

A bullshit detector How do you find the truth amongst all the garbage in alchemy?

A full outline of alchemical training A list of subject matter to be covered in a full length training course in traditional alchemy.

Outline of Jungian Analysis A very comprehensive overview of Jungian Psychology - a must for any serious occultist.

Levi's paths Levi's attributes of magickal powers to the paths of the Tree of Life.

Esoteric Grade systems A look at the concept of Grading Occult development.

What makes a good student? A quick look at the difficulties of occult learning.

The Alchemical Code (Humor).

Tradition vs Pop occultism A look at the mediocrity of popular occultism as compared with the true hidden tradition.

Fulcanelli A few comments on the identity of Fulcanelli by Joseph Caezza.

The Magers Ethic A copy of the Alchemist Guilds Ethical approach to magick and alchemy.

An Alchemical Lexicon For a greater understanding of specific terminology.

The Ancient Gods A look at psychological archetypes and subpersonalities.

Astral projection Also the astral body and the doctrine of the 4 elements.

Occult Fraternities Some remarks for beginners.

How Does Ritual Work? Some remarks for beginners.

Introduction To Qabala A basic consideration of the subject.

Alchemy and Alchemists What are they?

What is Alchemy? Another paper describing the nature of alchemy is a spiritual discipline.

Looking for a Tutor Some remarks for new seekers.

History of Western Mysteries Rough notes on important dates/events/persons.

Attitude Some remarks about the correct attitude towards occult study.

The Gender Issue in Occult Training A look at the differences in training men and woman.

An Alchemical Bullshit Detector

When a student of alchemy, who is new to the art, reaches that point in his studies where he begins to seriously contemplate the Great Work, one of the first questions that dawns on him might be ... "how on earth do you discover the true path from amongst the fakes in the writings of the classic authors?"

This question is not at all easy to answer, but here I present a few pointers that might help you make the decision for yourself.

In trying to sort out the valuable information from the garbage belief, based on opinion or assumption, which does not take into consideration the knowledge that contemporary initiates possess, is most often way off the mark. Therefore the best place to start is to listen to the opinions of those who already had a lot of experience with lab alchemy. This might be considered a logical approach by some, but I have met many persons who claimed to have a serious interest in alchemy who were completely unaware of any initiated view of the art. Essentially such people are relying almost exclusively on guesswork derived from their personal reading of classic alchemical literature. Sometimes this is coupled with the claims of other individuals who also have no access to initiated knowledge.

The first thing that any experienced practitioner will make clear to a novice is that the literature of alchemy is extremely cryptic and will *never* be understood by someone who is not familiar with the methods of analogy, metaphor and encryption used by the alchemists of old.

Once the serious student manages to find some way of listening to, reading and talking to modern students of alchemy who have experience he might eventually become aware that there are varying opinions about what constitutes a 'true' or a 'false' path to the stone. This understanding dispels the often-held belief by the uninitiated that the search for the stone is a search for *one* secret recipe.

In general there are two mainstream areas of experiment in the Great Work that are investigated by modern students. Within these two general approaches there are various opinions about the details of practice. In fact there are so many opinions about the meaning of cryptic writings related to these two paths that it would be accurate to suggest that there are as many beliefs about *meaning* as there are students.

The two important things about this situation, where the eagerly searching novice is concerned, is that (1) every experienced researcher loves to insinuate (or openly insist) that his understanding is the definitive one, and (2) many students will change their opinion about what is accurate, based on new enticing evidence, more than once in their career.

These two points are really the core issues when trying to make head-or-tail out of the facts where the Great Work is concerned. How this situation came about is also helpful to understand.

The biggest producer of confusion where alchemical knowledge is concerned is without doubt the tradition of being cryptic about passing on information, even within the tight ranks of experienced students themselves. This kind of environment breeds assumption and unreliable guesswork. It also encourages individuals to pass off personal opinion as fact and the insinuation that more is understood than is possibly the case. The most frustrating behaviour that sometimes raises its head under these conditions is the temptation to outright lie or spread misinformation.

Individuals who thrive on inflating their self-importance gain a lot of satisfaction from these conditions because it is very easy to pass yourself off as something you are not. The problem is further exaggerated by the fact that many novices perpetuate the abuse of the tradition of secrecy by regularly reminding everyone that they believe the most credible alchemists are the ones who behave the most mysteriously.

Sometimes these abuses of a desire to adhere to the rule of secrecy are deliberate, but often they are carried off unintentionally. It happens that many students of alchemy, living and working in a state of relative information isolation, feel they are justified in arguing a particular point of view as being correct, unaware that at least some of the individuals they are talking to have already been down that particular avenue and know from experience that it is a dead end. In the meantime other individuals, unaware of the inaccuracy of the information, and possibly believing the source to be reliable, are waiting for their own opportunity to pass on what they believe is important, thus believing they are increasing their own standing in the alchemical community.

Many alchemists believe that this entire situation is a healthy one, because it makes the novices attempts at getting to the truth all that much harder. This, they feel, is a big part of the point in alchemy ... the struggle to separate the garbage from the pearls of wisdom. Of course, it would seem, that those who

encourage this immense confusion also believe they are already in possession of the actual facts about the Great Work. While there are those, aware of their relative ignorance, who like to be seen encouraging confusion, in the hope that someone who actually knows, will be impressed with their respect from traditional secrecy and will toss them some tid-bit of knowledge.

I have noticed over the years that much of the arrogance (or delusion) that arises from a belief that one possesses the key to the art is based in the idea that there is only one true recipe. This belief in turn arises from the concept that there is only one chemical, or one combination of chemicals, that possess the power of transmutation. The student who knowingly or unknowingly follows this ideology feels that the entire struggle in laboratory alchemy is the search for the identity of that substance, or combination of substances.

It is true that some classic authors have suggested this be the case. But this is not a universally claimed fact. It is also true that respected authors often insist that we should never take the words of the past masters literally. Nevertheless, many students of alchemy who are publicly vocal about their opinions as to what is correct and what isn't, base their claims on an insinuation (or insistence) that their path is the only path. They do this in an environment where the active repression of information flow naturally excludes every researcher from knowing what his peers are up to. It is also often self evident that, since the demands of research into their own particular path often excludes them from having the time or resources to investigate other paths, they are largely ignorant, by choice, of other approaches.

So if this confusing unreliable situation really exists, why should I suggest that it is important, or at least helpful, to pay attention to the claims of contemporary experienced students?

I think the key to gaining some understanding of laboratory alchemy lies in the diversity of opinion, not in claims of exclusivity. There is no doubt in my mind at all that the concept that there is one true recipe with one true chemical, or combination of chemicals, is entirely false. I believe this to be the case firstly because even a basic reading of a wide range of alchemical texts would lead even the novice to see that more than one path is being discussed. Further, that amongst these various approaches many have claimed to have had success.

