

THE PARADOXES OF THE HIGHEST SCIENCE

THE PARADOXES
OF
THE HIGHEST SCIENCE

The Paradoxes Of The Highest Science A New Translation

Eliphas Lévy



The Paradoxes Of The Highest Science A New Translation:

The Paradoxes of the Highest Science Eliphas Levi, 1996-04 **The Paradoxes of the Highest Science** Eliphas Levi, 2020-09-28

MAGIC is the divinity of man conquered by science in union with faith the true Magi are Men Gods in virtue of their intimate union with the divine principle They are without fear and without desires they are dominated by no falsehood they share no error they love without illusion and suffer without impatience for they leave all to happen as it may and repose in the quietude of the eternal thought They lean upon religion but religion does not weigh on them religion is the Sphinx which obeys but never devours them They know what religion is and they feel that it is necessary and eternal For debased souls religion is a yoke imposed through self interest by the poltrooneries of fear and the follies of hope For exalted souls religion is a force springing from an intensified reliance in the love of humanity Religion is the collective poesy of great souls Her fictions are more true than Truth itself vaster than Infinity more lasting than Eternity in other words they are essentially paradoxical They are the dream of the Infinite in the Unknown of the Possible in the Impossible of the Definite in the Indefinable of Progress in the Immutable of Absolute Being in the Non existent They are the ultimate rationale of the Absurdity which affirms itself to deny doubt they are the science of foolishness the embrace of Folly and Knowledge They are the cries of the eagle mounting above the clouds the roar of the lion of the Apocalypse that takes to itself wings and flies away the bellowing of the bull beneath the sacrificial knife and the never ending moan of mankind before the portals of the tomb For man God is and can only be the ideal of man In himself he is the unknown but in his revelation at once divine and human he is paradoxical man the substantial without substance the personal without definition the immutable which transforms itself but has no form the omnipotent ever struggling with the weakness of man the serenity which thunders the mercy which damns the infinite goodness which tortures the eternity which perishes an infinite contradiction the abyss of the human heart serving as a world for an insatiable and terrifying idol the cruelty of Nero the policy of Tiberius drinking the blood of Jesus Christ 1 a pope emperor or an emperor antipope the king of kings the pontiff of pontiffs the executioner of executioners the physician of physicians the liberator of the free the inflexible master of slaves God is everywhere the ideal of those who ignorantly adore him ferocious amongst savages instinct with human passions amidst the Greeks an Oriental despot for the Jews jealous and merciless for the Ultramontanes as a celibate priest One and all create a personage whom they endow in an infinite degree with their own characteristics and their own defects 1 Every man adores the God whom he has made for himself in his own image or has allowed authorities who have more or less an interest in his ignorance and weakness to impose upon him To adore in fear and trembling is almost to hate though the fear disguises the hate to adore fearlessly is to love True piety which is the foundation of religion is the exaltation of love for love raised to a high pitch admits no longer the barriers of the possible the impossible is its dream and miracle for it reality What would avail a religion that did not give us the infinite What is Protestantism with its sacrament devoid of reality 1 Sad as an extinguished taper or a

