



Therapeyson Seayton

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This is **Luke 4: 23**. The Pythagorean inscription of the Temple of Apollo at Delphi is closely related if not identical. It is the doctrine of *Ātma-vidyā*. The doctor is simultaneously the patient, the Gnostic is simultaneously the ignorant, God is simultaneously the world. What we ask ourselves here is this: what is the nature of the cure? And swiftly we answer: the nature of the drug is poisonous.

All drugs are of poisonous nature¹. And there is a close relation between the sacerdotal caste and the preparing of potions, the art of medicine². A drug is of a dual nature and its symbolism is closely related with the symbolism of the snake. From a religious point of view all this is connected with the two poles of devotion³: treachery (*Samael*) and loyalty (*Mikael*). From a cosmological point of view this translates into quantitative dissipation (*Prakriti*) and qualitative restraining (*Purusha*). It is the alchemical *solve et coagula*, the far-eastern *yin-yang*, the Christian symbolism of the *amphisben*, one of the meanings of Hermes' Caduceus' snakes.

¹ **Guénon** states that medicine activates only the benign aspect of the cosmic force (see *La Grande Triade*, ch. 6). We do not disagree. However, from an ill disposed point of view, the nature of the cure is poisonous. And from this perspective, Samael could be connected with the hermetic VITRIOL and with the Hindu way of the left hand. However, the issue is delicate and is to be controlled only by the one that performed successfully the *katabasis*. Chapter 4 from the Gospel according to Luke, from which we've quoted the title of our study, deals with Jesus' *katabasis* and His subsequent healings. This is also the chapter upon which **Dostoevsky** based his plead for man's freedom in *The Karamazovs'* Great Inquisitor.

² Human nature includes and governs the mineral, the vegetative and the animal. Man governs them because he has the knowledge of their nature, he is able *to call each thing by its right name* (**B. Pasternak**, *Dr. Zhivago*). The office of *diagnosis*, in the etymological meaning of the word, is mastered only by the higher office of *homeognosis*, the knowledge of the same, of the identical; in this way a good physician is only a metaphysician. We should also point the fact that the relation mentioned above (medicine – *sacerdotium*) hints towards the symbolism of *binding and unbinding* as in close relationship with the symbolism of the *pontifex*.

³ Devotion, faith (fidelity) means loyalty, allegiance, love, trust, commitment, honesty, hope, etc. This is what the Latin *fides* includes. One should notice that these are the places where satan activates, and thus, this is the territory of complementary. Here loyalty fights treachery, allegiance fights rebellion, love fights hate, trust – distrust, commitment – apathy, honesty – falsehood, hope – despair. This is the battle ground, here we deal with the symbolism of the wound, of poison, of death, of resurrection. This is the symbolism of the *kshatriya*. A *brāhmana* is beyond all these. He holds the axle-staff upon which the two complementary snakes spiral around. We should also notice the fact that the equivalent of the Latin *fides* is the Greek *pistis*, which is part of **St. Paul's** triad (*1 Corinthians* 13: 13): *pistis* (faith), *elpis* (hope), *agape* (love).

However, the identity that we've stated above, between *therapeyson seayton* and *gnothi seayton* lies within the actual realization of the “patient”'s recovery. And this recovery is the realization of the primordial human state⁴. Now, if we consider Metatron as the non-manifested Face of the Being and Shekinah as Its manifested aspect, we could also consider the two complementaries within Metatron, Mikael and Samael, in their plane projection, as vectors of the unfolding mundane spiral: Mikael is the centripetal force, while Samael the centrifugal one⁵. If Mikael is the flaming sword, than he is also the double key of the spiritual and of the temporal. The One that manipulates this sword of fire is Chakravartī. The sword – as its double blade suggests – activates in a double way: one aspect restrains and defends the entrance into the Garden; the other one opens the entrance by wounding the pilgrim. This is in perfect coherence with the symbolism of the key⁶.

⁴ It is interesting that in a text sent by S. Hossein Nasr to **Burckhardt** (see *Alchimie. Sa signification et son image du monde*, ch. 7), the fall of Adam is from an angelical state to a human one. And this is important, for we've considered before, in one of our previous studies, the question of the mystery of the adamic state. There is something ineffable when one considers the state of realizing the divine Presence. What is this Presence? Is it the subject of a relationship based on two parties? That is, Adam on one hand and the Presence of God on the other? Or is it that the pure Presence is all that it is, with no distinctions in it whatsoever? We are more inclined to think so, and from this perspective, the so-called angelical state of Adam is only a metaphorical representation of Shekinah.

