

The Magical Philosophy

Book I

ROBE AND RING

The Philosophy of the Magical Art

The Ethics of Western Occultism



Melita Denning & Osborne Phillips

A complete system of knowledge, rituals, and exercises effective in the development of true magical power and of magical understanding released in book form under authority of the Chiefs of a valid, living occult order.

THE MAGICAL PHILOSOPHY

This is the definitive work on the Western Mystery Tradition—both setting forth the way mainstream Western occultism has developed and providing a completely modern and psychologically valid re-statement of the Magical Art.

The work of Magick is the work of Man. The famous schema of the Qabalah, the “Tree of Life,” which indicates an entire philosophy by means of ten circles and twenty-two connecting lines, is sometimes taken to be an objective plan of the universe. It is not: it is altogether subjective. It is the plan of the universe interpreted through the focusing lens of human nature. That is both the limit of what we can know and the limit of what concerns us. The perfection to which we aspire must be perfection of the human kind.

This aspiration towards perfection is essential to all who follow the path of Magick. Here is no place for scruples about spiritual narcissism, or pride, or anything of that sort. To reject this aspiration would be to will a disharmony in the universal fabric, and would be at least as great a catastrophe as the defects which it might seem to avoid. It is this aspiration, and this reverent sense of purpose which are the most sure marks of the true student of the Qabalah.

There is Man, the Microcosm, containing within himself all those forces he perceives in the external universe, and, step by step, in his training, becoming aware of those forces and learning at the same time to evoke and control them. For this is the truth, which the guardians of the Qabalah have known through the ages, and which the most advanced psychologists are beginning to perceive: the inner world and the outer are more closely related than is ever dreamed of by the average man, who thinks of himself as the victim of external circumstances; and the inner world is the more potent. Man makes his world, or is crushed by the worlds made by others. The greater his understanding and the more enlightened his spirit, the better he will carry out this essential task.

Man must be realized: he must be given awareness of the splendours which he can know, the attainment which should be his, the sublime bliss which is his true nature, the beauty and majesty of the universe in which he participates. This is the goal of this Work.

O . S . V .

The Order of the Sacred Word, also called the AURUM SOLIS, was founded in 1897 by two dedicated occultists, Charles Kingold and George Stanton, as a practical school of ceremonial magick. Its philosophy is rooted deeply in the Western esoteric tradition: that is, the modern Qabalah, which takes fully into account the medieval magical and alchemical traditions, with their neo-Platonist background and the ancient Mysteries behind all. For High Magick is a true cult of the Mysteries. It is the path of the Sacred King, who is to choose of his own Will the path of sacrifice, and is to rise again and pass into the light of attainment.

- The Order has never sought the public gaze, but has worked quietly throughout, developing its own traditions, teaching its pupils and carrying out its own researches. Thus a body of ritual and of teaching material has been built up, which will be found to be harmonious with the work of other Qabalistic orders, but which nevertheless remains distinctive and in many ways unique. The Order was reconstituted in 1971 and is now a private magical group, membership being by invitation only.

- *Melita Denning* at one stage in her career spent about six years travelling in various parts of the world, chiefly concentrating upon the Mediterranean area and the Middle East, collecting first-hand occult and historical knowledge: it was as a consequence of her enquiries into the mystical elements which she here discovered that she came into contact with the researches of the Aurum Solis on kindred matters. She has had considerable experience in writing, teaching and lecturing, and has made a study of Jungian psychology. Her especial interests are ritual drama, Celtic traditions and reincarnation. Her languages are English, French, Italian and Latin.

- *Osborne Phillips* found his vocation in High Magick early in life, having begun his training under the direction of the late Warden of the O.S.V., Ernest Page, at the age of sixteen. He combines a scientific and realistic approach to magical techniques with a deep love of the ancient Mysteries. He is at present head of the psychic investigation team of the Aurum Solis. In another field entirely, he has made a study of Buddhism and was at one time a pupil of the later U Maung Maung Ji, lecturer in Eastern philosophies, who worked together with U Thant in the cause of international understanding.

- Both Melita Denning and Osborne Phillips are Adept Minores of the Aurum Solis.

THE MAGICAL PHILOSOPHY

Book I

ROBE AND RING

Melita Denning & Osborne Phillips

THE MAGICAL PHILOSOPHY

Book I ROBE AND RING (Philosophy)

Book II THE APPAREL OF HIGH MAGICK (Symbolism)

Book III THE SWORD AND THE SERPENT (Qabalah & Magical Art)

Book IV THE TRIUMPH OF LIGHT (Psychology & Magick)

Book V MYSTERIA MAGICA (Rituals, Techniques, et alia)

THE ORDER OF THE SACRED WORD

AURUM SOLIS

ANNO MDCCCXCVII CONDITO

CONSTAT

By Authority,

N .: , Administrator-General, O.S.V.



The Magical Philosophy

Book I

ROBE AND RING

Melita Denning & Osborne Phillips

1974

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*TO THE LATE AND MUCH BELOVED E.P.
CUSTOS VERBI SACRI ORDINIS
1959-1966*

I seek a token

Higher than death with breath of fire can abate,
Greater than plant's enchantment, than secret spoken,
Sweet as song, strong as fate.

Grief's passion to purpose turning

Lingered the Thracian, musician fingers ever for the dead
Questing upon the strings, unresting, never discerning
The sounds that from those quivering seven bled:
Music whose skill, had he willed, from the walls of the hills a voice
Had called of human tears, or the mirth of earth to rejoice,
Music that held in its power each hour of the planets' burning:
When suddenly his mind heard, and its burden shed:
He knew his way to tread.

How travels living man to the land where Death is king?

Some unquestioning, no heed giving, sightless go:
But of those who know, there are few that sing
The journeying of the terrible road to show.
In the chasm where the traveller descends,
Half down the riven pit, on the steep
Crumbling cliff where drift of the daylight ends
A tree is rooted deep,
Reaching its mere bare greyness towards the air:
And the twigs that are nearest the day are called Despair.
As far beneath, where breathing is pent by wraiths of night,
With ravelled shadow closed about, the traveller goes
In doubt of living, perceiving without sight:
And there it is that the silent river flows

Oblivious venomous mist for ever weaving:
And there it is — the history truly vouches —
With changeless gaze the triple horror couches:
Lip-slaving hate, fear whimpering, howling, grieving,
And leaden jaws that close.
But here the harper safely passed, nor greatly heeded:
Clear in his heart was the remembered day
When trees entranced had danced to hear him play:
Not yet to win his way a greater art he needed.

Solemn splendour of Hades' hall!

Sombre columns with golden capitals crowned,
And jewelled throngs attending, languid all,
Pallid as candle-flames by the noonday drowned:
Where the dark king with his consort virginal
Still smiles as if he frowned.

O Hades, here at thy throne

In homage the doom I sing of kingdoms of man:
Ringed be a land with pride, or of wider span
Than can in a season ripen what spring beyond spring has sown:
Though high cities besides with store of gold have shone,
Yet when, O king, thou dost but call thine own,
Man's government is done.
Or shall I sing the fate of ancient things?
Wherever the power, the honour of age is won
And treasure of measured time has greatly grown,
There, when some hour thy pleasure's message brings —
O strings, falter and moan —
At once all is gone.
Shall learning be our boast?
Short time, a life, for that unearthly reaping!
Nor ever shows some frail earth-questioning ghost
More grant of all his hoarded knowledge keeping
Than strife of stuttered words his life could have uttered sleeping.
The wise who learn to die, their prize avails the most.

So sang, so played on the seven strings' sweetness and pain
The stranger, every hope laying low at Hades' feet:
Broken, plaintive every tone was made.
Whether of good or of pride, to Death was the gain:

The faithful sailor lost, the trader by storm betrayed,
Glory of courage in war outpoured, vainly scorning retreat.
Then to a stronger cry the music leading
His own most grief he told:
Of the bride from his long gaze torn, from his tortured pleading:
Beauty that vied with morning, borne alone to the cold
Skyless night of Hades' hold,
And, with his love, his own life's overturning.
Not, he sighed, that I sought, although awhile
In her smile I caught more joy than the Fates allow:
But one doom waits, however we make its trial.
Where Zeus has struck, a vine may deck the barren bough
But Hades' victim is smitten beyond denial
And past adorning.

But mark, O king: hear and heed a deed of mine!
See, my harp has a new thing, the new, the eighth string!
Thine is power on the dower of earth, but this is divine.
Freedom I cry, the birth of freedom I sound and sing:
Greater than fate, the eighth string: O king, now know its worth!
Seven sounds ring for all the earth has seen.
Weave and change the player may, aspiring
Beyond that range: but the leaping fire of his lay
Falls back, back as if tiring
In mortal weariness its bonds between:
For all the sun has seen is indeed thy prey
But the eighth string makes thy power its mirth.
This is the octave: gate that closes
By opening onward: end that suspends all end.
Here then, O king, is my token:
Phoenix, the scale as a stair of fire to ascend
Where ever higher she hovers, never reposes.
By this, the one thing free in a world at thy feet,
I bid thee behold at last thy sovereignty broken:
My own I claim, not entreat.

So thus his music earned the unheard-of boon
To bring his bride again to sight of the skies:
But how to tell
His faith's one flaw, one doubt that all was well,
Doubt of ill chance, that glanced about too soon?

She faded from his eyes:
But thus far wise, he knew, though his heart had failed,
The mystery was true and had prevailed
Though never his should be the blissful prize.

How lives the lover by love and by death forsaken?

He lives to rove as if blind to time and place,
But the beloved finding in every face:
To a life beyond his life he must awaken.
The harper his way has taken
To slopes of rock and grass where slow flocks move,
Now bent on solitude his sorrow's bond to sever,
Now with the herd-boys met, matching in mock endeavour —
As if the novice-power of his harp to prove —
Their music's wild grace shaken,
Their wine-ripe fruit-sweet fluting to the river:
But death was ever present though absent ever,
And never present, never absent was love.

Listeners came,

Guessing his name revered, to tell, and bear
Of his fame a listener's share:
But not the old clear praises could they frame,
So strange the maze he traced from his song's beginning:
The bride gained yet denied to him, lost yet closer than air,
And death's gate unbarred, ajar for the winning.
But he welcomed them with laughter, and wrought a splendour of sound
The sport of after echoes around the mountain meadow,
And the women danced, their spirit seeming as his unbound
And the earth but shadow.
Nearer whirled the dancers, one tossed glance seeking
From him who played of heart's desire, eyes lost in light of vision:
Till a girl sped to his side, from height of the frenzy breaking,
Grasped his wrist resistless away from the strings, and cried
"Darkness and nothing is this, or day and the kiss of your bride?
Singer, give proof of the truth of your song: give us life, O magician!"

So the first hands smote: the crowd so loudly calling and shrieking
His own throat's cry he doubted, or if he panted dumb.
He saw his arm unplanted
His no more to raise though breath were granted:

Then to his neck, death-consented, one struck: and night was come.
They strewed him to the sobbing winds, to the rain
That dropped on the hills, his head to the flooding river:
And all the land was shrill with shuddering pain.
But so the doom was past:
Day serene has smiled from darkness flying:
One with his love is that child of the lords undying,
Blest at last:
And earth has his song, for ever.

M. DENNING

CONTENTS

Chapter

	Introduction	1
I	The Spiritual Ideal	19
II	An Alchemical Presentation	33
III	The Psychological Nub	59
IV	The Emerging Purpose	67
V	Some Practical Considerations	85
VI	The Work of the Mind	95

Appendix

A	The Well-Head	113
B	American Magick: The Adventure of Experience	121
C	This it is which Philosophie dreameth of	135
D	Aurum Solis	157
E	Exercises and Techniques	169

<i>PLATES</i>	<i>PAGE</i>
Arbor Crystallina (colour)	11
The Phoenix (colour)	50
Folio 42, BM Sloane MS. 3191 (black & white)	145

MAGICAL HYMNS

Exornans Matrem Flamma	page 10
Tragos	page 26

INTRODUCTION

I

The evolutionary development of the Western Mystery Tradition

II

The First Step—to observe the natural world.

The setting forth on the journey.

The gate of personal experience.

The heritage of the student.

The reverence for life.

III

The Western System of Development:

The meaning and place of secrecy.

The makers of the Western Mysteries.

The system and organization of experience—

Qabalistic and Ogdoadic systems.

The plan of the series.

IV

The stages of the curriculum, the method of study.

V

The root concept of Western Esotericism.

The emergence of the Sacred King.

The death and resurrection of the god-hero-king.

The universe is the lock, the human psyche the key.

THE MAGICAL PHILOSOPHY
INTRODUCTION

I

Science and psychology in the modern age have advanced by vast strides: neither has the Western Mystery Tradition remained in the shadow of the Middle Ages, but has advanced likewise. In these volumes the aspirant is guided in the cumulative knowledge of a tradition which has been evolving through the centuries, and which is as competent to meet the needs of the Space Age as were its dim beginnings to meet the needs of the Neolithic Age. This present-day exposition of the Mysteries shows him his way from the first steps in magick to the heights of attainment.

II

Human cultures of all types, going back through the ages, have testified to their belief in powers and forces other than, and greater than, our own conscious minds. The first step in any religious or magical system has always been to observe the natural world, a particular intimacy with the natural world having always been considered a major condition of advancement towards the forces which lie behind the veil of manifestation.

When we look at the tribal life of peoples in primitive conditions all the world over, we find that the youth who aspired to be a man of wisdom or of magick had, by the general consent of mankind, to go away into the wilds for a

specified period of time, to survive by his kinship with, and mastery over, the natural forces. In classical Greece, Demeter, the Barley-Mother, was also the Mother of the Mysteries. In a far more sophisticated sphere of life and thought, the world of Plato, we find another and very striking evocation of the forces of earth as a portal to the forces beyond. The "Banquet" is a progressive exposition of the various manifestations which go by the name of love: it culminates in a sublime account of the "great Daemon" which carries human consciousness beyond itself to the sphere of the divine; and Plato perhaps meant, and certainly has been interpreted as meaning, to hint at an initiatory ritual veiled under the discourse: but the first exposition of "love" given in the dialogue is uttered by the physician Eryximachus, who speaks of the attraction and repulsion of inanimate elements and natural forces, the blending and balancing of such pairs of qualities as hot and cold, moist and dry, and the like. It is obvious that if the argument were couched in modern terms, a reference to magnetism and to electrical polarity would be included.

In whatever development of religion or philosophy we find this initial appeal to natural observation, the intention is always the same. At this point ends the acceptance at second-hand of the traditions and book-lore of older authorities. It is presumed that the initiate (taking that word in its true sense, the Beginner) respects their status, and will turn to them later for study and guidance, when he will meet them on their own ground, with a new insight into their meaning: but now, before that, he needs his own experience, his own meeting with reality; he must learn to perceive, and must pass in through, some truth of outer existence.

"Orthodoxy to the orthodox, heresy to the heretic; but the dust of the rose-leaf belongs to the heart of the perfume-seller," says the Sufi mystic Jalaluddin Attar.

Through this gate of personal experience, then, passes

the beginner. If he maintains a completely passive attitude to what he discovers within, he may be termed a seer or a mystic. If however he finds, or is given, means to propel his progress onward, to safeguard and hasten his evolution from the "state of darkness," then he is practising one form or another of Magick.

This is the earliest, yet certainly one of the most interesting tasks to confront the student of magick in his setting forth. It is not in its ultimate intention a work of analysis, although he who explores may feel at a certain stage that his individual consciousness is in danger of being upset by the ancestral or environmental currents which he recognizes, by links with something in the remote past of the psyche itself or in the more accessible history of lore or of language. Some of these traditions, or one of them, is likely at the outset to take on an almost totemic significance for the student, and when he comes to the formulation of the *magical personality* (see Ch. IV, Vol. I) it can be of great value to perceive that personality as heir to a definite occult heritage: but now, initially, it is something simpler and more fundamental which he must find: it is his plain heritage as a member of the human race, that is, as a living, sentient, incarnate spiritual being, set amid the tides of Tellus at a certain intersection of Time and Space.

When the student sincerely takes this attitude to life, he takes the first great and positive step in his magical career. The development of this awareness of the natural world, not as a matter of theory but as a matter of experience, is the opening of the gates by which in due course he will be brought into contact with the greater Powers. The adorations, which are given at the end of the present volume, offer opportunity for an authentic and anciently-known aspect of this experience, the opening of certain portals to spiritual awareness by salutation and contemplation of the brilliant and life-giving sun. At morning and at evening the magical

student hails the sun, the attention not being turned at all upon the student's desire of increased inner perception—nor is there any great temptation to this, since the link between the Adorations and the inner development is not evident—but as far as is humanly possible he is encouraged to persevere in the Adorations for their own sake, for the sake of worthily saluting the sublime source of life and energy, not merely in the physical sense but in the spiritual sense pre-eminently. The Adorations are the prescribed and indispensable example of this attitude to the life-forces, this reverence which less seeks to adore in order to know, than to know in order to adore more deeply. However, besides the Adorations of the Sun, the student can and should realise that he has the whole world of nature before him, rightly for his contemplation. To reawaken in the heart the sense of wonder which will spontaneously gaze in ecstasy upon the changing seasons, which will follow joyfully the leap of water or will trace delicately the curve of the rainbow, which will dance with the tossing boughs of a great forest, or follow the flight of the wild geese, which will look to the vastness and mystery of the night sky: this is indeed the first great and positive step. In contemplating the shimmering majesty of the heavens, it is not required to produce either a sermon or a discourse on astronomy. The student should encourage in himself a vivid certainty of being a part, and in his real existence a harmonious part, of this glorious universe. Such a laving of the psyche in the space and splendour of the night sky should produce a progressive liberation of the student's view of his life, the development of a standpoint not enchained by mundane details or vexed by such cares as may in themselves be a necessary part of his life.

III

The Western system forms a beautiful, logical and

harmonious whole, which as a means of attainment takes its place among the great mystical systems of the world. Its neglect hitherto by so many serious scholars, must be attributed to its wide scope and the multiplicity of its levels, as well as to the atmosphere of secrecy with which in many lands and ages it has been surrounded.

Secret in a certain sense its inmost mysteries must ever remain, not by virtue of any vow, but because they crown the incommunicable personal experience of each Adept. Nevertheless, the essential line of development leading to that experience is to be shown, and the exaltation of the objective is to be intimated as clearly as possible.

Although in this work we take into account the historical bases of the Western tradition, we have not been content to exalt indiscriminately all that can claim a place in the chronicles of occult thought. Here our strict criterion has been the correspondence of such historical material to spiritual truth, the consensus of mystical experience. Without this correspondence, even the most hoary of documentation lacks true authority: it can have no place in our work. With this correspondence, the scientific findings of today take their place beside the most revered of our traditions.

The makers of the Western Mystery Tradition, where their names are known, are startling in their renown and eminence. To mention a few:—Pythagoras, Plato, Proclus, John Duns Scotus, Ibn Gebirol, Plotinus, Avicenna, Ficino, Michelangelo, Khayyam, Catullus, Bunyan, Giotto: besides those collective contributors to the work, the Orphics, the Neo-Platonists, the Gnostics, the Hesychasts, the Alchemists, the Spanish Qabalists, the Knights Templar and the Troubadours. To write the history of these would be to write the history of the Western world. Whatever forms exoteric religion may have taken, the authentic and perennial Western approach to life has always been essentially magical,



because the Western approach to religion has been active and practical. There is, as we recognise, a great body of magical knowledge, which as a well-head of religion, philosophy, art and science, has underlain the whole of Western history.

This great concourse of insight, so widely varied in the background and viewpoint of its contributors, is given system and organisation by certain structures of concept-sequence, structures found to originate in the human mind from the functions and the natural progress of the psyche itself, but as regards their historical origins emanating from those same European and Middle Eastern regions which have given us the thinkers, poets and artists of our tradition. The concept itself of such a meaningful sequence of concepts can be traced at least back to Pythagoras: but the best known and the most elaborate of these systems is that of the Qabalah.

The Qabalah has been termed holy, so apt has it been found in systematising man's perceptions of matters divine as well as human, and in thus pointing his way to further progress therein. It must be borne in mind however that this sequence of concepts which is the framework of the Qabalah, is not bound to any one religious or magical plan but is equally applicable to many.

Spanish Judaism collated and elaborated the fundamental philosophy of the Qabalah, overlaying it with labyrinthine fantastications, and it is often erroneously thought that the Qabalah has its sole origin in the beliefs and writings of the Jews. However, the development of Qabalistic thought is coextensive with the development of Western culture, and the seed-ideas of the Qabalah derive from Mesopotamia, the cradle of Western civilisation. Qabalistic thought has roots also in Egypt, Phoenicia, contributions from most of the religious systems of the ancient world, as well as from the rather later philosophic schools of Byzantium and of Alexandria. Neo-Platonist thought contributed a great deal to the later Qabalistic writings, but it is not so readily

seen why it was that the Neo-Platonists found the existing Qabalistic concepts so ready a vehicle for their purpose. The reason undoubtedly is that Neo-Platonism owed its own main current of inspiration, not simply to Plato, but in a more marked degree to the earlier and far more occult teachings of Pythagoras, whose mathematically-based philosophy was perceptibly akin to that of the Mesopotamian schools. Any new development in philosophy or religion has been the product of minds nurtured in older traditions; and when a new development finds its way into the Qabalistic system, the older traditions are already there, unnamed perhaps and unrecognised, but preparing a place for their offspring, and enriching it with nourishment from roots which it had forgotten. Every successive age has added its measure to the development of the Qabalah: herein is inestimable treasure, but also a considerable accumulation of dross. In Volume III, *The Sword and the Serpent*, the student is introduced to the magical Qabalah. This is the Qabalah of the modern Mysteries, the magical plan of the cosmos, a polished instrument oriented to the accelerated spiritual evolution of the individual. This is Qabalah, stripped of the "holy games" which masked and deformed the basic premises, brought up to date, and comprehending also the simple pre-Iberian concepts which modern study and experience have found to be valid both psychologically and magically.

Another concept-sequence which is fundamental to the Mysteries, and which has been an alchemical ferment in Western culture, is the system of mystical philosophy which we term "Ogdoadic." Significantly, its great symbol, the eight-pointed star, frequently seen in Byzantine art, is the symbol of the Divine, just as  or  was the symbol of divinity in Mesopotamia. The Ogdoadic system has been the subject of intensive Aurum Solis research, involving study of documentary evidence existing in museums and libraries, and involving travel in the Eastern Mediterranean and

Middle Eastern regions for the purpose of examining monuments and verifying traditions. In the present work will be found an analysis of the essentials of the system: we are, in these volumes, strictly limiting our consideration of it to that which will be relevant and beneficial to the magical student.

In **THE MAGICAL PHILOSOPHY** we present to the student a valid and potent instrument of magick for the Aquarian Age. All keys which are necessary to true attainment are discussed at length in these volumes, and no fact is withheld which might aid the student to ensure his progress and to perceive his goal.

Volume IV of this series, *The Triumph of Light*, concerns matters of the highest esoteric dignity which have hitherto been jealously guarded. It will carry the student into an understanding of the structure of the psyche, and of the nature of Adepthood, as far as is possible without direct personal experience. Volume IV is, furthermore, composed according to the principle of *Gnosis*, so that a methodical and attentive reading thereof should in itself be an initiatory experience. The *Arbor Crystallina* (the Tree of Crystal), of which the plate opposite gives an impression, is a representation of the mystery which is the subject of *The Triumph of Light*. Concerning the Tree of Crystal, it is written:

CONSISTIT COLUMNA IN
BARATHRIS,

UNDE RES OCCULTAE
DONEC PRIMA ULTIMA
FIET NON
OSTENDERENTUR.

SEDEM REGIAM QUI IBI
TENET UBI PENDENT INTER
RAMOS STELLAE?

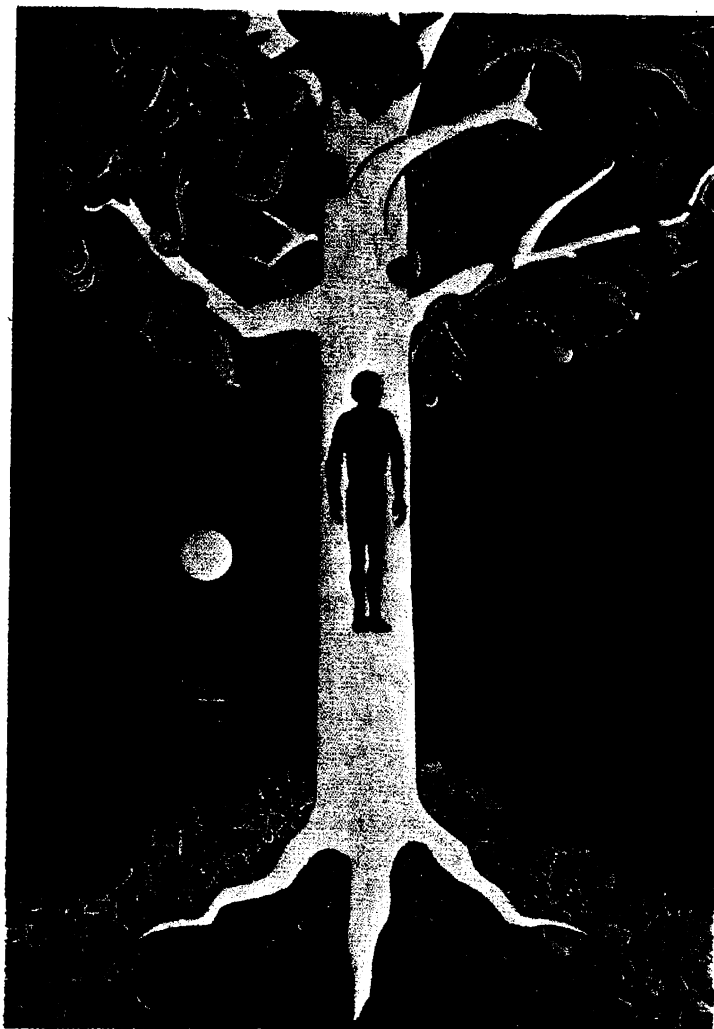
SILENTES EAE GRESSUS
OMNIA INVISAE
DECORANT.

*Established is the Column in
the depths,*

*whence secrets shall not be
shown forth until the first
becomes the last.*

*Who here holds the royal seat,
where stars hang amid the
branches?*

*She is not seen, but all things
adorn her silent steps.*



Arbor Crystallina

IBI ASYLUM, IBI
UMBRIFERA NOX.

*Here is sanctuary, here is
shadowy night.*

UT IN SILVIS
IMMORTALIBUS IBI
INNUMERA FOLIA.

*As in immortal forests, here
are numberless leaves.*

IBI NUMEN: IBI
MORTALITATIS NIHIL
UNQUAM INTUS INCOLET.

*Here is divine presence: that
which is mortal never shall
dwell within.*

UNUS AUTEM INTUS
MANIT:

But One is within:

EXORNANS MATREM
FLAMMA.

*Adorning the Mother is a
Flame.*

Volume V of this series, *Mysteria Magica*, is concerned with the art and practice of magick, both as exemplifying its general principles and as embodying the pre-eminent cult-Formulae of the Aurum Solis. Material which falls within the latter category is given the distinctive heading, *Sub Rosa Nigra*. The student who wishes to follow the Aurum Solis system in its entirety has the complete text of the five volumes as his domain: both the general work and that which is headed *Sub Rosa Nigra* is to be studied, and the practical work should be developed accordingly along the lines laid down. In this case, the Rousing of the Citadels, given in the Appendix of exercises in Volume IV, should not be practised with the given Hebrew names for the Centres of Activity, but with the following, in the corresponding order:—

- i. EN-TO-PÁN
- ii. TURÁNA
- iii. DESTÁPHITON
- iv. ONÓPHIS
- v. IAO
- vi. BATH-MENIN-HEKÁSTOU

The student who does not wish to follow the distinctive cult system of the Aurum Solis, but who wishes nevertheless

to use **THE MAGICAL PHILOSOPHY** as a basis for his work, may employ all material in the five volumes except such as is headed *Sub Rosa Nigra*: he too will have in Volume V a viable grammar of Art Magick. Art Magick is of its nature creative, and its power grows with its creativity: for this reason, certain of the works set forth in Volume V are given in skeleton form so that the student may build upon them to imbue his work with his own inner bent. He may go further: he may embark upon the formulation, from basic principles, of an entire new system of magick. To formulate one's own system is to encounter difficulty after difficulty and to find one's individual solution to these: to establish procedures which one knows from the inside, to make the underlying thoughts and purposes entirely one's own. The student who feels it necessary to undertake such a complete and personal formulation will find in these volumes the fundamental principles and guidelines which he is likely to need.

Volumes I and II of this series deal with subjects which are essential in our approach to Art Magick, without being in themselves conspicuously magical. Volume I relates to the world of philosophic thought, to the aspirations of the student of High Magick, to the ethos of the Western Mysteries. Volume II, on the other hand, is concerned with symbolism, and makes a preliminary examination of some of the objective materials of the Work, both on the physical and other levels. Necessarily, it also introduces some of the laws which link the subjective and the objective levels.

