarnation to incarnation — it is now, above all, the means of salvation, i.e. the means of effecting new inscriptions in the "book of life" and of effacing other inscriptions from it. The cosmic sense of the sacrament of baptism is the act of the passage of the soul from ancient karma to new karma, i.e. from the law of the "regulation of accounts" to the law of pardon of the "book of life". And it is this truth that one confesses by saying the words of the Creed: *Confiteor unum baptisma in remissionem peccatorum* ("I acknowledge one baptism for the forgiveness of sins"). For the remission of sins signifies their effacement from the third Akasha chronicle, the "book of life".

The three Akasha chronicles are to be found in different spheres:

MORAL CHRONICLE
LOGICAL CHRONICLE
CHRONICLE OF FACTS

It is above all the first chronicle, that of facts, from which entities of the hierarchies of the left, i.e. those of strict justice, draw evidence for their accusations. It constitutes the archives of the cosmic prosecution.

With respect to the second chronicle, the logical chronicle, it is virtually the totality of accounts rendered in the millennial-old debate between the cosmic advocacy and the cosmic prosecution, i.e. between the hierarchies of the right and those of the left, or between good and evil. The second Akasha chronicle indicates for each given moment the *equilibrium* that there is in the world between good and evil.

The third Akasha chronicle is the source of strength for hierarchies of the right; it contains the supporting reasons for their faith in justice for the sake of world evolution and humanity, as well as for ultimate universal salvation. The third chronicle aspires to resurrection — to the reintegration of beings — whilst the second is the history of equilibrium, i.e. the karma of the world, the equilibrium between good and evil. The first chronicle — that of facts, pure and simple — supplies the points of support for the arguments of the hierarchies of the left, who do not believe in mankind and accuse mankind at all reproachable points.

Leibnitz, the German philosopher, is the author of the statement considered as the classical formula of the most radical philosophical optimism: "This world is the best of all conceivable worlds." This radical optimism from a man who, in that which concerned his personal life, was more unhappy than is usual, remains incomprehensible if his nocturnal experience of the third Akasha chronicle is not

taken into consideration. Notably, the fact must be pointed out that certain individuals (their number is not important) are sometimes admitted to readership of the "book of life", i.e. by the grace of the guardian of this "book", the third Akasha chronicle is shown to them in the state of sleep. They must forget this experience in their day consciousness, since the latter could not support such an increase of knowledge, but what remains to them is its psychic summary in the guise of the force of optimistic faith—such as Leibnitz had, for example. His optimistic faith was the residue in day consciousness of the forgotten nocturnal knowledge.

Similarly, it can happen that someone can have the nocturnal experience of reading from the second Akasha chronicle, and as a result of this experience the unshakable conviction is formulated—as, for example, by Friedrich Schiller (*Die Weltgeschichte ist das Weltgericht*)—that the history of the world is the judgement of the world, i.e. that the history of the world is perpetual judgement or karma.

One should know that there are not only diverse Akasha chronicles but also *diverse ways* of experiencing or "reading" them. One can "see" the Akasha chronicle, one can "hear" it and one can be "seated" or "immersed" in it. This means to say that parts of the Akasha chronicle can be seen in vision, or can be heard as a dramatic or musical work, or also can become an integral or structural part of the spirit and soul of the one who experiences it. The latter identifies himself with it and it lives and works in him. It is this to which the Apocalypse of St. John aspires when there it is said that a book was *swallowed*: "It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter" (Revelation x, 10). For it is characteristic that the *intuitive* experience of the second Akasha chronicle comprises a state of psychic depression due to the gravity of its contents, but that this depression is transformed into joy as soon as the intuitive experience is grasped and understood by intelligence, i.e. when it becomes "articulated word". Then it becomes "sweet as honey in the mouth".

It should be added that whatever the way of "reading" the Akasha chronicle is, it is always a matter of parts or extracts from it, for no human spirit—even disincarnated—could bear the *whole*. One would have to be of the spiritual status of the Archangel Michael to be able to bear the whole of the second Akasha chronicle and of the status of the Cherubim guarding the entrance to paradise to be able to bear the whole of the third Akasha chronicle.

Therefore, the experiences of the Akasha chronicle undergone by occultists, esotericists, mystics and Hermeticists are always partial. As a general rule, the extent to which it is bearable is greater in the case of intuitive experience; it diminishes for inspirative experience; and it is more limited still for visionary experience. Thus, for example, Fabre d'Olivet founded his work *Histoire philosophique du genre humain* ("Philosophical History of the Human Race") on a number of visions or scenes from the second Akasha chronicle. It was a matter of extracts of some pages from a great book—and it was his intellectual speculation which established con-

necting links between the isolated scenes of his visions, and which filled the gaps between what he had seen and what he had not seen. This is why, quite rightly, he entitled his work "*Philosophical History of the Human Race*"—for the greater part of his work is due to his philosophy, i.e. to intellectual interpretation and speculation. It would therefore be a grave error to consider Fabre d'Olivet's book as *revelation* or purely and simply an account of what he read in the Akasha chronicle. There is to be found there not only things where the author's predilection plays a role but also quite marked prejudices (for example, that against Christianity). However, this does not bear any prejudice against his merit of having been an "angel of the tradition" at the beginning of the nineteenth century, and of having awoken—perhaps saved—some important aspects of the Hermetic tradition. For it was he who was the first to raise *history* to the niveau of Hermeticism—which, before Fabre d'Olivet, was strikingly lacking a vision of the history of the world.

Before Fabre d'Olivet the mystical aspect—the great alchemical work, the inner work of the new man and that of sacred magic—for a long time played the principal role in Hermeticism. It is thanks to him that a current of *esoteric history* was set in motion, which was represented by Saint-Yves d'Alveydre, H. P. Blavatsky and Rudolf Steiner—to name only the most well-known names. But since the time of Fabre d'Olivet esoteric historicism has undergone an unparalleled development: grandiose works have seen the light of day—for example, *Prom the Akasha Chronicle (Aus der Akasha-Chronik)* and chapters on cosmic history in *Occult Science (Geheimwissenschaft in Umriss)* by Rudolf Steiner.