The important lesson is not, therefore, to be found in the differences anyone might recognise in the various claims, but in the similarities between approaches. What we are looking for is not one substance or one recipe but instead a *condition* in nature that can be found in many places or which can be brought about, in the laboratory, through any number of approaches, depending on the knowledge, imagination and skill of the artist.

So what is the solution to the problem of all of this deliberate or unintentional confusion? I think the solution is not an easy one to find. My first choice for advice is the easiest road to travel and that is to get involved, closely, with someone who has a long history of both experience in the lab and of observation, or better, interaction, with other experienced researchers. By 'long history' I suggest more than five years involvement with the mineral work. The benefit of such a relationship with an experienced student is that he might be in a position to offer some helpful advice about the opinions and history of his contemporaries. Such advice can be invaluable.

My second preference for advice is to either establish, or join, a private group of experienced researchers who, behind a veil of silence, are freely (or to some degree) openly sharing information about their research.

I have had the good fortune to be involved in both kinds of situation in the last 15 years and have, by far, found them to be the most productive in terms of learning. The least productive situation, on the other hand, which I have found, is listening to individual students, with whom no intimate exchange of information has been established, offering their opinions in public. I have found no value at all in that kind of communication, as it seems that the first rule of that game is to hide more than you reveal and to insinuate more than you know.

An Outline of the Full Work

The Prima or Herbal Work

One – The Equipment

A description of the old equipment

- The Furnace (sand, water and oil baths) and incubation
- The Alembic (ceramic, metallic, glass)
- The Retort (ceramic, metallic, glass)
- Receivers
- Crucibles
- Mortar and Pestle
- Filtration

A description of modern equipment and its relationship with the old

- Electric and gas elements (and incubation)
- Thermometers
- Retorts
- The Distillation train
- Soxhlet extraction
- Receivers
- Crucibles
- Mortar and Pestle
- Filtration
- Fermentation kits
- Storage Jars

Buying equipment (and dealing with lamp workers)

Care for equipment (heating, cooling, corrosion, washing)

Two – The Materials

Herbal lore (tradition and contemporary)

Theory:

- Alcohol (Mercury)
- Oil (Sulphur)
- Salts

Three – The Processes

Lab safety

The basic herbal spagyric tincture

The Theory of the practice

Astrology and energetics (theory and practice)

Geomancy (theory and practice)

The practice:

- Distillation of volatile oil
- Fermentation
- Filtration
- Maceration – Digestion – Circulation
- Distillation
- Calcination (black, white, yellow, red)
- Grinding
- Leaching
- Cohobation

The philosophy of the Practice

- The tradition, the old masters, ethics and secrecy
- The Qabalistic relationship between elements and principles

- The law of analogy (the relationship between mind and matter)
 - The Qabalistic view of the intelligences of the elements and principles
 - Spagyrics and Qabala
- The yearly herbal work cycle (dealing with time economically and energetically)

The Circulatum

The theory and practice

The Herbal Stone

The theory of the practice, both wet and dry

The Primum Ens Melissae

The theory

- The principles and their attraction and repulsion
- Rejuvenation

The Practice:

- Preparation of tartar (winestone, calcination of herbs, commercial)
- The deliquescence of tartar (above and under ground and artificially)
- The herb Melissa, its preparation
- Maceration of Melissa in the oil of tartar (hot and cold methods)
- Filtration of the maceration
- The preparation of the alcohol
- The extraction of the ens (pressure method and simple method)
- Concentration of the oil and its ingestion

The Volatisation of Tartar

The theory of the practice

The practice:

- The preparation of the tartar
- The preparation of the oil
- The process itself
- Cohobation
- Ingestion

The Secunda - Metallic Oils

Four - The Equipment

he relationship between the herbal equipment and mineral equipment

Additional requirements

Five – Materials

Solvents (Mercuries)

The theory of the preparation and uses of:

- Kerckringers menstruum
- Vinegar
- Actuated vinegar (simple)
- Lye
- Mineral acids

The preparation of solvents for the mineral work. (practical)

Minerals (Salts)

Minerals vs Metals (in theory and practice)

Qabala and Metals (theory)

The selection and obtaining of minerals and metals for the work (theory)

Metallic oil (Sulphurs)

The Theory

Six – The Processes

Extracting oils from gems with (simple) actuated vinegar (theory)

Preparing minerals for the work – raw, roasted and calcined (theory)

- Sulphides

- Oxides
- Glass of antimony
- Preparing minerals for the work (the practice)
- Macerating Minerals and Metals (the theory)
- Macerating Minerals and Metals (the practice)
- Lye maceration (seven planetary metals)
- Vinegar maceration (seven planetary metals)
- Maceration by mineral acids (commercial and traditional)
- Maceration by the new method (seven planetary metals)
- Separating the tincture of a metal from vinegar
- Distillation
- Evaporation and drying
- Separating the tincture of a metal from a lye
- Neutralisation of the menstruum
- Collecting the kermes
- Separating the tincture from the new solvent
- The peculiarities of separation from a solid solvent)
- The alternative (neutralisation)
- The purification cycle of a raw metallic oil (theory and practice)
- Washing the oil
- Digestion
- Filtration
- Evaporation
- Grinding
- Peculiar nature of the cleaned sulphur
- The preparation of a metallic oil for ingestion with ethanol
- The preparation of the ethanol
- Care of the dry sulphur before extraction
- The method of extraction (identifying the essence as opposed to the fixed portion)
- The last digestion
- Dosage (ingestion)
- The yearly cycle of working with minerals (economically and energetically)

The Tertia or Great Work

Seven – The Various Paths

That there are various approaches to the work and what they are.