Symbolism, and especially that more precise type of symbolic relationship which we call Correspondence, is so important in magical usage as to merit the student's extended study. It is important for several reasons, one of which is that through symbolism the various levels and modes of being are linked when required in magical practice throughout the universe: the spiritual to the material, the accessible and controllable to that which is beyond the magician's reach or

control. This principle, again, is of value not merely in connection with the usages of sympathetic magick which surrounded its origin: the student, abstracting within his own mind from the various symbols of one spiritual original, can learn to clarify and to make more exact his apprehension of that original to a degree which goes beyond any verbal account of the subject-matter. The various chapters of Volume II indicate categories of symbolism to which special attention should be given. In preparation for Volume III, the system of Qabalistic correspondences is introduced. In this new dimension, symbolism soars to its full potential as an instrument of magick; for not only have its categories, the modes of being which are represented, a vital place in both Cosmos and Microcosmos, but the relationships existing among these modes of being are likewise vital.

IV

The Ordo Sacri Verbi was reunited with the Aurum Solis in 1971 (see Appendix D, this volume), at which time Sacred Word material was incorporated into the studies of the First Hall of the Aurum Solis, and to a progressively lesser extent into those of the Second and Third Halls. The text of THE MAGICAL PHILOSOPHY is based on the approved curriculum of the reunited Order.

Volumes I and II are based on the study-programme of the First Hall (Neophytus Grade).

Volume III is based on the study-programme of the Second Hall (Servitor Grade).

Volume IV is based on those studies of the Third Hall (Adeptus Grade) which are known as the *Anthropos Papers*.

The practical work given in Volume V is Aurum Solis material: the workings, techniques and exercises which were in use in the autonomous Order of the Sacred Word were discontinued in 1971.

While reading **THE MAGICAL PHILOSOPHY**, the student should keep paper ready for an immediate note on anything on which he intends to make further research: apart from perhaps the occasional brief use of a dictionary, he should not interrupt his reading of a consecutive passage in order to follow out lines of enquiry suggested by it. At the same time, such lines of enquiry jotted in a notebook can provide excellent means of deepening one's understanding of a passage and making it truly one's own.

Knowledge is not the same thing as memorising. The student who has been accustomed to preparing for examinations may tend to confuse the two: but here there is no point in producing impressively memorised lists of data, the understanding is all. The difference lies in the importance accorded to the actual words of a passage. Let the student take care whenever possible to get behind the actual words which he reads, to grasp the intended meanings. Here a wide background of good general reading is an advantage, for passages from other works, with a different ostensible subject-matter perhaps, will from time to time come to the student's mind as stating a related fact in other terms. All this is to the purpose, for at bottom the study of Magick cannot be separated from the study of Life.

If the student is making a practical as well as a theoretical study of Art Magick, let him at all times be watchful for relationships perceived between his reading and his experience. All such discoveries, whether of resemblance or of dissimilarity, are of value. Let him not, certainly, seek out resemblances where they do not and should not exist: both his magical sense and his common sense should be trained to safeguard him against that: but, this understood, it is true to say that study and practice both undertaken, and faithfully pursued, will benefit any student, even the utmost beginner, immeasurably more than either study or practice alone.

V

In the course of Volumes I to IV we shall follow the road of High Magick to that which is the veritable fulfilment of Adepthood, and we shall come to an understanding of how the Philosopher's Stone itself is to be prepared: but now, before we commence our study in Volume I, it remains to trace briefly a root concept of the Western Mystery Tradition.

Generally, in the ancient world, man was a tribal creature, with little sense of his personal value. If to our way of thinking he was callous in his attitude to others, it must be remembered that he was equally indifferent towards himself as an individual. For the good of the tribe, he would slay or be slain, suffer or cause suffering, with an unreflecting devotion scarcely comprehensible to modern Western man.

Gradually in those Mesopotamian and Mediterranean countries from which our civilisation grew, there emerged a distinctive figure, the Sacred King. This figure was not primarily a war-leader or law-giver, as other kings had been: his chief function was religious, as representative of the people, their mediator before the gods. In regions where life was immediately dependent upon agricultural prosperity, and the favour of the gods was consequently imperative, the position of the mediator was one both of singular privilege and of singular peril: how early in the history of these peoples we cannot say, but very early indeed, the custom grew up of offering the Sacred King as a sacrifice to the gods, after a reign whose length might be a term of years or of months. It was usually intended that he should be a knowing and willing victim. To him, special teaching and culture were given, while at first he accepted the sacrificial fate laid upon him as completely as his warriors, for instance, accepted their destiny. Eventually however, and inevitably, the attitude of the king became altered. Raised to a vantage-point of conscious individuation above his

fellow-men, he began to value his life as a personal thing and did not see why he should lay it down so easily. Nevertheless, even when his death took place from natural causes, in the religious framework it still served to identify him with the "Slain God."

We see this in Egypt, where the dead Pharaoh became the slain Osiris. What happened next in Egypt will serve further to illustrate the course of Western development.

First the relatives of the ruler, then the rich and powerful nobility, then the citizens and finally every man claimed the once-unique right to become after death an "Osiris," to share in the death and resurrection of Osiris, and thereby to attain that eternally individuated immortality which had at first been thought of solely as Pharaoh's privilege. The mystery cults of Greece and Rome followed the same course, of passage from the exclusive to the inclusive. Then came Christianity, purporting to open the Mysteries to all.

From whence does it come, this image of the Sacred King who is to choose of his own will to be sacrificed and who is to rise again and pass into the light? It does not take its origin in any creed imposed from without, although many religions beside Christianity have used it: the cults of Osiris and Orpheus, Mithras and Adonis, or the no less important mysteries of Cybele and Isis, Kore and Ishtar. It is built into the human psyche itself, for it reflects the pattern of a certain stage in the evolution and functions of the psyche. Projected outward from thence, man has seen that same pattern in the universe around him. In this he is not in error, for the psyche is in the first place a product of that universe. Here, then, we have two formulations which stand in a very interesting relationship to one another: the universe, and the human psyche:—the lock, and the key.

Now we are ready to enter the domain of the Western Mystery Tradition.

CHAPTER I

Egregores as channels of true power.

The basic theme of the Western Mysteries:

Death and Resurrection of god-hero-king.

Osiris—Tammuz—Dionysus—Adonis.

Birth of Selfhood out of instinctual existence.

Understanding the Myths of the Mystery Cults:

Mind as both subject of the Work and the principal instrument.

Harmonizing with the Internal and External Forces.

Ritual identification with the cult hero—

Initiatory experience and transformation.

Recognition of the True Self as victorious Divinity within.

Magick as religion as well as philosophy.

Inner levels of the Mysteries and the Outer Order.

Entering the Inner Sanctum.

CHAPTER I

THE SPIRITUAL IDEAL

In the world of human thought, certain currents have been built up into forms of great potency by their reiterated use in successive ages. These established forms, or egregores, serve as channels of true power, and vary from region to region of the world.

In the West, a theme developed and perfected in the course of one cult after another, is that of the Spirit's descent into Matter and its subsequent return to the Divine Light. This theme, in its stark essence, is fundamental to the Mysteries, and appears under many guises (not all of which contemplate Matter as pre-existing): but in beginning our study, our concern is with this theme as shown forth in the death and resurrection of hero or of god.

It is not our purpose to give a catalogue of mythologies, which have so often been classified and dissected by other writers. We need at the present stage only enough of them to see the meaning which underlies them, to glimpse behind the masks the face of the Adept.

Osiris was betrayed to his death by Set, who dismembered the corpse and scattered it throughout the land. The fragments were collected by Isis, and with the aid of Thoth (in a later version of the myth, of Ra) the god was restored to life.

The Sumerian Tammuz was slain in the summer's heat: he descended to the underworld, but he was rescued from

darkness by Ishtar, his mother-spouse, and was brought again into the light of day.

Dionysus, the god horned as Stag, Bull or Goat, was assailed by the Titans at the instigation of Hera: he underwent many transformations during the course of the struggle, but he was overcome, dismembered, and placed in the Titans' cooking-pot: subsequently, with the aid of Rhea, he rose glorious and entire.

The inwardness of the story, the fact that a drama within the psyche is represented rather than an external history, is shown by a strangeness in its circumstances from the beginning. The god or hero of the cultus has what may be termed a deficiency in family relationships; and those which he is represented as possessing stand for archetypal rather than mundane realities. His paternity may be supernatural or mysterious, as with the father of Dionysus or of Arthur: he may have a mother who is also his consort, as Jocasta is to Oedipus, as Ishtar is to Tammuz, or a mother who is also his sister, as Myrrha is to Adonis, or a sister-spouse, as Isis to Osiris. His mother may be strangely slain before his birth, as was Semele, or his bride may be snatched to the Underworld as was Eurydice. These stories are not intended primarily as food for the interest or horror of the rational understanding: they are signals to the subrational mind, that the action here is in its province: that we are hearing of the generation of a soul at that dark meeting-place where the Breath of Life quickens it into the beginnings of selfhood from the shadowy web of instinctual existence which is the Mother of All. All these stories except the Egyptian, have suffered to some extent by being transmitted to us by people whose insistence on historicity, and lack of mystical perception, made it impossible for them to view the matter of their narration reverently at its true level. The fate of these stories has resembled that of those myths of the encounters and conflicts of the Olympian

powers, tales which were mocked in their telling even at the time of Homer. There are exceptions: Sophocles, although inevitably presenting a King Oedipus with the reactions of a Greek of the dramatist's own day, nevertheless preserves the mystical element in the drama and allows us to see the hero's true dignity as saviour of Thebes. Ovid on the other hand, though he served the religious and magical development of Europe well in the formulation of his "Fasti," was less wise in his presentation of the myth of Myrrha. When he considered this venerable story of the King's Daughter of Paphos, who rejected all suitors, loving only her father, and who had by him a son who was called Adonis, Lord, the poet's inward sense should have warned him that this was no mere bizarre anecdote to be understood in earthly terms, but that here was concealed a great mystery. He was not warned however, and bade his readers avert their faces in horror.

Yet Ovid did not know all the story: for Myrrha's name signifies Myrrh, the tree whose bitter resin is named after the bitterness of the sea. Mara, Myrrha, Miriam, from tongue to tongue the name changes, yet is always the same in meaning: the sorrowful and bitter aspect of the great Mother-Ocean. Once again we have been led back to our origin.

The Mystery cults are centred upon such myths as these, and the aspirant who, though born in this late age, is aware of a stirring in the depths of his mind in response to these ancient tales, should muse upon them and upon others of their kind. They have power, if the subconscious mind is accessible, to find their counterparts in its depth, and, with sufficient meditation, to call forth a personal conviction of the aspirant's own sublime and secret origin. It makes no difference, at this stage, whether he place that beginning at a mere thirty, or three million years before: it is not his physical parentage which is contemplated.



In most of the specifically-formulated and initiatory Mystery cults, the newcomer would probably not have come at once into contact with the central cult-working, but as a beginning he would certainly have been given, by ritual means, a real link with the corporate life of the cult. Before he was ready for the high Mysteries, he might have to undergo several minor initiations, as well as a certain amount of moral or spiritual training or both. This is at all events true of the modern Mysteries.

The opening speech in a formerly-used Neophyte Initiation Ritual of the Order of the Sacred Word is as follows:—

Now is this Temple become a diamond of rainbow-flashing dew, a rose of fire shining out from the mists of the world. Now are we who stand within the sacred place gathered together not as Children of Earth, but as Gods. For our purpose is the Great Work, which we follow beyond tide and beyond time, and our meaning is Mystery. We raise our arms, and the vast powers of creation and of destruction are but a little beyond our fingertips: we raise our heads, and we hear sounding far from us the echoing thunder of our every act. O ye who stand in the Temple in silence, now has the time come to speak. Let us declare why we are met here and what is to be done.

In all inward development, the mind is both the subject of the work and the principal instrument. In each of these aspects, moreover, the mind is continually influenced by external and internal forces, just as the ocean fluctuates under the control both of the moon and of its own currents. To direct the mind purposefully to a chosen goal, it is necessary to take these influences into account: not always

to attempt to dispel them, but to know them and to equip oneself with means of instigating, mitigating, or re-directing their energies as one's purpose may require.

The ritual quoted above presents a formulation with which the unconscious mind of the newcomer can identify itself:—

The cry has come to our ears of a traveller lost in desolate places, weary of seeking a path in the darkness, and fearful to follow the wandering lights of the marshes. The cry has come to our ears of a soul near to despair, carried along by the ever-changing winds of doubt and illusion: the cry of one who seeks for Truth, and can know no rest until it has been found.

The reason for securing by ritual means, even from the beginning, the attention and co-operation of the deeper levels of the mind, is that those levels must in the course of training be provided with means to reach their goal; since a time will come to the initiate when the ordinary faculties of the intellect cannot serve him:—

When the earth is frozen in winter or hard and bare in summer's heat, the rain falls upon it in vain. The precious water runs away and is lost in well or in stream, unless a channel has been prepared for it, and if a channel has been prepared, that is the work of Wisdom.

In looking onward to that time when the aspirant will participate fully in his cult, the reference is not to physical death, but to a great transition presented under that image: the critical transition to the status of Adept hood. It is, and has ever been in the Mysteries, at that moment that the initiate's identity with the higher self is affirmed.

The Orphic Mysteries of Greece and Rome had as their objective the victory of man over his lower or Titan nature,

and the realisation of his higher nature through ritual identification with the sufferings of Dionysus: thus to ensure a glorious immortality.

When the road thou takest to the House of Night,
When the shining Sun-orb has no more thy sight,
Know thy way to follow leads towards the right.

This road shalt thou travel, far but not too far,
Caution be thy watchword, following thy star:
Hail, the Ordeal's victor, past the unseen bar!

Man thou wert aforesaid, now a God thou goest:
Now the milky cauldron, Mountain Goat, thou knowest:
Hero, peer of heroes thou henceforward showest.

Worthy one, thy conquest now proclaim on high:
Glance afar, and gladly raise thy soul's own cry:—
Child of Earth and Heaven, Heaven's heir am I.

*After the Golden Tablets of
the Orphics of Southern Italy.*

To that transition the images of death and resurrection are applied almost spontaneously: but we see, in one example after another, this important characteristic: in the ritual which guards this transition, the initiate is identified with the higher self under the name and attributes of the divine hero of his cult. This is a close parallel to what has frequently been pictured in various religions as taking place at the physical death of the devotee. At the beginning of Rome's history, the departed Romulus was said to have become one with Jupiter, under the title Quirinus. In Egyptian belief more notably, in the papyri known as the "Book of the Dead," the deceased is, by the identification already mentioned in our Introduction, customarily referred to or considered as an Osiris: the frequent phrase "The Osiris Ani" which occurs in the Papyrus of Ani is a

well-known example. This does not mean that the dead man is bound, regardless of his personal character, to the one aspect of godhead for evermore: from the papyri it appears that when once the primary purpose is attained, he can magically identify himself also with other beings at will: with the Hawk of Horus for instance, with the sacred Lotus, with Shu, god of the atmosphere.

*

The great characteristic of an Adept is not merely that "proficiency" in his particular skills which the dictionaries imply. Before the transition to Adepthood is made, the source of power or the object of worship can be thought of as external: but after the transition, those attributes attach immediately to the Divine Spark within: in the mind of the Adept the superlative is not "highest" but "inmost." That is his essential quality. To put it into other words, the Adept is to be understood as having passed through the outer and inner courts of religious belief, for magick properly understood is indeed a religion as well as a philosophy: it is the essence of all religion, while it can appear as any: and now he has come to the inmost shrine. We can say that he enters into it, or that he enters into himself: there is no difference.

How has this transition to Adepthood been attained? We must glance again at the worlds of ritual and of myth. The divine hero* has grown to maturity. Usually he has been known as a ruler: he has governed wisely, he has given just

* Throughout the history of the world, most men have worshipped (to a greater or less extent) some aspect of the Divine nature, regarded either as God absolute or as one of the gods. They have prayed to their God for peace or for victory, for good harvest or good counsel, for success in love or in the chase. They have given thanks when these things appeared: they have looked to their God as the giver of their children and as the guardian of their dead. For the greater part of mankind, these

laws, but he has not extended his influence beyond what would be considered his normal sphere. Even so conspicuous a character as Dionysus concerned himself only with his own followers, until the outer world began to concern itself with him.

The fulfilment of his destiny does not hasten in arriving, for the Mysteries are not for the immature, and the hero is he whose experience the initiate must share. The time of harvesting, however, comes. Always the immediate cause of the death of the hero is a factor which has been there, not with visibly lethal menace, for a considerable time:

"The thing on the blind side of the heart,
On the wrong side of the door,"

as Chesterton says of the mistletoe as instrument of the death of Baldur.* No matter how perfectly we may plan and build all the circumstances of our lives, always, if we use earthly materials as we must, an element of betrayal can be incorporated in them. For a time, as long as his will is centred upon his earthly work, the hero can hold such elements in check: but when he fixes his gaze upon a higher level, and aspires to the spiritual heights, the lower elements are released to follow their own nature. Thus

things, or others like them, have always been religion enough.

Another group there has always been, for whom these things were not enough. These dared to seek for a closer bond; to love, or to be loved by, their God.

Of these in turn, a group can be distinguished, for whom not even love, such love as may be between God and man, suffices. For them, nothing can be adequate except complete identification. To know and to love their God, it is necessary that they should be divine themselves; likewise, to realise and bring into consciousness their own divinity is an easier task if they can begin by identifying themselves with a god or a divine hero already realised as such: just as one learns to walk by being held by another walking, or to swim by leaning upon a swimmer. From their need, there have arisen the Mystery cults.

* *The Ballad of the White Horse*, from *Collected Poems of G.K. Chesterton* (by permission of Miss D.E. Collins.)

whether or not the myth tells of the hero deliberately choosing his own sacrifice, yet in a certain sense he always does so: he chooses faith in place of prudence, love rather than suspicion, he will not be the first to break the bonds of companionship or kinship. Thus Set and Loki, Blodeuwedd, Mordred, Judas, find their opportunities ready made.* All this however is merely mechanical to the course of events, and in nowise concerns the will of the hero which is fixed upon his inward radiant world, a vision in which the aspirant who follows his footsteps is likewise caught up. In the recounting or the dramatic enactment of these events, the aspirant's will becomes one with the hero's, and without hesitation he accepts the crisis as his own crisis, the choice as his own choice, the destiny as his own destiny. At the moment of the hero's death, his own life-force seems suspended. By means which have varied from cult to cult and from age to age, this moment of *ekstasis* has been marked by a definite act symbolising death, to define the boundary between the old life and the new. In the Mithraic Mysteries, this was the moment when the candidate was bathed in the blood of the sacrifice. In various other initiations past and present, the candidate was or is at this point immersed in water, or placed in a sepulchre, or covered with a pall, or with a mantle, as may be most suited to the particular tradition being followed.

* The advanced student may care to reflect upon a deeper level of the matter.

The *earthly materials* refers in a very special sense to the Nephesh. The factor which is present without *visibly lethal menace* is the influence of Neshamah upon Nephesh:— 'the red deer seeks the huntress now, the novice seeks Dictynna's net': ILLE DEUM, DEUS ILLUM VOCAT. The aspirant works towards his own death in order to achieve Life.

This throws light upon the archetypal significance of the myth of the rending of Dionysus:— the Goddess (specifically Hera, representing the Neshamah) induces the Titans (the Nephesh) to seek the destruction of the Horned God, Dionysus (the Ruach, as yet unrealised as to potential.) Dionysus is reconstituted by the aid of the Goddess (specifically Rhea, again representing the Neshamah):— the aspirant now comes directly beneath the rule of the Neshamah. Vide Vol. IV.

When the appointed period comes to a close, the new Adept returns to a normal state of consciousness with a profound feeling of having participated in the death of the hero, which has likewise been for himself also a personal experience of death. This does not delude his conscious intellect, and is not meant to do so; but it is an emotional certainty, limited to the level where it is at once true and useful. While he does not expect, for instance, his property to be taken from him and distributed in legacies, neither can he now consider it as of supreme importance in his life. His attitude to all earthly matters is similarly affected, often without his being aware of any change: his attitude to morality in particular so adjusts itself that he can quite scandalise the followers of an exoteric code: they, although probably unable to put a finger on any reprehensible act of his, will begin to feel that his hidden motives are in some subtle way subversive, even anarchic. He does good, not in worried self-justification as his critics do, but in happy self-expression. Again: he may be deeply concerned about various matters, perhaps about many more than he would previously have considered his business: but here too, he can no longer "worry" about these things, and therefore his associates may think him unfeeling. He is not omniscient, yet he sees from a sufficient height to be freed from the involvements of the immediate external situation. For that very reason, such action as he decides to take is likely to be of far more value than the fretful may suppose. For this is the great characteristic of the New Life into which he has awakened:— knowledge, inspiration and will, have converged in a certainty of experience which is entirely internal: the recognition of the True Self as the victorious Divinity within.

It is in the moment of this realisation that the Adept is born: but this is not the final goal of his development.

Plotinus compares such a one to “the man who enters the inner sanctum, turning away from the images in the temple.” The “images” here represent the objects of exoteric cults, worshipped as external powers. The man who “enters the inner sanctum” is he who knows that his spiritual principle lies within himself. However, in whatever school of spirituality he has been trained, he does not now begin to see the rules and ceremonies of the Outer Order as error; he does not destroy the law of which he is the fulfilment, he simply begins to perceive it anew upon an inward and more spiritual plane.

CHAPTER II

Parallels of pattern and rhythm as bridges to the exploration of other modes of being.

Fullness of Life as the Elixir of Life.

Metallurgy becomes the vehicle of spiritual allegory.

The self as the subject of the alchemical enterprise.

Salt, Sulphur, Mercury—body, soul, spirit.

The Transformation of Self: The Philosophers' Stone.

The Story of the Red and White Roses:

The Treasures of Black Dragon.

The submission of Soul of the Earth to Black Dragon.

The Work of Water and Woman.

The Soul's release from Bondage.

The Work of Fire and Man.

The Elements restored to their place in Nature.

The meaning of the Spiritual Marriage.

Inner story of the attainment of Adept hood.

The responsibility of the Transformed Self.

De Ave Phoenixe—a foundation document of alchemy.

CHAPTER II
AN ALCHEMICAL PRESENTATION

The various patterns and rhythms whose repetition and reflection emphasises the unity of the living universe, are frequently paralleled, and sometimes very distinctly, in the mineral and astronomical domains. From earliest times, whenever man has become aware of such resemblances, he has made of them bridges by which to enter and explore alien modes of being; from the experience of which he can however draw understanding and intensified consciousness of factors in his own microcosmic life. Whatever man can in any measure comprehend, has a counterpart in himself: but this counterpart may well be something which he has previously had no occasion to recognise. Such increase of understanding and consciousness represents a gain in the value and significance of living: and, since abundance of these qualities represents a greater "fullness of life" than any mere vegetative length of days (though the life-span itself may also be incidentally lengthened thereby), to gain this understanding and consciousness is indeed to drink of the Elixir of Life; and they who do drink of it in this way shall know that no earthly calamity which may befall them can pack them back again into the egg-shell or seed-pod of their former perceptions.

Naturally, the quest of so great a treasure of understanding became known at an early date among a small number of sages, who were to be found wherever a

sufficient degree of culture was attained throughout the world. It was being pursued in China almost two centuries before the Christian era: it pervaded the learning of the Arab world as soon as the early Moslem conquests had simmered down to an age of comparative peace and considerable prosperity. Some great Alchemists, too, were Jewish: Solomon Trismosin (probably a pseudonym), Mary the Jewess whose practical laboratory work has led to the association of her name with the bain-marie or waterbath, and with other equipment for distilling; and Maître Canches who explained the Book of Rabbi Abraham to Nicholas Flamel: these are obvious examples in whose shadows we may surmise the presence of numberless others. From what centre had this art spread? Our only clue is the fact that the Arabs gave to this art the name of Al-Chemia, which signifies that which is of the Land of Chem or Egypt.

It was upon reaching the milieu of medieval Europe, however, that alchemy reached its richest development and its most complete formulation. The reason is not far to seek. Apart from the Taoist influences in China, alchemy had nowhere else found any great opportunity of development in association with a popular religion congenial to its outlook. True, in both the Jewish and the Moslem worlds there were unorthodox aspects of the prevailing faith, which dwelt upon the descent of the Divine power into matter and its operation there; but these were necessarily secret and hidden teachings. To medieval Christendom however, the alchemical system was not only possible but necessary. The literal acceptance of Divine incarnation, and the elaborate sacramental system, had vast implications for many minds, in direct opposition to the limits imposed upon life and learning by most of the clergy: and thus a stress was created, from which alchemy provided a vital escape-route. The developed but

dammed-up spiritual understanding of an entire culture flooded into the pursuit of alchemy, and built up its basic concepts into potent and vivid egregores. The language of the metallurgist's laboratory becomes the vehicle of a great spiritual allegory, in which the crucible is the soul of the practitioner, and the materials are his own faculties together with the influences of the external universe.

At the outset, the alchemical books unanimously insist that the would-be practitioner should lead a quiet and reflective life, well-ordered according to the general standards of his community. To begin the process, it is necessary to take a common and unremarkable matter, of no conspicuous value, as the subject of the enterprise. This substance is usually not precisely named, but it is described as dull red, and earthy in nature: some alchemical writers identify it as litharge, which is a crude ore of lead. From the philosophic viewpoint we can without difficulty recognise the "dull red earth" as the practitioner himself in his initial state: whilst the association with crude lead ore, which reflects the influence of Saturn into Earth, places him upon the first stage of his journey into the mysterious regions of the inward life.

In the next stage of the work, this matter has to be subjected to twelve laboratory procedures, which are traditionally held to correspond to the Houses of the Zodiac although the exact attribution varies. So in our daily lives we do not experience the influences of the Twelve Houses exactly in turn, even though the Zodiac in due order annually passes over us. The elemental influences likewise override the zodiacal sequence, having reference to the Triplicities* rather than to individual Houses; whilst memories of other incarnations, although they too may

* The zodiacal Triplicities divide the Twelve Houses into elemental groups. FIRE: Aries, Leo, Sagittarius. EARTH: Taurus, Virgo, Capricorn. AIR: Gemini, Libra, Aquarius. WATER: Cancer, Scorpio, Pisces.

hasten the ripening process, when they genuinely occur are likely to seem a quite disruptive intrusion on the sequence of the present life. It is useless, therefore, to make a fetish of the exact order of zodiacal experiences: suffice it that all are necessary to our development, the uncongenial as well as those to which we have a natural affinity.

The object of the earlier operations in the series is simply to separate and to purify the component parts of the initial substance. These parts are signified by the names of salt, sulphur and mercury; most of the alchemical authors carefully indicate that the minerals commonly known by these names are not here intended, but none the less, the three minerals themselves were frequently employed by the alchemist, with or without a variety of other substances having magical or symbolic associations. The true significance is that the three essential minerals symbolise the body, soul and spirit of the material being treated. In the preparatory stages these have to be regarded separately, just as a neophyte is given exercises in relaxation and breathing for his body, lectures to nourish his mind, other practices to develop his spiritual faculties and so on. Then, when he is more advanced, he is shown how these interact and how the further exercises are to unite all into the training of a unified personality which is developed and aware at all levels.

It is in the more mature stages of these operations upon our initial substance, that the next alchemical process is instituted. The alchemist has watched with keen interest the various changes and combinations undergone by his mineral "body, soul and spirit." He has entered into them imaginatively; he has felt himself purified by fire and by water, pulverised, dissolved, distilled, and restored; then plunged into new fermentation or other process. By long

isolation from human interests, the drama of his chemical work has come to absorb him. Alchemical documents abound in little drawings in which chemical substances are personified as princes and princesses, lepers and weird beasts. Thomas Vaughan, an alchemist who used metals in his laboratory work in the XVII century, gave up practical experiment because he could no longer endure to watch these materials being "tortured."

Now comes the critical stage of the work. The three portions of material, the "body, soul and spirit," are gathered in from their respective procedures, stabilised as necessary, and are all enclosed in an oval glass vessel, generally referred to as the "Philosophers' Egg," which is then "hermetically" sealed and gently heated. The practitioner must now watch more closely and carefully than ever. Impatience in heating will cause the glass to crack, when the whole series of operations must be re-commenced. But, all going well, there are certain classic signs to be observed, by which the practitioner can know what is happening within. After an initial "pale" state, the whole of the enclosed substance blackens, as if putrefying: this stage is generally regarded as representing death and entombment. Gradually a golden or yellow band appears, and its colour spreads over the entire surface. A fugitive whitish or reddish tint at this stage will soon give way to a "peacock's tail" (often thus called) of brilliant and varied hues. A brilliant green and a deep blue follow this dappled stage: it is rather like the succession of beautiful colours flooding the sky before sunrise. Then, at last, the mixture turns pure white, and, finally and permanently, a deep red. The Sun has risen: the Philosophers' Stone is prepared.