What we said above concerning the work of Fabre d'Olivet is equally applicable to his successors in the domain of esoteric historicism based on the Akasha chronicle. For whatever the extent of their experience of the Akasha chronicle may be, however imposing the results of their efforts to do justice to this experience may be, it remains nonetheless fragmentary—and it is to the intellectual effort of the authors, more or less crowned with success, that we owe the logical or artistic sequence of their pretended *account* from the Akasha chronicle. Each of these authors of esoteric history has gaps in his experience of its source—the Akasha chronicle—and has filled them by taking recourse to his own means, to his intelligence and erudition.

Thus, the situation of esoteric historicism is at present such that one cannot swear by any particular work; here, also, collective work is necessary from generation to generation—i.e. a *living tradition*, where each continues the work of his predecessors, by confirming the truth, filling in the gaps, and correcting errors of interpretation or vision. Today no one should begin any more "wholly anew" from his own initiative in the domain of esoteric history, even if he is the most profound seer and greatest thinker. Henceforth it will be a matter not of isolated flashes of genius, but rather of a continuous collective endeavour of the *tradition*—which means to say of a slow but continuous growth of the light whose dawn was Fabre d'Olivet's work.

Dear Unknown Friend—you who are reading these lines written by a Hermeticist in 1965, after nearly fifty years of endeavour and experience in the domain of Hermeticism—I beg you not to regard what is written here as a vow made for the future of the current of Hermetic historicism, but rather as a testament making you who read these lines a trustee of the task in question—without reserve, but, however, with your consent. If you consent, do all that you judge to be proper, but one thing I implore you not to do: to found an organisation, an association, a society or an order which is charged with the task in question. For the tradition lives not thanks to organisations, but rather in spite of them. One should content oneself purely and simply with friendship in order to preserve the *life* of a tradition; it is not necessary to entrust it to the care of the embalmers and mummifiers *par excellence* that organisations are, save for that founded by Jesus Christ.

Let us return to the Akasha chronicle. It can reveal itself, as you see, in the human soul—either contracted to the point of an arrow as with the aforementioned statements by Leibnitz and Schiller ("This world is the best of all conceivable worlds" and "the history of the world is the judgement of the world"), or by way of a series of tableaux or dramatic pieces which give rise to volumes of works on the esoteric history of the world and humanity. Whatever its mode of revelation—extremely abridged or in almost unlimited deployment—its *effect* is always the same: cosmic optimism (the faith of Pierre Teilhard de Chardin!) and an increased sense of historical responsibility (the preoccupation of Carl Gustav Jung). In other words, in this respect your *soul* has the same gain, no matter whether you have the vision of long extracts from the Akasha chronicle in your day consciousness or whether you have only the psychic summary of it—the residue of the experience of the Akasha chronicle undergone in night consciousness, during sleep. The experience of the third chronicle (the "book of life") always has the effect that belief in God and in ultimate universal salvation—including the devil (the faith of Origen!)—becomes unshakable, and all experience of the second chronicle (that of the karma of the world) always has the effect that it awakens and intensifies the sense of the individual's responsibility for the universal lot (the meaning underlying the belief in "ten righteous men who justify the world").

With respect to the first chronicle ("the film which reproduces the past in all its details"), experience of it is comparable to that of organised espionage: it supplies a quantity of items of information—useful and useless, in a jumble—from which the meaning and logical sequence must be extracted through a work which is essentially the same as that done by a well-trained journalist or historian, as an eye-witness of recent events. This chronicle hardly teaches; it only informs. And it informs in such a way that it supplies a mass of facts simultaneously—without any selection and perhaps without relationship to the problem which interests you. The effect of experience of the first chronicle on the human soul is that the latter feels itself lost before an excessive number of unknown and even incomprehensible facts. It *tires* and fills to repletion even the most curious of minds.

The foregoing describes the essence of the Akasha chronicle. And the essential

thing concerning this essence is its summarised *magic*, i.e. the vivifying and awakening effect that it produces when it becomes summarised. For the Akasha chronicle—vast and grand as it is—can be concentrated to a single word, to a single magical sound. And this magical concentration of the Akasha chronicle—the memory of the world—is precisely the *trumpet* of the Angel who figures in the "parallelogram of resurrecting forces" that the Card of the twentieth Arcanum of the Tarot represents.

The trumpet of the Angel is the entire Akasha chronicle concentrated in a single word or sound—awakening, vivifying and resuscitating. The symbol of the trumpet is related in general to the magical concentration of mystical and gnostic contents. It always signifies the transformation of a world of mystical experience and gnostic knowledge into magical action. The "trumpet"—in Hermetic symbolism—is *mysticism and gnosis which have become magic*.

The "parallelogram of forces" operating the resurrection represented by the twentieth Major Arcanum of the Tarot therefore consists of the following forces: the parental love of the father and mother, the sound of the trumpet from above, i.e. the magical summary of the Akasha chronicle, and the effort to arise of the one being resurrected. Until now we have been occupied with three of the forces of the parallelogram of the Arcanum—the love of the father, the love of the mother, and the "sound of the trumpet". It remains, therefore, to try to penetrate the fourth force meditatively—that of the active reaction to the action of the three forces which have been the object of our meditation until now.

Thus, it is a matter of considering such problems as the role of human endeavour (the theological problem of "work and grace"), the significance of resurrection (if it is complete, i.e. embraces spirit, soul and body, or if it is only spiritual) and, lastly, the nature of the resurrected body.

It stands to reason that man cannot resurrect himself. All the religious doctrines on resurrection (Zoroastrian, Judaic, Christian and Islamic), as well as the twentieth Arcanum of the Tarot, are in agreement on this point. Man does not resurrect himself; he will be resurrected. . . resurrection whether we like it or not? . . . come what may?

In other words, is resurrection something which purely and simply happens to man, without any participation on his part, or is it a comprehensive act which embraces the entire circle of that which is above and that which is below—including human will?

