

GEOMANCY, CLAIRVOYANCE AND INITIATION

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Space and time as viewed by the human mind, are relative dimensions. In a way, the act of climbing a mountain or a tree may be considered a clairvoyance technique, a procedure allowing us to see farther in space while perceiving events during their preparation in time, as if they were present.

There are other procedures, also, which allow one to change one's situation in the eternal present. Through non-sensorial perception it is probably possible to see through time and space by using spilt white of egg, handfuls of needles or of earth. The method chosen matters little. The important thing is presence of a condition, always necessary and almost always sufficient, namely a predisposition of the subject's mind to a non-sensorial perception of space and time.

In other clairvoyance procedures, the substratum is strictly organized according to unchangeable laws. The practice of tarot cards or geomancy requires from adepts a knowledge of these laws, which are part of an original conception of the universe, and of the Invisible in its relations with man and matter. The dogma cannot change any more than the utilization of data—tarot cards or geomantic figures—which symbolize these concepts.

While the origin of geomancy is lost in time, it was known to the Chaldeans. The sheep's shoulder-blades, discovered among neolithic findings in the Department of Constantine in Algeria, bear marks like geomantic figures. Perhaps such figures were, at first, a stylized representation of con-

stellations known to the ancients. The sixteen figures of our present geomantic system form a set which one could not modify without destroying the whole. Each figure has its particular meaning. Geomancy is the perception of the voice of the earth. The exponent of geomancy is a man of the Earth, dedicated to Earth. The powers which serve him are those very same powers against which the Chinese protect their houses with staggered screens.

In geomantic initiations, everything seems to happen as if the technical knowledge (the meanings of the figures and the rules of interpretation) were of only secondary importance. All this can be learned, but initiation is considered as the indispensable prerequisite condition. Initiation alone allows the operator, through tracing of the evocation sign, to come into contact with the Powers of Earth.

Going beyond the field of geomancy, one may ask whether this problem is not the problem put by any form of clairvoyance. True, there are cases of momentary clairvoyance. But we do not know whether the goal of what we call initiation is not, in reality, by means of a psychological trauma, to obtain this contact with other planes. Neither do we know whether in some cases this psychological trauma is not caused by a physiological trauma, or whether the psychological trauma does not modify deeply the subject's physiology. Perhaps it works like a seal, obliterating the personality, or Ego, and turning it into a sensitive receiver for little-known influences, with a fixed tuning on one wave length. Geomancy is not only a clairvoyance system; it is, above all, a cosmogony, where the universe seems "inverted," the Earth taking the first rank.