There is another alchemical presentation of the essential theme, episodes from which are also sometimes

shown in the illuminated manuscripts: the story of the Red and White Roses. It varies in the telling, or rather in the scenes shown of it, but here is its heart:—

THE STORY OF THE RED AND THE WHITE ROSES

Black Dragon was of the lower Earth. Among the harsh rocks which were his dwelling he had gathered great treasures of precious metals and of gems: jasper and turquoise, emerald and chalcedony, amethyst, sapphire, opal, citrine and many others. There were no pearls, however. Those gleaming sea-jewels are the very token and symbol of water: and water, except as it might be found mixed into mire, was a thing which Black Dragon feared and hated greatly. The land in which he dwelt was hot, stony and barren, so that any water which was not hidden was quickly scorched away by the sun; usually, therefore, Black Dragon could live as if water did not exist. He delighted in adding to his hoard of gems, and loved to range them in heaps upon the sill of his lair so that the fierce light danced and leaped among their myriad colours; but he had another ambition too, an ambition which increased with his store.

What he truly wanted was to deck himself in those rich jewels and to be seen by the people of the surrounding country, so that they should be amazed and should revere him as their god or at least as their king. He knew himself to be hideous to look upon, however, and perceived that decked with jewels he would provoke only disgust or derision, not admiration or worship. He therefore formed another plan; and resolved to bide his time. He lay in wait, and in due course took captive the maiden known as Soul of the Earth, whom he carried off to the wilderness where he dwelt. Trapped and terrified, she speedily learnt that help was not at hand, and that no course was now open to her, save submission.

Then Black Dragon caused her to be clothed in gorgeous raiment. A jewelled crown was set upon her head, jewels were placed upon her brow and her neck and her bosom, her arms, hands, waist, ankles and feet. She was enthroned upon a throne of gold on a high dais, and heralds were sent forth to sound their trumpets and to cry aloud:

**COME, BEHOLD AND WORSHIP THE QUEEN OF
THE WORLD!**

Travellers from all regions came, and marvelled at the great beauty of Soul of the Earth, and at the richness of her attire, and at the high golden throne whereon she was seated. Then when they were assembled, another herald cried:

**BEHOLD THE BEAUTY AND RICHES OF THE
QUEEN OF THE WORLD: AND BOW DOWN
BEFORE BLACK DRAGON, WHOM THE QUEEN
OF THE WORLD OWNS TO BE HER LORD!**

Many there were who worshipped, but many also there were who bowed down only in fear of Black Dragon: and a murmur began to go forth against Soul of the Earth, so that she was called harlot and traitress for the part she played.

Now it happened that the King's Son was journeying through that land. He was a valiant young man, whose badge and ensign was a red rose: so he himself had come to be known among the people, by the name of Red Rose. As he rode, he heard the trumpets of the heralds, and the words which followed: "Come, behold and worship the Queen of the World!"—"I shall not worship, but I will behold," declared Red Rose: and he joined in the troop which was going to gaze at Soul of the Earth.

The riches with which she was surrounded did not dazzle him, for he had seen such things before: but her beauty of face and form moved him to wonder, and to more than wonder. He beheld, too, the hideous bulk of Black

Dragon upon the dais, and he became the more perplexed: then, looking more attentively at Soul of the Earth, he perceived that the golden chains upon her wrists and ankles were not harmless adornments, but were fetters indeed. Likewise the thin veil which covered the lower part of her face was not intended merely to give mystery to the lustre of her eyes, although with deep mystery they shone: but it served to disguise the seal which had been set upon her lips. And then he saw that there were no pearls among her jewels. As he moved away through the crowd, he asked a bystander, "Why does your Queen wear no pearls?"

"Black Dragon forbids even the name of the ocean-stones," muttered the inhabitant: and Red Rose understood what was to be done. He went to the jewellers of the place, and sought to buy a pearl: but they had none to offer him. "I am the King's Son, and I am called Red Rose," he said: "I ask not the price, but I would buy one single pearl."

"Sir, you need not to tell us your name, since its high fame is well known to us. We are yours to command: but there is not one pearl in all these lands, for fear of Black Dragon."

Then Red Rose left their company, and went out into the wilderness: and under the heavens he cried aloud, "By the Splendour of the Sun I swear, I would give all I possess for one pearl, that with it I might win Soul of the Earth from bondage!" And lo, a Shining One stood in the sunlight, with a glorious smile replying to Red Rose, "Will you give all that you have? The time is not yet: but come, I will show you the pearl." He led Red Rose to a fair garden, where no water was to be seen, but it was led cunningly through channels in the rocks underground, so that the roots of the plants were fed thereby: and in the midst of the garden was a bush, upon which grew one white rose. Red Rose put out his hand to the blossom, and with a further

word of encouragement the Shining One left him. In the centre of the flower, sheltered by the petals, gleamed a single drop of dew.

The Prince gathered the rose and carried it carefully back to where Soul of the Earth sat enthroned. "I bring a gift to your Queen, richer than anything she yet has," he told the crowd: and as they made way for him they murmured, "He brings a rose of alabaster, he brings a rose of ivory, he brings a rose of whitest jade!" So he approached the dais: and when he had come near, he threw the rose so that the drop of dew fell upon Soul of the Earth. Instantly the seal was gone from her lips, and the fetters shrivelled like burnt grass away from her wrists and ankles. "I give you freedom, and a new name, O White Rose!" cried Red Rose: "now begone, begone to safety!" So she flung the gems and adornments from her, and fled. When Black Dragon saw what had happened, and knew himself powerless to prevent it, he called out to her "Soul of the Earth, do not go from me! Is it not enough that I have given you jewels and gold, a crown and a seat of honour?"

"It is not enough," she replied, "for because of these things I am scorned and miscalled before the world." And ever since that time, let no man intending evil put his trust in any woman whatsoever: for in an instant she may clothe herself in the strong innocence of Soul of the Earth, and spurn him.

But White Rose as she was now named, when she had left Black Dragon she fled away with the swiftness of fleeing Atalanta. She sped through the air over the Mountains of the Moon, until she came to the ocean of silvery water. Into that ocean she plunged; she washed away the last stains of her sojourn with Black Dragon, and then she swam on through the sea until she came to the shore of a most green land. The people of that country were amazed as she came from the sea, for she shone like the

stars: and the queen of that country welcomed her as a sister. That region abounded in every kind of herb, and there were gentle kine giving milk and curd: there was also music and rejoicing continually. There, secretly, White Rose abode for a while.

Black Dragon, when his captive fled, pursued her for a short distance, but being of the lower earth he could not follow when she sped through the air. He therefore returned full of fury to seek for Red Rose: but the King's Son, having made sure that White Rose had escaped in truth, had withdrawn to his own place. And both Red Rose and Black Dragon, each in his own way, sent forth for tidings of White Rose; but none could tell what had become of her.

Then Black Dragon cared no longer for his treasures and his lair in the wilderness, but began to roam through the land, breaking and destroying, and saying again all the evil that had been said of White Rose in the time of her captivity. At last, therefore, Red Rose saw that an end must be made to this: so he took a strong lance, and rode forth to do battle to the death with Black Dragon.

When they met, Black Dragon roared and snorted and lowered his head to charge, but he was heavy and at first moved slowly. Red Rose had levelled his lance, and upon his swift horse dashed in as thinking to slay his adversary with a single blow: but Black Dragon's hide was tough as leather and hard as iron. The lance was stopped as if Red Rose had charged against a granite cliff, and he was flung from the saddle by the shock. He sprang to his feet and drew his sword, barely in time before Black Dragon was upon him.

Now followed a long, close and deadly contest between the two. Those who had gathered to watch perceived that Red Rose was by far the more nimble but being unable to pierce Black Dragon's hide, could do no more than

defend himself. This he did bravely with sword and shield, but not always successfully since Black Dragon could attack with his claws and with his terrible fangs at the same time. Thus Red Rose had several great wounds, so that the blood flowed, and the bystanders for pity called out to him to flee. "Nay, now I have earned my ensign and my name," he said: "now am I Red Rose in truth." But just then the monster swerved in upon him again, and with great fangs ripped his thigh, and so departed: leaving Red Rose lying in his own blood upon the rocky ground.

Although nobody had news of White Rose, however, she had continual tidings of the land which she had left. She had heard of Red Rose's setting forth against Black Dragon, and at once, full of fear for the outcome, with two ladies of the green land she took ship across the ocean and arrived at the place of conflict with what speed she might. There she was told that Red Rose was slain, and Black Dragon was for the time being departed into the wilderness. You may think how she and her companions lamented over Red Rose, but she would not linger there to be retaken by Black Dragon: so they carried Red Rose gently on to the ship, uncertain as they were whether he was in fact quite dead, and thus White Rose brought him with her to the green country. They bathed and tended him, and knew that they could do no more, yet still White Rose would not give up hope: so they set up four posts, and a canopy over them, and in this shelter they covered him with sweet herbs and left him.

As he lay there, his spirit hovering uncertain whether to tarry or to depart, there came to him suddenly that Shining One who had shown him how to save White Rose. "Remember now your oath," said the Shining One, "when you swear by Sol's Splendour to give all you possessed if a certain thing were done: and that thing was done. Now therefore in the name of my master the All-victorious Sun,

I am come to claim your pledge. You challenged Black Dragon to combat, and if you were your own man he has slain you, you must confess it. By your oath however, your limbs and your body, your flesh and your blood belong to the Sun, and I say Black Dragon shall not rob him of what is his. Up, then: be whole and stand!" With these words, the Shining One took Red Rose's hand and drew him to his feet: and, marvel of marvels, he was all whole, and stood firmly. When he had thanked the other for his healing, Red Rose asked "What should I do?"

"Go against Black Dragon again if that is your will, but know that cold steel shall never prevail against him. What has gone before has been all child's play, and women's work; for women's work is done by water, all washing and cleansing and scouring as this has been. Now, that white work is done. The red work is commenced, which you began by shedding your blood: but this is man's work, and only by fire can it be completed. You have pledged yourself to the Sun, and to the Sun entirely you now belong: by the fire of the Sun therefore shall come the victory." Thus saying, the Shining One departed.

Red Rose remained alone, pondering these words until their meaning was all clear to him. Then, his meditations at an end, he went to the queen of the country, and to White Rose and the other ladies, and thanked them for their care of him. Also he had them make for him a little pennant, with the sign of the Sun upon it. This done, he made ready to do battle again with Black Dragon. White Rose would have set out with him, but he forbade her, remembering the words of the Shining One, and bade her remain in that land to await his return. All being in readiness, he crossed again to the region which Black Dragon had laid waste.

Now, the shield which Red Rose carried was of bright steel, polished so that it shone like glass. When he had come close to Black Dragon's lair, therefore, he gathered

some dead leaves and twigs in an open place which was hidden from the cavern. Then he set his shield in such a way that as the sun rose hot and bright, the shield gathered the fierce rays and flung them again upon the leaves and twigs. Presently a little smoke coiled up from the heap; then more smoke; and at last a pallid wisp of flame. Red Rose brought more wood, and carefully fed it to the fire. When the fire which he had thus drawn from the sun's rays was built great and strong, he brought his lance that was of hard ash-wood and began to heat the lance-head in the fire. All being ready at last, he mounted his horse, beat loudly upon his shield, and called Black Dragon forth to battle. Black Dragon came out with a loud roar; Red Rose took the lance which was now a shaft of the sun's fire, and levelled it for the charge. This time, the conflict was indeed settled at one blow: the sun-fire lance pierced clean through Black Dragon's hard tough hide, so that with one last roar he rolled over dead. The people who had stood to watch, and more who had been in hiding, gave a great cheer; for they had lived in dread of Black Dragon. Then they banked up the sun-fire into a large mound of burning logs, and dragged the unwieldy body on to this pyre that it might be destroyed utterly. And now a marvel occurred: for the sun-fire had so penetrated and transmuted that bulk, that at once, released from the shape of Black Dragon, the elements thereof returned to their place in nature: and with a sweet fiery odour as of frankincense and cinnamon they vanished.

Now, matters stood that Red Rose had saved White Rose from Black Dragon, and White Rose had saved Red Rose, and there was great love between them. So he was resolved to marry her, and declared their betrothal, and there was much rejoicing. Yet not everyone was content. Some there were who said that the marriage would not be fitting, since he was the King's Son and she was but

Soul of the Earth: and others recalled the evil things that had been spoken of her, and said Red Rose ought not to marry one who had been so accused, albeit falsely. There was much debate therefore, until all parties agreed to refer the question for decision to the King's Mother.

The King's Mother was a grey woman who dwelt apart and in silence, but high dignity was hers and great honour. Her father had been a powerful king in the elder times; much of sorrow she had known, and much of wisdom. She listened to the history of White Rose, and looked upon her: then she drew the young betrothed bride to her, and set her at her side upon the huge dark throne. Then there was nothing more at all for anyone to say upon this matter, and the marriage of Red Rose and White Rose was solemnised forthwith.

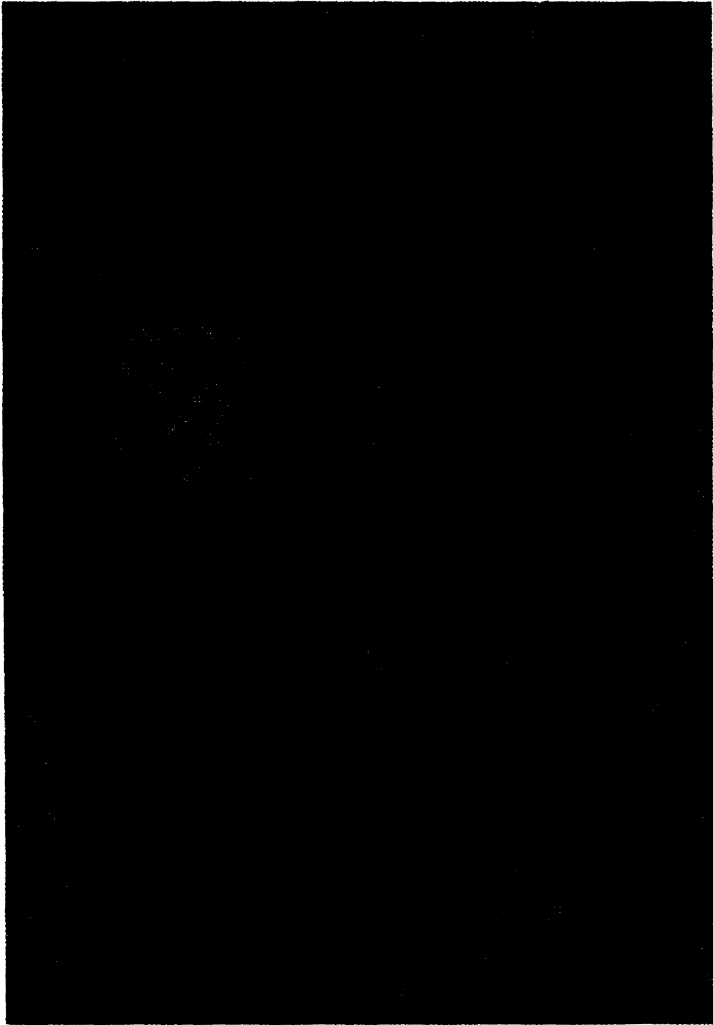
Nevertheless, it is not chiefly because of them that this story is told, but because of their son. For they had a son, who so much resembled his father, and so much his mother, that none could tell which he was more like. So people came to call him the Androgyne, although his true name was Splendor Solis. You may sometimes see a symbolic picture of him, showing him half in the likeness of his father and half of his mother: and he has wings, because he and they are of the spiritual world: and he bears crowns of peaceful dominion, but also a mighty sword and upon it a crown which is the prize of victory. Beneath his feet lie the misshapen and chaotic clan of Black Dragon, whose lawless remnants it was his task to quell. And another of his names is Lapis Philosophorum, the Philosophers' Stone: for know you that that Stone is not an inert thing, but living.

Yet some say that this picture does not represent a son of Red Rose, but Red Rose himself after the Shining One raised him from the bier: and they say White Rose was in truth, as Red Rose often called her, his other self. These

are mysteries: yet they make no difference to our story or to its telling. With many variations it is told, and must be so, since it is the inner story of each one who wins through to Adepthood.

Let the new adept beware, however, when he is released from his tomb, how he acts towards those around him. When the Philosophers' Stone is "projected" upon any material, a ferment occurs (we are told), after which the new material must be submitted to the furnace and will emerge transmuted into gold, or into whatever may be the highest development of its own kind. This is truly a wonderful power: but not all are ready for the furnace.

Certainly this is infallibly true, and the alchemists deserve all honour for perceiving it:—that which has been transformed, will itself cause transformation. The man or woman who has passed through the philosophical alchemy and has emerged with integrated personality, bears ambiguous gifts to the world of which he or she is no longer fully native: in one hand a crown of peace, in the other a sword.



ADDENDUM

A metric translation is here presented of the superb Latin poem, *De Ave Phoenix*. The authorship and date of the original text are unknown: we can say with certainty that our poet was familiar with the works of Vergil and Ovid, who flourished around the turn of the Christian era: in particular there is in the fifteenth book of Ovid's *Metamorphoses* a passage on the Phoenix which, though brief, is conspicuously related in vocabulary to the work here in question. Some four centuries after that era, the poet Claudian produced a piece on the Phoenix which is fairly clearly based upon our text. Beyond that, there has been much discussion: so great is the poem's appeal to man's sense of spiritual truth, that Pagan and Christian scholars alike have unhesitatingly claimed it as the work of a co-religionist. As a possible pointer to the unknown poet, it should be remarked that despite the high competence of his elegiac verse, he does not employ the full freedom of its continuity. The subject-matter of the poem is for the most part expressed in neat four-line groups, so that the poet seems to have a habit of thinking in quatrains.

We, however, can recognise in this poem a most important foundation document of philosophic alchemy: for this Phoenix is at once the marvellous bird of tradition, the Adept, and the Philosophers' Stone. Nevertheless

each image has its appropriate symbols, and the intermingling of these gives great richness to the poem.

The sequence of events is divided clearly into three parts. The first part treats of the dedicated life of the Phoenix, the second, of her fiery death and resurrection: the third, of her glory, her recognition, and her departure to her "own true land."

Afar in earliest regions of the light
Where wide to eternal skies the vast gates stand
Greeting the vernal Sun, a blissful land
Not summer's frenzy fears, nor winter's spite.

Ample and fair a plain is nurtured thus,
Not ridged with hills nor scarred with chasms dread,
Yet at such height its gentle meads are spread
As dwindles many a peak most perilous.

In that same region leaved with deathless green —
Its victor-crown for all time's season won —
A mighty grove and sacred to the Sun
By deep-set forests guarded, lies unseen.

When pale Phaëthon drove his fatal course
And heaven blazed, the flames here turned aside:
This land out-towered the huge earth-drowning tide
Whereof Prometheus' son survived the force.

And here no wan disease nor feeble age,
Harsh death nor crime unspeakable comes near,
Nor envy comes, nor grief, nor bitter fear
Nor poverty, nor unrelenting rage.

Here sounds no growl of storm nor shriek of gale
Nor yet with frost the humid earth is sealed:
No fleece of cloud spreads dark above the field
Nor driving rain descends with eager flail:

But in the midst a spring that rises clear,
Transparent, sweet, the Well of Life 'tis said,
Each moon brims over, through the grove to spread
Its bounteous flood, nor fails in all the year.

Here flourish lofty trees of changeless hue,
Of noble trunk, ripe fruits which do not fall:
And in this grove and in this forest tall
The Phoenix dwells, which dies to live anew.

The Sun her law, the Sun her worshipped lord,
No other task than so to live is hers:
Most true, most famed of Phoebus' followers,
Her deed and nature perfectly accord.

When dawn from pallid gold is reddening
To light the stars from hence, in those pure waves
The Phoenix then her body four times laves,
And four times drinks she of the living spring.

From thence her soaring pinions bear her straight
To that one tree which overtops the rest:
And eastward turning, in its leafy crest
She sits, the Sun's first shining to await.

And when his radiance strikes the day's bright sill,
When his first splendour's gladsome beam outsprings,
Then what sublimest hymn of welcome rings
In wondrous music from the Phoenix' bill!

No nightingale nor yet the dying swan,
Nor flute nor harp that have on earth excelled
Can vie against that song unparalleled
Which gives the birth of day her benison.

When Phoebus' team, urged ever onward, gains
The open sky and shows the orb entire,
Three times she beats her wings, the lord of fire
Three times salutes, then silent she remains:

Save that by night and day the hours that run
 She marks with sounds by man not understood:
 Priest of the groves, * dread Guardian of the wood,
 She solely knows the arcana of the Sun.

(II)

Ten centuries of life when she has told
 And age-long time becomes a weariness,
 To win again her years from that distress
 She flees the grove, dear shelter from of old.

Seeking for life restored, she makes her way
 From that high sacred plain to lower earth:
 She who would gain the prize of newer birth
 Must seek it in these lands where death hold sway.

Upon swift wings to Syria now she glides —
 Phoenicia named by her in ages spent —
 And through its trackless wastes she quests intent,
 And wooded steeps where tranquil peace abides.

A stately palm her harbour she will make,
 Of kind still counted hers in Hellene speech:
 Into its leaves no harmful thing can reach,
 No bird of rending claw, no sliding snake.

And now Aeolus locks all winds that blow
 In skyey caverns, lest they wake the storm
 Or from the south bring clouds of massy form
 To hide the Sun and work the Phoenix woe.

* In the original, *nemorum . . . sacerdos*. Not translated "priestess" because *sacerdos* defines the office rather than the officiant: cf. Vergil's *regina sacerdos* (Aenid I, line 278). In the associations of the Latin language, moreover, "Priest of the groves" is a distinct concept recalling the early tradition of the Arician priesthood, the priest-king of the *nemorensis sylva*, who had slain his predecessor and would in turn be slain by his successor.

And now a fragrant cradle-tomb she weaves
Wherein to die, wherein new life to find:
Culling from bounteous forests bud and rind,
Assyrian balsams, sweet Arabian leaves.

Such spice as Egypt, as the Indian shore
Can yield, with odorous gums of Saba blest
And cinnamon she gathers for her nest
And scent far-breathing of amomus' store.

Nor cassia nor acanthus fails to her
Nor sumptuous frankincense with falling tears:
Nor lacks she spikenard's tender downy ears
Companioned well with Panachaeon myrrh.

Her nest adorned, her transient frame is laid
Within, reposing there her shrunken thews:
Then with her beak the fragrant herbs she strews
Above, around, in obsequies self-made.

Undoubting, to the balsams she confides
Her life, that they the precious pledge protect:
The while her body by strange fever wrecked
Takes airy flame till only ash abides.

This ash she draws, as if by water's deed,
To form a welded mass coagulate
And in her death it holds to such a state
As shall fulfil the purpose of a seed.

From hence there comes a living thing, we hear,
Limbless, whose hue a milky whiteness shows:
This greatly in a sudden season grows,
Become an egg, full-rounded as a sphere.

As bright-winged butterflies disclose their shapes
From husks thread-fastened to some rustic stone,
So in that egg the Phoenix to her own
True form is wrought, then from the shell escapes.

She takes no food that is accustomed here,
 Her fledgling days no watchful guardian tends:
 She only takes that nectar which descends,
 Mysterious vapour, from the starry sphere.

So strengthens she, so feeds her youthful age,
 So dwells she in her aromatic nest
 Until her wings in first full plumage dressed
 Would seek anew their ancient heritage.

But first the shell that held her she must seek
 And any fragment left of ash or bone,
 With balsams blending all that was her own,
 A careful globe to shape with pious beak.

This in her claws she takes when all is done,
 To lay upon an altar known of yore
 Whither her great plumes bear her, to the shore
 Of Egypt, and the City of the Sun.

(III)

Into the city swiftly she takes wing
 And swiftly through the temple's sacred space
 And to the altar, where she rests, to place
 Upon it her enbalsamed offering.

Wondrous to all beholders is the sight,
 So fair, with such nobility replete:
 At first as grain of ripe pomgarnets, sweet
 Beneath their rind, appears her colour bright.

As scarlet of the meadow-poppy shows
 In flush of dawn on Flora's robe outspread,
 So on the Phoenix' shoulders, breast and head
 And on her back the lovely colour glows.

Her splendid tail has metal's fulvous sheen
 Rubied with purple spots that changeful blaze,
 And on her wings the light illusive plays
 As Iris' bow amid the heavens seen.

Emerald-tinged, her bill of lucent white
Gleams gem-like when its slender cusps she parts:
Her eyes great jacinths seem, and forth there darts
Between the twain a flame of living light.

A coronal of rays, in form as those
Of glorious Phoebus, round her head shine clear.
Her legs are golden-scaled: but yet appear
Her claws more exquisite, of deepest rose.

Somewhat her semblance does the peacock wear,
And Colchis' painted pheasant: with her size,
Ostrich that runs, or mighty roc that flies
In lands Arabian, hardly may compare.

Yet moves she not as birds large-bodied do
By heaviness condemned to slothful wings:
She to each movement joy and swiftness brings,
With grace majestic yet to human view.

All Egypt hither comes to feast its eyes,
The crowd extolling loud a sight so brave:
Her shape on sacred marble they engrave,
The day with title new to solemnise.

And now with company of varied song,
Unbidden escort winged, she will away:
No bird there is that harbours thought of prey
And none knows fear in all that festal throng.

But when their plumes in purer breezes lift
Amid the higher airs, the attendant band
Drops back: she seeks alone her own true land,
She, blest, self-born, and by her own God's gift!

O happy Phoenix! — female, male, the twain
Or neither sex: no bond of love she would:
Her love is death, since death to her is good
And brings her joy, another life to gain.

Herself her sire and author of her breath,
Her heir, her fosterling, her guardian true:
HERSELF, YET OTHER: SELF AND NOT-SELF TOO—
Adept of endless life by dower of death!

Sources

As a result of an early ascription of *De Ave Phoenixe* to Lactantius, it has been included in various collections of his works, notably the Rome edition of 1468. It has also been several times published to illustrate its relationship as a source-work to Claudian's poem which we mention in the introductory note to our translation. A notable edition of *De Ave Phoenixe* is that of Martini (Luneberg 1825), which cites numerous variant texts. The Loeb Classical Library includes the poem, with an English prose translation, in the volume "Minor Latin Poets."

CHAPTER III

The rules for the use of symbolism:

The lower symbolises the higher, never the reverse.

The material symbol is not identical with the spiritual reality.

Each level of being has its own internal consistency.

Human life is reflection and symbol of the unchanging reality.

The study of the human personality is the curriculum of the occultist.

The personality is the instrument.

The limitations of perception.

Magick is ultimately pragmatic.

The Great Work: The development and integration of the human personality.

Contact with the external source of power.

Awareness of the source of power within.

The necessity for "craftmanship".

The reason for the master-pupil relationship.

The essential of alchemy: to be identified with our work and bring it to perfection.

Identification with the work and all but with the material.

The transformation of the inner through the outer.

CHAPTER III
THE PSYCHOLOGICAL NUB

Anything manifest in the scale of existence can be taken to symbolise some other phenomenon which is higher in the scale of existence than itself: higher, that is, in the sense of being nearer to the spiritual world of ideas. The higher is never taken to symbolise the lower: the Archangel Raphael for instance does not symbolise the colours yellow and violet, although those colours could very well be used to represent the presence of the Archangel. Furthermore, the symbol must never be completely identified with that which it represents. Such an identification leads to a confusion of levels, and this is dangerous. For instance, gold represents the sun; and sunshine, as well as the more spiritual powers of the sun, are freely given to all who know how to take them; but if I assume that gold therefore is freely given to all who know how to take it, I may run into trouble. This latter point is of a type fairly commonly met with, as a matter of fact, in cases of kleptomania: a person desires perhaps love, perhaps security, perhaps peace of mind, perhaps distinction of some kind, or a more general feeling of well-being, and he or she has inwardly a justifiable feeling of being entitled to these things; but instead of seeking them on their own level, and by legitimate means, material images of them are sought, and appropriated in a way contrary to the laws of the material world. It is necessary, then, no matter how deeply we may be

impressed by the suitability of a symbol, always to keep the levels of symbol and interpretation clear in our minds; and this is all the more important because life is full of such imagery, some consciously seen, but far more only dimly felt.

Another example of confusion which we can usefully disentangle, is associated with the general idea of God as Progenitor of the universe. On this point Paul of Tarsus is right:—"God, from whom all paternity in heaven and earth is named." Leaving aside the question of the completeness of this concept of God, the main point is very clearly stated: the Divine fatherhood is the primary thing, and all other fatherhood is a symbol bearing its likeness. If one grasps that fact firmly and then considers the doctrines of Freud, one's first impression is that Freud got the matter exactly the wrong way round. To him earthly fatherhood is the reality, and the image of this is then projected mentally by man, so as to create a god in the likeness of a father. To Freud, the term "God" was a symbol representing a "father-figure," conceived of in human terms.