- The wet and dry ways as the primary mainstream approaches
- Literature of the dry way
- Alternatives to the two primary approaches

The history of the wet path (practitioners, authors of literature)

Comparing the literature/authors of both approaches (conclusions drawn therefrom)

Eight - The Equipment

The exact requirements (theory)

- Storage for maceration
- Incubation for maceration and digestion
- Circulation (as an alternative to maceration – Soxhlet and conventional)
- Distillation of solvent (retort and distillation train)
- Calcination (furnace options)
- Distillation of prima materia (retort or train)
- The philosophic egg
- Final digestion incubator

Cleaning and care of equipment used in mineral work

Nine – The Materials

- The crude matter (in theory and practice)
- The father of the prima materia
- The prima materia (what it really is in theory and practice)
- The traditional terminology for the materials (the confusion of tongues)
- The choice of solvent
 - First by Lye
 - Then by Vinegar
 - Finally by the new approach

Ten – The Main Process - Part One

- The problems associated with preparing the chaos of the stone (in theory and practice)
 - The gum sericon (azoth – the formless and void earth)
 - The choice of menstruum for obtaining the gum
 - Hollandus - his calcination water (the first solution to the problem)
 - The purification cycle (the second solution to the problem)
 - The digestion of the chaos (the third solution to the problem)
- Extracting the elements from the chaos and their separation
 - The first distillation
 - Eliminating the acid
 - The water flood The Waters
 - The air eagle The Spirit which moved upon the waters
 - The fire lion The Light
 - The earth dragon The Dry Ground
- The purification of the principles
 - The rectification of the crude Mercury
 - The rectification of the Sulphur (the blood of the lion)
 - The calcination of the Salt (fourth solution to the problem)

Eleven – The Internal Work

- Active imagination
 - Opening the First Gate
 - Mastering trancework (T1)
 - Communication with archetypes (T2)
 - Understanding the cycle of experience (T3)
 - Speaking the language of the unconscious (T4)
- Spagyrics applied internally (T5)
 - The Philosophers Mercury and Salt (Ruach and Nephesh)
 - Understanding why your Mercury and Salt won't harmonise
 - The Role of Sulphur in the unification process (Neschamah)
- Wedding the King and Queen (T6)
 - The Middle Pillar Exercise
- As above so below (T7)
 - The relationship between the inner and outer worlds
 - Taking advantage of the mirror effect for the purposes of cohobation
- The Philosophers Stone (T8)
 - Opening the Second Gate
 - The Sulphur of the Wise (Neschamah)
 - The Philosophers Stone (Yechidah)
- Transmutation (T9)
 - Internal transmutation and high magic
 - Eliminating karmic debt
- Opening the Third Gate (T10)
 - The path from advanced adeptship to mastery

Twelve – The Process – Part Two

- The purification of the principles

- The common volatilisation of the Salt (fifth solution to the problem)
- The uncommon volatilisation of the Salt (alternative fifth solution)
The Alkahest or Eagles Gluten (In theory and practice)
The Cohobation
Multiplication
Projection

An outline of Jungian Analysis

I am not sure who put this paper together. All I know is that a Jungian Analyst used to give it to his clients as an introduction to the subject before beginning therapy. The reason why I have included it here (considering my site focuses on hermeticism) is that this paper makes it abundantly clear that Jung's system is almost identical to the qabalistic hermetic initiatory system. Therefore anyone considering Hermetic initiation, or concerned about their lack of progress in the same, should find this document helpful. (*parush*)

Analytical Psychology is the school of depth psychology based on the discoveries and concepts of Carl Gustav Jung. Jung gave the broadest and most comprehensive view of the human psyche yet available. His writings include a fully-developed theory of the structure and dynamics of the psyche in both its conscious and unconscious aspects, a detailed theory of personality types and, most important, a full description of the universal, primordial images deriving from the deepest layers of the unconscious psyche. These primordial images are called *archetypes of the collective unconscious*. The latter discovery has enabled Jung to describe striking parallels between the unconscious images produced by individuals in dream and vision and the universal motifs found in the religions and mythologies of all ages.

The concept of the collective unconscious gives analytical psychology an added dimension in comparison with other schools of psychotherapy. It takes the theory and practice of psychotherapy out of the exclusive realm of psychopathology and relates it to the whole history of the evolution of the human psyche in all its cultural manifestations. The practice of analytical psychology thus becomes not only a therapy for neurosis but also a technique for psychological development applicable to normal and superior individuals.

An abstract, theoretical presentation is alien to Jung who always strove to engage the response of the whole man, not just the intellect. This presentation should thus be recognized as no more than a two dimensional sketch of a three-dimensional reality.

Libido: The psychic energy that directs and motivates the personality is called *libido*. Interest, attention and drive are all expressions of libido. The libido invested in a given item is indicated by how highly it is valued. Libido can be transformed or displaced but not destroyed. If the libido attached to one object disappears, it reappears elsewhere. Libido is the dynamism of the life process manifested in the psychic sphere.

The theory of libido is closely connected with the *law of opposites*. The processes of the psyche depend on a tension and interplay between opposite poles. If one side of a pair of opposites becomes excessively predominant in the personality, it is likely to turn into its contrary. This is called *enantiodromia*. A one-sided conscious attitude constellates its opposite in the unconscious. See Jung's essay "On Psychic Energy" [\[1\]](#)

Psychological Types: Analytical psychology distinguishes several *psychological types*. These refer to innate differences in temperament which cause individuals to perceive and react to life in different fashions. There are two *attitude types*, the *extravert* and the *introvert*.

The *extravert* is characterized by an innate tendency for his libido to flow outwards, connecting him with the external world. He naturally and spontaneously gives greatest interest and value to the *object* – people, things, external accomplishments, etc. The extravert will be most comfortable and successful when functioning in the external world and human relationships. He will be restless and ill at ease when alone without diversion. Having little relation to the inner world of subjectivity, he will shun it and tend to depreciate subjective concerns as morbid or selfish.

The *introvert* is characterized by a tendency for his libido to flow inwards connecting him with his subjective, inner world of thought, fantasies and feelings. He gives greatest interest and value to the *subject* – the inner reactions and images. The introvert will function most satisfactorily on his own and when he is free from

pressure to adapt to external circumstances. He prefers his own company and is reserved or uncomfortable in large groups.

Both introvert and extravert have the defects of their strengths and each tends to undervalue the other. To the extravert, the introvert is self-centred and withholding of himself. To the introvert, the extravert seems shallow, opportunistic and hypocritical.

Every individual possesses both tendencies but one is usually more developed than the other. As a pair of opposites they follow the law of opposites. Thus, an excessive, one-sided emphasis on one attitude is likely to lead to the emergence of its opposite. The opposite, however, because it is undeveloped and undifferentiated, will appear in a negative, crude and unadapted form. Thus the extreme extravert will become a victim of negative inferior introversion in the form of depressions. The extreme introvert is likely to have episodes of compulsive extraversion which are crude, ineffectual and unadapted to outer reality.

In addition to attitude types we also distinguish four *function types*. The four basic psychological functions are *thinking, feeling, sensation* and *intuition*.

Thinking is the rational capacity to structure and synthesize discrete data by means of conceptual generalizations. *Feeling* is the function which determines value. It is the function that values and promotes human relationships. *Sensation* is that function which perceives and adapts to external reality via the senses. *Intuition* is defined as perception via the unconscious, that is, the perception of representations or conclusions whose origin is obscure. These four functions arrange themselves into two pairs of opposites: thinking – feeling and sensation – intuition.

