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It's hard for me to consider this book. Obviously, for those involved in Western Secret Tradition, especially magick, hermeticism, modern tarot, or Tellema, this is fundamental material. However, Levy comes into conflict between his occult interests and his ambivalence with the Roman Church. Also, Waite's footnotes are as often dismissive as the lighting, and his apparent disdain for the author makes me wonder why he bothered to complete the translation at all. It's high, I find it hard to consider this book. Obviously, for those involved in Western Secret Tradition, especially magick, hermeticism, modern tarot, or Tellema, this is fundamental material. However, Levy comes into conflict between his occult interests and his ambivalence with the Roman Church. Also, Waite's footnotes are as often dismissive as the lighting, and his apparent disdain for the author makes me wonder why he bothered to complete the translation at all. It is time for a new translation in a modern context less imbued with personal opinions. However, here is something to see, as seen from the quotes listed here, at least one of which has greatly helped my own understanding of the practice of the zabalist cross. The book as a whole has improved my knowledge of the roots of ceremonial magic in the modern era. However, I find it hard to recommend it right away. So much is contradictory, or amounts to little more than a convoluted attempt at a faux-medieval grimoire, or misquotes of luminaries of alchemists and practitioners of previous age, that it seems to me as one must be pretty well established in its own way before this volume can do anything other than muddy water. On a more practical note, the type of 1972 Weiser edition (published under the same ISBN as the later edition pictured) frankly sucks, and the index alone this side is worthless. I suspect these are the problems that such a respected publisher may have fixed in a later reissue, but I haven't seen it, so I can't say. So my bottom line: useful for an intermediate mystery student, perhaps necessary for an advanced practitioner, and little more than a historical curiosity toward anyone else. ... more French occult author and ceremonial magician Olfas Levi BornaIfonson Louis Constant (1810-02-08)8 February 1810Paris, First French Empire1dd31 May 1875 (1875-05-31) (age 65)Paris, Third French Republic Part of the series about Hermetisms Mythology Hermes Trismegistusus Toth Poimandres Hermetica Corpus Hermeticum Three parts of the wisdom of the entire universe Alchemy Astrology Movement of the traditionalist school of Freemasonry Rosencrucia Jungianism Theosophy Thelema Ariosophia Order of Cabbalistic Order The Brotherhood of Luxor of the Hermetic Brotherhood of the Bright Knights of the Templars (Masonry) Ordo Temple EastIs Rosenkruatian Order of the Scottish Rite of Freemasonry Themes of the Hermetic Influence of the Zabalach and influences the occult and fortune-telling tarot people of Josefín Piadan Papus Stanislas de Guaita John De Guaita. Hall Arthur Edward Waite Tabit ibn Kurra Paracelsi Giordano Bruno Ahmad al-Beni Elifa Levi William Westcott Franz Bardon Alistair Jakob Byunius Evola Robert Flood John Di Jabir yn Haiyan Henry Cornelius Agrippa Valentin TmJberg Karl Jung vte Olfas Levi zahed, born Alphonse Louis Constant (February 8, 1810 - May 31, 1875), French sage, poet and author of more than twenty books on magic . Kabbalah, alchemical research and occultism. Considered the greatest occultist of the nineteenth century, he followed a church career in the Catholic Church until, with a particularly great struggle, at the age of 26, he left the priestly path. It was only much later, at the age of 40, that he achieved the knowledge of the occult, also becoming a ceremonial magician. Elifas Levy, the name by which he published his books, was his attempt to translate or transliterate his name Alphonse Louis in Hebrew. Levy acquired the profile of the original thinker and writer, whose work attracted the attention of very diverse atmospheres of the era, from Paris to London, from esotericism to artists of romantic or symbolic inspiration. He also expressed his independence by leaving the Masonic lodge of the Great East, believing that it was a form of modern secularization, where knowledge of the original meanings of symbols and rituals was lost. Levy deeply disliked their persecution of the Catholic Church: I immediately ceased to be a Freemason, because the Freemasons excommunicated by the Pope did not believe in tolerance of Catholicism. Levy vehemently rejected the superstitions of the era, such as spiritualism and reincarnation. According to Rene Gunon, the abbot was, in fact, an anti-pirist and never believed in reincarnation. If he sometimes imagined himself to be the reincarnation of Rabelais, he did so only in the sense of intellectual joke. Many authors have had a profound influence on its development, such as the French monarchist Joseph de Maistre, whom he quotes in many parts of his Dogme et Rituel de la Haute Magie, Paracelsus, Robert Fludd, Swedenborg, Fabre d'Olivet, Rosicrucianists, Plato, Raymond and other esoterics. The authors who were influenced by him are the Ur Group, Rene Goonon, Dragos Kalaic, Julius Evola, Papus, Josefín Peladan, Jocelyn Godwin, Valentin Tomberg and others. Life Early period Constant was the son of a shoemaker in Paris. In 1832 he entered the seminary of Saint Sulpice to study to enter the The Catholic priesthood, as a sub-deacon, he was responsible for catechism, and later he was ordained a deacon, remaining a clergyman for the rest of his life. A week before he was ordained, he decided to leave the priesthood, but the spirit of mercy and life he lived in seminary stayed with him for