But was Freud so very much mistaken? He was observing a generation much more bound by religious conventions than our own; and, furthermore, he was a physician seeking the truth about man, not a theologian seeking the truth about God. He observed, and quite accurately, that when many people thought of God as a father, they had no conception whatever of the spiritual reality which the term should have conveyed; and consequently, they attributed to God all the possessiveness, jealousy, suspicion, tyrannic use of power, violent temper and petty meanness, which all too often characterised the old-fashioned type of human father overplaying his role: a regular Mr. Barratt of a God. Freud was not concerned with the spiritual reality; he was concerned to diagnose the sort of God his patients were suffering from. The mistake was

theirs in the first place: they attributed to the spiritual reality too many of the characteristics of the material symbol, and, at that, by no means the essential characteristics.

Carl Jung was a pupil of Freud, and to place them completely in opposition as some writers have tended to do, is a mistake; but one of the great purposes of Jung's career was to broaden the basis of Freud's findings, and to show, as indeed he succeeded notably in showing, that every aspect of human life has reference to some aspect of spiritual truth. Repeatedly he made it clear that he too was working not as a theologian but as a physician, that his concern was altogether with the human, not with the Divine; but in spite of his protestations, his work continued to startle those who had become accustomed to a materialistic approach; for his careful observation and scrupulously honest following of the evidence led him to the conclusion that the spiritual levels were the unchanging reality, whereas human life was its reflection and symbol; not the other way round. His study of the dreams of his patients, of which many are recorded in his published works, all point in one direction: that no matter how materialistic might be the patient's superficial life and opinions, there existed in the depths of the personality not only an awareness of, but also a link with the spiritual forces; indeed, the more materialist the conscious life, the more violent the reaction in order to find that equilibrium which is sought consciously or unconsciously by all beings.

In the subject-matter of Alchemy, he found most fruitful ground for his researches, the balancing and perfecting of the personality being an essential requirement of the alchemist's work; but his other studies, and notably *Mysterium Coniunctionis*, must rank alongside *Psychology and Alchemy* on the reading-list of the student of magick. Indeed, no study of the inner world of man, for which time

can be spared, will be out of place so long as the student makes sure to consider only sound work and truly scientific method; that is, a faithful following of the evidence. The total human personality is his own working equipment, and he cannot know it too thoroughly.

This brings us to the examination of a further matter. The forces of the objective universe exist in their varied forms, but man is capable of perceiving only those which already to some extent are present, or are provided for, in his own composition. If he wishes to comprehend forces or values which are alien to him, he must find means to translate them into terms already within his ken. As a simple example:—the human nervous system is notoriously inept in assessing such matters as temperature or speed; the technician therefore has devised meters and gauges to translate this data to visual signals (or audible ones, as in a whistling kettle) which present no problem. The availability of this information leads to other conquests: thermometer and stop-watch are, quite commonly, used as instruments of medical diagnosis. There are, of course, inherent philosophic dangers in the procedure. One of these is the temptation to believe that everything which has been discerned, has necessarily been understood; another temptation, allied to that one, is to “explain” one incomprehensible by way of another: as when a transcendental experience is explained in terms of human love.

Our ideas of the universe, then, are necessarily limited by our terms of reference. The resulting scheme of things, nevertheless, in general “works.” There are here and there apparent contradictions, as in the debates between intellect and will, or in another sphere between vibration and radiation. Vast areas of life are unaffected by such debates, but when we are confronted with one of them it is usually a sign that two things should be done: firstly the personal

and historical makeup of the protagonists should be examined, and then the problem itself should be taken back to its initial data with a view to re-stating it completely: bearing in mind that the new assessor will probably not succeed in escaping completely from the bias of his own personal and historical makeup. As a matter of fact, there is no great reason why he should. No one person is expected to comprehend the entire truth of the universe. Each thinker does his part, and by the fusion or conflict of many minds Truth is discovered and polished. Magick however, like science, must always be ultimately pragmatic in its judgments. No matter how alluring a hypothesis may appear, how intellectually satisfying a formula or how inspiring a concept, if when put to the test in optimum conditions it persistently refuses to "work," then "it is not worth the keeping: let it go."

At the same time, the qualification must be observed, "ultimately pragmatic." This is no excuse for impatience, premature criticism, shoddy preparation or careless thinking. Sooner or later, however, and on the level of the material world, the test must be applied. On this score, magick has more in common with science than with exoteric religion. Where it parts company from science, however, is in the relative importance attached to the operation and to the operator. In science, the operation is all: in magick, whatever work may be undertaken or whatever results achieved, all must be subordinated to the Great Work, that is, to the development and integration of the operator's personality, and his contact with the external power which shall raise him to awareness of the source of power within. At the same time, paradoxically, it is necessary for this purpose that the minor works which are carried out, should be performed wholeheartedly. This is one of the reasons for the master-pupil relationship in magical training, that the pupil may be able to give total attention to each adventure

therein, without having to keep half an eye on its place in the overall pattern: while at the same time, he should have an underlying confidence that he is pursuing the Great Work and that his energies are not being wasted.

This interrelation between the Great Work and the lesser work is the meaning of the Benedictine motto, "Laborare est orare." It applies not only in the Temple, but also in our everyday lives, in which we may well consider that we are all in some sense alchemists.

The essential of alchemy is to have some means of working in the material world, whereby we can be identified with our work and all but identified with our material, developing it and moulding it to the best of which it is capable, whether we are painters, sculptors, musicians, cooks, parents, teachers, physicians or statesmen: to give only a few examples. And as our attention is absorbed in what we are doing, and in bringing our work to its perfection, we are for the time unaware of the osmosis which takes place between this outer thing and the principles within ourselves which enable us to do that work, principles which relate themselves to its component parts and which are themselves brought into the harmony which we purpose to impart to the outer thing. And, like the alchemist, we shall find that when this inner harmony and perfection is achieved, the outer material will not be able to resist the impress of it: for whether we call ourselves cooks or diplomats, or the rest, we shall be in our own sphere of work magicians.

CHAPTER IV

The need for an expression of one's True Will

1. To know one's True Will:
 - To know oneself as a person.
 - To become independent of external circumstances.

2. The development of the Magical Personality:
 - Discipline of Time and Exercise.
 - Magical Name and Diary.
 - Magical Robe and Ring.
 - The "Going Forth" in the "Body of Light".
 - The "Rousing of the Citadels".
 - Recollection of Past Lives.

3. The Magical Personality is the vehicle of the higher self.
 - Conscious unity and integration between the higher self and the ordinary personality.
 - Every magical act must align to fulfilment of the Great Work.
 - Relationship of bodily health to magical training.
 - Life and Destiny must be directed by the Divinity within.

4. The nature of the Magical Personality.
 - Created as external to the everyday self, it must at last be integrated into the psyche.
 - Use of Astrology—to balance the natal horoscope.
 - A mental approach to the Work.

CHAPTER IV
THE EMERGING PURPOSE

Whoever has read any work which shows an occult understanding of motivation, from the myth of Tithonus to the story of the Monkey's Paw, must have realised that the faculty essentially needed, in direct proportion to any kind of magical power that one may possess, is the ability to formulate a rational, articulate, lucid and adequate expression of one's True Will. To lack this is to walk defenceless among many dangers, of which the danger of mere failure is the least.

First it is necessary to know one's True Will. This does not immediately mean a clear perception of its content: to recognise one's Will as an entity, as something existent, is, to some extent, to recognise oneself as a person: to perceive the presence of a particular quality, a factor which has to be taken into consideration in the scheme of things. Many people do not even take this first step. They earn a living in a way which they are told is suitable, they desire those things which the advertisements tell them are desirable, they utter those sentiments which their neighbors will find acceptable, they go through life drinking in each experience that presents itself as if they were absorbing these things into a void. They take for granted that others will behave in like manner. If by chance one should ever say "No, thank you," when offered a cigarette or a chocolate, in such circles everyone within

hearing will show minor, but unmistakable, symptoms of shock. It is a known fact that a certain Civil Servant once provoked even more violent reactions in his colleagues, by one day bringing to work a book and a pork pie, instead of the customary newspaper and sandwiches.

This does not mean that a beginning of self-awareness must, or should, always be marked by eccentric conduct. A man sleeping in a small tent with two or three others does not, on awakening, automatically fling out his arms, yawn noisily and stretch himself: if he does none of these things, but awakens without a sound or a movement, his act of awakening is just as real as if he had made a disturbance over it, and the difference between his perceptions and those of the sleepers is just as great. Similarly, one may for various reasons make a resolution, to change no iota of the way of life in which one has been born and bred, or which one has acquired by force of circumstances, unless and until good cause presents itself. No change will be visible, but in fact a great step forward will have been made, because that which was before done without purpose has become the subject of a conscious resolution.

The reason for making this resolution may very well be that one has no definite idea, as yet, of one's own particular line of advance. One has become conscious only of one's presence: rather as one might in other circumstances become aware of an odour, for example, resembling almonds. It is undeniably there, but what it indicates is a matter for later investigation: it might be real almond essence, synthetic almond essence, or, of course, prussic acid. Similarly the aspirant is not often able at the outset of his quest to express clearly what he hopes to gain therefrom; and is apt to echo something laudable, though perhaps not altogether clearly understood, about knowing and serving; but if the real wishes of aspirants could be put simply into words, probably a very high proportion of them

would come under the heading of "independence of external circumstances." This same objective can in truth be expressed as "to know one's True Will and to do it." There is no incompatibility between this aspiration to independence, and the Great Work. Success in the Great Work, which is the true magical goal, is impossible to one who is continually the victim of external circumstances, and the varying currents of mundane life. To achieve independence of these conditions is, therefore, not only desirable but absolutely necessary; and its achievement holds such an important place in the training, that the candidate who sees it as the main preoccupation will not be far astray.

In attaining this independence, one of the principal and most significant practices is to take on a special personality which is reserved for magical working, and which, from the outset, is kept apart from external influences of all kinds. From the beginning of training, this personality begins to be developed: the special times set apart for exercises, the fact that these exercises are different from anything used for other purposes, the use of a special personal name, the keeping of a diary which includes only personal matters of directly occult significance, the ban on discussion of these matters with persons external to them: all these factors begin to isolate a certain part of the mind and imagination, as a nucleus from which the magical personality is to take its growth. As training continues, this segregated nucleus, or rather the new personality which develops from it, expands to occupy more and more of the total personality, until only so much of the old "self" remains, as may be needed as an instrument—or as a mask—for ordinary mundane purposes. In the early stages, however, the expansion of the newly-forming magical personality has to be carefully guarded, checked almost, just as a young tree may be

fenced round or even tied to a prop in order to protect it and to direct its growth aright. The magical personality needs to be strictly conserved, to be deliberately put on for a definite purpose and put off again afterwards, until at last these two acts become, not unnecessary or unheeded, but so much a second nature as to seem casual.

As to the assuming of the magical personality for definite purposes, one of the most obvious of the external aids is the wearing of a special garment. John Adamson is characterised by a jacket and trousers, but Brother Merlin is quite another man, who comes into being with the donning of a robe and cowl. In due course other equipment is added, as the various magical weapons are made and consecrated. The work and study put into these things, as well as their subsequent use, mark definite stages in the expansion of the magical personality, and correspond to encounters with the elemental forces which the weapons themselves symbolise. Of all the magical weapons, however, undoubtedly the most important is the ring.

It is important because it is not only a weapon, but also it is in a sense a garment, something to be worn upon the person. It becomes intimately linked with the personality of the wearer, in a way which, even as regards its natural basis, is extremely subtle and potent. To introduce the explanation of this, we must first consider how the emotions and impulses which dominate a person are expressed in gesture and in physical attitude. Anger, joy, sorrow and the rest have each their characteristic mode of outward expression.

Next it should be considered how, conversely to this, the emotions themselves can be induced by assuming the attitudes. A person whose approach to life is despondent and diffident, can really help himself by raising his head, squaring his shoulders and assuming a confident walk. Now we may consider the phenomenon of the human hand.

The exponent of *mudra*, the graphologist and the cheiromantist, all on their different levels bear witness to the unique ability of the hand to express within its small compass the total personality. (For while, with regard to the reading of the hand in particular, much is ascribed to that art which is really to the credit of the practitioner's often unconscious intuition, still undoubtedly the formation and habitual movements of the hand, with the reflexes of its innumerable nerve-endings, are as real an index of character, as character is an index of destiny.) These things being so, we may formulate a converse to the effect of the personality upon the hand, and ask ourselves how profoundly the hand in turn may not affect the personality? These reflections show how validly the personality may be modified by an object worn upon the hand. If, furthermore, we add to the object a specialised charge of magical power, or a consecration to a particular purpose, it is evident that the effect of wearing such an article will be immense. Indeed, with practice and with will, this can be brought to a point where the ring can take the place of all else in the way of special preparation; and by merely assuming it, regardless of time, place or attire, the magical personality can be completely taken on at the same time.

That, however, is when the personality itself has been sufficiently developed. Other factors in training give potent assistance in this development. Eminent in this respect is the exercise known as "The Going Forth."* This practice, both in the early stages of attempt, and still more in its successful performance, is essentially a testing and a strengthening of the magical personality, to which, for the time being, all the inner resources of the individual become united. There are, certainly, techniques whereby the beginner can be aided by his teacher in this exercise, but to

* Popularly referred to as "astral projection." See Volume V.

allow him to become dependent on such aid would destroy all the value of the experience. The projection is in its essence a solitary venture. The mere fact of successful detachment of the consciousness from the physical body, no matter how momentary the experience, is to break for ever the illusion of identity with that body; while the profound sense of solitude into which one emerges in the Body of Light, is pleasant only to those whose inner resources are well developed. To the unevolved individual it would scarcely be even bearable. The beginner is consistently warned, that at his first success he should not attempt to mitigate this loneliness by visiting anyone. At a later period, such activities are indeed undertaken; and even communication, when exchanged with persons of sufficient psychic awareness, may be carried to a point at which it can justly be termed conversation; but still the expedition remains by its very nature an individual enterprise, and the traveller in the Astral, no matter how many and varied the beings whom he may encounter, meets with relatively few of his own kind similarly occupied.

The formula of "The Rousing of the Citadels"* helps the development in an entirely different manner. In maturing the quasi-earthly faculties of the Body of Light, the will and understanding are bent upon a task which pertains to a sphere lower than their own, almost as a skilled gardener nurtures some rare plant: in the Rousing of the Citadels, however, these higher faculties of the mind open the gates of their domain, and call in the visitation of a power of a higher order still than their own. But in this work too, even if the effect be manifested to the faculties for only an instant's flash, still, afterwards, their own sphere can never again completely enclose them. By the other exercise, one transcends the limitations of one's body:

* An Aurum Solis technique for awakening the principal astral Centres of Activity. See Volume IV.

by this, the limitations of one's soul. No student, however, is plunged into either of these practices without considerable preparation both mental and physical, so that to state the importance of these two is implicitly to state also the value of those various exercises of breathing, posture, gesture, the manner of uttering the Divine Names, and so on, which lead up to the main exercises.

There are many other experiences which help to build up the magical personality, when once this is established. One such which is likely to occur during training, is the recollection of past lives. No matter if the incidents which are recalled, belonged at the time of their enactment to an apparently superficial and mundane personality: now, in their present recollection, they are superficial and mundane no longer, but have become altogether the property of the magical self. Again, in this experience, the consciousness has to be assimilated, of much that irrevocably sunders the individual from any complete involvement in his present external life. Again, too, a change occurs in one's sense of identity. No-one is exactly the same person twice: one is deeply convinced that the happenings of the recollected lives befell the same underlying "identity" which now remembers them, but in accepting those past happenings one has to modify that "identity," by associating it with (to some extent) different talents, different failings, different thoughts and emotions:—the background of a different generation at least, even if all else were similar.

The transitory nature of the exterior life, and the enduring quality of the inner being, could not be more clearly nor convincingly demonstrated. But here too, as with other practices, the awareness carries also such an acute sense of separation from the most intimate associations of the present life, that the mind very often tries to evade it. The next step frequently is, to try to identify someone—anyone almost—who is associated with

the present life, as having been associated also with a past life. We do not say that all such identifications are false: each case must be considered on its own merits, and often in genuine cases there is valuable food for thought in the recollection. Neither should we consider it a strange coincidence, if those tides of time which have brought one survivor from a particular storm to a certain coast, should prove to have brought others from the same catastrophe to the same place. But, even so, as a general principle it can be stated, that to dwell upon such aspects is to vitiate the inner experience. The magical personality must of necessity work alone in striving towards its integrity.

Let no confusion arise, however, between the magical personality and the higher self. The magical personality is created by the magician; it forms, in due course, the vehicle or medium for the manifestation of the higher self. The nexus between the training of the magical personality and the realisation of the higher self, is precisely the essential requirement with which this chapter opened, the knowledge and formulation of the True Will.

This is not the place to enter upon an account of the long and possibly painful process of finding the actual content of one's True Will. Paradoxically, this may not prove to be what one wishes it to be: one may even wish that one had not discovered it: but in fact, whatever emotional distress one has to assimilate in consequence, one can be assured that it is better to make the discovery than not to make it.

In one sense, it can be said that the True Will of each individual is the same: that which we term the Great Work, which is the attainment of conscious unity and integration between the higher self and the ordinary personality. In another sense, the True Will of each individual is unique, because no two beings, not even twins or lovers, approach the task from exactly the same starting-point. Only general principles can be given, therefore.

Whatever may be one's personal approach to the fulfilment of the Great Work, one's intention in any particular magical operation must be aligned with it. This is not to imply any degree of monotony in the consequent operations: the human constitution both physical and mental is such that monotony defeats its own purpose. Fortunately, in magical training, there are so many aspects—intellectual, imaginative, physical—to be covered, subjects to be understood, data to be memorised, crafts to be learned for the purpose of producing ritual objects and weapons, muscles to be relaxed or trained, feats of the eye or of the voice to be mastered, one's own inner nature and the magical universe to be explored, that monotony need not be experienced for a very considerable time; and when it comes, the student can be assured that he has only to work through it.

The main subject now under consideration is important not only to the student, but also to the more advanced practitioner: its implications concern the whole lifetime of the magician. The intention of every magical act should be aligned to one's individual fulfilment of the Great Work. Until one has discovered one's True Will, there can be no guarantee of this alignment: when one has discovered it, the ordering of one's life in accordance with it is obligatory and, indeed, proves sooner or later to be inevitable. It is obviously to the advantage of the student to accept this fact sooner rather than later.

Certain things are impossible, and therefore to pursue them would be a lamentable waste of time and energy. It cannot, for instance, be anyone's True Will to be a malefactor, although obviously the True Will of some persons may lead them to appear as such: Socrates for instance, and Jesus Christ, are obvious examples.

Equally it cannot be anyone's True Will to be a chronic invalid, although disaster to the body may follow as the

result of the pursuit of one's purpose, as in the case of Michelangelo, Robert Schumann, and many others. Such accidents however have not been any part of the intention of those who incurred them; had these accidents not taken place, the victims would have been able to fulfil their Will far more effectively.

This indicates that it is part of the duty of the student of magick, to keep his body in a state of health and well-being, so far as he reasonably can, so that it shall be able to assist and support his spiritual purposes. Small things as well as great should be regarded. It is useless to Will oneself to cultivate emotional stability if meanwhile one eats something which must inevitably arouse seven devils in one's liver.

The relationship of bodily health to magical training is by no means simple, because of the continual interaction of mind and body. Persons with certain disabilities—nervous disorders for instance, or any heart weakness—are, and must be, debarred from formal group training, not only for their own sake but for the sake of others who would be working with them and who might at some critical moment be dependent upon them. On being refused, they are very likely to cite the illustrious examples of those who have found their True Will and have fulfilled it in a direction from which some physical disability seemed to debar them. We do not deny these exceptions: the blindness of John Milton, the deafness of Beethoven, the lameness of Sarah Bernhardt, are historical facts which testify, not to the misery of those great ones but to their glory. The reply to those who cite them must be something like this:—"It is true that given sufficient constancy, the mind can triumph over every obstacle: and if this be your True Will, and if you have resolution enough, you too will overcome; but if you are indeed one of that high company, you will find your own unique way, and if you are not, then you have

mistaken your objective, for this lifetime at any rate. In neither case will you lose by the refusal which we must give you. Go in peace.”

The student, however, who enters upon magical work with a healthy mind in a healthy body, should value his heritage accordingly. He should keep both mind and body with the care which a skilled workman gives to his tools. Then he can approach with confidence each new task that is presented to him, and when it is a question of actual magical operations, he will be able to see how each one assists in his line of advance. None of the conditions imposed will be irksome to him; they are the media upon which his Will shall work, and thereby they are the means of his victory.

One thing however must be clearly realised. One's life and destiny is ultimately to be directed by the higher self, or rather, by the Divine Spark which is the nucleus of the higher self. One cannot work towards this and away from it at the same time. This is not a call for conventional morality, which is not brought into question: it is a plea that the student should be true to his ideals, or to what at present he takes to be his ideals. As he progresses, his ideals will probably change as may be necessary, one person aspiring more to prudence, another more to generosity: he must then be prepared to adapt his plan of action accordingly.

This absolute honesty with oneself does not preclude the succession of “games” with which the magical personality occupies itself in exercise and in ritual. It plays indeed, but it plays seriously. To do otherwise would be to make the effort useless. To kick a golf-ball into the hole with a gleeful cry of “It's only a game!” would be to vitiate all effort previously put into that round. This consideration is the more important, because in an upsurge of early aspirations the student may well glimpse the existence of

an ultimate blotting-out of all distinctions. That glimpse is true, but for him it is at present irrelevant. The relevant fact for him now is the complex universe with its myriad distinctions and significances, in which he lives. All this manifold complexity exists likewise, in miniature, in his own nature. To draw upon and to explore the consciousness of one facet of it is not to deny the existence of the rest: it is part of the process of making truly his own the weapons of his armoury, and the treasures of his inheritance.

A considerable amount of work on the magical personality is required, long before the True Will is likely to be clearly known. The student may therefore ask, what guidance has he in the moulding of the magical personality?—how can he be certain of doing so in a manner which will really aid and not hinder his ultimate progress?

This is a vital consideration. The magical personality, in truth, is created by the student as something external to his everyday self, and to be maintained apart from that self: yet it is a personality which he will increasingly assume in his magical work, and furthermore, it must at last become integrated into the psyche and re-assimilated with all the experiences and skills which it has gained. It must, therefore, be designed as something which will compensate and balance the ordinary personality, it must bring harmony and completeness to the conscious self when integrated therewith: it must not over-develop those faculties which are already prominent, nor must it encourage the student to dispense with those studies and practices which he finds less congenial in the magical programme. This search for balance, of which the magical personality is to be an expression, calls for an intimate knowledge of one's conscious and unconscious proclivities,

talents, motivation, which a psychological analysis would only give when it had extended over two or three years at least.

Self-knowledge, whether acquired with the aid of psychological methods or through the longer and harder ways of life-experience (experience perhaps of many lives) is a precious treasure in the Great Work and, to some extent, there is no substitute for the gifts of time. Nevertheless, we can be put upon the way of the tracks we must follow. This is one of the great and valid uses of astrology: here the natal horoscope can give us immeasurable help. Nor will this help cease when enriched experience or psychological delvings give us other sources of information upon which to reflect meditatively. These other sources will work together with our astrological knowledge, each amplifying the value of the others, and each capable of further development whether considered alone or in the light of the rest. Such preparation will not only to some extent anticipate, but will most probably accelerate, the discovery of the True Will: while to make that discovery against a background (so to call it) of a deepened self-awareness, is to be able to consider the vital implications of the psyche's orientation.

To relate our purpose to the terms of psychotherapy: what we are undertaking is to employ in a particular way the occult concept of the magical personality, so as to make of it a special form of the "beneficent shadow:" that is, a creation produced by and within the psyche as a quasi-component, to carry qualities supplementary to, and intended to support, the conscious personality of the subject. The principal differences from the usual phenomenon of the "beneficent shadow" are, firstly, that the magical personality is deliberately produced, and, secondly, that the subject is asked to practise identifying himself for a shorter or longer time, as it may happen, with

that personality, though all the time knowing that it is not his everyday or ego personality: he thus can avoid the afflatus which attends upon a wrong attribution of qualities to the ego, while affording the ego opportunity to transcend the cramping limitations of its self-concept. At the same time, in the "shadow" personality thus developed, a progressive vitalisation and reality is produced by frequent usage, so that the qualities attributed to it do become truly inherent in it: and when in the Adept the integration of the psyche brings about a fusion of the magical personality with the ego, the enrichment and equilibrium which result will be in any case considerable, and may well be profound if the attributes of the "shadow" have been initially chosen with wisdom and subsequently cultivated with care.

In balancing the natal horoscope, the principal care should not be to endow the magical personality with qualities opposite from those of the ego, but in the first place to counter the effects of adverse aspects. It is not the type which needs chiefly to be altered, but the quality. This is most evidently true of the Sun and Moon signs, and the ascendent, but it also applies to other features which may be strongly placed in an individual horoscope. For instance:—a person with ♃ in a strong position but badly aspected may show qualities of indolence, irresolution, self-indulgence. But there should be in a ♃ type strong qualities of compassion, counsel, and aspiration. If these latter are projected upon the magical personality, the essential character and motivation of ♃ will be preserved: we can then add some balancing ♂ qualities such as courage, energy, independence, and they will find in the ♃ qualities their direction and purpose: whereas if made the primal concern, they would have been to the ♃ ego only "sound and fury, signifying nothing."

To the ♂ type however, enterprise, expertise, the courageous answer to every challenge in life, carry their

own reason in themselves: we should place those qualities prominently in the magical personality if a prominent ♂ were afflicted (destructiveness, irascibility.) Emphasis should also be placed upon the potently electrical aspects of ♂, the power to stir others, to impart energy to them, to lead them to a fuller realisation of the potential which they also possess. Prudence and generosity, qualities of ♃, can well be added to balance the whole. Where a horoscope contains a number of inharmonious elements, the purpose should be to arrive at an overall synthesis beneficial to the subject's magical development.

From these considerations it will be apparent that the student requires a reliable knowledge and understanding of his horoscope. At one time it was an established custom that the horoscope of every new member of the A : S: was calculated, and that he was given advice drawn therefrom on the formulation of his magical personality. This practice was discontinued about a decade ago, but the student is strongly advised to obtain expert aid upon his natal horoscope for this purpose, preferably from a reputable astrologer with understanding of psychological matters.

Where the main elements in the natal horoscope are harmoniously aspected, or where there has been considerable personal development, more attention may be given to bringing forward the contrasting qualities. In every case, however, care should be taken not to over-complicate the endowment of the magical personality. The initial characteristics of the magical personality should be simply indicated and clearly defined, rather as are the personality traits of a child: the remainder will develop with habitude, and much will be implanted even unconsciously by the student, to make it inalienably his own creation.* *A primary*

* If a magical personality is constructed without reference to the existing personality of the subject, efforts towards equilibrium are likely to be nullified by the unperceived personal bias.

psychological safeguard concerning the magical personality (in contradistinction to the naive procedures advocated by certain ones) is that this is on no account to be conceived of as an image, as a too complete exteriorisation of it in this manner could lead to diminished responsibility or a real division of consciousness. With the putting on of the Ring, one adopts a mental approach to the Work which is uniquely personal.

The donning of the magical personality should be felt always as a welcome holiday from limitations and defects: a taste of the happiness which belongs to wholeness and plenitude. It need not be feared that the wider perspective thus experienced will frustrate the quest for the True Will. Our education of the psyche by means of the magical personality contains much which can validly be likened to that relaxation, that casting off of nervous tension, which makes for a truer aim and a higher achievement in sports; that emancipation from the compulsion to succeed which is an emancipation also from the spectre of failure. These conditions being fulfilled, a way is cleared for the work which is to bring the True Will ultimately to recognition.

CHAPTER V

As the state of contention is the condition of life in this world, so peace and equilibrium can only have their origin in the soul—and thus from within be projected outward.

This equilibrium is achieved not by passive neutrality, but rather by living life with deliberation and in fulfilment of personal destiny.

The essence and life of the soul is in action and motion, not in any static condition. The True Vocation, then, of the occult student is to discover his True Will, and then to live it.

Discipline—for the occultist—must be self-imposed: every privilege of heightened ability or perception brings an increase in responsibility. He must see the condition of the world within himself, and within himself he must bring about the necessary harmony:

Achieving a balancing of the elements.

Thinking and feeling for one's fellows.

Seeing every person both as he is now and as he will become.

Finally, the occultist has a unique obligation in relation to exoteric religions: to respect the believer's needs.

CHAPTER V
SOME PRACTICAL CONSIDERATIONS

(O.S.V. Outer Order Document)

The life of incarnate beings is continually subject to the ever-changing interplay and combat of abstract forces, which find their expression in embodied form. Our own bodies, our own mental and emotional faculties, take part in the contention; and, now in sport, now in grim earnest, convince us, if we need convincing, that to win peace and repose is no easy thing, but the fruit of the greatest victory of all.