Although every individual has all four functions potentially at his disposal, in actuality one function is usually more fully developed than the others. This is called the *superior function*. The one least developed is the one that is most primitive and unconscious – the *inferior function*.

Often a second function will have achieved considerable development which approaches that of the superior function. This is an *auxiliary function*. Since any one of the four functions may be superior, we have the possibility of four *function types*: the *thinking type, feeling type, sensation type* and *intuitive type*.

The *thinking type* is found chiefly among men. His mental life is concerned largely with the creation of intellectual formulae and the fitting of all life experience into these forms. To the degree that he is identified with the thinking function and unconscious of the other functions, his thinking will tend to be autocratic and his formulae Procrustean beds which do violence to the fullness of life. Since feeling will be the inferior function, its values will suffer the most neglect. Human relationships will be quickly sacrificed if they interfere with the ruling formula.

The *feeling type* is found chiefly among women. The development and sustenance of personal relationships is the major aim. A sensitivity to human needs and a willingness to meet them is its outstanding characteristic. It finds its greatest satisfaction in rapport with others. In its extreme, this function type can be objectionable in its excessive emphasis on personal matters. Since thinking is the inferior function, its capacity for abstract, impersonal judgments will be neglected or denied. Thinking will be accepted only so long as it plays a subservient role to the interests of feeling relationships.

The *sensation type* is characterized by his excellent adaptation to simple, matter-of-fact reality. He is content to relate to life on its most elementary terms without subtlety, reflection or imagination. The sensation type appears stable and earthy but rather dull. Vision and imagination which could mitigate this earthbound state are products of intuition which is the inferior function of this type. The sensation type, in fact, will depreciate all intuitive expressions as unrealistic fantasies and thus deprive himself of badly needed leaven for his own heaviness.

The *intuitive type* is motivated chiefly by a steady stream of new visions and possibilities which derive from his active intuition. The new, the strange and the different are a constant lure. He often perceives obscure connection between things which seem separate and unrelated. His mind works in quick jumps which others can't follow. When asked to proceed more slowly, he is apt to become impatient, considering his listeners dull-witted. This type's weakness lies in its inferior sensation function. His relation to reality is poor. The hard work required to bring a possibility into actuality or to make an intuitive flash generally accepted seems too onerous. He thus often remains misunderstood, and his insights, if they are to bear fruit, must be patiently developed by others.

The function types are seldom as definite as would appear by these descriptions. Usually the development of an auxiliary function will soften and modify the sharp characteristics here described. In addition, we have a further complication. According to the attitude type, each of the function types may have either an introverted or an extraverted orientation.

Ideally, all four functions should be available to the individual in order for him to have a complete response to

life experiences. It is one of the goals of Jungian psychotherapy to bring into consciousness and to aid the development of the inferior undeveloped functions in order to approach psychic wholeness.

Many conflicts in human relationships and disputes can be understood through the theory of psychological types. For instance Jung has explained the difference between the psychological theories of Freud and Adler on this basis. Freud's theory is concerned chiefly with the individual's need of and love of the object. Thus it is an extraverted theory. Adler's theory is based on the individual's need to maintain his own self-esteem, prestige and power. Adler emphasizes the inner, subjective need; hence his is an introverted theory.

Differences in type can underlie difficulties in interpersonal relationships. Marital conflicts are often related to differences in psychological type. Knowledge of one's own type and of the fact that other equally valid types exist can often help to relativize one's own personal reactions and can lead to more conscious and fruitful human relationships.[ii]

Structure of the Psyche: The psyche can be divided into *conscious* and *unconscious* aspects. The *ego* is the centre of consciousness and the starting point for all empirical psychology. It is the seat of individual identity, and all contents which are conscious must be connected with it. The *unconscious* includes all psychic elements which are outside conscious awareness and therefore are not connected with the ego.

Contents of the unconscious are first encountered as *complexes*. A *complex* is an emotionally charged unconscious psychic entity made up of a number of associated ideas and images clustered around a central core. On investigation this core is found to be an *archetypal image* (see below). One recognizes that a complex has been struck by the emergence of an effect which upsets psychic balance and disturbs the customary function of the ego.

The ego stands between the inner world and the outer world, and its task is to adapt to both. By its extraverted orientation, it relates itself to external reality. By introversion, it perceives and adapts to inner, subjective reality. The requirement for external adaptation leads to the construction of a psychic structure which mediates between the ego and the external world of society. This mediating structure is called the *persona*, the Latin word for the ancient actor's mask. It is the partially calculated public face an individual assumes towards others. The persona is composed of various elements, some based on the individual's personal propensities and others derived from the society's expectations and the early training of parents and teachers.

The persona is a mediating compromise between individuality and the expectations of others. It is the role one plays in society. It is also a protective covering that shields from public view what is personal, intimate and vulnerable. The characteristic symbol for the persona is the clothes we wear. Dreams involving missing or inappropriate clothes refer to a persona problem. Ideally a persona should be appropriate, well-fitting and flexible. It is especially important that the individual realize that he is not identical with his persona.

The persona sometimes lends one a prestige and authority belonging to the collective group which is not properly used for personal ends. To identify with the persona can cause inflation and alienation from reality. Other persona disorders include a lack of persona which leaves the individual sensitive and exposed to every social touch, and a too rigid, defensive persona which is a barrier to realistic adaptation. For further discussion of the persona, see [iii]

Just as the persona stands between the ego and the outer world, so another psychic entity stands between the ego and the inner world of the unconscious. This entity is called the *shadow*. The shadow is a composite of personal characteristics and potentialities of which the individual is unaware. Usually the shadow, as indicated by the word, contains inferior characteristics and weaknesses which the ego's self-esteem will not permit it to recognize.

The shadow may be personified in dreams by such figures as criminals, drunkards and derelicts. Technically it must be of the same sex as the dreamer. As with all unconscious contents, the shadow is first experienced in *projection*. This means that an unconscious quality of one's own is first recognized and reacted to when it is discovered in an outer object. So long as the shadow is projected, the individual can hate and condemn freely the weakness and evil he sees in others, while maintaining his own sense of righteousness. Discovery of the shadow as a personal content may, if it is sudden, cause temporary confusion and depression. This will be most likely if the ego's previous attitude had been especially inflated.

The shadow is the first layer of the unconscious to be encountered in psychological analysis. It is not always a negative content. In many cases unconscious positive potentialities of the personality reside in the shadow. In such cases we speak of a *positive shadow*. Furthermore, the evil and dangerous aspect of the shadow is often due more to its circumstances than to its essence. Just as animals which have become vicious by starvation and brutal treatment can be changed into loyal companions by loving care, so the shadow loses much of its negative aspect when given conscious acceptance and attention.