Let us return once again to Lazarus' resurrection at Bethany. There, Jesus, after being "deeply moved in spirit", after having wept, after having been "deeply moved again", and after having given thanks to the Father "that thou hast heard me", cried in a loud voice: "Lazarus, come out!" And "the dead man came out, his hands and feet wrapped with bandages, and his face wrapped with a cloth" (John xi, 33-44). Did Lazarus come out of the tomb like a somnambulant obeying the order of a hypnotist, i.e. under magical constraint? Or did he come out because the voice that he heard had awoken in him all the love, all the hope and all the faith which

vibrated in it, and thus he experienced the ardent desire to be near the one who called him?

Eliphas Levi in the third book of his work *The Key of the Mysteries* gives a positive answer to the last question. He says:

The sacred books indicate to us the procedure which must be employed in such a case (to recall the soul of the deceased person to his body). The prophet Elijah and the apostle St. Paul employed it with success. The deceased must be magnetised by placing the feet on his feet, the hands on his hands, the mouth on his mouth. Then concentrate the whole will for a long time, call to itself the escaped soul, using all the loving thoughts and mental caresses of which one is capable. *If the operator inspires in that soul much affection or great respect, if in the thought which he communicates magnetically to it the thaumaturgist can persuade it that life is still necessary to it, and that happy days are still in store for it below, it will certainly return, and for the man of everyday science the apparent death will have been only a lethargy.* (Eliphas Levi, *The Key of the Mysteries*; trsl. A. Crowley, London, 1969, p. 199)

Now, following Eliphas Levi, it was the affection and respect that the Master inspired in the soul of Lazarus, just as it was the persuasion that life was still necessary for him and that precious experiences were still promised to him here below, which made Lazarus come out of the tomb. Indeed, no one who has had a little authentic experience of the spirituality of the world could doubt that there was not a shadow of constraint in the miracle of Lazarus' resurrection—and, consequently, that there will not be any shadow of constraint in the universal miracle of the resurrection of the dead.

The reaction of resuscitation at the "sound of the trumpet" and the parental love of the father and mother thus constitutes an essential factor in resurrection. The act of arising by the resuscitated adolescent—represented in the Card of the twentieth Arcanum of the Tarot—is therefore not a semi-mechanical result of the operation effected from above, but rather a free and conscious "yes" from the heart, intelligence and will of the resuscitated one. Just as Lazarus came out of the tomb moved by love, hope and faith, so does the adolescent of our Arcanum—i.e. the spiritual exercise having resurrection as its subject—raise himself, being moved not by the sound of the Angel's trumpet and by the force of appeal of his father and mother, but rather by his own *reaction* to this appeal and this sound—by his love, hope and faith in response to the appeal.

The Arcanum of resurrection is therefore one of morality, pure and simple, wholly contrary to a pure and simple act of power. It is not a matter of a feat of force—no matter whether divine, Angelic or human—but rather of the superiority of the moral order to the natural order, including death. Resurrection is not an all-

powerful divine act, but rather the effect of the meeting and union of divine love, hope and faith with human love, hope and faith. The trumpet sounds from above the whole of divine love, hope and faith; and not only the human spirit and soul but also all the atoms of the human body respond "yes" in chorus, which is the free expression—a cry from the heart of the whole being and of each particular atom—of the love, hope and faith of man, and of Nature, which is represented by man. For man represents Nature towards God and he represents God towards Nature. For this reason, in addressing ourselves to the Father who is in heaven, we say: "Thy kingdom come; thy will be done, on earth as it is in heaven."

What would be the good of praying to the all-powerful Father for his kingdom to come and for his will to be done on earth as it is in heaven if we were not the connecting link between him and Nature?... if the Father still reigned in Nature, and if all that took place on earth were his will only? . . . if he had not yielded his rule over Nature to others, and if other wills than his were not developing on the earth?

The earth, i.e. Nature, has been given by the Father to the free human being as the field of deployment of his freedom. And it is this freedom alone which can—and is in the right to—address this prayer to the Father in the name of freedom and in the name of the whole of Nature: "Thy kingdom come; thy will be done, on earth as it is in heaven."

This prayer means to say: I desire your kingdom more than mine, for it is my ideal; and your will is the heart of hearts of my will—which languishes after your will, which is the *way* that my will seeks, the *truth* to which my will aspires, and the *life* from which my will lives. This prayer is therefore not only an act of submission of the human will to divine will, but it is above all the expression of hunger and thirst for union with the divine will; it does not adhere to fatalism, but rather to love.

It is to St. Augustine that we owe the remarkable statement: "God is more myself than I myself am"; he *knew* how to pray the Lord's prayer. For there is Prayer and prayer. One learns to pray the Lord's prayer, little by little, by becoming more and more conscious of what it is essentially concerned with. For this reason, the Lord's prayer that one prays in the Mass of the Catholic Church—after the preparation, the reading from the Epistles and the Gospels, the oblation of sacrifice and consecration, and at the beginning of the participation in the sacrifice (communion)—is preceded by the following words: *Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere: Paternoster: . . .* (Literally, "Illumined by the precepts of salvation and instructed by divine teaching, we dare to say: Our Father. . .") but in practice, "Let us pray with confidence to the Father in the words our Saviour gave us: Our Father. . ."). This means to say that the Lord's prayer requires preliminary elucidation and instruction. For to truly pronounce the petitions of the Lord's prayer, one has to have understood that our will is truly free only in union with that of God, and that God acts on the earth only through our free will freely united with his. Miracles are not proofs of divine omnipotence,

but rather of the omnipotence of the *alliance* of divine will and human will. For this reason, anyone who preaches the pure and simple omnipotence of God sows atheism for the future. For he makes God responsible for the wars, concentration camps, and physical and psychic epidemics from which mankind has suffered and will suffer again. And sooner or later one arrives at the conclusion that God does not exist, because his omnipotence does not manifest where it should without doubt be manifested. The contemporary Marxist-communist movement has, truth to tell, no other argument for the non-existence of God than the lack of direct intervention by the all-powerful divinity. This argument amounts to that of the rulers and soldiers against the divinity of Christ, when they said to the face of the crucified One:

He saved others; let him save himself, if he is the Christ, the Chosen One of God! The soldiers also mocked him, coming up and offering him vinegar, and saying: If you are the King of the Jews, save yourself! . . . One of the criminals who were hanged railed at him, saying: Are you not the Christ? Save yourself and us! (Luke xxiii, 35-37, 39)

But the other criminal crucified with him understood that it was not omnipotence which was at stake, but rather love—and he said:

We (are) indeed justly (under the same sentence of condemnation); for we are receiving the due reward of our deeds; but this man has done nothing wrong. And he said: Jesus, remember me when you come in your kingly power. (Luke xxiii, 40-42)

He said, "Your kingly power"—meaning the reign of love and not that of omnipotence, pure and simple.