This being so, our first need is to accept this state of contention as a condition of life in this world: and then we must assure ourselves of the aim and direction of our efforts. Our occult knowledge has progressed far enough to assure us, that if peace and equilibrium are to be found anywhere by us, they must have their origin in our own soul, so that from within they may be projected outwards; but this equilibrium is by no means the same thing as passive neutrality. To be passively neutral is to receive buffets from all parties, to stagger from one imbalance to another, to forfeit that claim to integrity of being which is one's birthright, and to give up at last the soul itself into the disintegration of its primary forces, even as the body must return to its component chemicals. Equilibrium is achieved by perceiving the contending forces with clarity, acknowledging within one's own soul the potentiality, at least, of all that one sees in the outer world, resolving the

conflict within that inner crucible to one's best understanding of the claims of justice and mercy; and then, in the light of that resolution, guiding one's conduct in the material world with the calm and full conviction that this is indeed one's destined way. For if we deliberate thus, and then act thus, the age-old fallacy of setting the will over against destiny shall never perplex us.

It is good for us at some time to keep, for a month or for six months, in addition to the magical record, a diary of our daily thoughts and acts. At the end of the period, we take four pencils: red for Fire, blue for Water, green or brown for Earth, yellow for Air; we go carefully through the written record, judging to the best of our ability the elemental affinities of the matters there written, and we underline the words and phrases in the appropriate colours. So, at the conclusion, we are able to judge whether one or two elements dominate our life, or if one of them is altogether absent; and we can resolve how to establish a better balance. And if Earth be deficient, or Fire, or Water, we should not congratulate ourselves upon our spirituality, but beware of squandering an incarnation. Some people use the word "spiritual" always as a term of approval; but can they think of many evils worse than spiritual pride for instance?

We should never despond over ourselves; particularly with such words as "I am proud, I am lazy, I am dishonest." The essence and life of the soul is in action and motion, not in any static condition. The same is true of the so-called virtues. If it has been judged of a man that he is just, that is of no avail if he acts unjustly today; but if he has acted unjustly today, let him redress it by acting justly tomorrow. And thought also is action, upon its own more subtle level; it is often more powerful than outward action.

The purpose of life in this world, as defined in the language of Western Occultism, is to discover one's True

Will and to do it. Those who follow exoteric forms of religion, would say in their corresponding terms, that every individual should find his true Vocation and fulfil it. If God is envisaged as an external Supreme Being who *calls* (Latin, *vocare*) his summons to mankind, this assessment of the purpose of human life is a valid one; but when Deity is contemplated as the Divine Spark within, and the "call" is understood not as an outward but as an inward motivation, then the true Vocation in turn becomes recognised as the True Will. The pursuit of it, then, is not at all a question of pleasure or of vanity; it is the one supremely serious and sacred task.

From this, various consequences follow. The student is likely at first to be tempted into entirely theoretical questions, such as the question as to what happens if one person's True Will conflicts with another's. This question has no practical relevance for him until such time as he has succeeded in finding his own True Will and begins to make his plans for fulfilling it; and by then his question will so far have re-stated itself as to need no answer. Meanwhile however, if it really troubles him, the type of book which will enlighten him most is not likely to be an essay in metaphysics, but a biological study in ecology. For it can be reiterated without fear of over-emphasis, that in the true view of life, the study of the Effective Will or of any particular aspect of magical psychology is no more "preternatural" or "supernatural," than is any biological study of the visible and material world. Every manifestation of life is "natural" at its own level.

In a biological study of the kind here suggested to the student, he will find no demonstration of the action of "Will" in the human sense of the word; and such semblances of Will as there are, are manifested by species or colonies rather than by individuals. Yet the lowly world of which he will be studying a section, is an excellent model

for the human world, for the harmony and balance that he will discover is a blind product of the same divine balance and harmony to which human society must, at last, deliberately and consciously attain.

This sense of an ultimate balance and harmony, into which one's True Will when found and developed will fit like the long-sought missing piece of a jigsaw puzzle, must become an abiding conviction to the student. The question of possible contradictions and errors will then fade away, and he will be able to leave extraneous matters to work themselves out while he pursues the essential task of his individual and unique development.

Uniqueness does not imply eccentricity: at least, not for more than a very small proportion of the human race. Eccentricity is a subject on which little need be said, for it is one which should not concern the student. This point perhaps needs amplifying:—it is a commonplace nowadays to say that one ought not to fear being thought eccentric, so long as one is pursuing one's True Will. There is another proposition however which perhaps needs more courage to accept:—if one is convinced of following one's True Will, one should continue to do so even if one finds ten million fellow-humans doing the same thing as oneself, at the same moment.

Nevertheless, the student of magick should be wary of identifying himself too closely or too permanently with the ten million. Either his methods or his motives may, and probably will, differ from theirs in some important particular; and this difference may make it necessary for him to leave their ranks at short notice. It does not make for insincerity: whenever a particular act is seen to be necessary it should be followed through without reservation. Except in the very young, however, the psyche shrinks from emotional suffering; and the mere notion that a custom may have to be given up, soon suffices in most

cases to prevent our putting down too many emotional roots into it. This does not mean that one's attitude to other beings ought to be governed by inhuman detachment: but quite early in magical training one should begin to cultivate the habit of thinking and feeling *for* one's fellows rather than merely *with* them.

This brings us inevitably to some consideration of a subject which is frequently avoided nowadays: the subject of the elite. One hears it said that an equalitarian approach to human affairs is "safer." One wonders, safer for whom? Perfect equality may be a convenient concept for the mathematical or political theorist: the magician, like the practical physicist or the farmer, cannot afford to follow a theory when once it has clearly parted company from fact.

Let us take a comparison from the world of the farmer. A number of eggs are placed in an incubator to hatch. At last, perhaps a day ahead of the text-book time, some of the shells crack and the most forward of the chicks emerge. The farmer, naturally, is pleased with them: they are likely to be the strongest and healthiest of his new stock. He does not, however, leave them to run about as they please in the incubator, where they would disturb the remaining eggs, or injure the more delicate chicks now gradually emerging. Those first chicks are the elite of their small community: but left to run in a state of pretended equality with the rest, they become at once a menace. Thus it is in human societies. Whether in the most brilliant group or in the most backward, an elite of some sort develops, simply because the infinite variety of mankind makes it inevitable: and when it develops it must be recognised as existing, if only for the pedagogic purpose of keeping it out of mischief.

The budding Adept is in a special category here, in one way only: his discipline must be self-imposed. He may adopt an external law for the purpose: such a choice may show his wisdom; but however often he may re-affirm it, it

remains his choice. The inner law which he ought to recognise, is that every privilege of heightened ability or perception brings an increase of responsibility.

With regard to other incarnate beings, we should remember that any judgment we form can only be a partial one, based upon our own experience and the colouring of our own personality; based also, most likely, upon their usually very limited understanding of themselves. To judge, remembering this, is far better than to attempt a stultification of our powers of judgment. To act, remembering one's limitations, is to transcend those limitations; to refrain from action through fear of one's limitations is to be crushed by them. Above all, we should try to perceive a double image of every man: that which he is now—or more truly that which he *acts* now—and that which he will be when he realises, and enacts, his identity with that Divine Spark which is within him even now, and has been from the beginning.

With regard to discarnate beings, the position is somewhat similar. Those which are referred to as "evil," whether we consider those of the Grimoires or of the Qliphoth,* have their necessary part in the scheme of things; nevertheless it may not be good for us to seek their company, any more than that of a tiger or of certain microbes, before we have attained to a stage of evolution capable of meeting them in the Transcendent Harmony. With regard to elemental spirits particularly, we should regard with compassion those which for centuries have been marked out as available to the evil commands of sorcerers and the like. Never should we "exorcise" such a spirit into the hells of the lower Astral, or make a mockery of our learning by consigning it to an

* *Qliphoth*: a Qabalistic term for the spheres of unbalanced force. In popular imagery, the Qliphoth are referred to as "hells."

impossible destruction. If we have the power to bind such a being (and for those of us who have not, the problem does not arise) then many and many are the labours which such can perform in the service of the Light, which shall also bring understanding and virtue and blessing upon the doer; to the dissolution of the evil which for generations has been done to that being. But always let us take care, that the task which we choose is in harmony with the nature of the spirit.

In dealing with the religious opinions and observances of mankind, we should be reticent as to our own position, except where we seriously consider that our speech will be of benefit to the hearers. No matter how limited or erroneous a belief may seem to us, still, if the believer leans upon it, we should leave it with him unless and until we can replace it with something better in an equally acceptable form. In our own endeavor to understand and assess any religion whatsoever, we should remember that all these systems, like individual human personalities, resemble trees in their growth:—below ground, that is at the subconscious level, the roots reach out and mingle unawares in the darkness. The conscious level, corresponding to the trunk of the tree, is the level of separation; each is enclosed in its own hard bark of self-protection, in complete isolation from its neighbors. This, in a religious system, is the domain of dogma, as distinct from the lower level of those almost instinctual popular devotions which often recur in startlingly similar forms in widely different cultures and regions of the world. But again, from the domain of dogma which gives its most obvious individual character to a religion and which corresponds to the conscious intellectual life of the human person, we rise to the branches of the tree, the superconscious or mystical level; and here again, only now with the sunlit branches instead of the buried roots, we have a great reaching-out

and mingling, so that the leaves of the oak seem growing from the same cluster as those of the beech, and the hazel-nuts hang side by side with the wild apples. For the fruits called forth by the sun, like those brought to birth by the Spirit, mingle freely and generously, each true to its kind, but without envy.

And so may it be with us also.

CHAPTER VI

The symbol works from the outer to the inner.

Its power derives not from the material object, but from the corresponding mental reality.

In the Mysteries, this mental reality is the culmination of a series of mystical exercises.

The essential content of the initiate's subconscious life is linked to mental image.

In magical work, images are created to become vehicles for objective spiritual force.

Path-working transfers the mind from one state of consciousness to another.

In this guided meditation upon an established Qabalistic theme, the mind contacts images and myths from the depths of human experience.

Symbols are accepted, not as true, but as relevant.

The various spiritual powers and faculties are aroused and trained in their correct and natural order.

Initiatory teaching follows the line of development of the psyche itself.

In the first stage of development, the natural faculties

are developed—the creative imagination, the control of thought and memory, the direction of consciousness—and then co-ordinated into the **Magical Personality**.

In the second, through **Path-working** and group ritual, contact is made with the **Higher Forces** and the **Current of Power**.

Power carries one through the third stage where identity with that **Power** is achieved.

The Adept must shape his own work in the world, and his world to that work—yet he must do this without injury to others, and he must ultimately know his own likeness of God.

CHAPTER VI
THE WORK OF THE MIND

From symbol to symbol leaps the mind of the genius: from symbol to symbol crawls the mind of the moron. A good memory and a quick apprehension are valuable qualities in the mind which is to be trained, but the sure method for all is the ancient follow-my-leader dance of associated concepts. He who excels is he who, ahead of the rest, seizes and carries away the longest and most cluster-laden vine-trail of ideas; but the others are not left empty-handed either, and even the slowest finds his share.

Let us pass to other likenesses. Symbolism is a tuning-fork struck outside the personal mind, which sets ringing its corresponding bell or glass within. Once this has occurred, it is within the mind that the play continues, and the melody is developed from that first note. Or the symbol acts as a burning-glass focussed through a window, to set fire to the wick of a lamp. When that lamp is alight, many within the house will run with tapers, to ignite them at that lamp and to light flame after flame from it. The symbol gives the first impetus: but all the work is done within.

To take a primitive and therefore highly complex example:—the traditional African witch-doctor, whose appearance has been established in its entirety as a representation of Power. There is no reason for suggesting that he is wholly dependent upon the effect created by his appearance, but it is very valuable to him among people

accustomed to his particular scheme of ideas. The mere sight of him, or of some part of his weird regalia, is enough to paralyse the guilty or to awaken new hope in the disease-stricken. It is not his actual robe or mask on the material level which have this power, so much as the image in the subject's mind; that image forms a connecting link between outer and inner, a bridgehead from which the work begun externally can continue within. This is an indication that the power of a symbol does not derive from the object or phenomenon as it exists in the outer world, but from the corresponding mental reality. Given a suitable setting, this power can transform the whole personality. The candidate who entered the Mysteries of Eleusis, had probably many times seen fields of barley or other grain ripening, without being profoundly moved by them: but we have reason to believe that a single ear of barley provided the culminating revelation of these Mysteries, after due preparation; and that the candidate in this decisive moment of vision based an entire conviction of immortality thereon. It was not the cereal which taught him this; but that which had germinated in the depths of the psyche under the influence of the mystical exercises through which he had lately passed. That innate principle of immortality, brought near to self-awareness by these experiences, now upon sight of the emblem of life's renewal leapt across the threshold of consciousness crying joyfully "That is I!"—and the echoes of exultation vibrated through every nerve and every thought of the Initiate. He had passed through the Lesser Mysteries where the principles of spiritual life were instilled into him, and now also through the Greater Mysteries where the essential content of his subconscious life had been evoked and linked to a mental image.

To a like purpose is devoted a large territory of occult lore and experience. Here, by almost imperceptible steps, we pass from image seeing to image making; from the mere evocation of images which call forth our subjective response, to

the creation of images which are to become vehicles for an objective spiritual force. As an illustration of one stage in this development we give part of a Path-working (see Appendix A), a training-method in which the consciousness is guided through scenes and experiences created from symbolic forms, but at the same time is brought under the influence of the spiritual realities which are traditionally clothed in those forms. Path-working has been likened to a pilgrimage in the mind: but if it were to express itself in physical action, that action would not be a mere journeying for the sake of arrival, as in the more austere type of pilgrimage: its true expression would rather be the sacred dance, in which the moods and images of the journey are successively evoked and dwelt upon, and the events of the story are lived out in mime.

The purpose of Path-working is to transfer the mind of the participant from one state of consciousness to another. The beginning and end of the journey cannot be chosen at random, but must be in accordance with traditional "Paths" whose significance will be shown in later books. The plan involved, that of the "Tree of Life," is no arbitrary symbol, but is the result of millennia of penetrating observation and practical experiment conducted by great and subtle minds, themselves representing the heights of spiritual attainment in their respective eras.

The exercise commences with the formulation of a scene, usually a temple, or "palace," or in some cases a landscape, representative of the starting-point and filled with symbols thereof. In the example in question for instance, the starting-point is the sphere of "Earth," natural life with its beauty, richness and apparent fixity, into which the aspirant goes forth, only to be impelled onward by the inevitable change of seasons, and by the resulting melancholy reflection on earthly life's transience.

The imagery of “the journey” is traditional, but it is none the less immediate in its appeal. Carl Jung has pointed out with innumerable examples, how the individual mind when working on a traditional theme, will repeatedly turn up ancient images and myths associated with that theme, even when the conscious personality is completely ignorant of them: they may even appear in forms alien to the subject’s native region or ancestry, for at a sufficient depth all human experience, and at a deeper level the experience of all life-forms, is one: all that remain clearly differentiated are the spheres of consciousness themselves, and the Paths between them.

As the meditation continues, the symbolism upon the Path becomes less and less that of the sphere which is being left, more and more that of the sphere which is being approached. At the conclusion, a variation in the procedure occurs, according as the Adept in charge of the operation perceives the transition of consciousness to have been effectively achieved, or not: it is quite normal for students, particularly the less experienced, to need to make more than one attempt before successfully completing the journey. If the present occasion has not achieved success, the Adept must bring the traveller securely back to the starting-point, to resume his previous state of mind without disturbance. If on the other hand the desired transition of consciousness has been wholly successful, it will be crowned by entrance into a further “palace” or “temple” representing the goal, the new state of consciousness now achieved.

The principle applied here is of profound significance, for it shows how magical psychology employs techniques which are still in advance of orthodox therapies, although their underlying theories are recognised. Orthodox psychology is well aware that a man in a certain state of mind will have dreams of a certain type. If a psychiatrist or

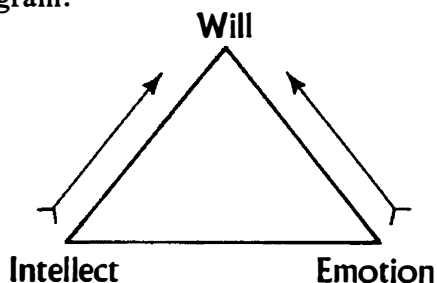
psychotherapist wishes to change that state of mind, various forms of treatment are applied, the practitioner knowing that when the desired change has taken place, it will be signalled by a change in the dream-content. The magical procedure, however, is to work directly upon *changing the dream*:—not, in the context of training which we are now considering, a sleeping dream, but the concentrated type of guided meditation which we have been describing, and which may be called a “waking dream,” for the subconscious mind has assented to the imagery and had accepted it for its own.

The question may be asked, how this potent use of created symbolic images is begun. That an objective spiritual force can inform such a series of symbols when this is established, is not difficult to accept; but it is well worth considering how the mind, and especially the mind of modern man, can initially so “believe in” the traditional images as to bring them to an adequate state of preparation.

The answer is that in this, as in so many other matters, the important thing is not that the mind should accept the symbols as “true,” but that it should accept them as “relevant;” and it can thus accept them, precisely because they are traditional. The whole subject of relevance is of such paramount importance that mental attitudes to religion or philosophy—one might add, to politics or sociology—are impossible to comprehend without considering it. Opinions vary, sometimes because different facts are available to different people, but far more often because different people consider different facts to be relevant. This is often forgotten. Many promoters of Christianity, for instance, have spent time and energy to demonstrate the historicity of Christ, when they would have done better to show his relevance. Another aspect of the matter is that a person who is content with his own creed, be he Christian for example, or Jewish, or Buddhist, may

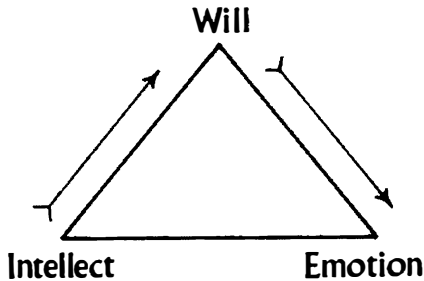
have the most exquisite and inspiring passages read to him from the scriptures of another system of belief: he may agree that these are beautiful, he may marvel at the doctrines which they present, he may be delighted to find in them old friends in a new form; but usually he is not disturbed by the experience, nor will he accord these passages more than a passing admiration. He probably will not think of them as "false" if he be a man of culture; but to him they are not relevant.

This attitude becomes intelligible if we go somewhat ahead in considering the working of the mental faculties. To put the matter more clearly, let us consider the following diagram:—



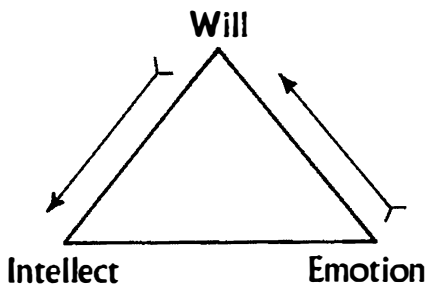
This is a much-simplified derivative of a pattern of faculties which we shall be briefly discussing presently, and which will be treated at far greater length in a subsequent book. For the present however we are concerned only with the three general functions of Will, Intellect and Emotion. This diagram represents what may be called primary human nature; perhaps it is ideal human nature. Certainly, people who live according to this plan are not given greatly to inner conflicts or worries. They desire a thing, either because their intellectual mind thinks it good, or because their emotional nature feels it to be good, or for both reasons; or they reject a thing because it is repugnant either to their reason or to their feelings, or to both. If,

however, a conflict between emotion and reason does eventually arise, it is usually resolved in one or other of two ways; and here we must modify our diagram:—



It now represents the “rationalist” attitude which was so much advocated in the eighteenth century, the “Age of Reason” so-called. The intellect tells the will what is right, and the will keeps the emotions in subjection to this ruling. There are two great objections to this scheme as a way of life. The first is, that to follow it out in totality is impossible: the second is, that the attempt has given the psychiatrists far more patients than they really want.

Lastly, we come to the following:—



This scheme indicates a possibility which shocks many people when it is put forward. Rightly or wrongly, however, the will when it is biased by emotion, does in fact sway the

intellect; and the intellect may be no more aware of this state of things, than a people living under censorship can know of the particular bias given to their ideas. The will can, in fact, control the intellect in exactly the way that a judge can control a jury: by deciding what shall or shall not be admitted as evidence. Examples of the extremes to which this inner domination of the intellect can be taken, could be given from history: but since they could not be given sufficient space here to prove the point, let it merely be stated that it is next to impossible to convince people of something which they do not wish to accept, no matter how strong the rational grounds for it. All the facts which may be arrayed against their prejudice will be written off as "coincidence" or "misunderstanding:" as being irrelevant, in fact.

Before going into training to discover our inner realm, therefore, a certain adult stature of mind, an education of the emotions as well as of the intellect, is essential. Unfortunately, the personal judgment is almost always at fault here. The student ripe for advanced work is apt to think he always needs to learn just one more thing before he is ready, until old age overtakes him; while the completely immature will feel so aged and battered by the first emotional breeze, as to be ready to run into any supposed haven out of the world's menace. The most that one can do therefore, is to submit oneself to a competent authority to adjudge one's fitness.

Throughout one's training, the various spiritual powers and faculties must be aroused and trained in their correct and natural order. This is not a matter for personal preference. For one thing, a deep psychological understanding is needed to know what is the correct order; also, an impartial eye has to keep watch, to ensure that we do not over-favour the abilities which we have developed to some extent already. The student who has developed a flair

for telepathy, for instance, can thereby produce seeming results in both practical and theoretical work, which will delight all but the wariest of teachers.

In developing such powers, it is always considered that the progress induced should follow closely the lines of the psyche's own pattern of function and manifestation, as each school of thought conceives of this.

The Western pattern of the psyche has unfortunately been to a great extent obscured and a number of expositions of it have only survived because they have generally passed unrecognised, but wherever it can be traced, an insistence upon the proper sequence of development is found.

From ancient tradition into current thought, the association has been recognised between the number 2—the Dyad—and every form of duality or polarity that manifests in the material world and in that of the lower psyche: Male and Female, Light and Darkness, the animating Breath of Life and the receiving Body. Likewise the association has been recognised between the number 3—the Triad—and every form of trinity that manifests in the world of Spirit, exemplified in the higher psyche. Here we have the key to many concealed expositions of the teaching of the West regarding the structure and symbolism of the psyche. Some of these concealed expositions occur in quite unexpected places: for instance, in the traditional ceremonies with which the medieval Church surrounded the Sacrament of Baptism:—(1) The candidate is met in the porch of the church or baptistery, and is breathed upon by the officiating priest: then (2) salt is placed upon the tongue of the candidate. The second of these two acts follows

immediately upon the first, and they are to be considered in an immediate relationship to one another, like "begetting" and "conception;" the one represents the primal breath of instilled life, while the second represents the instinctual-emotional life evoked thereby, for salt is always a symbol of earth, and, being associated also with the sea, of motherhood. To put it into terms of occult philosophy, the noemasome or mental body is linked with the instinctual vehicle, the astrosome or etheric body,* which binds it to its physical form. Now the higher faculties come under review:—(3) The Renunciations are recited; the discipline of life is imposed upon the candidate under the conventional form of renouncing "the world, the flesh and the devil." The candidate thus comes under the law of restriction, which is intended to evoke the Formative Principle in the personality, known in Qabalistic tradition as the Neshamah. (4) The baptism proper takes place, the immersion or sprinkling with the "water of life." This is intended to refer directly to the higher Vital Principle, known in Qabalistic tradition as the Chiah. (5) The candidate is clothed in a white stole or garment and a lighted candle is placed in his hand: a graphic symbol of the presence of the Divine Spark within, known in Qabalistic tradition as the Yechidah, with which he should now identify himself.

It is these three last-mentioned faculties, then, which we have now to consider in the training and development of the higher personality. The faculties represented by (3) and (4) have their special affinities with those given at (1) and (2), the Neshamah with the etheric vehicle, the Chiah with the noemasome or mental body. The function of the Neshamah may be broadly described as maternal.

* *Ruach* and *Nephesh* respectively. This schema is a simplified exposition of the matter. Cf. Vol. IV, Part I, Ch. II & IV

and that of the Chiah as paternal, in nurturing into consciousness the highest level of realisation of the psyche in the emergence of the Yechidah.

This relationship of the three higher faculties is nowhere clearly stated outside the limits of the directly Qabalistic schools of thought. Medieval Christianity had no clear picture of it, although it produced a number of approximations. These were for the most part based on the work of St. Augustine of Hippo, who in his treatise "De Trinitate" set out to expound the structure of the psyche as revealed by introspection, and as reflecting the various aspects of the Divine nature. Augustine, before his conversion to Christianity, had been a pupil of the Gnostics of Alexandria, whose teachings were largely based on Neo-Platonism with a number of Qabalistic ideas interwoven therein; but Augustine had taken only two of their three initiations when he left them, and the weak point in his analysis of the psyche corresponds precisely to the point where his instructions would have ceased.

He begins with "the soul" as a unit: that is to say, the individual life which animates and directs the body, but which, being human, is capable of the further developments which follow. Next comes the soul's self-regarding faculty, which both regards and is regarded, and this becomes a second unit, designated as "the soul's knowledge of itself." This faculty of knowledge naturally expands to other subjects: the soul, knowing itself, becomes aware that it knows many things.

These two then, the soul and its knowledge, regard one another and love one another. Thus a third unit comes into being: the soul's love of itself. This may seem strange, but just as it is true that one cannot love without knowledge, so it is true that one cannot truly know without love.

Thus, therefore, is composed the "first trinity" as Augustine calls it. As soon, however, as this knowledge and this love begin to encompass other subjects, the "second trinity," comprising the higher faculties of the soul, comes into activity.

This would have been about as far as Augustine was taken into the matter by his Gnostic teachers. In all initiatory societies which have worked on this plan in different ages and lands—and there have been many—the custom has always been to establish two grades in the "outer porch," based upon the two pillars of knowledge and emotion, the fundamentals which are to be mastered before the candidate is considered for admission to the triform mystery of the third and inner grade. Consequently, although in "De Trinitate" Augustine, after a number of years of Christian tuition, embarked upon an exposition of the higher faculties, his penetrating insight and ecclesiastical re-training did not enable him to give an adequate account of their nature and relationship. Supplementing his knowledge probably by the writings of Marcus Aurelius, whose philosophy was derived along a different line, he termed the higher faculties Memory, Understanding and Will: and through the succeeding centuries, theologians of all schools have debated the validity of this scheme without being able to reach a conclusion. Had Augustine only named Wisdom in place of Memory, then Wisdom could represent the higher Vital Principle, Understanding the Formative Principle, and the Will (by which we are to understand the True or Higher Will, not the personal will) could represent the Divine Spark. At all events, Augustine's great treatise set the early Middle Ages to play riotously with a whole host of "trinities," real or false, and from these emerged a "trinity" which represented the higher faculties under the attributes of Severity, Mercy and Realisation. This gives us

further aspects to consider of the Formative Principle, Vital Principle, and the Divine Spark, in that order.

The fivefold pattern thus achieved came nearer to the original than Augustine's version, and to a great extent replaced it in medieval tradition. The correspondence between the phases of the human psyche and various aspects of Judaeo-Christian doctrine provided a hunting-ground for mystical and allegorical thinkers at all levels. St. Bernard of Clairvaux, a strangely significant figure at the cross-roads between exoteric and esoteric religion in medieval life, twice used this fivefold pattern, the ancient Qabalistic-Gnostic plan of initiation, as a framework for his writings:—once in his series of sermons on the mystical interpretation of the Song of Solomon, and again in the treatise "In Praise of the New Chivalry" which he wrote for the Knights Templar.

The secret of initiatory teaching, then, is that it should follow the lines of development of the psyche itself. Three stages in the development of the initiate can be recognised. The first stage is that in which those natural faculties are developed, which for lack of understanding have often been considered preternatural:—the creative imagination for example, and the power to halt at will or to re-direct the current of thought; control of memory and of consciousness, and the power to co-ordinate the various faculties into an organic and functional whole, the basis of the "magical personality," the development of which has already been indicated.

When these exercises are well in progress, the student is introduced to Path-workings and to group ritual. Here participants of a greater and less degree of proficiency work together, and the beginner gradually becomes accustomed to attune himself to the atmosphere of the Temple, and to contribute his share without strain and in complete psychic and physical wakefulness. More to the purpose, in group

rituals he comes within the influences which are invoked; he learns to work with them, to take at first a small and then a greater part in controlling them, and he learns the qualities of character which ensure his safety and efficiency in the Temple. For there is no "make-believe" in such rituals. Their purpose throughout is to fashion the assembly corporately into a channel for the higher forces, which are invoked as may best be suited to the particular purpose and working. Participation in such work cannot fail to convince the learner of its reality, and at the same time to benefit him by contact with the lofty and beneficent forces themselves. None the less, in the Outer Order the principal connotation of these ritual occasions is their corporate character. It is here that those members who have not yet found their own link with the Higher Self as Adepts, are established in the egregore of the Order and in contact with the Current of Power which is every true Order's life and warrant for existence.