The problem of the shadow and its projection applies to collective psychology as well. The persecution of the

Jews by the Nazis is a terrifying example of the extent to which a collective shadow projection can go. The same psychological mechanism operates in discrimination against Negroes and other minority groups. For more on the shadow, see [iv]

The first layer of the unconscious, the shadow, is also called by Jung the *personal unconscious*, as distinguished from the *collective unconscious*. The personal unconscious or shadow contains personal contents belonging to the individual himself which can and properly should be made conscious and integrated into the conscious personality or ego. The collective unconscious, on the other hand, is composed of transpersonal, universal contents which cannot be assimilated by the ego. Between these two layers of the unconscious, the personal and the collective, is another entity with, so to speak, one foot on each side. This is the *anima* in a man and the *animus* in a woman.

The *anima* is an autonomous psychic content in the male personality which can be described as an inner woman. She is the psychic representation of the contrasexual elements in man and is depicted in symbolic imagery by figures of women ranging from harlot and seductress to divine wisdom and spiritual guide. She is the personification of the *feminine principle* in man, the principle of *Eros*, pertaining to love and relatedness. The projection of the anima is responsible for the phenomenon of a man's "falling in love." Identification of the ego with the anima causes the man to become effeminate, sensitive and resentful – behaving as an inferior woman.

Anima moods or states of *anima possession* can be recognized by their characteristic features of resentment and emotional withdrawal. Such a condition renders a man psychically paralysed and impotent, reduced to the state of a sulky child. It is most likely to occur in relation to a woman with whom he is emotionally involved, especially his wife. With full psychological development, the anima leads the man to the full meaning of human relationship and provides him an entrance to the deepest layers of the psyche, the collective unconscious.

The *animus* is the corresponding representative of the masculine contrasexual elements in the psychology of women. It can be expressed in symbolic imagery by a multitude of male figures from frightening aggressive men threatening rape to divine light-bringers. It is the personification of the *masculine principle* in women, the principle of *Logos*, which is the capacity for rationality and consciousness. A woman's "falling in love" is likewise due to the projection of the animus. Subjective identification of the ego with the animus causes the woman to lose contact with her feminine nature and behave as an inferior man. She becomes rigid, aggressively bitter and opinionated.

The *animus-possessed* woman is more interested in power than in relatedness. As with the man's anima, the animus is most often activated in relation to an emotionally significant man, especially the husband. Indeed, the anima and animus have a marked affinity for each other. The slightest evidence of one is likely to evoke the other in the partner. With maturity and maximum development, the animus can become a valuable psychic entity enabling the woman to function with objective rationality and, similarly to the anima in a man, opens to her the collective unconscious. Further discussion of anima and animus is in [v] and [vi].

The *collective unconscious*, more recently termed the *objective psyche*, is the deepest layer of the unconscious which is ordinarily inaccessible to conscious awareness. Its nature is universal, suprapersonal and non-individual. Its manifestations are experienced as something alien to the ego, numinous or divine. The contents of the collective unconscious are called *archetypes* and their particular symbolic manifestations, *archetypal images*.

The concept of the archetype has a close relation to the concept of *instinct*. An instinct is a pattern of behaviour which is inborn and characteristic for a certain species. Instincts are discovered by observing the behaviour patterns of individual organisms. The instincts are the unknown motivating dynamisms that determine an animal's behaviour on the biological level.

An archetype is the psyche what an instinct is to the body. The existence of archetypes is inferred by the same process as that by which we infer the existence of instincts. Just as instincts common to a species are postulated by observing the uniformities in biological behaviour, so archetypes are inferred by observing the uniformities in psychic phenomena. Just as instincts are unknown motivating dynamisms of biological behaviour, archetypes are unknown motivating dynamisms of the psyche. Archetypes are the psychic instincts of the human species. Although biological instincts and psychic archetypes have a very close connection, exactly what this connection is we do not know any more than we understand just how the mind and body are connected.

Archetypes are perceived and experienced subjectively through certain universal, typical, recurring mythological motifs and images. These *archetypal images*, symbolically elaborated in various ways, are the basic contents of religions, mythologies, legends and fairy tales of all ages. Such images also emerge from the

collective unconscious of individuals through dreams and visions in cases of deep psychological analysis, profound subjective experience or major mental disorder. The experience of encountering an archetypal image has a strong emotional impact which conveys a sense of divine or suprapersonal power transcending the individual ego. Such an experience often transforms the individual and radically alters his outlook on life.

Archetypal images are so various and numerous that they defy comprehensive listing. For our purposes we shall describe four broad categories of archetypal imagery.

1 *The Archetype of the Great Mother*, the personification of the feminine principle, represents the fertile womb out of which all life comes and the darkness of the grave to which it returns. Its fundamental attributes are the capacity to nourish and to devour. It corresponds to mother nature in the primordial swamp – life being constantly spawned and constantly devoured. If the great mother nourishes us, she is good; if she threatens to devour us, she is bad. In psychological terms, the great mother corresponds to the unconscious which can nourish and support the ego or can swallow it up in psychosis or suicide. The positive, creative aspects of the great mother are represented by breast and womb. The negative, destructive aspects appear as the devouring mouth or the *vagina dentata*. In more abstract symbolism, anything hollow, concave or containing pertains to the great mother. Thus, bodies of water, the earth itself, caves, dwellings, vessels of all kinds are feminine. So also is the box, the coffin and the belly of the monster which swallows up its victims. See Neumann [vii].

2 *The Archetype of the Spiritual Father*. As the great mother pertains to nature, matter and earth, the great father archetype pertains to the realm of light and spirit. It is the personification of the masculine principle of consciousness symbolized by the upper solar region of heaven. From this region comes the wind, *pneuma, nous, ruach*, which has always been the symbol of spirit as opposed to matter. Sun and rain likewise represent the masculine principle as fertilizing forces which impregnate the receptive earth. Images of piercing and penetration such as phallus, knife, spear, arrow and ray all pertain to the spiritual father. Feathers, birds, airplanes and all that refers to flying or height are part of this complex of symbols which emphasizes the upper heavenly realms. In addition, all imagery involving light or illumination pertain to the masculine principle as opposed to the dark earthiness of the great mother. Shining blond hair, illumination of the countenance, crowns, halos and dazzling brilliance of all kinds are aspects of masculine solar symbolism.

The image of the *wise old man* as judge, priest, doctor or elder is a human personification of this same archetype. The positive aspect of the spiritual father principle conveys law, order, discipline, rationality, understanding and inspiration. Its negative aspect is that it may lead to alienation from concrete reality causing inflation, a state of spiritual hybris or presumption that generates grandiose thoughts of transcendence and results in the fate of Icarus or Phaeton.