the rest of his life, and he later wrote that he had gained an understanding of faith and science without conflict. In 1836, as he left the priestly path, he felt the wrath of his superiors. He made constant vows of chastity and obedience as a sub-deacon and deacon, the return to civilian life was especially very painful for him, he continued to wear stationery, cassocks until 1844. After experiencing a kind of social crisis, Levy left the seminary, devoted himself to revolutionary actions, producing pamphlets in the spirit of utopian socialism and panhumanism, opening the doors of prisons. He had to fight extreme poverty while working as a tutor in Paris, during which time he had various crises of conscience. In 1839 he entered monastic life in the Abbey of Soerames, he could not maintain discipline, so he left the monastery. After leaving the monastery and returning to Paris, he wrote the Bible of Liberty, which led to his imprisonment in August 1841. In 1846, he married a girl named Nomi, who had several children. It is known from reliable sources that his descendants live in France today. Unexpectedly, in 1850, at the age of forty, Levy experienced a new, this time spiritual or spiritualistic crisis, which introduced him to the world of modern esotericism and occultism. Prior to this crisis, he became acquainted with esoteric teachers and works under the influence of which he wrote his first work: Dogma and the Ritual of High Magic. As the last connection with the underworld, his young wife leaves him, not wanting to follow him on his new path. Later, in December 1851, Napoleon III staged a coup that was to end the Second Republic and lead to the Second Empire. Like many other socialists at the time, Constant saw the emperor as a protector of the people and a restorer of public order. In Moniteur parisien 1852, Constant praised the actions of the new government as true socialist, but soon became disillusioned with a rigid dictatorship and was eventually imprisoned in 1855 for publishing a polemical chanson against the emperor. However, Constant's attitude towards the people has changed. Back in La Feth Dieu and Le Livre de Larmes, since 1845, he was skeptical of the ability of uneducated people to free themselves. Like the Saint-Simonians, he accepted Joseph de Maistre's theocratic ideas to call for spiritual power led by an elite of priests. After the catastrophe of 1849, he was fully convinced that the masses could not establish a harmonious order and needed learning (a concept similar to other socialist doctrines, such as the revolution from above, the Vanguard or the Partey Neuen Types). Constant's activity reflects the socialist struggle to come to terms with both the failure of 1848 and the harsh repression of the new government. He participated in the socialist philosophy of Revue et religieuse, founded by his old friend Fawweti, in which he spread his kabbalistic ideas, for the first time publicly, in 1855-1856 (in particular, using his civilian name). The Revue debates not only show the tension between the old romantic socialism of the Saint-Simons and the Fourierists, but also demonstrate how natural it was for a socialist writer to discuss topics such as magic, kabbalah or occult sciences in a socialist magazine. It was shown that Constant developed his ideas about magic in a certain environment, which was marked by a fusion of socialist and magnetist ideas. Influential authors were Henri Delah (1825-1882) and Jean du Pote de Senneva, who to varying degrees spread magnetic, magical and kabbalistic ideas as the basis of the highest form of socialism. Constant used the system of magnetism and the magic of sleep to criticize what he saw as the excesses of philosophical materialism. Levy began writing Histoire de la magie in 1860. The following year, in 1861, he published a sequel to Dogme et rituel, La clef des grands mystres (Key to Great Mysteries). In 1861, Levy visited London again. More other magical works by Levy include fables and symbols (Stories and Images), 1862, Le sorcier de Meudon (The Wizard of Meudon, an extended edition of two novels originally published in 1847) 1861, and La Science des esprits (The Science of Spirits), 1865. In 1868 he wrote Le Grand arcane, ou l'occultisme d'voil (Great Mystery, or Occultism is open); however, this publication was not published posthumously until 1898. Constant resumed the use of openly socialist language after the government loosened restrictions against socialist doctrines in 1859. From La clef on, he extensively quoted his radical writings, even his infamous Bible de la libert. He continued to develop his idea of an elite of initiates that would lead the people to its final emancipation. In several passages he clearly defined socialism, Catholicism and the occult. The magic propagated by Leaf Levy was a great success, especially after his death. This success was facilitated by the fact that spiritualism has been popular on both sides of the Atlantic since the 1850s However, Levy moved away from and criticized him because he believed that only mental images and astral forces persisted after the death of a man who could freely manipulate experienced masters, as opposed to the autonomous spirits that are positioned by Spiritualism. His magical teachings were free of obvious fanatics, even if they remained rather gloomy; he had nothing to sell, and he did not pretend to be the initiator of some ancient or fictional secret society. He incorporated tarot cards into his magic system, and as a result, the tarot became an important part of the paraphernalia of Western magicians. He profoundly influenced the magic of the Seale Order of the Golden Dawn and then on former Golden Dawn member Alistair Crowley. He was also the first to declare that a pentagram or