dismantled church How can the bread consecrated by the word represent Jesus Christ if it be not Jesus himself What folly if the Christ be not divinity A fine piece of worship truly to chew a mouthful of bread alas for him who cannot feel the necessity for miracle here One can love a human being to the death to the forgetfulness of self to madness but can one immortalise him and make him divine in faith in the making him divine and immortalising oneself along with him Can one incorporate him in oneself Eat him altogether and feel that he lives more than ever that he lives in us and outside of us that he absorbs us in him as we absorb him in us in bringing us into communion with his vast being and his eternal love Alas we feel that he is neither eternal nor vast Why is he not God Why because God alone is God and this is how the God comes to us veiled under the appearance of bread We see him we touch him we taste him we eat him and his eternity trembles within our mortal flesh The blood which palpitates in our heart is his Our bosom swells it is he who breathes Ah these Protestants with their mouthful of bread and sip of wine truly a fine Sacrament they have there Faith the poet enamoured of the ideal smiles at a ridiculous reality but the fanatical believer grows exasperated Reason says we should pity the Protestants No says infuriated Faith we must punish them The God which I feel grow wrathful in me condemns them to hell why should I grudge them to the burning pile Hold miserable assassin Dost thou then believe that God made himself man that man might make himself a tiger Thou believest thyself to have conceived with the infinite love and behold thou art in labour with hate Thou hast thought to devour Heaven and behold thou vomitest Hell Thou hast eaten the flesh of Christ not as a Christian but as a cannibal Sacrilegious communicant hold thy peace and cleanse thy mouth for thy lips are dripping with blood Doubtless religion must not be held responsible for the crimes which the policy of barbarous ages has committed in her name Many heretics were at the same time the agents of conspiracies and seditions The massacre of St Bartholomew was a cruel ruse de guerre the perfidy of which is perhaps explained by the necessity for rendering abortive a plot not less perfidious *Paradoxes of the Highest Science* Eliphas Lévy,2023-01-31 Many paths lead to the mountain top and many and diverse are the ritts in the Veil through which glimpses may be obtained of the secret things of the Universe The Abb Louis Constant better known by his nom de plume of LIPHAS L VI was doubtless a seer but though his studies were by no means confined to this he saw only through the medium of the kabala the perfect sense of which is now a days hidden from all mere kabalists and his visions were consequently always imperfect and often much distorted and confused Moreover he was for a considerable portion of his career a Roman Catholic priest and as such had to keep terms to a certain extent with his church and even later when he was unfrocked he hesitated to shock the prejudices of the public and never succeeded in even wholly freeing himself from the bias of his early clerical training Consequently he not only erred at times in good faith not only constantly wrote ambiguously to avoid a direct collision with his ecclesiastical chiefs or current creeds but he not unfrequently put forward Dogmas which taken in their obvious straightforward meanings he certainly did not believe nay I may say certainly knew to be false *The Paradoxes of the highest science* ,1922 **Paradoxes of the Highest Science** Eliphas Levi,Abbe Louis Constant,2007-05

Elephas Levi the pen name of Abb Louis Constant 1810 1875 was one of the leading occultists of the 19th century For most of his life he was a Roman Catholic priest even after he was defrocked in 1844 his views continued to have a strong Catholic influence His books translated into English after his death were essential to the development of other occultists such as Albert Pike Helena Blavatsky A E Waite and Aleister Crowley Paradoxes of the Highest Science was the first of Levi s books to be translated into English The original French version was published in 1856 This edition reprints the 1883 text issued by the Theosophical Society an anonymous translation and includes the 1922 commentary by an Eminent Occultist perhaps Helena P Blavatsky In addition to Paradoxes of the Highest Science this edition includes two more essays by Levi Synthetic Recapitulation and The Great Secret Paradoxes of the Highest Science Eliphas Levi,2014-03 This Is A New Release Of The Original 1883 Edition *The Paradoxes of the Highest Science* Eliphas Levi,2015-04-04 The Paradoxes of the Highest Science The Paradoxes of the Highest Science Éliphas Lévi,2016-01-15 Magic is the divinity of man conquered by science in union with faith the true Magi are Men Gods in virtue of their intimate union with the divine principle They are without fear and without desires they are dominated by no falsehood they share no error they love without illusion and suffer without impatience for they leave all to happen as it may and repose in the quietude of the eternal thought They lean upon religion but religion does not weigh on them religion is the Sphynx which obeys but never devours them They know what religion is and they feel that it is necessary and eternal *The Logic of Gilles Deleuze* Corry Shores,2020-10-15 French philosopher Gilles Deleuze wrote two logic books Francis Bacon The Logic of Sensation and The Logic of Sense However in neither of these books nor in any other works does Deleuze articulate in a formal way the features of the logic he employs He certainly does not use classical logic And the best options for the non classical logic that he may be implementing are fuzzy intuitionist and many valued These are applicable to his concepts of heterogeneous composition and becoming affirmative synthetic disjunction and powers of the false In The Logic of Gilles Deleuze Basic Principles Corry Shores examines the applicability of three non classical logics to Deleuze s philosophy by building from the philosophical and logical writings of Graham Priest the world s leading proponent of dialetheism Through so doing Shores argues that Deleuze s logic is best understood as a dialetheic paraconsistent many valued logic **Paradoxes of the Highest Science** Liphas Lévi,2022-10-27 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant

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