3 *The Archetype of Transformation* pertains to a psychic process of growth, change and transition. It can express itself in many different images with the same underlying core of meaning. Perilous journeys to unknown destinations, exploration of dark places, purposeful descent to the underworld or under the sea or into the belly of a monster to find a hidden treasure are expressions of this archetype. The theme of death and rebirth as well as the symbolism of initiation rites in all of their various forms; the crossing of rivers or waters or chasms and the climbing of mountains; the theme of redemption, salvation or recovery of what has been lost or degraded, wherever it appears in mythological or unconscious symbolism – all of these are expressions of the archetype of transformation.

The theme of the birth of the hero or wonder-child also belongs to this archetype. This image expresses the emergence of a new, dynamic content in the personality presaging decisive change and enlargement of consciousness. [viii]

A rich and complex example of this archetype is provided by the symbolism of medieval alchemy. In alchemy the psychic transformation process was projected into matter. The goal of the alchemists was to transmute base matter into gold or some other supremely valuable object. The imagery of alchemy derives from the collective unconscious and belongs properly to the psychological process of transformation. [ix]

4 *The Central Archetype – The Self* expresses psychic wholeness or totality. The *Self* is defined by Jung as both the centre and circumference of the psyche. It incorporates within its paradoxical unity all the opposites embodied in the masculine and feminine archetypes. Since it is a borderline concept referring to an entity which transcends and encompasses the individual ego, we can only allude to it and not encompass it by a definition. As the central archetype is emerging, it often appears as a process of centering or as a process involving the union of opposites.

Alchemical symbolism gives us numerous examples of the central archetype as a union of opposites. For example, the philosopher's stone, one of the goals of the alchemical process, was depicted as resulting from the marriage of the red king and the white queen, or from the union of sun and moon, or fire and water. The product of such a union is a paradoxical image often described as hermaphroditic. Other images which are

used to express the union of opposites are the reconciliation of opposing partisan factions and the reconciliation of good and evil, God and Satan.

The emerging central archetype gives rise to images of the *mandala*. The term mandala is used to describe the representations of the Self, the archetype of totality. The typical mandala in its simplest form is a quadrated circle combining the elements of a circle with a centre plus a square, a cross or some other expression of fourfoldness.

Mandalas are found everywhere in all times and places. They seem to represent a basic unifying and integrating principle which lies at the very root of the psyche. Mandalas can be found in the cultural products of all races. A fully developed mandala usually emerges in an individual's dreams only after a long process of psychological development. It is then experienced as a release from an otherwise irreconcilable conflict and may convey a numinous awareness of life as something ultimately harmonious and meaningful in spite of its apparent contradictions.[x], [xi]

Psychological Development is the progressive emergence and differentiation of the ego or consciousness from the original state of unconsciousness. It is a process which, ideally, continues throughout the lifetime of the individual. In contradistinction to physical development, there is no time at which one can say that full psychic development has been achieved. Although we may distinguish various stages of development for descriptive purposes, actually one stage merges into another in a single fluid continuum.

In the early phase, the ego has very little autonomy. It is largely in a state of identification with the objective psyche within and the external world without. It lives in the world of archetypes and makes no clear distinction between inner and outer objects. This primitive state of ego development is called, after Lèvy-Bruhl, *participation mystique*, and is shared by both the primitive and the child. It is a state of magical participation and interpenetration between the ego and its surroundings. What is ego and what is non-ego are not distinguished. Inner world and outer world are experienced as a single totality. This primitive state of participation mystique is also evident in the phenomena of mob psychology in which individual consciousness and responsibility are temporarily eclipsed by identification with a collective dynamism.

Jung made no effort to present a systematic theory of psychological development. However, some of his followers, especially Neumann [xii], have attempted to fill in this gap. Following Neumann, the stages of psychological development can be described as follows.

The first or original state is called the *uroboric stage*, derived from *uroborus*, the circular image of the tail-eating serpent. It refers to the original totality and self-containment which is prior to the birth of consciousness. The ego exists only as latent potentiality in a state or *primary identity* with the Self or objective psyche. This state is presumed to pertain during the prenatal period and early infancy.

The transition between this state and the second stage of development corresponds to the creation of the world for the individual psyche. Thus world creation myths refer to this first decisive event in psychic development – the birth of the ego out of the unconscious. The basic theme of all creation myths is separation. Out of undifferentiated wholeness one element is discriminated from another. It may be expressed as the creation of light – the separation of light from darkness, or as the separation of the world parents – the distinction between masculine and feminine, or the emergence of order out of chaos. In each case the meaning is the same, namely, the birth of consciousness, the capacity to discriminate between opposites.

The second stage of psychological development is called the *matriarchal phase*. Although beginning consciousness has appeared, it is as yet only dim and fitful. The nascent ego is still largely passive and dependent on its uroboric matrix which now takes on the aspect of the great mother. Masculine and feminine elements are not yet clearly differentiated so that the great mother will still be undifferentiated as to sex. To this stage belongs the image of the phallic mother incorporating both masculine and feminine components. Here, the ruling psychic entity is the great mother. The predominant concern will be to seek her nourishment and support and to avoid her destructive, devouring aspect. The father archetype or masculine principle has not yet emerged into separate existence. Mother is still all. The ego has achieved only a precarious separation and is still dependent on the unconscious, which is personified as the great mother.

The matriarchal phase is represented mythologically by the imagery of the ancient Near Eastern mother religions, for example, the Cybele-Attis myth. Attis, the son-lover of Cybele, was unfaithful to her. In a frenzy of regret, reflecting his dependent bondage, he was castrated and killed. The matriarchal phase corresponds to the *Oedipal phase* as described by Freud. However analytical psychologists interpret incest symbolically rather than literally as was done by Freud. The matriarchal phase is the phase of original incest, symbolically speaking prior to the emergence of the incest taboo. In the life of the individual, this phase corresponds roughly with the early years of childhood.

The third stage is called the *patriarchal phase*. The transition is characterized by particular themes, images and

actions. In an attempt to break free from the matriarchal phase, the feminine with all its attributes is rejected and depreciated. The theme of initiation rituals pertains to this period of transition. The father archetype or masculine principle emerges in full force and claims the allegiance of the individual. Tests, challenges, rules and discipline are set up in opposition to the sympathy and comfortable containment of the great mother. The incest taboo is erected prohibiting regression to the mother-bound state.

Once the transition to the patriarchal stage has been accomplished, the archetype of the great father, the masculine spirit principle, determines the values and goals of life. Consciousness, individual responsibility, self-discipline and rationality will be the prevailing values. Everything pertaining to the feminine principle will be repressed, depreciated or subordinated to masculine ends. Women will be tolerated as necessary but inferior versions of the human species. In childhood development, the patriarchal phase will be particularly evident in the years preceding puberty.

