

The Damned Consequences

By The JuanKurse

“I absolve the rebellious angel to justify freedom, and in the generous fall of Adam I find the cause of the world's salvation.” - Eliphas Levi

There is an old legend that tells how when someone starts fiddling with magic, eventually, the devil comes to slit the poor fool's throat and drag his very soul down to hell. The legend says true! That is what awaits the audacious men and women who dare endeavor exploring the arts and sciences of the occult philosophies. Most people see in this old legend a punitive morality and a warning against the imminent diabolical dangers of occultism and magic. However, he who as dared to tread the path of the initiate will usually have figured out a more distinctive (or nuanced) in his point of view, discovering a more symbolic interpretation, overstepping the literal or vulgar meanings.

In other words, the occultist (or to use a more common term, he who explores magic) must necessarily expect that the forces of nature which he commands (whether they be material, intellectual, psycho-social, moral, spiritual, philosophical, energetic or whatever) will eventually turn against him. As a mirror, the magical power he projects slams back into him with the full force with which we projected it. So with time, the magician's power accumulates until the feedback overpowers the magician and inflicts the fatal wound, inevitably dragging their soul down to hell.

This 'death' is the logical consequence of the magical process and the start of the black phase as the alchemical work begins its progression. The adepts of Chaos Magick have been using a term perhaps a little more adapted to today's culture (and, I believe, borrowed or inspired from post-modernism and post-structuralism): they call it self deconstruction. Let us simply note that this terminology is a little less derogatory and far less subject to religious interpretation than to speak of the devil, yet we must also abstain from erroneously “psychologizing” the concept. In the end, no matter how it is formulated (religiously, alchemically, psychologically, philosophically), the inherent gestalt remains a progressive or developmental process in the sense that it permits the occultist, little by little, to become a better person; to climb a step up towards a higher level, regardless of how we define or conceptualize what a 'level' is. The child grows up and reaches adulthood; he who experiments with magic and occultism almost inevitably ends up “initiating” a change, a growth towards something that he cannot comprehend as long as he hasn't undertaken the “crossing of the abyss” of which the first step is always the “descent into hell”, as explained by our legend at the beginning of this essay.

Magic and occultism are not for those who fear death, but for those who want to confront it, fight it, or even use it to serve their ends. (Let us just add that death is not here taken in its terminal and linear sense, but cyclically...) In other words, if you are satisfied with the person you are and that you do not want to change yourself, you must indeed never start dabbling with magical operations, for with time, change will catch up to you and get the better of you.

One cannot operate magic without being affected by it. As soon as the occultist discovers that he has more power (or freedom) than he thought he did, and that this power can be applied to things on which he thought he had no power over whatsoever, a certain upheaval ensues. As soon as the occultist genuinely experiences the illusory or virtual nature of what he sees, of what he thinks, of what he feels... he sooner or later realizes that these new metaphysical understandings of life and existence can also apply to his very self!

With magic, one learns to form, reform, and transform realities, up to and beyond even the ontology of

their being. When all that was supposed to be solid as rock melts to become fluid and changing as water – or worse – evaporates to become volatile and elusive as air, his world falls apart, his reality is eroded, his truths fall from their pedestals; nothing in the vessel resists the alchemical fire. All is vanity, so the proverb goes.

The idea here is not to argue in favour of nihilism, but that any true creation of being must necessarily spawn out of the void.(1) For every action, there is an equal and opposite reaction: learning is also an unlearning.(2) In this way does magical progress lead us far away from our starting point. And the devil who comes to slit our throats, murdering us to carry our souls off to hell now comes to symbolize that who we are and what we are will come to pass – nothing will ever be the same again. This is the first destination where magic and occultism will lead the occultist: a deconstruction of the self and of its world. The black work – putrefaction – of the alchemical process.

Must we then see this process with a negative eye? Is it not said that Lucifer is actually the bearer of light? In fact, deconstruction is not a destruction, but a just restitution of our freedom. We free ourselves from the labyrinths of our acquired consensual reality, we free ourselves from the cages of our personality, of our body and of our spirit.

Is it then a crime to knowingly dare to will a little bit more freedom by exploring the depths of magic? (Should the answer remain silent?) Is occultism a crime that will be punished by the arm of a devil which will come to assassinate us? Let us rather say that the natural consequence of magic is an inevitable transformation of ourselves and of our world – of which the first step is a form of self-death and consequently a death of our world. The devil which slits our throats therefore represents the natural principle through which this change happens, he is the personification of the first agent of change.

Eve was not afraid of death when she bit into the apple, for having access to the tree of knowledge may bring death, but as the allegorical serpent of the book of genesis reminds us, it is a death which enables us to initiate and engage the actualization of our self's divinity. Sicut Dii Eritis.

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(1) Void is a meaningless concept. There is no such thing as void, as, by definition, void doesn't exist.

(2) There is no more body-soul duality than there is a subject-object duality, we cease to be the head or the tail of ouroboros and become the serpent as a whole. We are no longer either drop of rain, stream, or river, but the eternal flowing of water. All is one, being is being.