

Mysticism and occultism

Often we hear about two major directions on the path of initiation: the occult, which would be the way of the will, and the mysticism, which would be the path of wisdom and love. These authors seem to consider there is antagonism between the two paths and, therefore, one should choose.

In our view, this approach is way too restrictive. It can also be found in alchemy with those who oppose dry and wet paths. In both cases, there is no need to oppose these methods because, in fact, they are not antagonistic but complementary.

Alchemy, as an initiatory path, acts by manipulating spiritual energy through physical media; and, here, complementarity is indisputable. Indeed, the liquid state, "wet", is the only one that allows the transfer of energies. However their storage, making them "fixed" is only achieved by the solid state, the "dry".

In the Qabalistic and magical ways, such complementarity exists but under another aspect. There is, then, complementarity in time. For if these paths begin with the occult, they end sooner or later end with mysticism (in the same sense we describe above).

We said in our various lessons that initiation requires a strong mind and a generous heart. The brain is, in a sense, the servant of occultism but the heart is the tool of mysticism.

When we talk about the heart, we mean the Interior Heart, for it is He, the solar center, which makes contact with all of the Invisible Universe.

The initiation cannot be triggered with one of the two tools, the two are jointly necessary.

In this view, we can say that the occult is the external work of the physical world and constitutes the groundwork to the beginning of the Path. The second part of the work concerns the actual mysticism. It can only happen when occultism has established a preliminary contact between the two "I"'s. This is when the work essentially becomes Inner Work.

This should become clearer now: when we say occultism we mean that it is the work done on the initiative of the brain of the earth to get contact with our Inner Self through outside work – and this is whatever discipline chosen.

When we say mysticism, we mean only the work done in agreement and collaboration with the Inner Self on the initiative of "heart's Heart", obviously. We can see that here mysticism does not include the countless soporific processes too often practiced in its name.

If we were forced to incarnate in this dense matter and if a veil was stretched between our visible world and the invisible, it is because it was a necessity due to the nature of things. Our awareness of being is separated from all higher levels to prevent any influence of the latter on the free will of man. Man by himself will therefore undertake the learning of freedom.

During his stay on earth man is a dual being who has on one hand the use of his physical body, and on the other he also has his Inner Self. The key to initiation is therefore to restore communication, a pact, between these two parts separated by Involution. So, to repeat once again, the agreement of both is necessary.

As soon as the Threshold of the Temple is crossed, the tool of occultism is then put down. There only remains the inner path of mysticism, the inevitably individual path.

Jean DUBUIS