The fourth phase I designate the *integrative phase*. The preceding patriarchal phase has left the individual one-sided and incomplete. The feminine principle, woman and therefore the anima and the unconscious have been repressed and neglected. Another change or transition is thus needed to redeem these neglected psychic elements.

This transition phase also has its characteristic imagery. The most typical myth is the hero fighting the dragon. In this archetypal story, a beautiful maiden is in captivity to a dragon or monster. The maiden is the anima, the precious but neglected feminine principle which has been rejected and depreciated in the previous patriarchal phase of development. The monster represents the residual uroboric state, the great mother in its destructive, devouring aspect. The anima or feminine value is still attached to this dangerous element and can be freed only by heroic action. The hero represents the necessary ego attitude that is willing to relinquish the safety of the conventional patriarchal standards and expose himself once again to the unconscious, the dangers of regression and bondage to the woman in order to redeem a lost but necessary element, the anima. If this is successful, the anima or feminine principle is raised to its proper value modifying and completing the previous one-sided patriarchal attitude.

This is a decisive step in psychological integration that amounts to a reconciliation of opposites: masculine and feminine, law and love, conscious and unconscious, spirit and nature. In individual development of the youth, this phase corresponds to the emerging capacity to relate to girls during puberty which is subsequently followed by love for a particular woman and eventually marriage.

It should be understood that although these phases of psychic development have been related to various periods in the development of the child and young man, their meaning is not confined to these external events. The end of psychological development is not reached when a man marries. Such external happenings are only the external manifestations of an archetypal process of development which still awaits its inner realization. Furthermore, the series of psychological stages here described can be traversed not once but many times in the course of psychic development. These states are, so to speak, successive way stations that we return to again and again in the course of a spiral journey which takes one over the same course repeatedly but each time on a different level of conscious awareness.*

**The foregoing account of development refers particularly to masculine psychology. Although the same stages of development apply to a woman, they will be experienced in a somewhat different way. Relevant myths are those of Demeter and Persephone and Amor and Psyche. See Neumann's excellent commentary on Amor and Psyche.[xiii]*

Jung's major contribution to developmental psychology is his concept of *individuation*. The term refers to a developmental process which begins in the adult individual, usually after the age of thirty-five, and if successful leads to the discovery of the Self and the replacing of the ego by it as the personality centre.

Individuation is the discovery of and the extended dialogue with the objective psyche of which the Self is the comprehensive expression. It begins with one or more decisive experiences challenging egocentricity and producing an awareness that the ego is subject to a more comprehensive psychic entity. Although the full fruits of the individuation process only appear in the second half of life, the evolving relation between the ego and the objective psyche is a continuous one from birth to death.

The Process of Psychotherapy: *Psychotherapy* is a systematic examination and cultivation of the inner life. It is applicable not only to neurosis and mental disorders but also to those with a normal psychology who wish to promote their own psychological development. A unique and comprehensive technique has been developed. The basic instrument of this procedure is the personality of the psychotherapist. Major care and attention is thus given to the selection and training of potential psychotherapists.

The primary requirement for a psychotherapist is that he have a thorough personal analysis which leads to a high level of psychological development. It is a basic axiom that a therapist can lead his patient's psychic

development no further than he himself has gone. Fundamentally it is the patient's opportunity to have a living relationship and dialogue with a more developed conscious personality that produces the healing effect.

After the initial consultation when the decision is made to begin work with a particular psychotherapist, the procedure is started by taking a detailed *anamnesis*. This is a historical summary and discussion of all significant life experiences in chronological order which the patient can recall. Next comes an examination of the current life situation with particular emphasis on areas that are felt to be problematical. Only when the past and the present have been explored adequately, so far as they are available to consciousness, does the therapist turn his attention to the unconscious.

The major approach to the unconscious is through *dream interpretation*. A *dream* is considered to be an expression of the objective psyche describing in symbolic language the nature of the current psychic situation. The understanding of dreams thus becomes a powerful aid in the growth of consciousness.

A dream is a *symbol*. This term has a particular connotation in analytical psychology. A *symbol* is not a sign and does not stand for a known meaning that could be expressed equally well in another way. A symbol is an image or form giving the best expression available to the content whose meaning is still largely unknown. On the basis of this definition it is clear that a symbol (or dream) cannot be interpreted as though it were a sign standing for a well-known meaning. It must be approached by the method of *analogy* which amplifies the unknown meaning to the point of visibility.

In analytical psychology the interpretation of dreams is undertaken by *amplification*. The method has two aspects, *personal amplification* and *general amplification*.

Personal amplification is done by asking the patient for *associations* to each of the specific items and figures in the dream. *Associations* are the spontaneous feelings, thoughts and memories that come to mind concerning the given item in the dream. The total of the associations to all the elements in the dream provide the personal context of the dream and often lead to a significant meaning.

General amplification is done by the psychotherapist on the basis of his own knowledge. It provides the collective, archetypal associations to the dream elements. Here is where the therapist's knowledge of the collective or objective psyche is put to use. When a dream contains an archetypal image or theme, the therapist demonstrates this by presenting parallel imagery from mythology, legend and folklore. General amplification establishes the collective context of the dream enabling it to be seen as referring not only to a personal psychic problem but also to a general, collective problem common to all human experience. General amplification introduces the patient to the collective or objective psyche and at the same time helps the process of disidentifying the ego from the objective psyche. As long as the patient experiences his problems and his dreams as referring only to his personal psychology, his ego remains largely identified with the objective psyche and he carries a burden of collective guilt and responsibility not properly personal which can paralyse his capacity to function.

In addition to dreams, imaginative and expressive activity of all kinds is encouraged. Drawing, painting, sculpture, story-writing, etc., may be suggested as means of expressing emerging unconscious material. Such creative products are then examined in much the same way as dreams. Even without analytic interpretation, the effort to give verbal or visual expression to unconscious images can often be very useful. The objectification of a psychic image, by painting for instance, can help to disidentify the ego from the unconscious and may release a sum of psychic energy.

At a later stage of psychotherapy another important technique is introduced in suitable cases. This is called *active imagination*. This procedure must be learned and requires considerable experience to use. There must be discrimination in its use since in some cases there is danger that it might activate unconscious contents that cannot be controlled. Properly used, however, it is a very valuable technique.

Active imagination is a process of conscious, deliberate participation in fantasy. It often takes the form of a dialogue between the ego and a fantasy figure – perhaps the shadow or anima. It can be extremely helpful in bringing an unconscious content into consciousness especially when the ego feels it has reached an impasse. To the degree that a patient can use creative imagination successfully on his own and have less need for the help of the therapist. Indeed, the development of this technique often leads to the termination of formal psychotherapy since the patient then has the capacity to relate to and deal with the unconscious on his own.