Thus, it is very dangerous to preach the omnipotence of God—and then to leave his sheep to extricate themselves from the inner conflicts that experience will sooner or later lead to. The petition of the Lord's prayer: "Thy will be done on earth as it is in heaven," when well understood, guards us from making divine omnipotence a stake of faith. It teaches us that divine will *is not done* on earth as it is in heaven, and that it is necessary for the human will to pray for it, i.e. to unite with it, in order that it may be done.

It is similarly so for the resurrection. It is not a unilateral act of divine omnipotence, but rather an act resulting from the union of *two wills*—namely, divine will and human will.—Therefore it is not a semi-mechanical event according to the scheme "active will—instrument", but rather a *moral event*, i.e. the effect of the free union of two free wills.

The effect of the free union of two free wills. . . what effect?

Resurrection is the synthesis of life and death, or—using the accepted terminology of contemporary Hermeticism—the "neutralisation of the binary: life-death". This means to say that after the resurrection the resuscitated one can *act*

as if he were living and, at the same time, he is free from terrestrial *links* as if he were dead. On the one hand, the risen Christ appeared in the midst of his disciples and disappeared again; on the other hand, he ate with them (cf. John xx, 19-23; 26-29; xxi, 9-13; Luke xxiv 28-31; 36-43). He materialised and dematerialised himself freely. He entered through closed doors, and he ate "broiled fish" (Luke xxiv, 42). He was therefore free as a disincarnated spirit and could act—show himself, speak and eat—as an incarnated person.

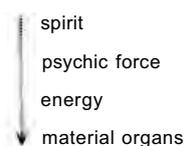
But there is one thing, a specific feature, which the Gospel account mentions several times: that the risen Christ was difficult to recognise—that he hardly resembled the Master that the disciples and women knew so well. Thus, Mary Magdalena took him to be the gardener; the two disciples on the way to Emmaus only recognised him at the moment that he broke the bread; the disciples did not recognise his appearance by the sea of Tiberias—and it was only after he had spoken that John, initially alone, recognised him and said to Peter, "It is the Lord!" (John xxi, 7). "When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea" (John xxi, 7-8).

Why was the risen Jesus Christ difficult to recognise? Because he was without age. He did not have the appearance of Jesus on the eve of Calvary, nor that of the time of the baptism in the Jordan. Just as he was transfigured on Mt. Tabor, where he conversed with Moses and Elijah, so was he transfigured at his resurrection. The resurrected One was not only the synthesis of life and death, but also the synthesis of youth and old age. For this reason it was difficult for those who knew him between the ages of thirty and thirty-three to recognise him: at one time he appeared older to them, at another time younger than when they had known him.

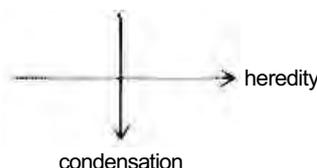
And here we arrive at the full problem of the *resurrection body*. What is it?

Modern science has come to the understanding that matter is only condensed energy—which, moreover, was known by alchemists and Hermeticists thousands of years ago. Sooner or later science will also discover the fact that what it calls "energy" is only condensed psychic force—which discovery will lead in the end to the establishment of the fact that all psychic force is the "condensation", purely and simply, of consciousness, i.e. spirit. Thus, it will be known for certain that we walk not thanks to the existence of legs, but rather that legs exist thanks to the will for movement, i.e. that it is the will for movement which has fashioned the legs so as to serve as its instrument. Similarly, it will be known that the brain does not engender consciousness but that it is the latter's instrument of action.

Our physical body is therefore an instrument composed of the will for action and for perception. Its genesis is the vertical line:



Unfortunately, this vertical line is traversed by a horizontal one which runs counter to the freedom of the spirit in the fashioning—by the condensation of psychic forces and energy—of the material instrument in conformity with its task and mission. If our physical body were only the product of our own spirit alone, it would be the perfect instrument of our spiritual freedom. But, unfortunately, it is not so. Because the vertical line of condensation is traversed by the horizontal line of *heredity*. This constitutes the cross of human existence on earth (see figure).



Heredity interposes a foreign element between the individual free spirit and its instrument of action (the body). This is a factor which can change considerably the vertical process: spirit-psychic force-energy-material organs. It is *another will* which mingles with the process of the fashioning of the instrument of action of the individual spirit — of a kind that the body becomes the instrument not only of the individual spirit but also of the collective will of ancestors.

Whatever the *physical mechanism* of heredity may be, the essence of the transmission to descendants of the physical and psychic characteristics of their ancestors is the *imitation*, voluntary or involuntary, of a ready-made model, instead of a purely creative act (from *nothing*, so to say) — that is, instead of pure and simple creation without any external model for it.

To imitate or to create — this is the choice and the trial of every soul in the process of incarnation. Now, there are strong—i.e. creative—souls, and there are weak—i.e. imitative souls. The stronger a soul is, the greater the independence from the semi-hypnotic influence of the model presented by the preceding generations of the family chosen for the soul's incarnation. For this reason a strong incarnated soul shows in his or her psycho-physical personality fewer features traceable from the parents, and is in general less representative of family, people and race than of itself; he or she is more an individuality than a type. In contrast, a weak soul becomes an individual who seems to be only a pure and simple copy of the parents. In the former case — in the absence of sufficient information concerning the ancestry of the individual in question — it will certainly be said that, "the genes of a distant and unknown ancestor have prevailed". But whatever is said the fact remains incontestable that there are some cases where heredity is reduced to a minimum and that there are other cases where it manifests itself as almost all-powerful.

Heredity is the same imitation at work in the organic domain as that at work with children in the psychic domain—when they are learning to speak, to acquire useful habits and to form the first social qualities. If a child learns to speak by imitating its parents, this is only the consequence of the prior practice and more

profound imitation of the nervous system, the circulatory system, and the structure of muscles and bones from the shaping of the organism in the uterus during the prenatal period.