In this manner the student matures, his sense of responsibility deepening with his increase of understanding. Of the great step to Adepthood which awaits him, we have already conveyed something, although more by implication than directly. The corporate magical life of which he has become a part, has brought him to the spiritual stature and dignity of sacral kingship; the cosmic pulses to which he has become attuned, carry him forward to the inevitable moment of that transition. Yet he himself must, beyond all things, will and desire the attainment. He is gathered to the dim blue stillness of the vault: he hears the voice which placidly utters imperishable words, in even tones declaring changeless Truth as if no such thing as he had ever been; he is dissolved as if to naught; then after silence, amid light and Memnon-cry of light's triumph he is drawn to his feet and forth. The symbols of darkness are removed from him, and upon his breast is placed the mystic Topaz:

in the moment of exultation he is one with the heart of his Order.

This is not, however, the end of his progress upon the way of High Magick. In a sense it is but the beginning, for a vital change has taken place in the means of his advancement. In all that pertains to his magical life, it may be said that he cannot now be taught, he can only be given opportunities to learn. The captain and arbiter of his progress is now his inner consciousness, and none can come between that guide and that disciple. This does not of course constitute infallibility: but it does plant one's responsibilities squarely on one's own shoulders.

These then are the responsibilities of the Adept. First, he must shape his own work in the world and likewise he must shape his world according to that work. Second, although this obligation cannot be changed as long as he remains incarnate, it must be suffused with compassion lest he needlessly destroy the work of others. Here, too, a law applies which has been previously stated: he is not to destroy, unless he can replace with a better thing which shall be acceptable to the subjects of the change. Third, he shall look with ever-increased perception into that inward mirror of his True Will, until he reveal therein the Divine Spark which illuminates it. The ancient oracle, "Man, know thyself," is here given a profound significance. As frequently happens, one can find matter for most fertile thought by pairing a Greek text with a Hebrew one. In the present instance, it shows us that when Man truly knows himself, he knows the likeness of God.

A

An example of Path-working: a technique of guided meditation—of the controlled active imagination—on the 32nd Path of the Tree of Life.

The mind is led on a journey, following a route long established, and placed in contact with images that may evoke the essential content of ancient myths and the deeper levels of the Collective Unconscious.

Here it is that we work upon the Inner Being.

APPENDIX A
THE WELL-HEAD
(2nd Hall Document, O.S.V.)

The following text is given as an example of the method of meditation known as "Path-working."

. . . It is a warm pleasant day in autumn at the height of harvest-time. The clear sky is veiled by a delicate haze. On high ground to one side is an orchard, where fruit is being gathered from the trees, and near by an old man is heaping dead leaves on to a crackling fire. At the other side rises a ridge of hills, covered with dark trees upon the lower slopes and rising above in crags of bare rock. A deep swift stream flows past us through the valley, but we cannot see where it goes, for the distance ahead of us is lost in a mist of golden light. Birds are singing in the trees, and the fragrance of the ripe fruit hangs upon the air.

As we gaze upon this scene, there is no sudden change; indeed, it does not seem as if this region could ever change, but we become aware of undertones in its beauty which we had not noticed at first. The old man burning leaves is a lonely pathetic figure; the song of the birds is full of sadness, lacking as it does any meaning that we can understand; the misty light, which prevents us from seeing into the distance, conveys a sense of frustration, and of purposes lost. Even the sweet smell of the ripe fruit, although it tells us of the triumph of the harvest, has in its fragrance a cloying quality, scarcely perceptible but not to

be denied, a first forewarning of decay. This place is an earthly paradise, but let us not linger in it for too long!—let us set out now in search of a joy that shall be more complete, a light that shall be more radiant, a beauty that shall not be betrayed by change. Our hearts know that this which we seek is indeed to be found, and from our hearts we feel a great impulse to set out, now, upon this quest. Not knowing clearly as yet whither we are bound, we step forward, following the course of the stream. The path leads for some distance across a grassy meadow, where the mist lies more thickly than ever; until suddenly, some little distance from the path, we see a solitary tree, a white cypress, the only one of its kind, growing tall and slender; and overshadowed by its branches we find a circular well-head of pale stone. The stone-work is elaborately carved, and seems to have been wrought in ancient times: it bears the symbols of triangle and circle, the three-pointed lily and the marvellous disc of the rose, and between them the likeness of a door.

We draw near to the well, and look down into it. Who knows how long ago it was hollowed out and protected by stonework, to be a source of refreshment and life through the ages? Deep in its shadows, far down, we catch the sparkle of water. Our bodies lean relaxed upon the stone of the well-head, while our minds seek the further shadows of mystery; then, as our eyes become accustomed to the darkness, we see our own reflected image gazing back at us. .

We leave the well-head and continue our walk along the valley. The path becomes more difficult: we have to find a track among large fragments of rock fallen from the slopes. Now we enter a deep narrow gorge, the sides of which are formed of great columns of basalt. They are dark and gloomy in colour, and more than this:—we feel a sensation of cold and of dampness, which seems to come in a chill breath from the strange natural pillars. In the

deepest shadows among them, a sudden movement catches our attention: we look into the gloom, and there, coiling and gliding in the shelter of the rocks, huge serpents silently watch as we pass. Let us not look too intently upon them, for there is fascination in the gaze of their bright and unblinking eyes! We press forward upon our chosen way, until the silent rocks and their mysterious inhabitants are left behind. The gorge becomes less rugged: tall trees crown the summits at each side, and the floor of the valley, upon which we are walking, has become a steady upward slope. Presently we find we are level with the trees: we are walking through an avenue of yew and of dark cypress. The bitter fragrance of their leaves is in our nostrils, and we tread softly upon the carpet of fallen leaves.

It is evening. Above the sombre branches the light is beginning to fade, while gusts of cold wind meet us as they sweep fitfully through the trees. Our way continues uphill, and progress becomes slow as the wind and the darkness strengthen. Now we enter a tract of forest: the trees shut out what little light remained, and there is no path for us to follow. We try to keep our direction, but in the thick gloom, as we turn to one side and to the other in avoiding the tree-trunks, no certainty of direction remains. Night rapidly descends, and it seems to us that we are completely lost. There can be no rest, no turning back in such confusion; but how can we go forward either? Yet we do go forward, urged by blind hope and by the love of life.

But what is that small gleaming light, that dim form which slowly approaches us from among the trees? We stand still, awaiting it. Out from the deeper shadows into the glimmering gloom it comes, with calm and majestic pace: a noble antlered stag, upon whose tawny brow we see a single white moon-spot, that silvery gleam which had first made his presence known to us. For a moment he stands regarding us: then he turns and moves slowly away. After

a few paces he turns his head towards us; we are to follow, and so we move forward again along the path which he has shown.

The stag continues to go before us, and we fear to lose him among the trees: but then he turns his head again, and we catch the gleam of the mark upon his brow. Thus we proceed more swiftly than we should have thought possible in the dark woodland, but always uphill, uphill.

Now our guide leads us out on to an open heath. We continue to climb beneath the scudding clouds which veil the star-light: the wind tugs and flaps our garments, but we know we are to go on. Once more the stag turns, and tosses his silver-blazoned head as if to signal us forward: then he vanishes into the night, a cloud-shadow passes over the heath and we see him no more. The slope becomes less steep: we have reached the shoulder of a hill.

Suddenly across the tumult of the gale a voice is heard, remote but clear and sonorous:—"Be still, and contemplate the dark countenance of unmeasured time!" At once all is silent. Peace returns to our hearts, and peace to the hills: and now we know that through which we have passed . . .

. . . but now, look! High in the dark sky before us shines the moon, a silver orb surrounded by a ring of intense violet light. Its beams illuminate a building which crowns the summit of our hill: it is a temple, consisting of a circular domed roof supported by nine great columns, all being constructed of rock-crystal. Like a jewel it shines in the pallid light . . .

*We have seen the Shepherdess of the Stars,
we have followed her bright footsteps as she
guides her flocks, those myriad living splendours
flashing like jewels in her amethystine light. We
have been led by the breath of jasmine and of the*

*pale flowers of night that blossom at her touch.
We have called her our Mother, that she may
bring us in due time to the light of morning and to
the presence of our Father.*

B

Emerson's American System of Magick:

The exaltation of the lesser in the greater.

Entering into the nature of the particular.

**Bringing together the universal with the particular
in personal experience.**

**To partake of the Earth's fruits is to partake of the
Earth itself:**

Making the spiritual contact.

Responsibility toward the total environment.

Kinship with all life.

Entering into rapport with the life-forces.

The Guardians of the Quarters.

The Divinisation of the Heart.

Spiritual Exercises for the American Land.

APPENDIX B
AMERICAN MAGICK:
THE ADVENTURE OF EXPERIENCE

American traditions are many, varied and wonderful. From North to South of the continent, cult after cult has flourished and has been absorbed into the total psychic awareness of the land. In the North, the powers are living and vital still: the Thunderbird, the Wendigo, Wild Spirits of Prairie, Lake and Forest. In the South, the savage spiritual beauties of the Mexican cults are waiting to be called forth. There are bridgeheads into the occult, too, for the perceptive, in the scholarly work of Emerson and in the spontaneous philosophy of Whitman. Many writers have treated of one or another of these subjects as material for exoteric intellectual study. On the occult level, however, something of a unifying pattern and purpose emerges. Certainly its character can be found to some extent in the whole human race: this is necessarily true: but most markedly, most distinctively, it is the recognisable plan and purpose of American philosophy.

American philosophy as such may be said to have found its first general spokesman in Emerson: and in this we are fortunate. It was Emerson's deliberate purpose to bring certain concepts from the philosophic literature of the Old World into American thought: but he showed a distinct bias in his selection, a bias towards those Platonist and Neo-Platonist schools which have in fact nurtured so potent a succession of magical systems. Furthermore, where he

found European exoteric philosophy to be lacking in a concept which he saw to be essential, he did not hesitate to borrow and adapt that concept from Asiatic sources. Thus he produced his vision of the Oversoul. He saw this not only as objective, cosmic, but also at the level of an interior faculty, the "soul of the whole" within man, thus augmenting the esoteric value of his position. He did not merely transcribe his concepts into American terms: he assimilated and transmuted them, perceiving the reality in them and giving it forth in a new mode which was truly his own life's work. His most characteristic perception is of the fundamental wholeness of the universe: a wholeness that dignifies and makes precious every fragment which participates in it. The exaltation of the lesser in the greater is one of his key ideas. His image of it, an exercise one might almost say in transcending the personal limitations, is to stand in the midst of the great country, surrounded by the unbroken horizon: to expand the awareness to that perimeter, consciously unfettering oneself from the small circle which daily habitude would impose as a limit of experience: and identifying ultimately with the universal whole in the consciousness of the Oversoul. This expansion is not magick but it is one of the bases of magick: it is also, in Emerson's mode of giving it, completely American.

The other, and corresponding, basis of magick which he continually propounds is a certain form of concentration, an entering into the nature, into the very identity, of the small, the particular. This is a necessary balance to the vast implications of the expansion, but it presupposes the expansion. Emerson is not suggesting that we should immerse ourselves in a sea of details more complex and confused than our first confusion: he assumes that the consciousness will have caught, and kept, the vision of its identity with the great Unity. This is (to change the image) our indispensable clue in life's labyrinth of details: if we

drop or lose it, the details overwhelm. This factor of concentration in Emerson's philosophy has, in the event, frequently been thus isolated, and has produced endless developments in exoteric American literature, so that to write of its occult significance at the present date seems almost foolhardy: but in the context of the great Unity, and in the realisation of the Oversoul, to enter into the nature of a particular object or element is of the very groundwork of magick.

Bearing in mind that Emerson himself seems never to have been easy in mind about the viewpoint of his literary and philosophic work, it is a reasonable inference that the true significance of that viewpoint was hidden from him, concealed in unconsciousness so that he never saw clearly what manner of man he was. His philosophy, so often criticised for its limited usefulness to "the man in the street," is of paramount value to the occultist. Can we say then that Emerson himself was an occultist *manqué*? Indeed, this would explain as nothing else does, his predilection for concepts which have distinct magical potential. That he remained blind to those indications and spent his life reaching out for he knew not what, was doubtless well for him in view of the prejudices of his times and his background: but his legacy to us is none the less uniquely precious. For what can truly conjoin the universal with the particular, and the cosmic with the temporal, save personal experience? And the magnification of experience, not only in breadth but in the heights and depths also of the realms of spirit: this magnification as a reality, not merely as a flight of fancy: surely this is very near to the heart of the magician's purpose, since only from within can the doors of governance be opened. Emerson thus gives us a key to a view of life which is truly magical, though he himself did not make use of it: a philosophy which proceeds from the seemingly impervious and inexorable husk of

things, to that substratum wherein their essence can be experienced, and by the "Oversoul" (to continue Emerson's term for the faculty) intuited. Thence, given a further knowledge, they can be directed or can be advanced with goodwill upon their course.

It is not our purpose to trace out the later developments of this philosophy in exoteric literature, although some students may do so for the purpose of finding in the later writers a tone more congenial to their nature. Our object now is to find among American traditions the basis of a system, not necessarily with a formulated philosophy of its own, but showing a development in keeping with those ideas which we have indicated. If Emerson's insistence upon experience is as truly American as it appears, and as he believed it to be, then such a harmony should readily be found.

Most interestingly, a number of magical concepts of the American Indians fulfill this need. Anthropological questions as to the origins of the Indians probably have no bearing on the matter: the Indian way of life was both by necessity and by choice closely attuned to the influences of the land wherein certainly their peoples had dwelt during many ages. Furthermore, in establishing and maintaining their bond with the land itself, the Indians had been careful to establish contact with the spiritual forces of the land. To eat the produce of the earth, they recognised, was to create a very real link with the earth itself: the spiritual beings associated with the region were therefore brought into the link by a custom established in many North American tribes, of offering the first fruits either to the spirits collectively, or in some instances to the Manitou. In some cases it was the first morsel of any meal that was offered, somewhat as among the Greeks and Romans a libation was made to the Gods. Among the Ojibwa and kindred tribes,

offerings were made of the grain which formed their staple diet.

Another well-know Indian belief, one which certainly had its spiritual as well as its practical sanctions, was that no part might be wasted of an animal killed for food. The hide, the bones, the sinews, all must be put to good purpose. Here was symbolised man's responsibility to assimilate completely the life-forces which he had released by the act of killing. It was partly conceived of as a responsibility to the animal, but beyond this it was a responsibility to the nature-forces of the total environment, that their free flow through the individual and the tribal psyche might not be impaired. Indian custom, however, had for other circumstances more elaborate means of establishing a rapport with the life-forces, or with some specific section of them. Most notable among these means was the ritual dance. Symbolic dress and painting, characteristic rhythms, elaborate steps and gestures, all helped to build up the affinity of such a dance with that which it was intended to evoke. Here, however, a new point of interest comes to our notice. Such a dance was never merely imitative: it was stylised, sometimes highly so. The Hopi snake-dance is a notable work of art of its kind: it is also good magical ritual. Comparably, mankind in all places and all ages has found song and poetry, with their artificial structures and laws of composition, to be more magical than prose speech. Why is this so? Here Emerson's dual view of experience comes to mind. To lose oneself seemingly in the phenomenon contemplated, only becomes creative if a high part of the psyche maintains contact with the Universal which contains that phenomenon: experience is fertile only when we hold to that which experiences. This principle applies at all levels of human life. To immerse oneself totally in an experience is not power, but loss

of power. Other aspects of this fact are discussed elsewhere: but it is partly the reason why a physician must not treat his own wife or child, and why those whose healing powers stem from a more mystical or magical level often find that in simple truth they *cannot* do so. The Master Therion penned some anguished words on that subject.

If circumstances inevitably produce complete intellectual and emotional involvement, it may be possible to free one's magical awareness by going outside the conscious personality. It was the custom of various Indian tribes in times of general distress to appoint a special meeting, often at a sacred spot, where after suitable songs and ritual acts all would go to sleep for the night, their minds directed to the problem besetting them. In the morning they would tell and assess their dreams, and by comparing the interpretations would arrive at a solution of their problem. The fact that the decision thus arrived at was felt to be the true solution, was shown by a marked change of spirit in the enquirers: they who had arrived oppressed with anxiety, grief or resentment, would depart laughing and light-hearted, even though the night's revelation might have confirmed the knowledge that dangers and difficulties were still to be endured. In all this, the Indian consultation of dreams brings to mind modern techniques of analysis: also, and more closely, it recalls the therapies of some of the ancient shrines of Greece.

Despite inevitable tribal and local differences among the American peoples, there are great beliefs and ideas which we find recurring as we survey the territories from north to south. One of these recurring features is the veneration of the four Guardians of the cardinal points of the compass: the four Old Men as they are frequently called in North America, while Mayan tradition calls them the Jaguars. These four Guardians have an important

function in maintaining the balance and integrity of the world, and to the reader who knows the investigations of Carl Jung into the deeper levels of the mind it will afford no surprise that to the cardinal points the Mexican traditions assigned the four colours, red, yellow, black and white: though from one version to another the correspondence to the particular quarters is varied, and blue is sometimes given as one of the colours. Ritual celebration of the Guardians has continued in one form or another through the centuries, and has served further as a specific method of sending the consciousness forth to the four directions before gathering it in tranquility to the centre.

With that which is known of the southern traditions, it is noticeable how many salient features of Old World beliefs and practices find a parallel. There are pyramids, although different in form and general concept from the Egyptian pyramids: there are cat-cults as in Egypt and as in other parts of Africa: the eagle, too, as in the classical world, is a symbol of Day. There is an intelligible calendar, again as in Egypt, but the Mexican is beyond comparison more efficient than the other. There is an inner and esoteric religion, distinct from the popular cults, in America, comparable to the Mysteries of the Middle Eastern and Mediterranean areas: for in Mexico the "divinisation of the heart," the transition of man from the domination of the lower faculties to that of the higher, is associated with imagery of sacrificial death and with the solar force. In all these matters the presentation and the details of development are different in the two continents: to confuse them together would be a falsification and a waste of material, for the differences are as interesting as the resemblances. For one thing, they serve to show that the American forms developed in their own right: we may on various grounds suspect that infiltrations from other parts

of the world took place before 1492, but whatever they may have been they clearly did not seriously affect the indigenous nature of the American developments.

The sacrificial cults of America particularly concern us, because they are so clearly united in their implications with those cults which have become the great distinguishing feature of Western man in the Old World. At different epochs, a philosophy developed on the two sides of the world, which held that if man was to rise from the condition in which the majority live and die, he must create in himself with the help of the Gods a new heart, a divinised heart as the Nahua exposition of the philosophy has it. With such a heart, man would be free from bondage to every chance influence encountered in the world, so that he might pursue his true will. It is certain that an acceptance of such teachings and the realisation of that freedom has in many times and places enabled the initiate to face death itself with equanimity, if this appears as the highest choice. This teaching certainly existed in Mexico and Peru as an esoteric cult for those capable of understanding and following it: it would appear also to have been inculcated into those youthful victims who, selected for their qualities, were set apart, trained and prepared as sacrifices for major occasions. The youth or maiden offered annually to the Sun God or the Maize Goddess, and revered during their terms of preparation as the earthly manifestation of the deity concerned, seem certainly to have been truly voluntary sacrifices of that stature. It is in this connection noteworthy that the culmination of many of the sacrifices was to extract and to offer up the heart of the victim.

We find in the various forms of American magical and mystical thought, first of all a close sense of union with the universe, its great dimensions, the invisible powers, the solar and lunar forces, the star-lords, the horizon, the four cardinal points. We find a strong link between the human

and non-human occupants of the material world: animals, birds, trees, plants, winds and waters, rocks, earth and fire. There has been also an inner cult which was wholly mystical. To examine here the details of any one set of tribal or regional beliefs would be beyond the scope of this survey: anyone who wishes to base his working on such should make his own researches, or a harmonious synthesis would likewise be valid. One such synthesis is available to all: Longfellow's *Hiawatha*. In that epic, too, we recognise elements which are also found in Old World mythology. The Maize Hero, Mondamin, is no stranger: neither is Nokomis, Daughter of the Moon, who has her place in the story first as bride, then as mother, then as grandmother. The customary fight with dragon or monster is represented by the combat with the Great Fish: and so on. Yet the atmosphere and significance of the whole is uniquely of its land of origin.

Besides these indigenous mythologies, the folklore of various peoples has been transplanted to American regions, often to find sympathetic nutriment and to flourish in new growth. In *Evangeline*, Longfellow has given a hint of the transplanting of French traditions: Washington Irving has perpetuated some traces of the vivid Dutch lore in his tales. Such folk sources are valid and fruitful fields of investigation for occultists of the regions in question, for wherever a human community has built up its related spirit forms, there is a probability that some at least of those forms will so closely approximate to archetypal realities that the magician can develop them as vehicles for the forces to which they correspond.

History has moved rapidly, and too exact an equation of one's own position with the past could in some matters be unrealistic. Surrender of one's heart to deity no longer requires an obsidian knife. Sometimes a historical fact is better taken as the starting-point for a new development.

As an instance: conspicuous in American lore is the link, amounting to brotherhood or even to identification, with the tribal or individual totemic animal: that custom is found in the indigenous traditions from north to south. The modern American has the possibility open to him, if it suits his magical purposes, to form a similar bond. He may prefer however, from his present-day standpoint, to follow that principle to a more widely responsible conclusion: he may realise, and act upon, his kinship to all the natural life of his continent. Unevolved man is, notoriously, a destructive creature, and is loud in asserting his "right" to be so. Have not those who can see a little further and can think a little more deeply, at least an equal right to defend and preserve? It is not only animals that are in question here: is the fashion for redwood fences and garden furniture really an adequate reason for thinking beings to exterminate trees of age-long growth? We do not wish to do more than touch upon this matter, for its significance must already have impressed many. Not only this or that living species is in danger: there is also that fabric of which each is a component, that web of might vibrations and of subtle echoes which is America.

We come back to Emerson. Part of the purpose in magick is that purpose which he conceives of in philosophy: to arrive, through the faculties of feeling and of intellect, and finally through intuition itself, at a contact with the underlying substance of the phenomena around us. For the philosopher this is a sufficient goal: for the magician, the ultimate purpose is that standing at last at such an intersection of the changeless and the ever-changing, he may know his will and may do it. And his will involves the where, and the when, as well as the why, of the incarnation in which he manifests.

Look into the magick mirror of Crater Lake, Oregon. Listen to the singing of Michigan's Islands in the starlight.

Spirits still walk at Pine Bluff, Arkansas: and in Mexico on a certain occasion within recent years, the Magick of Light called forth the splendour which is Huitzilopochtli.

In the midst of the great country

To conclude this Appendix on American Magick, there follows an example of a spiritual exercise based on some of the principles we have been discussing herein. It has been designed as a concomitant to the development of that awareness of the natural world which was referred to in the Introduction to this series. It is not given as part of the exercise curriculum: its use is optional.

Two forms of the exercise occur below. The second form is the exercise proper: the first is simpler and is adapted from the second. The student should therefore spend whatever time he finds to be necessary on the introductory form before proceeding to the exercise proper: but this latter, although a more difficult operation, is a practice of great potency for its intended purpose and will amply reward all effort expended upon it. The student may find it better not to embark upon the second form until he has progressed somewhat in the curricular exercises given in this series.

-1-

Standing physically in the midst of the great country surrounded by vast distances, turn very slowly deosil, beginning in the North, feasting your eyes upon the far horizon. Repeat this slow scanning of the panorama until you are familiar with the land which surrounds you.

Facing North, close your eyes. Feel yourself growing to an immense height, but *do not* imaginatively increase the distance to which you could see with your eyes open. Stretch out both arms in front of you and turn slowly deosil. Touch the far horizon, brushing with your fingertips the

tops of those distant mountains or the trees of that far forest, the waters of that lake, or the rolling plains. Let the land know that you are aware of her: bless all that you touch.

Now, open your eyes and lower your arms. Be aware of yourself only as a focal point in the midst of the great country. Open your heart to receive the blessing that the land surrounding you sends back to you. Know yourself to be at the centre of a great beneficence which is concentrated by all that surrounds you.

-2-

Standing physically in the midst of the great country surrounded by vast distances, turn very slowly deosil, feasting your eyes upon the far horizon.

Face North and close your eyes: like a ripple spreading outwards from the centre of a pool shall your consciousness expand to the far horizon which surrounds you, carrying with it blessing and respect for the land. Let the circle of your thought grow ever larger, until it touches the far horizon.

Now, open your eyes, be aware of yourself only as a focal point in the midst of the great country. Wait passively and open your heart to the blessing which the land will bestow upon you, which will come to you like a ripple returning to the centre of a pool.

C

The Magick of Elizabethan England.

Dr. John Dee: alchemist and astrologer.

**The Enochian System—opening wide true gates between
the worlds.**

The Doctrine Heptarchical.

The value of the barbarous words for magick.

The Book of Terrestrial Victory.

**The occult destiny of America: the re-establishment
of the Mysteries.**

APPENDIX C

“THIS IT IS WHICH PHILOSOPHIE DREAMETH OF”

With the reign of Elizabeth I, a vivid sense of new beginning and of new vigour came to England, and to London especially. Of this new vigour a dream of greatness was born, and men still famous for high art in words or hardihood in deeds came together to give form and substance to that dream: Marlowe, Shakespeare, Bacon, and Spenser; Raleigh, Frobisher, Hawkins and Drake, with many another. In the material world, first the Renaissance and then the Reformation had each dug deeper than was immediately perceived (deeper than many people have even yet perceived) and to the bold thinker everything was thrown open to new question. At the same time, the age itself had its own mystique, derived inevitably, despite its new temper, from the mystique of the preceding ages. A trick of history which looked almost like chance, gave a supreme symbol of this mystique to Elizabeth herself: heiress of both the Lancastrian and the Yorkist houses, the great antagonists in the previous century's Wars of the Roses, she took as her personal badge the White and Red Rose conjoined, the great alchemical symbol of the achievement of the Work.

Of Elizabeth's personal beliefs there can be no doubt. Her mother, Anne Boleyn, had been brought up in Provence where Gnostic and Manichaeian beliefs had mingled with Troubadour poetry in a high and courtly

culture which Rome had decimated in the hideous "Albigensian Crusade" but could never wholly obliterate. That Anne, with her sixth finger and her intense personal magnetism, would have been considered a heretic by any church, and knew more than a little of witchcraft, has been a persistent and probable tradition from her own days onward. Elizabeth herself, on her father's side, inherited in addition the Welsh-Celtic blood of the Tudors. She was by every motive, including the question of her own legitimacy, separated utterly from Rome: but never, on the other hand, was she known to show any great faith in the Church of England which she did so much to establish. She swore at its ministers when their sermons did not please her, she said openly that they were no true priests, and it is altogether evident that her interest in its affairs was wholly political, a matter of state. At the same time, her belief in all the occult arts was a manifest reality. She feared their possible use against her as she never feared the Spanish Armada: but also she assiduously cultivated their use on her behalf. A magical Queen she was truly. Even her personal appearance was a near-miracle, in which the medieval and the modern meanings of the word "glamour" were inscrutably combined. A thin, red-haired woman with an over-intelligent face and mannish figure, she was the subject of exquisite portraits showing the vision of delicate beauty in which a nation believed: nor was she a recluse who was known by hearsay or by portraits only, for her progresses through the country and her other public appearances were innumerable. Her habitual array of jewels was fabulous, and she never appeared twice in one of her rich brocade dresses. The name by which she loved to be called was Gloriana. Her belief in herself as a figure of destiny, as the living symbol of the great age in which she lived, is not to be doubted.

From all this it follows that an alchemist-astrologer

who could advise Gloriana on difficult matters would, if he were a man of discretion and of good repute, stand well to receive her considerable favour: at least, to receive as much favour as anyone could expect from an "imperial votaress" who had so many other uses for her money. Such a man was John Dee: and such, as far as ordinary affairs went, was his destiny. His true career, however, was concerned with far from ordinary affairs.

John Dee held no actual doctorate: he was a Master of Arts, but the title of Doctor has always been accorded to him as the just due of his great learning. He had attracted attention, both for his notable mathematical studies and for his suspected magical practices and unacceptable religious views, in the reign of Edward VI. Elizabeth, who was not only keenly interested in the occult but was herself a considerable scholar, took him into the service of the court immediately upon her accession: he was at that time most prudently reticent as to his occult knowledge, he was a dignified and impressive figure, and he was himself of Welsh descent. He wrote a number of books on mathematical and alchemical subjects, spent a few years on the Continent "in pursuit of knowledge," and on his return established himself in his own house beside the Thames at Mortlake. There, through fame of his astrological skill and strange knowledge, people came to consult him: and thither with her entourage came Elizabeth to visit him, but on being told of the recent death of Dee's wife she would not enter the house. However, on several occasions subsequently she sent for him, both for astrological advice and for magical aid.

One of Dee's sources of arcane knowledge was a skrying-glass, or crystal ball, employed either by himself or by an assistant. He also had a black polished disc which was used for the same purpose. It was through his need for a gifted assistant to conduct this aspect of the work, that in

1582 he met with Edward Kelly and one of the most notable of magical partnerships began.