five-pointed star with one point down and two points up represents evil, while a pentagram with one point up and two points down represents good. Levy's ideas also influenced Elena Blavatsky and the Feosophical Society. Thanks to the occultists inspired by him, Levy was remembered as one of the key founders of the revival of 20th century magic. The Socialist origin and the supposed initiation for a long time it was believed that the socialist Constant disappeared with the demise of the Second Republic and gave way to the occultist Leaf Levy. Recently, however, it was argued that this narrative was built in the late nineteenth century in occultist circles and was uncritically accepted by the late scholarship. According to this argument, Constant not only developed his occultism as a direct consequence of his socialist and Neo-Catholic ideas, but also continued to promote the realization of true socialism throughout his life. According to a narrative developed by the occultist Papus (Gerard Encaus) and anchored by the occult biographer Paul Chakornak, Constant's turn to the occult was the result of the dedication of the eccentric Polish expatriate Jazef Maria Hone-Vronski. However, it was argued that Vronsky's influence was brief, between 1852 and 1853, and superficial. However, this narrative was developed before Papus and his companions had access to reliable information about Constant's life. This is most evident in light of the fact that Papus tried to contact Constant by mail on January 11, 1886, almost eleven years after his death. They knew each other, as evidenced by Constant's letter of 6 January 1853, Heone-Wranski, in which he thanks him for including one of Constant's articles in Hone-Vronski's 1852 work, Historiosophie ou Science de l'histoire. In the letter, Constant expresses his admiration for the still underrated genius of Heun-Wranski and describes himself as his sincere admirer and devoted disciple. Later especially the French esoteric tradition, in which Constant was to become the most important link, perpetuated this idea of a clear gap between socialist Constanta and the occultist Levi. Another narrative was developed independently by Arthur Edward Waite, who had even less information about Constant's life. In addition, the journey to London, which Constant made in May 1854, did not force him to engage in magic, although he seems to have been involved in practical magic for the first time. Instead, it was the aforementioned socialist-magnetistic context that formed the background of Constant's interest in magic. The relationship between Constant and the writer Edward Balver-Litton was not as intimate as it is often stated. In fact, Balver-Lytton's famous novel The Strange Story (1862) includes a rather unflattering remark about Constant's Dogma and Ritwell. The definition of magic This section needs additional quotes to test. Please help improve this article by adding quotes to reliable sources. Non-sources of materials can be challenged and removed. (December 2014) (Learn how and when to delete this template message) Levi's works are filled with different definitions of magic and magician: Magic To Practice Magic is to be a charlatan; to know magic is to be a sage. Magic is the divinity of a man conquered by science in alliance with faith; true Magi are gods, because of their intimate union with the Divine Principle. The Wizard: He looks at the wicked as the disabled, who must be pitied and treated; the world, with his mistakes and vices, is God's hospital for him, and he wants to serve in it. They are without fears and without desires, dominate no lies, do not share mistakes, love without illusions, suffer without impatience, pose in the silence of eternal thought... A magician cannot be ignorant, for magic implies superiority, skill, most, and most means emancipation by knowledge. The magician welcomes pleasure, accepts wealth, deserves honor, but is never a slave to one of them; he knows how to be poor, to abstain and to suffer; he tolerates oblivion willingly, because he is the lord of his own happiness, and nothing expects or is afraid of the whim of fate. He can love without being loved; It can create insize treasures, and elevate itself above the level of honors or lottery prizes. He has what he aspires to, namely the deep world. He has no regrets about anything that should end, but he remembers with satisfaction that he met with goodness in everything. His hope is confidence, for he knows that good is eternally and evil transient. He enjoys loneliness, but does not fly human society; he is a child with children, joyful with the young, staid with the old, patient with the foolish, happy with the wise. He smiles at all who smile and grieve with all who cry; applauding the force, he still condescending to weakness; offend anyone, he himself does not need clemency, because he never thinks he is offended; it is the one that has wrongly interpreted it, and seeks to serve them; by force of kindness he only avenge himself ungrateful ... The judge is not, speak hardly at all; love and act. The tetragmatonic pentagram of Auliffeas Levy, which he considered a symbol of microcosm, or cultural references of man H.. Lovecraft, twice referred to Levy in his novella The Case of Charles Dexter Ward. Angela Carter mentioned Levy in Bloody Camera. Anthony Powell quotes Levy in his novel War Philosophers. In his novel Good Those, which, like military philosophers is part of the sequence, Dance to the music of the time, Powell has the character of Dr. Trelawney refer to Levi in this way: the great Elifa Levy, whose commandments I quote you, said that one who fears fire will never command salamanders. Fernando Pessoa mentions him in his occult writings. 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