Thus, every incarnated human being is the product of *two* shaping forces: the force of imitation, or heredity, and the creative force or self-realisation of the eternal individuality. The incarnated human being is at one and the same time representative of his ancestors and his individuality — the latter representing only itself.

One can also say that the incarnated human being is the product of two heredities—"horizontal heredity" and "vertical heredity", the latter being the imprint of the individuality from above and the former being the imprint of the ancestors here below. This seeks to express that he is the product of *two* imitations—horizontal and vertical, i.e. that in order to become what he is he owes it to imitation of his ancestors from the past and to that of himself above. In the last analysis, therefore, it is a matter on the one hand of horizontal heredity going back to the archetype (the "ancestor of ancestors") of terrestrial heredity, i.e. Adam, and on the other hand of vertical heredity rising up to the Father who is heaven, i.e. God. This is why it is so important to allow light from the dogma of the immaculate-conception to convince us of its truth, for what is at stake is the line of vertical heredity—"God-man heredity".

"The Word became flesh and dwelt among us" (John i, 14)—this presupposes descent from above, instead of being the product of preceding generations. And it is this which holds out the promise that:

. . . to all who received him, who believed in his name, he gave power to become children of God. who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.
(John i, 12-13)

Is it possible to state the re-establishment of "God-man heredity" (vertical heredity) more clearly and openly?

Now, the resurrection body is that of perfect freedom, i.e. the perfect manifestation of the individuality itself, without impediment on the part of heredity. Thus it is not an *instrument* which the soul makes use of, just as the soul itself is not an instrument which the spirit makes use of. For the very notion "instrument" presupposes a semi-mechanical relationship between master and implement; the master's will employs the implement without the latter consenting or making any contribution on its part, or taking any conscious and voluntary part of action. It is not so—it cannot be so—concerning the relationship between the soul and the resurrection body. The relationship between spirit, soul and resurrection body should be conceived of as a reflection of the Holy Trinity, i.e. as the re-establishment of the image and the likeness of God. This means to say that the relationship between spirit, soul and body will correspond, at the resurrection, to the relationship which exists between Father, Son and Holy Spirit. Man will be triune, as God

is triune. Man's eternal individuality will be the unity underlying his spirit, his soul and his body. The resurrection body will therefore be one of three "persons" of the human trinity, analogous to the divine Trinity. It will be the "person of action" of the individuality, just as the soul will be the "person of heart" and the spirit will be the "person of contemplation". This means to say that the resurrection body will be the *magical realising agent* of the individuality, whilst contemplating eternity by way of his spirit and rendering it light and warmth in his soul.

Thus the resurrection body will have nothing mechanical, nothing automatic, about it. In no way will it be an assembly of implements pre-fabricated once and for all for the use of the will. In other words, it will not have ready-made and invariable "organs". No, the resurrection body will be absolutely mobile and will create for each action the "organ" which suits it. At one time it will be radiant light — such as Paul experienced on the way to Damascus — at another time it will be a current of warmth, or a breath of vivifying freshness, or a luminous human form, or a human form in the flesh. For the resurrection body will be *magical will*, contracting and expanding. It will be—we repeat—the synthesis of life and death, i.e. capable of acting here below as a living person and at the same time enjoying freedom from terrestrial links like a deceased person.

Will it be a new creation? . . . a sudden and gratuitous gift from God?

In order to answer this question, we have first of all to deepen the idea that we have of the "body" (i.e. the physical body). The general idea that we have of it is that it is a quantity of matter borrowed from Nature and organised in such a way as to serve as an instrument of action and as the scene of development of psychic life until its disintegration, i.e. death. "It has been made from dust and will return to dust" (Ecclesiastes iii, 20). If we replace the Biblical term "dust" by the modern term "multitude of atoms", this formula from Ecclesiastes expresses well, still today, our general idea of the body, no matter whether or not we believe in the soul's immortality. Here materialists and the spiritually-minded are in agreement, for both the former and the latter accept the empirical evidence of the complete disintegration of the individual body at death.

However, this is not the idea of the body according to Hermeticism. For, without denying the fact itself of the material disintegration of the body, Hermeticism denies the conclusion drawn from this fact that the individual body undergoes complete annihilation at death. Hermeticism advances the thesis that *the body is essentially as immortal as the soul and spirit* — that immortality is threefold and that the *whole* human being is essentially immortal. The immortality of the body, such as Hermeticism understands it, differs, of course, from the relative immortality that is accorded to it by biology (reproduction and heredity) and chemistry and physics (conservation of matter and energy), since it is a matter of *individual bodies* and not of the survival of the species or the conservation of amorphous matter.

According to Hermeticism, the essence of the body is not the matter of which it is composed nor the energy which is produced in it, but rather the fundamental *will* underlying matter and energy. And it is this will which is indestructible,

because it exists prior to the birth of the body—and without it birth (here in the sense of incarnation) would not be possible. More particularly, there is an essential difference between incarnation-birth and propagation-birth (in the sense of the propagation of the species). The former is adapted to the *individuality* who is incarnating, whilst the latter aims at the pure and simple reproduction of the parents and ancestors without regard to the individuality who is going to incarnate—it is almost a *carte blanche*, inviting no matter what individuality to incarnate by accommodating him to the conditions and facilities that heredity offers him. Incarnation-birth is thus ruled by the law of the *vertical*, whilst propagation-birth falls under the law of the *horizontal*. The first is orientated towards the *individuality* above: the second is orientated towards the *species*, the race and the family, i.e. the past below. In the first case the individuality *incarnates himself*, in the second case he *falls* into incarnation.

