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On how to repel the wicked

Translated by Arthur Edward Waite

TO preserve ourselves against evil influences, the first condition is therefore to forbid excitement to the imagination. All those who are prone to excitement are more or less mad, and a maniac is ever governed by his mania. Place yourself, then, above puerile fears and vague desires; believe in supreme wisdom, and be assured that this wisdom, having given you understanding as the means of knowledge, cannot seek to lay snares for your intelligence or reason. Everywhere about you, you behold effects proportioned to their causes; you find causes directed and modified in the domain of humanity by understanding; in a word, you find goodness stronger and more respected than evil; why should you assume an immense unreason in the infinite, seeing that there is reason in the finite? Truth is hidden from no one. God is visible in His works, and He requires nothing contrary to its nature from any being, for He is himself the author of that nature. Faith is confidence; have confidence, not in men who malign reason, for they are fools or impostors, but in the eternal reason which is the Divine Word, that true light which is offered like the sun to the intuition of every human creature coming into this world. If you believe in absolute reason, and if you desire truth and justice before all things, you will have no occasion to fear anyone, and you will love those only who are deserving of love. Your natural light will repel instinctively that of the wicked, because it will be ruled by your will. Thus, even poisonous substances, which it is possible may be administered to you, will not affect your intelligence; ill, indeed, they may make you, but never criminal.¹



¹ *Transcendental Magic*, (PHILTRES AND MAGNETISM) pp. 333-34