⁵ There is one tradition stating that Samael took Lilith for a bride. If we follow it, than we could say that Mikael, mirroring the likeness of the Being, represents and is equivalent to the androgynous whole Adam and Eve. And **Guénon** states the equivalence between Melki-Tsedeq and Mikael (see *Le Roi du Monde*, ch. 6). But not only this, there is also an equivalence between Christ and Mikael (see *ibidem*, ch. 3). Another tradition affirms that Mikael is the heavenly physician. In the Michaelion of Anaplastus, near Constantinople, were performed miraculous healings through *incubatio*, the therapy of sleep. This is very interesting for it reveals the perfect coherence between different orthodox traditions: in Hinduism, the dream state, *taijasa*, is actually the domain of the subtle manifestation, or in Greek terms, of the psyche. *Taijasa* comes from *tējas* (fire), one of the five *bhūtas*, and we know that Eden is guarded with a flaming sword. We wonder if this sword is not Mikael. The fact is that the entrance in the lost Garden is only possible now through this burning wound. If one is not pierced well enough, one shall not breach the “defense” of Eden. *Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword* (**Matthew** 10: 34). *I have come to bring fire on the earth, and how I wish it were already kindled!* (**Luke** 12: 49). *And he that taketh not his cross, and followeth after me, is not worthy of me* (**Matthew** 10: 38). *For the Son of Man came to seek and to save what was lost* (**Luke** 19: 10).

⁶ If the Garden is understood as a metaphor for the Heart, the wound is the entrance. If the Garden is surrounded by a wall, this wall is the prison of the heart. If this wall is breached, than that breakthrough is perceived as a wound and it hurts. If the breach gets larger, to the point of transforming the defense wall into ruin, pain is perceived no more. Actually, a different state is realized: freedom. If we have one hundred percent brick-wall and we keep smashing it down until we reach a 49% breach, this is the point of ultimate pain, for it is the larger wound possible. From that point on, freedom is perceived. If the wound is the eye, than we begin to understand the symbolism of *Taijasa* – The Luminous One. This is the primordial human state. In **Plato's Charmides**, Socrates states that Zalmoxis' physicians *are to be so skilful that they can even give immortality* (156 d). It is significant that in order to involve himself into diagnosing Charmides' illness, Socrates comes from a war. And when he is asked of his health by his acquaintance, he answers in a “personalized” (autological) way: *You see, I replied, that here I am* (153 b). It is certainly not by chance that Chaerephon doesn't really *see* how Socrates escaped the war. It takes one to know one. But there is something more: the highest office towards which the diagnosis rises is, obviously, the knowledge of good and evil. From there on, Charmides has to “examine himself” (175 e, 176 a). He has to become his own physician by undertaking the autology, the quest for Sophia, the *Ātma-vidyā*. *Physician, heal yourself!* (**Luke** 4: 23). Socrates didn't break the oath. He performed the healing

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The quest for the *Naked Truth*, the *Unveiled Sophia*, and the passion of this quest are represented on a lower level by the ordeals of the psyche accomplishment. The psyche rests not but in utter and complete devotion. If the wholeness of this round concept is severed into pieces, if its reality is mocked, desecrated, denied, prohibited by diabolical agents, man falls into ruin. However, in reality, death is not. Even if we confine ourselves to the cosmological domain, there is no such *locus* that is in total lack of life⁷. Death designates the process of formation and the limit. Thus what we are used to call *life* when we are referring to our existence, is in reality death, and that which we are used to envisage as the constrictor of existence, is actually the Begetter of life as we ignore it through our mortal eyes⁸, and the Life Itself beyond the flesh-perceiving-light.

exactly as it was prescribed to him by Zalmoxis' physicians. Se *Charmides* 156 d, 156 e, 157 a and especially 157 b and 157 c.

⁷ All shadows emerge from the slightest flame. When man finds himself in total darkness, when despair takes hold of the being, when the body is drained of vital force and the will gives way to apathy and terror, resurrection is nearest to the being than ever, and it resides in the most obscure, forgotten depth. The darkest *hour* is the total reign of the adversary; the paralyzed limbs, the pierced poisoned body are to be abandoned for new garments. In this way, *death*, *birth* and *marriage* are of one and the same nature: love. Love is the thread leading into the labyrinth, the Life within all subsequent lives, the Killer and the Seed, the Womb, the Heart and the Basement.

⁸ Man is capable, through his nature, to live within the full Presence of God. However, intellectual ignorance clouds and restricts his unchained freedom. Upstream the lifeless establishment is the way to glimpses of rejoicing truth. All that weakens you from a worldly point of view, strengthens you in an invisible and unreasonable manner. All crisis are benedictions for they kill what is already dead. They cut, they separate, they place you at crossroads when the faculty of discerning reveals its crucial use. This is when one must read the signs and *make his mind* according to what he sees. Such a task is to be performed successfully by the inward seer, the medicine man. *Do you think I came to bring peace on earth? No, I tell you, but division.. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? (Luke 12: 51, 56). And he that taketh not his cross, and followeth after me, is not worthy of me (Matthew 10: 38). The headache will be an unexpected gain to my young relation, if the pain in his head compels him to improve his mind (Plato, Charmides, 157 c).*