This means to say that the individuality—in the case where his incarnation is ruled by the law of the vertical—descends consciously and of his own free will to birth, into an environment where he is wanted and awaited, whilst he is carried away by the general current of terrestrial attraction towards birth in the case where his incarnation comes under the law of the horizontal. Incarnation-birth presupposes conscious agreement between the will of the individuality above and the receiving will below. This is why all incarnation-births are *announced*, i.e. preceded by knowledge of the individuality who is going to incarnate himself due either to direct intuition or to intuition revealing itself in dream or, lastly, to revelation by means of a vision experienced by the future parents in full waking consciousness. Thus not only the Divine Incarnation was announced to Mary by the Archangel Gabriel, but also the incarnation of John the Baptist to his father Zacharias, the incarnation of Isaac to Abraham and Sarah (cf. Genesis xvii, 16-19), the incarnation of Siddhartha (Gautama Buddha) to his mother Maya and his father Suddhodana, king of Kapilavasru, the incarnation of Krishna to his mother Devaki, etc. Whatever the difference in the modes of preliminary annunciation for these incarnation-births and whatever the difference in their significance—as in the calibre of individual whose incarnation-birth had been announced or revealed—in each particular case it is a matter of one thing in common, namely the law ruling the incarnation of the individuality, of birth under the sign of the vertical, which law demands that the two ends of the vertical line—above and below—are in free agreement of will. This is why every incarnation-birth implies two events: revelation of the will above, or *annunciation*, and *the act of consent* of the will below. These two events—quite different as they are with respect to their mode, their significance, and the psychological and external circumstances in particular cases—are evident in the following formulae of Angelic salutation: "*Angelus Domini nuntiavit Marine...*" ("The Angel of the Lord announced to Mary. . ."), and "*Ecce ancilla Domini, mihi fiat secundum verbum tuum*" ("Behold, I am the handmaid of the Lord; let it be to me according to your word"). For these two formulae serve as column headings, so to say, comprising all par-

ticular cases of incarnation-births, i.e. births ruled by the law of the vertical.

Therefore, it is thus that the body, in accordance above all with the individuality and not according to the line of hereditary descent, is the work of the will of the individuality who is descending to incarnation acting hand in hand with the will receiving him below. And it is this united will which constitutes *the indestructible and immortal kernel of the body*. It is the "philosopher's stone", which arranges the matter and energy given by Nature in such a way that it is adapted to the individuality—so that it becomes an imprint of it. Such an "individualised" body certainly returns to Nature (at the moment of death) the substances and energies that it had been given, but its active principle, its formative will-energy, survives death. It is the living memory, the formative will-memory, of the body that is born - in so far as it is thus born —under the law of the vertical. Thus the poet Baudelaire, in a moment of illumination through love, wrote:

And yet you will be similar to that filth.

To that horrible infection.

Star of my eyes, sun of my nature,

You, my angel and my passion!

Yes! you will be like that, O queen of graces.

After the last sacraments.

When you go, under the grass and rich blossomings.

To rot among the bones.

Then, O my beauty, tell the vermin

Which will eat you with kisses,

That I have kept the form and the divine essence

Of my decomposed loves!

Et pourtant vous serez semblable a cette ordure,

A cette horrible infection,

Etoile de mes yeux, soleil de ma nature.

Vous, mon ange et ma passion'.

Oui! telle vous serez, ó la reine des graces.

Après les derniers sacrements,

Quand vous irez, sous l'herbe et les floraisons grasses,

Moisir parmi les ossements.

Alors, ó ma beauté! dis à la vermine

Qui vous mangera de baisers,

Que j'ai gardé la forme et l'essence divine

De mes amours décomposés)

(Charles Baudelaire,
"line Charogne/A Carrion")*

'Us Bean du Mai. Usl. W. Flowers, Bantam. 1964, pp. 46-47.

Baudelaire will not be alone in keeping "the form and the divine essence" of the body of the beloved. There is also One, One who is greater than he — and whose love is greater than his—who will guard them for all eternity. For if the love of the loving one preserves "the form and the divine essence" of the decomposed body of the person whom he loves, this is all the more reason for God—who is love—to preserve "the form and the divine essence" of this body. And it is this form and this essence which will resuscitate at the resurrection.

Thus, the resurrection body is prepared during the course of the ages. Each particular human incarnation is effected according to *the law of the cross*, i.e. it is vertical and horizontal at the same time. In reality it is only the proportion between the vertical of incarnation and the horizontal of heredity—i.e. the preponderance of the vertical over the horizontal or vice versa—which makes a particular incarnation emphasise either the law of the vertical or that of the horizontal. Hence the process of the growth of the resurrection body is gradual. The resurrection body matures from incarnation to incarnation, although in principle it should be possible for a single incarnation to suffice. In fact, however, it is so that many incarnations are necessary to bring the resurrection body to maturity.

What is the destiny of the kernel of the indestructible body—"the form and the divine essence" of the body—after death? Does it ascend with the soul and spirit to the spiritual world, leaving the mortal remains below?

Death — disincarnation — signifies the separation of the soul and spirit from the physical body, including its indestructible kernel or resurrection body. Whilst the soul and spirit ascend to the spiritual world — accompanied by the forces of vitality (the "etheric" or "vital body") and psychic forces (the "astral body", i.e. psychic habits, desires, character and psychic dispositions) — the resurrection body descends in the opposite sense, i.e. below, towards the centre of the earth. As it is active while during life, its descent is due to progressive relaxing of the will. The latter withdraws more and more within itself, instead of the effort concentrated previously on the task of tendering and maintaining the physical body in conformity with the soul and spirit of the incarnated individuality. This withdrawal of the resurrection body within itself after death amounts to what one understands by "peace" in speaking of the peace of the dead. *Memento etiam, Domine, famulorum famularumque tuarum, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis* ("Remember, Lord, those who have died and *sleep in peace*, who have gone before us marked with the sign of faith, especially those for whom we now pray. . .")—this is said in remembrance of the dead during the Eucharistic prayer of the Catholic Mass. The "rest" that is the case with cemetery inscriptions and the "sleep of peace" of the prayer for the dead does not apply to saints (who are active and work miracles of healing and help after their death) or to souls in purgatory (who, in their state of suffering, are not at all sleeping or at rest) but rather to the indestructible kernels of the bodies of the dead. Thus Saul's sin in having made the witch of Endor evoke the departed prophet Samuel did not consist

in his having made the immortal soul of Samuel descend to the earth, but rather in that he made the indestructible body of the prophet *ascend* from its place of rest below. Here is the relevant text:

The woman (the witch) said: Whom shall I bring up for you? He (Saul) replied: Bring up Samuel for me. When the woman saw Samuel, she cried out with a loud voice. . The king (Saul) said to her: Have no fear; what do you see? And the woman said to Saul: *I see a god coming up out of the earth.* . .Then Samuel said to Saul: Why have you disturbed me by bringing me up? (I Samuel xxviii, 11-15)

Similarly, in St. Matthew's account of the death of Jesus it is not a matter either of souls descending from above or of phantoms— remains electrified by the passions and habits of the dead — but rather of the resurrection bodies of saints ascending or "coming out of the tombs". Here is the relevant text:

Jesus cried out with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; *the tombs also were opened, and many bodies of the saints who had fallen asleep were raised* (-και πολλα σωματα των κοιμημένων ἁγίων ἤγέρθησαν—*kai polla somata ton kekoimemenon hagion egerthesan*). And coming out of the tombs after his resurrection they went into the holy city and appeared to many. (Matthew xxvii, 50-53)

Thus, the evangelist is specific concerning the fact that it was the *bodies* (σωματα—*somata*) of the saints (των ἁγίων—*ton hagion*) which came out of the opened tombs and which appeared to a large number of people in Jerusalem, and not the souls of the saints which descended from heaven and which were revealed to the inhabitants of the holy city. On the other hand the bodies of the saints were not at all material bodies; otherwise they would have gone in procession to Jerusalem instead of *appearing* there. The evangelist also takes note that it was the bodies of the *saints* (*ton hagion*) and not just any kind of dead. This means to say that the bodies were resurrection bodies which had already attained a certain advanced degree of maturity.

With respect to the resurrection of Lazarus (the seventh miracle in the Gospel according to St. John), this is the unique case of a *threefold miracle* — namely the recall of the soul of a departed one to terrestrial life, the healing of a body which had already been four days in the tomb and from which there was already an "odour" (John xi, 39) and, lastly, the evocation of Lazarus' resurrection body and its union with the healed material body.

The three statements concerning Lazarus—"Lazarus is ill", "Lazarus has fallen

asleep" and "Lazarus is dead" that one finds in the gospel account (John xi)—are related to the threefold miracle of the healing, the awakening and the resurrection of Lazarus.

The Assumption of the Blessed Virgin is the unique event where separation from the body did not take place at all, i.e. where death, such as we know it, did not occur at all. Instead of separating from the material body and from the soul in order to descend below to the place of rest of the "sleep of peace", the resurrection body remained united with the soul and the material body, and ascended—united with the soul—to the spiritual world. With respect to the material body, it did not decompose but was wholly absorbed by the resurrection body. It dematerialised, spiritualising itself to the point of becoming one with the resurrection body—in its turn united inseparably with the soul of the Blessed Virgin. The tomb of the Blessed Virgin was in fact empty. The tradition which relates this is exact. One would search in vain for the terrestrial tomb of the Blessed Virgin; one would find nothing of it, since it does not exist. What exists is only the spot designated for laying to rest the body of the Virgin, but which never served this end.

The mystery of the Assumption of the Blessed Virgin is not identical to that of the resurrection. The latter is the last act of the drama of the Fall and the Redemption of mankind, whilst the Assumption brings out the history of the spirit and soul of non-fallen Nature. It is not a matter of the reintegration of a fallen being, but rather of the destiny of an entity who appeared in the fallen world without ever having been touched by original sin and the Fall that it brought with it, i.e. a *virgin* entity, in the most profound sense of this word.

The Blessed Virgin is therefore virgin Nature, virgin soul and virgin spirit since the dawn of the world, united and manifesting in a human person—Mary, daughter of Joachim and Anne. The Virgin Mary is therefore at one and the same time a human person and a cosmic entity: Wisdom (CHOKMAH חִכְמוֹת, *Sophia Σοφία*, *Sapientia*) according to Solomon, the "Virgin of light" of the gnostic *Pistis Sophia*, the "Virgin of the world" (*Kore Kosmu*, κόρη κόσμου) of the ancient Hermeticists, and the *Shekinah* of the Cabbalists. The dialogue between the Archangel Gabriel and Mary at the Annunciation has therefore, outside of human and Angelic significance, a cosmic significance. It was in the name of the divine Holy Trinity that the Archangel announced the Incarnation to come, and it was in the name of the threefold holy virgin Nature—Mother, Daughter and Holy Soul—that Man' gave the response which was the turning-point of the history of the world: *Ecce ancilla Domini, mihi fiat secundum verbum tuum* (ἰδοὺ ἡ δούλη κυρίου γένοιτο μοι κατὰ τὸ ρῆμα σου) — *idou he doule kyriou genoito moi kata to rema sou*—"Behold, I am the handmaid of the Lord; let it be to me according to your word"—Luke i, 38). It was *natura naturans* and non-fallen *natura naturata* which gave their reply at the same time that Mary pronounced these words. The eternal dialogue between creative will and executive will—where divine-fire becomes light, where light becomes movement, and where movement becomes

form—was projected in time and concentrated in the dialogue between the Archangel and Mary!

The Assumption of the Blessed Virgin was, consequently, neither disincarnation in the sense of separation of the soul and body, nor resurrection in the sense of union of the soul and the resurrection body, but rather the turning above—towards the spiritual world—of the current of life comprising spirit, soul and body: the ascent to heaven of the integral entity of the Blessed Virgin.

Thus, it follows from the preceding that the resurrection is the union of the spirits and the souls of the dead with their immortal bodies—their resurrection bodies—which will be awoken "by the sound of the trumpet" from above, and which will ascend to meet the descending, souls. They will unite with the latter, never more to separate from them. Thus the "eternal incarnation" will begin, i.e. the epoch of cosmic history called in the Bible "the heavenly city of new Jerusalem" (Revelation xxi).

The universal resurrection has, however, another important aspect which has given the twentieth Major Arcanum of the Tarot its traditional name—"The Judgement". Though the Card represents only the resurrection, it nevertheless bears the name "The Judgement"—the last judgement being an essential part of the universal resurrection in the tradition. Tradition not only associates the resurrection and the last judgement, but also regards them as identical, as a single event seen from two sides. On what basis does the tradition draw an identification between the resurrection and the last judgement?