In contrast to Dee, Kelly's career had begun under a cloud of social unacceptability. He had been for a time an apothecary's apprentice, he had been a student at Oxford, also for a time, he had tried other employments equally without good result. He had tried his hand as a coiner, but was arrested and had his ears cropped as a punishment: and it also became known that he had taken part in the disinterment of a lately-buried corpse in the North of England for use in necromancy: that is to say, specifically, to be employed as an instrument for the reception of oracular communications. All this is frequently alleged by writers as evidence against Kelly's possession of genuine psychic powers: in fact, of course, it is evidence of nothing either way. Among genuine psychics are to be found some who have from the beginning a sure intuitive insight as to their path in the material world, but there are also some, equally genuine, who are initially completely lost in it, and who have no comprehension of the material world and of its laws until they learn by harsh experience. We may grant, therefore, all that is alleged concerning Kelly's early errors: we may even posit as a highly probable truth, that he went to his interview with Dee in a mood of complete resolution that he was going to succeed. All this, if it was so, was Kelly's private personal responsibility: but the psychic, even more than the insensitive man, is liable to have events lifted completely out of his hands as soon as he has brought his plans to a point desired by other forces. From the day of Kelly's securing his position as Dee's skryer, there begins the unfoldment of one of the most remarkable series of revelations in the history of magical seership. Thus was given to the magical world, piece by piece, fragment by fragment, the great Enochian system which is known in the magical world today as one of the

most potent, and dangerous, and still one of the least understood, of the magical systems in existence. The initial work was carried out in the house at Mortlake, and it was not only Dee who was impressed by Kelly's strange sublimity: notable men, including the poet Dyer, were as if spellbound. After a year they were visited there by the Earl of Leicester and a friend of his, a nobleman of Bohemia; and as a result of the new patronage which developed therefrom, much of the later work was conducted in Poland. Throughout this time, Dee kept meticulous diaries of the skrying sessions, and of his own as well as Kelly's visions and other experiences, with diagrams all beautifully drawn in the accurate manner of the skilled mathematician: these treasured manuscripts are models of what a magical record should be. It is quite evident that Dee wrote down what occurred exactly as it happened, regardless of whether he felt he understood it or not, regardless of whether one utterance contradicted another. Only by such means could an adequate record have been made of so unearthly and complex a system, on which magical scholars of these later centuries have carried out so much further research from the basis of that same record.

Anyone who has experience of communication with discarnate beings by similar means, is likely to recognise some of the characteristics of the recorded dialogues in the Dee-Kelly diaries: the Spirits' evasive replies, the postponed fulfilment of their promises, the abrupt changes of subject, and then on other occasions the sudden flood of precious communications, the solution of problems, the hopes renewed. There are interruptions by entities hostile to the work, there are enigmas left unexplained, there are doubts expressed by Dee as to some words or letters in the communications: there are many instances where we may feel that by our far more cautious modern standards Dee, who employed no adequate method of "testing the spirits,"

accepted their utterances and identities with remarkable readiness: despite their "angelic" nomenclature they are by no means all sweetness and light, but this enhances rather than otherwise the fidelity of the record.

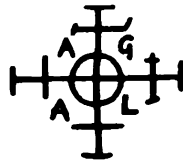
An early communication which looks forward to the tremendous amount of material to follow in the building up of the Enochian work, was received on the 11th March, 1582, the day after Kelly began skrying for Dee. We retain the original spelling:—

“Go forward. God hath blessed the
 I will be thy Gwyde.
 Thow shalt atteyn unto thy seaching
 The World begyns with thy Doings
 Prayse God.
 The Angels under my powre shalbe at
 thy Commandment.
 Thow shalt see me
 I will be seen of the
 And I will direct thy living and Conversation.
 Put up thy penne.”

Early in the work, directions were received as to how the work was to be conducted. Upon a square table was to be set a waxen seal nine inches in diameter and a little over an inch thick, upon the upper face of which was to be graven an intricate design interspersed with mystical names: while upon the reverse of it a cross of a certain form was to be marked: the whole was covered with a silken cloth, tasselled at the corners. Beneath each of the table legs was a similar waxen seal.

*And a figure of a
 Cross, may be as for
 Back side of it made by*

(on the reverse of the seal)



As we decipher the crabbed secretary-hand and erratic spelling of this portion of Dee's manuscripts, the "Doctrine Heptarchical" emerges: a most complex and, as recorded, self-contradictory sub-system within the Enochian framework. It must be realised that although Kelly was the principal skryer, Dee was not without clairvoyant perception himself and testifies to first hand witness of some of the phenomena. The contradictions in the text, therefore, do not militate against its representing a genuine communication: one source of difficulty may have been that much of the key material of the Heptarchical system was received at a very early stage in the partnership when neither the human nor the discarnate members of the team, if we may call them so, had completely settled down to the new conditions. (We are not here considering Dee's attempted arrangements of Enochian material, but certain schematic defects which occur in the Doctrine Heptarchical.) If, therefore, bearing this in mind, the work is studied with understanding and patience, the true significance of this sub-system can be arrived at.

Indeed, the book of the Doctrine Heptarchical is filled with recorded wonders and, beyond them, splendours but dimly hinted of the divine knowledge to be subsequently given. There are brief notes concerning the regal and powerful spirits which appeared in the crystal: for example, "*King Babalel*. Appeared with a crown of gold on his head: with a long robe whitish of cullour. His left arme sleeve was very white: and his right arme sleeve was black.

He seemed to stand upon water. His name was written in his forhed BABALEL.”

And again,

“*King Bynepor*. He appeared, as a king, with his Prince next after him, and after the Prince, 42 Ministers.

“*Prince Butmono*. He appeared in a red robe, with a golden circlet on his hed. His Seale is this



“*Ministers 42*. They appeared like ghostes and smokes without all forme: having every one of them, a little glittering spark of fyre in the myddst of them.

The first 7, are red as blud

The second 7 not so red

The third 7 like whitish smoke

The fourth

The fifth

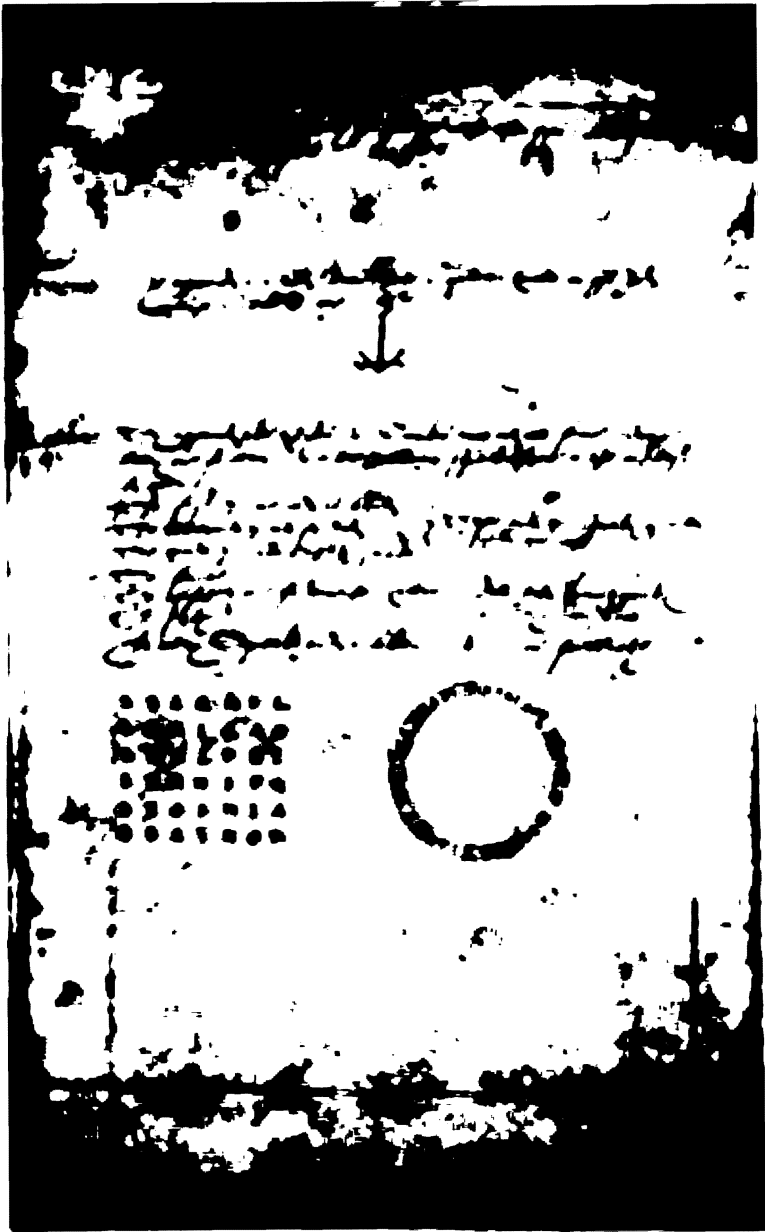
The sixth

} are of diverse cullours, all had fyrie
sparks in theyr myddle.”

The seers may well have shown some hesitation in the early stages: for the 16th November 1582 we find recorded:— “Beware of wavering, blot owte suspision of us; for we are gods creatures that have Raigned, do Raigne, and shall Raigne for ever. All our mysteries shalbe known unto you. Behold, these things, and theyre Mysteries, shalbe known unto you . . .”

Some of the communications were given in Latin: one of particular interest is: “*Ultima est haec aetas Vrã, quae tibi revelata erit.*” (This your Age is the last which will be revealed unto thee.) It is followed directly by, “The Mysteries of God gave a tyme: and behold, thow art provyded for that tyme.”

This kind of utterance, considered in connection with the earlier “The World begyns with thy Doings,” gives a sense of particular immediacy and urgency to these communications. There is unmistakeably conveyed an



Folio 42, BM Sloane MS. 3191

By Courtesy of the Trustees of the British Museum

intimation that these beings have found in Dee and Kelly a channel of expression excellently suited to their purpose, a purpose not at once declared but of great importance to the beings concerned and inexorably limited as to the possible time of its fulfilment. Within the wide enterprise and surging energies of the Elizabethan Age, this narrower gate has quietly been opened by the work of Dee and Kelly to admit the invisible world, and certain inhabitants of that world have responded to the invitation on account of its timeliness. *That it is the time, more than the personalities of the human participants, which induces the whole series of Enochian revelations, is a factor in these communications which should not be overlooked.* None the less, for the greatness of the work to be done and for the need to take the flood-tide of the time, marvels of magical power are almost thrust upon the mild and scholarly Dee. In this same spate of early communications in which is established the Doctrine Heptarchical, there is this notable appearance of the Spirit called Michael, who produces a ring, and hands it to Uriel. Michael then speaks:

“The Strength of God is unspeakable. Prayed be God for ever, and ever.”

“After this sort *must thy ring* be: Note it. I will reveale the thys Ring: which was never revealed since the death of Salomon . . . Lo this it is, this it is wherewith all miracles and divine works and wonders were wrought by Salomon. This it is which I have revealed unto the. This it is which Philosophie dreameth of . . . This it is: and blessed be his name: yea his name be blessed for ever.”

(Now in the vision the Ring is laid upon a table, and Dee here mentions in the manuscript that he noted the “manner of the Ring in all points.” The Ring passes away through the table, and Michael continues:)

“So shall it do at thy commandment.

Without this, thow shalt do nothing.

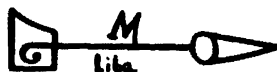
Blessed be his Name, that cumpasseth all things.
 Wonders are in him, and his Name is Wonderfull.
 His Name worketh wonders, from generation to
 generation.”

[*Dee's note:* Then he brought in the seale, which he showed the other day: and opened his Sword: and bad the skryer, Reade: and he Red, EMETH. Then the Sworde cloased up againe and Michael sayd] This I do open unto the; bycause thow marvayldst at Sigillum Dei, This is the Name of the Seale: which be blessed for ever. This is the Seale Self. This is holy: This is pure: this is for ever. Amen.”

Besides these opening vistas of power, and the beings which disclose them, there are also, dominating the whole Doctrine Heptarchical, the mysterious “Sonnes of Light” and the mighty “Sonnes of the Sonnes of Light,” whose names are intimately linked with the Great Seal, the Sigillum Dei. By these beings of sublime splendour Dee shall work marvels, it is promised.

As in the tradition of medieval ceremonial magick, he is given the seals, or characters of Spirits for use in connection with the work.

Here are the Seals of the Sonnes of the Sonnes of Light:—





Dee steadfastly records, without criticism, all the tremendous promises of the different kinds and levels of spirit-beings which throng the Doctrine Heptarchical: from “Thow shalt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowledg of Gods mysteries in his mercies”—to the elevated and yet more explicit:—“Now we show unto you the Lower World: The Governors that Work and Rule under God. By whome you may have powre, to work such things as shalbe to Gods glory, profyt of yo^r cuntry, and the knowledg of his Creatures.

“Behold these Tables: herein lye theyr Names, that work under God uppon earth: Not of the wycked, but of the Angels of Light . . . Mark these Tables: Mark them, Record them to yo^r cumfort. This is the first knowledge. Here shall you have wisdome.”

The Doctrine Heptarchical, however, is but a part of the vast and majestically elaborate Enochian corpus. The name “Enochian” attaches to it from the language and script peculiar to the revelation. There is no great significance to the name itself, except as implying a tongue in which angels and men might converse. Translations of much of the Enochian material are given in the records: some phrases of the translations are evidently very free renderings, but they do serve to bring out the fact that in the Enochian original, distinct traces of accident are to be

found. Apart from slight resemblances, this language does not appear to be connected in its origins with any other known tongue, and a modern expert on linguistics has expressed a considered opinion that Kelly “invented” it. The arguments put forward to support this suspicion are so irrational, that we cannot and need not rationally refute them: they are furthermore based on theories devoid of all psychological understanding of the role of the natural faculties of the seer, and devoid too of any magical discernment or experience. Any who are disturbed by such arguments need only reflect that this sonorous barbaric language is of extreme magical potency, as many true occultists have proved.

The language has attracted students of the occult even while the significance of the documents as a whole has been misunderstood or simply ignored. This is due to its eminent fitness as a magical language—we might well say a liturgical language—and the need to possess such a mode of utterance. In the Middle Ages the “Three Tongues”—Latin, Greek and Hebrew—had between them most of the requirements, whether for spoken or for written work: they have still kept their real power, which resides partly in their egregores but to a very great extent in their intrinsic qualities, but they have lost much acceptance and faith in the popular mind as the frontiers of learning have been thrust back. The same comments apply to some extent to the Runic script and to other magical modes of writing or of speech. That which is explained is almost inevitably belittled for many people: as the lady found who, not understanding Italian, had for years imagined unutterable mysteries in the words of *Vecchia zimarra senti*. In uttering or in hearing a language which is strange to us, we stand outside the limitations of the logical mind and its processes, we are able to experience consciously something of our generally unconscious unity with the whole world of Nature.

We are not trying here to dissuade the true magician from striving to understand as much as possible of the language and other media with which he works: where real love is established, greater understanding can but promote greater unity, as we find in the *Aurum Solis* where research, and love for the ancient tongues, are alike essential parts of the very life of the Order: but we are pointing out that the instinctual and unconscious levels of the personality have their own real part to play in the Great Work, and a special magical language is as real and as valid an aid to that part of the personality, as is the wearing of a special robe. Where such a language is required for use in connection with the elemental forces, the resonant invocations of the relevant *Claves Angelicae* bring all their wealth of subjective suggestion. They also bring their own dynamic potency: and this is only to be handled by the magician with confidence in his true command of those forces.

An integral part of the system is to be found in the voluminous documentation of the *Liber Loegathe*, "the famous book shown in the stone." Apart from the Enochian words and the individual letters of the "second page of the first leaf," the book consists of approximately one hundred charts in which single letters are set out with punctilious care. For those who can understand the mysteries of its use and are qualified to employ them, the *Liber Loegathe* can be an important instrument for the Enochian revelation of spiritual truths (as for instance in arriving at names and texts for magical purposes:) furthermore, within the *Liber Loegathe* is concealed a scheme of great scope and subtlety, which, when linked with certain other Enochian material, is capable of being used as a divinatory system.

Of the so-called Forty-eight *Claves Angelicae*, the last thirty are distinguished from one another only by the substitution of one name in a general text, commonly called the Key of the Thirty Ayres: this Key governs the tremendous

and awesome forces of *Liber Scientiae*, the Book of Terrestrial Victory. The coming into existence of this book brings us very near to the hidden origins of the Enochian system. The material world and the governments of mankind were, as we have indicated, in the Elizabethan world conceived of as being malleable, for the first time since the fall of Rome to the Goths: but now it was a far richer and wider world:—It is scarcely surprising to discover, as we do discover from the recorded dialogues of the Dee-Kelly skrying sessions, that certain discarnate beings had as much interest as any incarnate thinker could have in the possibility of re-shaping such a world “nearer to the heart’s desire.” It was hardly likely that a man of acute inward vision such as John Dee, should have rejected a concept which had proved such an inspiration to other lofty mathematician-dreamers such as Plato and Omar Khayyam: in fact he did not reject it, for he was in spirit one of that same high company.

The echoing battle-song of the Forces of Terrestrial Victory, the terrible invocation implementing Natural Law, proclaimed:

“Govern those that govern: cast down such as fall: bring forth with those that encrease: and destroy the rotten . . .”

We cannot for a moment doubt that Dee sincerely believed that the re-shaping of the world by spiritual forces was a possibility.

“Go forward: God hath blessed the: I will be thy Gwyde: Thow shalt atteyn unto thy seaching: The World begyns with thy doings . . .” “This (the Ring) it is which I have revealed unto the. This it is which Philosophie dreameth of . . .” “Now we show unto you the Lower World: The Governors that Work and Rule under God . . .”

His vision of splendour must not be dismissed as a delusion: spiritual forces were indeed at work: but the

Enochian revelation, though it had its appointed place, was not the principal tool of those forces. Another great mind, also keenly aware of the occult significance of the times, was at that era watching and writing: "There is a tide in the affairs of men Which, taken at the flood, leads on to fortune . . ."

Time came and passed, and in a manner familiar to those who understand occult psychology, the tide began to turn. Kelly, the visionary out of step with the world, looked to Dee for support and guidance: Dee, the scholar and philosopher, looked to the princes who were their patrons; but disastrously, the princes were interested only in an immediate possibility of acquiring alchemical gold, not in financing them: and the Spirits with whom the partners were in communication, were not associated with Dee's earlier laboratory pursuits, having work of vaster scope in view. In England, too, political and religious intrigues had clouded the skies of fair promise, and those whose hopes were fixed upon the restoration of the ancient Mysteries (there were a few such) were turning a thoughtful gaze to the New World

“. . . to fetch dew

From the still-vest Bermoothes . . ."

Had Dee and Kelly failed? Certainly the true significance of the Enochian system was hidden from them, for it was part of something much greater, something that would continue to develop through succeeding ages, a mighty plan that only generations yet unborn would see in its full majesty.

Thanks largely to researches put afoot during the nineteenth century by Delia Bacon of New England, we can confidently say that no matter how separate in their origins were the various great literary and nautical enterprises of the Elizabethan era, by the close of the sixteenth century a hidden purpose had been formulated, by which a whole

English literature, philosophically and occultly orientated, was to be sown as seed in new human cultures. The re-establishment of the Mysteries was to proceed, even though it should need centuries: and in that far-reaching campaign of the world invisible, Dee and Kelly themselves had no part. Resources failing, in 1584 they moved to Prague, where they were interviewed by the Emperor: but he too only wanted gold, and the hostility of the Papal Nuncio made their position quite untenable. Thence they journeyed to Erfurt, to Hesse-Cassel, and then to Tribau in Bohemia. They wrote to Queen Elizabeth concerning their work, but her reign was passing into the doubt-ridden and anguished period which culminated in the execution of the Queen of Scots, and it is small wonder if Elizabeth had no comfort for the wanderers: though according to Elias Ashmole, Kelly was able to send her the direct evidence of an isolated but genuine transmutation. Dee and Kelly at last became estranged—the complex story would be irrelevant here—and before the end of the century Kelly met his death in unhappy circumstances. Dee returned to England and was pensioned by the Queen, but could effect nothing further and at length died peacefully at his home in Mortlake. *Yet they had not failed. In receiving and recording the Enochian revelation, Dee and Kelly had fulfilled and had more than fulfilled their appointed task.*

The Enochian manuscripts survived, passing from owner to owner, their tremendous contents for the most part neither comprehended nor tried until, with the magical revival of the last century, a new age of fresh beginnings brought about an augmented interest in them: but still, their *raison d'être* remained unperceived.

The Enochian revelation remains a most potent and precious instrument of magick in the hands of the worthy; in the hands of the unworthy it is a tool of self-destruction, for it is the vindication of higher man (the beasts of the

field are preferable to lower man: *see Whitman, "I think I could turn and live with animals."*) It is no mere means of knowing and of seeing, but opens true gates between the worlds; and where these Spirits have once entered, though but for a moment, there can it never be as if they had entered not. It derives from that same spiritual impetus—set in motion by those High Ones who are directly concerned with this world's affairs—in which the focal point of the hidden drama, of the chronicle of human destiny, passed from the Old World to the New; and it directly reflects the temper of those times.

That which is now America was destined from its very inception to be the bulwark against the darkness, the land of occult promise, to provide in its institutions a sure and sane foundation for the restoration, and more than restoration, of the Mysteries and the Democracy which gave greatness to Athens and to Rome in their days of true inspiration, and, in the days of true inspiration also, to the land of Albion. The Enochian revelation derives from that same inspiration which has assured Western man his rightful Liberty: intrinsically, in other ways and for other purposes, it expresses and manifests this sacred condition of being fully Man.

November 19th, 1582:—

“What doth the heaven behold, or the earth contagne,
that is not, or may be formed, formed and made by these?
What learning grownded upon wisdome, with the
excellencies in nature, cannot they manifest?

One in heaven they know:

One, and all, in Man they know:

One, and all in Earth they know.”

(In Volume V of *The Magical Philosophy* verbatim extracts will be given from Sloane Ms. 3191, some being taken from the *Book of Terrestrial Victory*: instructions governing the use of this last will be added.

The extracts from the Dee-Kelly records given in this appendix are also from Sloane Ms. 3191.)

D

Points in the history of British Occultism.

The founding of the Aurum Solis in 1897.

“To re-establish the Wisdom of the Mages . . .”

The goal of the Order is to bring its members to the attainment of Adept hood.

The modern occult society and its work.

The split between the semi-Masonic and Magical working groups within the Aurum Solis. The formation of the Sacred Word.

The reunion of Sacred Word with Aurum Solis.

APPENDIX D
AURUM SOLIS

(A brief outline of the development of the A.:S.:)

Britain has through the centuries been renowned for Art Magick, from the days when the powers of the "Hyperboreans" were known to the Greeks: Michael Scott the wonderworker was received at the court of the Emperor Frederick II in Sicily: Roger Bacon, a Franciscan friar, was a renowned alchemist: Alexander Seton, another alchemist, was for his wide travels and international fame called the "Cosmopolite:" the "Wizard Earl of Northumberland" graced Tudor times, as also did John Dee and Edward Kelly, the alchemist and the seer to whom was revealed the Enochian Arcana: all these and many more, down to the founders of the modern magical movements, have worked along their distinctive lines, the magick of the Grimoires, of the Qabalah, Alchemical, Enochian, and other: yet underlying all, we distinguish the mysterious forces of the land, the Pagan heart of the Isle of Albion!

In the eighteenth and the greater part of the nineteenth centuries, the continuation of the occult tradition was for the most part hedged by great secrecy. Virtually inescapable churchgoing and the insistence of the clergy of all denominations upon the orthodoxy of their members, had made it impossible for anyone to admit openly to an interest in practical magick unless he was willing and able to flout all social conventions and commitments, to make himself in fact an outlaw. The

notoriety of the eighteenth century "Hellfire Clubs" had only served to confirm public opinion in this. An interest in theoretical magick however was quite a different thing. Hence there grew up in this epoch a number of quiet "antiquarian societies" and "folklore societies" which pursued their studies in peace, laying up beneath their haloes of respectability a considerable store of information on such "curiosities" as alchemical documents, medieval books, local cults and beliefs, and so on. Towards the end of the nineteenth century the climate began to change. Partly as a result of scientific progress, partly as a result of widening knowledge of other cultures and ways of life, the hold of the traditional authorities over the minds and consciences of educated men and women was weakening. A number of the antiquarian societies began to move from a theoretical to a practical interest in their lore.

From the membership of one such society the Aurum Solis was founded in 1897. The particular interests of the society had been in Alchemical, Gnostic, Medieval and Celtic traditions: they had gathered much abstruse knowledge on these matters with details of ritual techniques which they were now prepared to put into practice: moreover, they had their spiritual fulcrum, for they had developed their own distinctive constellation of "the worshipped." So as to bring the various researches of the Order into harmony on a sound philosophic basis, it was decided to adopt the fundamental framework of the Qabalah without however binding the Order either to the tangled rabbinic traditions or to the stereotyped Judaeo-Christian interpretations so often associated with it. This combination of factors resulted in the workings being caught up at once into great effectiveness and vitality.

With the outer name of the Order, Aurum Solis, they recalled not only the patient work of the medieval Alchemists but also the objective which they had sought, the

transmutation to pure solar gold and all which it symbolises. Central to the life of the Aurum Solis is the fact of Adepthood, that change in the ground of spiritual consciousness which signalises the magician's entry into the mystical domain of the Higher Self: and it is the prime concern of the Order to bring its members to that attainment. From the first step, the first resolve, the adventure into magick is given tautness and definition by this aspiration: nor is its achievement an end to the adventure, but rather a new and more profound beginning. For it must be most plainly stated, the death into which the initiate passes is more than a symbolic death, and the new birth into which the Adept arises is a veritable new birth. His now is the Sphere of the Sun, for the new heavens of his world are irradiated by a Sun beyond the sun. To this central purpose, indeed, was the Order founded, as indicated by the avowed intention of the founders, "to re-establish the Wisdom of the Mages and to proclaim anew the Secrets of the Alchemists."

As befits an occult Order functioning in Britain, the A.:S.: has based much of its work on Celtic contacts: the ancient Fire Festivals, Imbolc, Bealteinne, Lughnasadh and Samhuinn, are ritually celebrated year by year, and a series of magical ceremonies has been conducted in or near centres of early British and Celtic potency: prehistoric sites such as the stone circles of Avebury and Stonehenge, caves such as "King Arthur's Cavern" in the Wye Valley, the Paviland Cave in Glamorganshire and such legendary sites as "Waylands Smithy" (actually an ancient tomb) in Berkshire: also places of later Celtic associations such as Tintagel, Glastonbury, Holyhead, Iona and Lindisfarne.

Nevertheless, the Order's pursuit of its purpose has not been all drama, all ritual splendour, joyously though these things have been adopted as beseems the children of Light. There has been much work over the years in clarifying

the essentials of the Qabalah, freeing them from doctrinal bias and stripping away the non-essentials: re-aligning Qabalistic theories, also, and other occult knowledge, with modern trends in psychology and science so as to present continually an up-to-date instrument of magick to the understanding of today. Besides the development of these great guide-lines of knowledge, the Order's experience and understanding of the activities of human and of non-human minds has been enlarged also by conducting practical investigations. Various psychic phenomena have been examined: and conclusions have been reached which have had a considerable effect in determining the Order's adoption or rejection of various ritual techniques. Always the purpose has been to ascertain what truly occurs in a given case: academic theorising can come in afterwards, first as an aid to interpreting the facts, and then to amplify our understanding of the principles. Taking into account both the practical and the theoretical aspects of the Order's researches, such a programme can never be finally completed.

The Order continued to develop its own original lines of work and study with great unity of spirit, under the leadership of George Stanton the first Warden, until the cessation of activities brought about by World War I. Afterwards, in the early Twenties and onwards, we find in the mingled old and new membership a partial divergence of purpose, not at that time a cause of any disruption, and probably not at once seen as detrimental:—on the one hand the traditionalists of the Order delved ever deeper into their chosen studies: on the other hand there was a formalist trend, fostered by the advent of members with a G.:D.: background, together with the general "Masonic" tendency which was characteristic of the times and largely a legacy of the War. Nevertheless, at the period in question, the stimulus of these two tendencies produced a

great richness in the workings, together with an additional spur to research in extending the various branches of the Order's learning. One example of this was the considerable work done in reviewing and extending the Order's Hebrew knowledge. This was carried out under the direction of Morris Greenberg, a Rabbi deeply learned in the Talmud and in the traditional Qabalah. He gave into the Order's keeping many valued teachings, which he often rendered the more memorable by the trenchant and witty sayings with which he illustrated them. Even in the Thirties, when spending his last years in retirement at Bournemouth, this scholarly man was a wonderful mentor to the Order.