The resurrection is the final victory not only over *death* (as the separation of the soul from the body) but also over *sleep* (as the separation of the soul from the world of action) and over *forgetfulness* (as the separation of consciousness from the world of past memories). This means to say that resurrection signifies not only the re-establishment of the integral unity of the spirit, soul and body of the human being, but also the uninterrupted continuity of his activity and the uninterrupted continuity of his consciousness—the whole of his memory. Now, the emergence of complete memory of the entire past is equivalent, for consciousness, to the last *judgement*, where the whole past is reviewed in the light of conscience. It is conscience itself, the soul itself, which will judge itself. And it will then find that it is guilty under all the headings of accusation of divine law which live in the completely awakened conscience. And there will not be a single soul that will justify itself before its own awakened conscience. It is not authorised to justify itself. Justification lies in the realm of the Divine and it is only the Divine that is authorised to justify.

Thus, there will at first be the realisation of the complete equality of all members of the human community in the consciousness of their errors and their faults. This consciousness will be common to great initiates, high priests, heads of nations, and simple workers in the diverse domains of human effort in the past.

This great experience to come of human equality—in the light of completely

awakened conscience—is prefigured in the penitential rite of the Mass, during the prayer at the foot of the altar, where priest and congregation say together: *Confiteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere et omissione: mea culpa, mea culpa, mea maxima culpa* ("I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do. . ." — all strike their breast three times in saying the words *mea culpa, mea culpa, mea maxima culpa*). This rite, whose aim is to awaken the conscience of all and each is, at the same time, that of complete human *equality* before the divine law which operates in conscience. It prefigures the equality at the last judgement.

Thus, the last judgement will be essentially the experience by mankind of awakened conscience and completely restored memory. It will be mankind itself who will judge itself. It will be mankind alone who will play the role of the accuser. God will not accuse anyone. He will only acquit, justify and forgive. It is in response to the "act of accusation" (that the emergence of complete memory of the whole past of mankind will call forth) that he will open the "book of life", i.e. he will bring to light what we have called the third Akasha chronicle—the tableau of divine memory containing all that from the past of mankind which is worthy of eternity. This will be the divine "defence speech" at the last judgement—the act of indulgence, absolution and pardon. The last judgement will be the sacrament of penance on a cosmic scale, comprising universal confession and universal absolution. It will be only the impenitents who will exclude themselves from the grace of universal absolution, although it is difficult to imagine impenitence in this situation. The Church Father Origen could not do so. and believed that everyone, including the hierarchies of evil with Satan at their head, will be saved. Was he right or wrong? By way of answer, I will pose these two questions:

1. Is there in the world any person or group of people who know with certain knowledge who will be impenitent in the distant future?
2. Is there in the world any person or group of people who have the authority to specify the limits of God's love and mercy? . . . to state and decree that the love of God goes so far and no further?

These two questions are addressed to those who believe themselves to be in a position to affirm that Origen was wrong in believing in universal salvation. In cases where they cite the scriptures in their answer—the Prophetic Books, the Gospels and the Apocalypse, which speak of the fate of the damned—they should take into consideration the fact that neither the prophets, nor the Gospels, nor the Apocalypse treat the fate of the damned as inevitable for whoever this may be. They say that *if* human and hierarchical sinners are impenitent, *if* their con-

science does not awaken by the end of time, *if* sinful souls refuse to the end to profit from the innumerable occasions which will be offered to them to turn towards the good, *then* their fate will be such as it is depicted in the scriptures as the lot of the damned. In other words, the lot of the damned is certainly real, but there is no one who is to be excluded from salvation. It is not the fear of hell, but rather the love of God and of good which ought to motivate the choice of souls.

The last judgement will be the last crisis. The Greek word for judgement is *krisis* (κρίσις), i.e. crisis. Friedrich Schiller said rightly that "the history of the world is the judgement of the world", i.e. it is a continual crisis, the stages of which are "historical epochs". The last judgement will therefore be the culminating point of history. It will be simultaneously the aim, the meaning and the summary of history—history condensed, i.e. *the* crisis that is in question in all the particular crises of history. For this reason Jesus Christ, who is the moral and spiritual centre of gravity of history, will be present there. The second coming will be the objective manifestation of the stake of history. In this sense Jesus Christ will be the "judge" at the last judgement. His presence alone will set in relief all that which is not like him, all that which is incompatible with him for the awakened conscience.

But he will not restrict himself to being present; he will participate in the last judgement and will take an active part, namely that of judge. But he will judge in his own way: he will not accuse, he will not condemn, and he will not impose punishments—rather, he will give forces to souls undergoing the trial that the awakening of conscience and complete memory entails. Christ's judgement is the comforting of those who judge themselves and his eternal commandment addressed to those who judge others is: "Let him who is without sin among you be the first to throw a stone. . ." (John viii, 7). It is thus that Jesus Christ judged during his life, thus that he judges now, and thus that he will judge at the last judgement.

Our meditation on the twentieth Arcanum of the Tarot—that of resurrection and the last judgement—is approaching an end. This is not to say that all that is essential has been said, but that the most essential of the essential is treated within the limits of the framework of an Arcanum of the Tarot—limits that we have to set in order to be able to carry through these meditations on the Major Arcana of the Tarot. Thus, it is now a matter of summarising:

Resurrection is the magical operation—divine and human at the same time—in which divine love and human love overcome forgetfulness. sleep and death. For love never forgets; it is always vigilant; and it is stronger than death.

At the resurrection the human spirit and soul descend from above and unite with their immortal body which ascends to meet them.

It is the love of the Father which makes souls and spirits descend to eternal incarnation; and it is love of the Mother which makes the resurrection bodies—which rest in the womb of the Mother—ascend.

Resurrected man will be the *image and likeness* of God; he will be triune as God is triune. The three principles of man—spirit, soul and body—will constitute

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the human trinity after the manner of the Holy Trinity, where there will be three persons and their fundamental unity will be the human individuality,

But the resurrection is at the same time the last judgement. As Paul said:

. . . each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. (I Corinthians iii, 13-15)