The later Thirties were inevitably somewhat overshadowed by the highly-charged political atmosphere of the times. Following true occult tradition, the Order had ever remained aloof from politics of every description, and for long refrained from any comment on the creeds of that epoch: nevertheless, confronted with a situation in which many people saw Fascism and Communism as the major alternatives confronting mankind, the Order issued to its members the following assurance:—

“The development of the individual towards perfection, we hold to be a sacred duty: and we work for the common good, as a means towards the perfecting of every individual. To invert this ideal, and to regard the individual as existing only for the good of the race as a whole, is to stultify all higher aspiration, and is directly opposed to the purposes of Occultism.”

When war actually broke out, it became inevitable, as in 1914, to cease official Order activities for the duration. Owing to a concatenation of circumstances full activity was not resumed until 1949. Prior to that year, however, a number of the members had been working privately, both in England and on the Continent as many other magicians were doing at that time, in ceremonial works connected

with dispelling the astral aftermath of war and re-creating the magical links with higher planes. Meeting in different places, working in very small groups, and frequently with the assistance of one or more non-members, they had not found it either convenient or desirable to utilise the formal temple workings of the Order and had instead drawn upon their knowledge of medieval magical methods. They had achieved some notable results and had gained some unforgettable experiences thereby. In 1949 they returned to the renewed meetings of the Order, which had been re-organized, and for several years a great effort was made to keep the whole work of the Order moving with the same zest.

It now became apparent, however, that a major crisis was approaching. In 1956 the ruling authority of the Order made a review of the entire question of magical workings, of modern and of older Western types. The following conclusions were reached:—

“Initiation into an understanding of the Occult powers does not necessarily result in the ability to make magical use of those powers. In English Freemasonry (the only type of Freemasonry reviewed in this instance) a type of ritual has been developed which is designed to initiate the understanding but, by deliberate intention, not to lead into ceremonial magick. The Freemasons do not claim and do not wish to be magicians. A Masonic type of ritual is not therefore likely to be suited to a magical Order.”

The main result of this was to cause a major split in the Order. In 1957 the supporters of the modern type of working broke away and formed themselves into the Hermetic Order of the Sacred Word. The Aurum Solis, for its part, decided that the ritual of the Order should be completely reorganised on its original lines: that the rites and the philosophy of the Order should reflect the joy and freedom of the Spirit which has been so much a part of true

Magick in all ages; and that, as in the early days of the Order, the essential standard of judgment on any practice should not simply be that of philosophic and technical correctness, but that of effectiveness.

The Order of the Sacred Word took its name from a mystical word known to Qabalists, which not only signifies but also symbolises in its structure, the descent of Spirit into Matter. It was soon found more convenient to refer to the Order usually by its initials, S.W., or O.S.V. (Ordo Sacri Verbi,) partly because the use of the name in full, even with the adjective Hermetic, was apt to lead to confusion among outsiders: several incidents occurred in which people evidently thought they had encountered a monastic Order of the Roman Church! However, during the years of its separate existence, the Order of the Sacred Word had a most interesting history. This was largely due to the great work of Ernest Page, the notable London astrologer who became Warden of the S.W. some years after the break.

The beloved Ernest was a gifted and many-sided personality: few, if any, knew all his counsels, but all that he did was distinguished by the exquisite and devoted care which was his especial characteristic. In Soho the fragile figure with the snow-white hair and beard was well-known, going through the narrow streets carrying a large leather bag in each hand (the one filled with astrological books and papers, the other with personal possessions) or presiding through the night at a quiet table in the corner of a crowded coffee-bar, drawing meticulous horoscopes and annotating them in his fine archaic script, checking the accuracy of his work by making quiet and often astounding observations on his client's past life, sometimes spending an hour or more sifting the evidence for a particular time of birth: and all for a most nominal fee, or for no fee at all if he so decided: this work, like everything else, he did for the love of it. His

forecasts, when he made them, were accurate to a high degree: for besides his astrological knowledge he possessed a deep intuitive perception to which, however, he never laid claim. Besides these gifts he was also a skilled graphologist and a talented lyrical poet: but above all, the people who came to see him on account of his fame as a Soho "character," lingered in crowds around his table for the sake of the talk. Writers, artists, philosophers were drawn into it: with Soho's habitués of all kinds, men, women, the old, the young, the ambitious, the derelict. If this had been the whole of Ernest's life, he would still have been remarkable: yet it was merely the surface of an intense and hidden activity. There was, for instance, his devoted work for the Simon Society, an association formed to help those (often the talented and sensitive) who because of ill-health or other misfortune really need aid to rehabilitate themselves, but who cannot seek it through the official channels, either because they have never qualified for it as "employed persons" or because they dread the loss of independence and self-respect. This was a cause very dear to Ernest's heart, as was also the work that he did along other lines to help the many young men who fail to find in London the fortune they have come to seek, and who often drift into crime and vice, not through malice, but from mere inability to cope with the situation. The number cannot be known, of those who give Ernest their lifelong thanks for their escape from such circumstances.

Immediately upon becoming Warden of the S.W., Ernest began working for the reunion of that Order with the Aurum Solis. That reunion, regrettably, he did not live to see: but also he did much to form bonds of friendship between the S.W. and other occult organisations. It was directly due to his wide and genial sympathies that the S.W. in its latter days included members with backgrounds of Martinist, Druid and Theosophist training.

In 1971 the two Orders were reunited in the original style of Aurum Solis working, the Order now being known as THE SACRED WORD or, alternatively, AURUM SOLIS.

E

A SELECTION OF PRELIMINARY EXERCISES

together with

SOME BASIC TECHNIQUES

APPENDIX E

PROEM

I

Magick is freedom: its attainment is freedom, and its ways are freedom. If a slave were to practise magick, he could no longer truly be considered a slave: but if a free man wilfully gives his soul into bondage to any creed or system whatsoever, he cannot truly be a magician.

Bondage, we have said. The devotion of love is no bondage, if it be love indeed and not fear or masochism. Neither is it bondage to undertake a discipline for a particular purpose and for a particular period. As Rousseau points out, when a child is placed under obedience to a pedagogue, to be taught and trained, the child will call the man Master but in reality the man is in service to the child. Thus similarly we may place ourselves under obedience to a system of training or of magical procedure in order to obtain certain results: in reality, we thereby make the system our instrument. Let this not be forgotten.

II

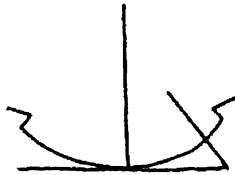
The selection of graded exercises which begins in this appendix and is continued in appendices to Volumes II, III & IV, will introduce the student to various fundamental techniques and will provide a sound basis for the further work of Volume V. The earlier exercises will in some instances be discontinued when the student progresses to

more complex works: for example, the visualisation exercises appended to the present volume (I) are a lead-in simply, they are not important in themselves save inasmuch as they open the way to a particular technique: nevertheless, the student should practise them faithfully, for he will find the work he does thereon to be of value in the later exercises. Some exercises in the series will be of practical relevance always: Breathing and Posture, the method of awakening the Centres of Activity, various forms of meditation. Some may become life-friends of the student. As the series progresses, the student will easily understand which to discontinue and which to develop.

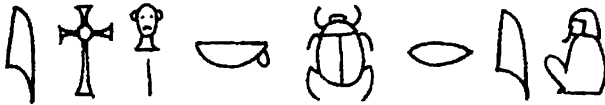
III

The exercises given herein should be performed with all the more fidelity, each for its due time, because they are not burdensome or numerous. Everything which has been included here is both beneficial and necessary; much has been excluded which might have been beneficial to some students, but could not be deemed necessary to all.

Our students come to us to learn philosophic and practical Magick. Preliminaries there must be: but in an unnecessary multiplication of preliminaries there is only tedium, and the sickness of hope deferred. It is part of any tutor's work to avoid this staleness. We combat it, where there is any danger of its arising, by counselling initiative, and creative development from basic principles.



MORNING ADORATION

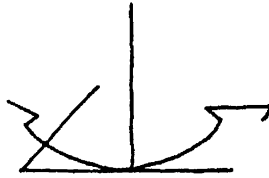


HAIL TO THEE, KHEPERA, IN THY RISING: HAIL TO THEE HERU-KHUTI KHEPERA, CREATOR OF THINE OWN MANIFESTATION!

WHEN THOU ART IN THE BOAT OF THE MORNING, THE WINDS REJOICE THY HEART.

AT THE LIMITS OF DAY THY BEAUTY IS BEFORE ME, O LIVING LORD, AND MY SOUL PROCLAIMS THAT THOU ART MY LORD FOR EVER.

HAIL TO THEE, KHEPERA, IN THY RISING: HERU-KHUTI KHEPERA, HAIL TO THEE!



EVENING ADORATION



HAIL TO THEE, TEMU, BEAUTIFUL IN THY SETTING: TEMU HERU-KHUTI, THY RAYS ARE SPLENDID TO MINE EYES.

WHEN THOU DOST PROCEED IN THE BOAT OF THE EVENING, THE WANDERING STARS CHANT TO THEE: THE SENTINEL STARS UTTER PRAISES TO THEE.

AT THE LIMITS OF DAY THY BEAUTY IS BEFORE ME, O LIVING LORD, AND MY SOUL PROCLAIMS THAT THOU ART MY LORD FOR EVER.

HAIL TO THEE, TEMU, IN THY SETTING: TEMU HERU-KHUTI, HAIL TO THEE!

CONCERNING THE ADORATIONS:

These Adorations are to be performed at dawn and at sunset respectively, by every student of our system, whether beginner or advanced: it is insisted that they be performed exactly at dawn and sunset if humanly possible.

There are several reasons for this ordinance. The first is, that the Sun is the supreme symbol and representative of spiritual power in our world, just as the physical rays of the Sun are in fact the source of light, warmth, health and energy. To give a few moments of time at the two critical moments in the day, sunrise and sunset, to aligning oneself physically and mentally with this source, is thereby to stand in harmony with the currents of life and of well-being on every level. Furthermore, since the visible Sun is but the "created manifestation" of the Power to which these Adorations are truly addressed, the habitual use of these salutations builds up a real perception of the spiritual underlying the physical, the "Sun behind the Sun," and thus establishes the student in a rapport with the spiritual world.

The significance of the "moments" of dawn and of sunset must not be underestimated. The Sun-sphere essentially signifies the Eternal made manifest in the transient moment. Those who honour dawn and sunset, day after day, winter and summer, grow in the awareness that though these phenomena are in a sense "always the same," yet in another sense they are never twice alike: each new day, each new evening, produces a wonder ever new.

Finally, it may be asked why, since the *Aurum Solis* does not especially follow Egyptian forms in its magical work or equipment, these Adorations are based upon an Egyptian model. Although the Egyptians were not the first

of mankind to honour the course of the Sun, yet they did so: the spirit of their words is so close to our purpose that they have readily been adapted for magical use. The Egyptian forms celebrate the moments of sunrise and of sunset, and no others: so that we can continue their beautiful custom in our own salutations without misrepresenting them, and without drawing them from their purpose.

The hieroglyphs attached to each Adoration are part of the text upon which it is based.

POSTURE & BREATHING

The three established postures of the Western Tradition are:—

- A) The Sitting or *God-form Posture*.
- B) The Standing or *Wand Posture*.
- C) The Supine or *Earth Posture*.

The God-form Posture is of ancient Egyptian origin. It is essential for this posture that a seat should be arranged so that the thighs shall be horizontal while the lower leg is vertical, and the soles of the feet rest steadily upon the floor, or if necessary upon a support. Thus seated, with the spine erect but not stiffly vertical, the feet should be placed side by side as should the knees. The upper arms should hang loosely at the sides and the hands should rest palm downward upon the knees. The head should be held so that if open the eyes would gaze straight ahead.

The Wand Posture is a normal and well-balanced standing position. The head is held erect, the shoulders are dropped back so that they are neither drooping nor held rigidly square. The arms hang by the sides with a slight natural curve at the elbow, the feet are placed side by side, the toes being turned neither in nor out.

If this posture is correctly maintained, it should be possible to take a step with either foot as required, without shifting the weight.

The Earth Posture is a position in which the subject lies flat on his back. The legs are straight and the arms lie straight at the sides of the body. It is essential for this posture that tight clothing and unnecessary discomforts be avoided.

The standard breathing technique used in connection with Aurum Solis practices is called the *Rhythmic Breath*.

This comprises two parts: the Opening Breath and the Rhythmic Breath proper.

The Opening Breath:—Assuming the God-form, Wand or Earth Posture, begin the breathing by exhaling fully, then filling the lungs with air in a long steady breath. Inhalation should not be too prolonged and should not be painfully extreme, but every part of the chest should be felt to expand: then this breath should be completed by exhaling steadily and completely. Two similar breaths should be taken. After exhaling to complete the third breath, proceed immediately to:

The Rhythmic Breath proper:—Count your own heart-beats for the timing of this exercise. Beginners may find it difficult at first to concentrate upon the heart-beat, therefore this exercise should be performed away from the sound of a loudly-ticking clock or any obtrusive rhythmical sound. When you begin to concentrate upon your heart-beat, it may slow down to some extent before steadying itself. This is quite normal, and should not cause alarm: it is a phenomenon which will cease with practice.

The exercise consists in breathing in for the count of 6, holding the breath for the count of 3, breathing out for the count of 6, and holding the breath *out* for the count of 3: then repeating for the duration of the exercise. The critical part of the exercise is the holding of the breath at the end of exhaling: some students may at first find it impossible or painful to prolong this during the count of 3 heart-beats. In such a case, strain is to be avoided: the count of 2 should be substituted until more practice has been gained, but the characteristic rhythm of the exercise must be maintained: in this initial stage therefore, the breath should be inhaled for the count of 4, held for the count of 2, exhaled for the count of 4, and held *out* for the count of 2. The rhythm 6-3-6-3, however, when once this has been established, may be used whenever opportunity offers, or whenever a

EXERCISES AND TECHNIQUES

179

relaxation of nervous tension is desired: for instance, a person who is shivering with cold, the shoulders and abdominal muscles contracted, the teeth perhaps chattering, should close the eyes (this is important) and take three or more rhythmic breaths. Relaxation and control can usually be established in this manner in a short time.

RELAXATION

It is most desirable that the student should devote some little time in every day to the practice of relaxation. Muscular and nervous relaxation is a necessary balance to all the activities and stresses of life: whether the activities and stresses be normal or otherwise, and whether the relaxation be incidental or deliberate. Relaxation has a particular value when used as a preliminary to any kind of exercise, since it makes for a more efficient performance of the exercise: and for this reason, relaxation is specifically recommended for use as a preliminary to the magical exercises. Besides this, a main prerequisite for relaxation is (as we shall see) to establish a controlled condition of stress in the muscles which are to be relaxed: and therefore, for those whose physical or emotional condition calls for particular emphasis upon relaxation, we point out that the technique which we give may be employed after the magical exercises as well as before them. In other words, the sufferer from nervous stress is principally concerned with exercise of one form or another as an aid to relaxation, while the magical student is principally concerned with relaxation as an aid to the (magical) exercises and to effective working generally: but the student is plainly entitled, if he so desires, to benefit fully from the technique employed, and may thus, if he has time or need, close his exercise session with a period of relaxation as well as opening it therewith.

The procedure in either case is as follows:—

The student should assume the Earth Posture. Arms should be straight at the sides. Attention should be given to the straightness of the spine, to the flatness of the back of

the neck (this means lowering the chin*), to the flatness of the shoulderblades upon the floor (this means sloping the shoulders slightly and raising the chest), to the flattening as much as possible of the lumbar hollow (this means lowering the "tail" slightly and just as slightly, allowing the knees to flex), and to the release of the feet, forcing neither the toes to point downwards nor the feet themselves to remain parallel.† These details adjusted, a deep breath should be taken to ensure that a natural alignment is achieved: then the body as a whole is allowed to "flop" with its whole weight in the posture already taken.

The next step is to activate the right leg. Wriggle the toes—how many of them can you move individually?—concentrate for a moment on each one and try to make it signal response to your message: then bring the foot upwards, still keeping the heel on the ground, so that you feel the muscles stretch in the calf and contract on the front of the shin. Do this a few times if you like. "Clench" all the toes together, keeping the knee straight: see how far you can raise it towards the vertical without bending the knee of the left leg. Bend the knee of the right leg once, then straighten it: then return the right leg, still rigidly straight, slowly to the floor. Let it relax totally: toes, foot, ankle, calf and shin muscles, knee, thigh muscles, buttock.

Repeat the entire performance with the left leg. When you have concluded this, relaxing the left foot and leg progressively as you did the right one, check that the right is again fully relaxed. It will of course have taken on some

* For the purpose of this description, although the body is horizontal, "up" and "down" are to be understood as if it were vertical. Thus to "lower" the chin is to incline it towards the feet.

† In complete relaxation, the feet will tend to turn outwards. In the Earth Posture as practised for other purposes, the feet are kept parallel.

stress when you raised the left leg: but now you should ensure that both your feet and both your legs are relaxed as perfectly as possible.

Tighten your abdominal muscles, contracting them as much as you can in the horizontal position. Relax and contract them a few times: finally relax. Now flex your lumbar muscles, relax. Check that feet, legs, abdomen and back are relaxed.

Slowly take a deep breath: but instead of letting the chest expand only to its usual extent, make it expand further by a conscious effort so that air is sucked into your lungs as into a pair of bellows. (It is important to avoid violence in this.) Breathe out gently until the lungs seem almost empty: then, at the last, deliberately contract the diaphragm so that even more air is gasped out. Repeat the inhalation and exhalation: relax.

Flex the muscles of the chest, then relax: of the shoulders, then relax. Of neck, chest and shoulders: then relax.

Straighten the right hand: flex the fingers one at a time. As with the toes, try to move each finger quite individually: then the thumb. Stretch the thumb across the palm as far as you can, trying to touch the base of the little finger with the ball of the thumb: then relax. Straighten the hand, bend it as far back upon the wrist as you can, then as far forward. Be aware of the stretching and contracting muscles in the arm in each instance. Now clench the fist (thumb outside), contracting all the muscles as powerfully as possible: then slowly relax. Raise the forearm from the floor, bending the elbow: clench the fist, bend the hand forward upon the wrist, flex the biceps: relax: repeat several times, feeling the triceps muscle stretch as the biceps contracts: relax, unclench the hand, return the arm gently to the side. Repeat with the left arm. Now check that all the muscles previously used are relaxed: feet, legs,

thighs, abdomen, back, chest, shoulders, neck, fingers, hands, forearms, upper arms. Finally clench the jaw, press the eyelids together: then gently relax, ensure that forehead, cheeks and lips are relaxed, lie in a state of complete relaxation. After a mental count of twenty heartbeats, institute the Rhythmic Breath. Complete ten cycles of the breath before allowing the normal tone to return to the muscles in conclusion of the relaxation exercise.

After a week or so of practice, you may feel you have mastered this relaxation technique. Not so! Become more critical of your performance. Do your abdominal muscles (for instance) contract when you flex the biceps? Try to keep the abdominal muscles quite relaxed while flexing the biceps effectively. Does the raising of a leg bring a frown to your brow? Prevent this. With regard to the muscles which are deliberately being used however, every effort should be made to increase awareness of their extent and action, to improve consciousness of them, to isolate and to make more precise the control of their action: the result of any attention along these lines will inevitably be a better response when the message conveyed to those muscles is "Relax."

There are moments during the magical exercises themselves when relaxation should be consciously sought. A most important such moment is when the God-form Posture is adopted. Here, relaxation cannot be performed quite so fully as when the student is lying upon the floor. It is however vital that in those circumstances the balance of the body should be maintained as correctly as possible, thus removing any needless stress immediately. The spine should be as nearly as possible vertical (not rigidly), the shoulders "dropped" and set well back, the arms allowed to hang limply from the "T" thus set up.

It is not necessary for the student to practise relaxation as an invariable adjunct to the exercise routine, but he should devote at least ten minutes to the practice some time during every day: relaxation is an essential part of natural living, something to be enjoyed, not something to be made into a drill.

VISUALISATION A

(Part I)

- i. Take a piece of plain or coloured card and cut it to the design of a simple geometrical figure.
- ii. Over the period of a week, look at the card frequently for a few minutes at a time.
- iii. After the initial week put the card away out of sight.
- iv. When time and memory permit, close your eyes and think of the card: imagine it in detail.
- v. Do not rush the exercise. Always build the image as a deliberate act of will: in this exercise, the creative imagination must *not* be allowed free play.
- vi. When you feel that you are able to hold a clear mental image of the card, you may proceed to the next part of the exercise.

(Part II)

- i. When time and memory permit, sitting quietly with your eyes open, imagine the card two feet in front of you on a level with your eyes. This is more difficult to achieve, but the desired effect is again of a mental image, not of an objective vision.
- ii. Always, at the close of these sessions, mentally erase the image.
- iii. The art in these basic exercises is to develop the faculty of seeing with the eyes of the mind and the power of the imagination.

VISUALISATION B

(To be practised concurrently with Visualisation A)

(Part I)

- i. Prepare a black card, two feet square.
- ii. Decide on a simple linear figure, and with your finger close to, but not touching the card, trace this figure above the surface.
- iii. As your finger moves, imagine a whitish line following it as if you were drawing with chalk. Hold the line in visibility so that when you have finished the tracing you can see the complete figure.
- iv. In reverse motion, physically and mentally erase the figure.
- v. Always build the image as a deliberate act of will.
- vi. After about a week of daily practice, you may proceed to the next part of the work.

(Part II)

- i. Put the card away out of sight.
- ii. With your finger, trace in the air before you the same simple linear figure.
- iii. As you trace the figure physically, trace it also mentally as before.
- iv. In reverse motion, physically and mentally erase the figure.
- v. Other simple linear figures may be used for further work on both parts of this exercise.

MEDITATION

(The following is a useful basic form of meditation)

- i. Take an Autumn scene, the basic elements of which are to be:—a tree-lined country lane; a small stream running swiftly by; a grass verge on which a brazier is smouldering; an old man raking dead leaves into a pile by the brazier.
- ii. Build up the scene in your imagination:—the old man working busily, smoke rising from the brazier. There is a faint smell of smoke in the air, you hear the sound of the old man raking, you hear the stream gurgling by: in fact you imagine not only the picture, but the sounds, the scents and the atmosphere of the scene.
- iii. At first you may find it difficult to imagine the whole scene, but with practice you will be able to build up the whole scene in great detail.
- iv. Do not rush the work: you may build in as much detail as you like, as long as you keep to the basic elements of the scene.
- v. This may be performed whenever you wish. If you perform it while in bed, you will begin with Earth Posture—Rhythmic Breath: if you perform it during the evening you will utilise God-form Posture, and so on.
- vi. Work this for some time. When you are ready, decide upon a further scene with new basic elements and examine them accordingly.

THE MAGICAL MEMORY

PRINCIPIA:

The exercise of the Magical Memory consists in casting the mind back to past events. At first, the events of the recent past should be considered in as much detail as possible. You may for instance reflect upon yesterday, considering single events in detail, or associated chains of events, or both; there is no hard and fast rule.

When one has become familiar with the practice of casting the mind back to past events, those of an earlier date, for instance about a week previously, can be considered.

Thus progressively over an extended period of time, the range of recollection can be lengthened. When the subject-matter is of approximately a year previously, it should no longer be deemed adequate to recall events as mere facts; an effort should be made to see the pattern and significance of related events in the year. From this point, the way back into the further past should not be the merely arbitrary choice of one year or one month, but the events which have already been considered should be traced back, either to their cause, or if that would be too remote, then at least to preceding occurrences in the same chain.

In this way, a fairly coherent image of one's life of, say, five years previously, will be built up before going back further on any specific line of exploration.

The development of the Magical Memory should not be hurried, but due attention should be paid to every circumstance which is thus brought to mind. The task of exploring all the paths of one's memory may well take

many years; that is no misfortune, for there is much to be learned and many treasures to be gathered.

N.B. This exercise can be worked at any time during the day under suitable conditions. During the early stages of practice, however, it is best performed at night in bed, before sleep comes. The Earth Posture—Rhythmic Breath should be used at night: at other times the God-form Posture—Rhythmic Breath should be used.

NOTES

1. The exercises are intended to develop and to co-ordinate those mental, psychic and physical faculties which are needed by the student in his approach to magical work proper. Naturally, individual students will need to devote more time to one section than to another, to compensate some unevenness in their past development. For this reason, as well as because of differences of opportunity and of means available, the student must manage his own programme of exercise: devising the combination and sequence thereof according as he judges the time may best serve his True Will.

2. It is essential that the student shall keep a Magical Diary, in which he shall faithfully record all that pertains to the development and occupation of his Magical Life: and in it he shall record no other thing. The simplest exercises have their place therein: the student shall record at what time they are performed, whether any part be omitted and for what reason, whether in the student's opinion his work has been well done or not. This record will assist the student when from time to time he reconsiders his programme: it will also put him in excellent practice for when he has to record actual magical operations in his diary, for these must, unconditionally, be set down rapidly, honestly, and in detail, immediately after their completion.

Such a record is essential to be kept by every magician and every student of magick: naturally, it is intended for no eye but his own, save for his Master of Studies in the case of an Order member. Therefore, if the private student wishes to perfect himself in a language or an alphabet by keeping his Magical Diary therein, it is well: so long as the characters chosen be adequate in scope for the purpose.

3. It is also essential that a clear distinction be maintained between everyday life and magical work. The aspirant should always begin his exercise sequence with the utmost solemnity of purpose. He should wear his Ring for his magical work: he should make a special "formality" of putting this on at the opening of his work, and of taking it off at the closing thereof. (Study of Chapter IV will help in the formulation of relevant concepts.)

4. The student should make for himself a robe:—

"Let the robe of the Magician be glorious or sombre, at will. If for the time being the robe cannot be as glorious as he would, then let it be sombre rather than trivial: for everything which exists contains its opposite, but the mediocre contains only Nothingness, the opposite of its mere Existence.

"The one thing important to remember with regard to the robe and also to the head-covering, is that this Path is a Way of Action, sometimes of great energy. Let nothing be worn, therefore, in which the Magician could be entangled or hoodwinked, or which might impede his movements when making a Sign of Power.

"This applies also to footwear: sandals or soft shoes may be worn, but should be comfortable, secure upon the foot, and as noiseless as possible."

5. If a room is available to set up as a Chamber of Art, no matter what the size of the room it should contain the following:—

A small altar;

A chair of plain wood;

Some storage space such as a cupboard;

A working table-surface, which might if necessary be the top of the cupboard.

The windows of the Chamber should be curtained to afford privacy and to avoid distraction: also it should be possible to exclude the light when occasion requires. The altar should be placed in the centre of the Chamber,

be of convenient dimensions, but upright rather than tablelike:—

“The Bomos before which you stand is the altar of the Magician, and its form recalls those altars which in antiquity graced the temples of Assyria and Egypt, Greece and Rome. It represents the World of Matter, resting passive and receptive beneath the power of Eternity.”

The chair should be neither too high nor too low for a good sitting posture. The cupboard is for the storage of such articles and materials as may be required from time to time in the Chamber of Art.

The student will of course take pains to keep this room and its equipment scrupulously clean, though he should not adorn it with any degree of luxury: to recall a medieval idea, the Chamber of Art is “laboratory” as well as “oratory,” and the aesthetic sense should sublimate, not destroy, the practical and workmanlike aspects of the matter. The Chamber of Art thus represents a minimal requirement for magical practice. It is devised for the private work of one person only, and is not to be confused with a Temple established for group workings. In the Temple, greater space and dignity are essential: in the Chamber of Art, simplicity, cleanness and harmony are the standards.

Above all, the Chamber of Art, once it has been chosen and put in order, is not to be used for any other purpose than magical work and meditation.

In the matter of maintaining a clear distinction between everyday life and magical work we suggest the following further device: on your altar, place a single lamp: the lighting of this lamp will symbolise the opening of your work, its extinguishing will symbolise the closing of your work.

The Magical Philosophy

Not since the publication of *The Golden Dawn* has there been an event of similar importance. In these five volumes we have the philosophic, psychological and magical training of the aspirant, set forth by a valid, living, occult order in a structured and progressive curriculum following the lines of development of the psyche itself.

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The Magical Philosophy is a system of knowledge, rituals and exercises which are initiatory—that is, they are effective in the development of true magical power as well as magical understanding.

Volume I

ROBE AND RING—Philosophy of the Magical Art

The purpose of life in this world, as defined in the language of Western Occultism, is to discover one's True Will and to do it. Those who follow exoteric forms of religion, would say in their corresponding terms, that every individual should find his true vocation and fill it. If God is envisaged as an external Supreme Being who calls (Latin, *vocare*) his summons to mankind, this assessment of the purpose of human life is a valid one; but when Deity is contemplated as the Divine Spark within, and the "call" is understood not as an outward but as an inward motivation, then the true Vocation in turn becomes recognized as the True Will. The pursuit of it, then, is not at all a question of pleasure or of vanity; it is the one supremely serious and sacred task.

The philosophic basis and history of the Western Mystery Tradition is seen as culminating in the emergence of magical principles in modern psychology and the relevance of psychology to modern magick. Through study and practical exercise, the Aspirant gains understanding of the Work of the Mind and development of the Higher Faculties, working always in balance of the inner nature and harmony with Nature and growing awareness of the spiritual energy which underlies the physical universe.