A very common and important phenomenon in psychotherapy is the *transference*. This refers to the emotional involvement, either positive or negative, based on unconscious factors which the patient feels for the psychotherapist. The transference is due to the projection of unconscious contents onto the therapist. Such projections may have varying kinds of content and intensity. Commonly, an early form of the projection is an expectation of being treated in the same way as the patient had been treated by the parent of the same sex as the analyst. However, in a deep transference after the analysis of these superficial aspects, it is generally found

that the transference is based on the projection of the Self onto the analyst. The analyst then becomes endowed with all the awesome power and authority of the deity. So long as this projection prevails, the relationship to the therapist will be the container for the highest life value. This is because the Self is the centre and source of psychic life, and contact with it must be preserved at all cost. As long as the therapist is carrying the projection of the Self, the relationship with him will be equivalent to connection with the Self, which is vital to the patient's psyche. To the degree that this projection can be consciously recognized, dependence on the therapist will be replaced progressively by an inner relatedness to the Self. Through the intermediary step of experiencing and living through the transference, the patient will gradually reach awareness of the inner power and authority of the objective psyche as it is manifested within himself. [xiv]

Synchronicity is the term Jung coined for a postulated acausal connecting principle to explain the occurrence of meaningful coincidences. The phenomenon of synchronicity stands on the borderline of human knowledge and what is said about it must remain tentative. Nevertheless, there is a growing body of evidence indicating that under certain circumstances events in the outer world coincided meaningfully with inner psychic states. Evidence of extra-sensory perception and parapsychological experiments indicate this.

Synchronistic events are often encountered during an analysis of the unconscious, particularly when the objective psyche has been activated. Sometimes, for instance, the pertinent associations to a dream refer to life experiences that occur *after* the dream rather than before it. Evidence is accumulating that the objective psyche functions beyond the categories of time and space. Dreams thus can allude to future events as well as to past events.

Whether or not an event can be considered an example of synchronicity depends on the individual's subjective response – whether he feels it to be a *meaningful* coincidence. Obviously such subjective judgments cannot be verified by objective statistical methods. Such subjective experiences are the empirical data of psychology. On this subjective basis it is known that synchronistic events do occur, sometimes with a numinous impact on the individual.

The full significance of synchronicity is still to be discovered. We already have hints from what is so far known that at some point the objective psyche may emerge with outer physical reality to form a unitary reality transcending the antithesis of subject and object. [xv]

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Levi's magickal accomplishments

On the Tree of Life

The following list was composed by Eliphas Levi, and describes the various magickal and alchemical accomplishments attributed to the paths of the Tree of Life. The idea is that as the adept climbs the paths in return to divinity, he claims these powers, each one by one. In this case he definitely has some things out of order, for example he says the adept will get the power to transmute gold at path 21, but he doesn't get the stone till 18 (the paths being reclaimed in reverse order). Nevertheless I think this table is a good starting place for some contemplation.

Path Levi's allocation of magickal accomplishments to the paths

- 11 To behold God face to face without dying
- 12 To be above all grief and fear
- 13 To reign with heaven and be served by hell
- 14 To control the health of oneself and others
- 15 To be protected from disasters, misfortunes and enemies
- 16 To know the past, present and future
- 17 To possess the key to immortality
- 18 To find the Philosophers Stone
- 19 To possess the universal medicine
- 20 To know perpetual motion and the quadrature of the circle
- 21 To change into gold all metals, earth, and refuse of the earth
- 22 To paralyse and charm serpents with words
- 23 To have the ars notaria, the universal science
- 24 To speak learnedly on all subjects without study
- 25 To know the deep mysteries of the souls of men and the hearts of woman
- 26 To force nature to make oneself free
- 27 To see all future events not affected by freewill
- 28 To give all the most wholesome counsels
- 29 To triumph over adversaries
- 30 To conquer love and hate
- 31 To have the secret of wealth
- 32 To rule the elements, still tempests, cure diseases and raise the dead

Esoteric grade systems

A short word on the subject of the degrees or grades of accomplishment within the western mystery tradition. There is much dispute, today, amongst the various factions of the western tradition [esoteric schools](#) as to what, exactly, one considers to be an adept or master. It is interesting that it seems that one of the conditions that supports the confusion that surrounds this subject is the lack of written material available describing what exactly such degrees of accomplishment are or should be. Of the written material available to us much is inconclusive or based on misunderstanding or pure fantasy. I thought, therefore, that it might be helpful to, if not clear up this matter entirely, to lay a foundation upon which some same consideration might build a more reasonable understanding.

Although there exist a few variations on the theme of graded advancement in the western tradition it might be argued that they all are founded upon and evolved from a Masonic-Rosicrucian system that in turn had its basis in the ancient mysteries.

Originally, in the ancient mystery schools, from which the western tradition developed, there were (generally) recognized three grades or 'orders' of accomplishment. These grades were used to provide a method of decompartmentalising teachings about spiritual progress, or providing a rough estimate of the amount of soul development an initiate had succeeded in attaining. The craft guilds of the middle ages used a system of grading that was similar to the mystery tradition graded system, and is today recognized as being a relatively universally recognized system. These three grades are commonly referred to as:

- (1) Apprentice
- (2) Journeyman (or adept)
- (3) Master Freemasonry, which some consider the mother-system which gave birth to the greater portion of modern esoteric school structures, uses a slight variation upon these titles:

- (1) Entered Apprentice
- (2) Fellow craft
- (3) Master Mason

The next primary development made a considerable elaboration upon this system, and was developed by the Rosicrucian fraternity. Firstly these three grades or degrees of attainment became referred to as 'Orders', after the monastic model, thus:

- (1) Novice (outer Order)
- (2) Adept (inner or second Order)
- (3) Master (third Order)

And each Order had within it several degrees of accomplishment, the original modern model, used by the Society of Rosicrucians In England, looked something like this:

Outer Order

Zelator
Theoricus
Practicus
Philosophus

Inner Order

Adeptus Minor
Adeptus Major
Adeptus Exemptus

Third Order

Master of the Temple
Magus
(?)

The last development of this system was designed to be used within the Hermetic Order of the Golden Dawn, which grew out of the previous system:

The Golden Dawn (Outer Order)

Neophyte
Zelator
Theoricus
Practicus
Philosophus

The Red Rose and the Cross of Gold (Inner Order)

Adeptus Minor
Adeptus Major
Adeptus Exemptus

The Silver Star (Third Order)

Master of the Temple
Magus
Ipsissimus

This system has become the fundamental model for many modern esoteric schools.

Because this last system is so well known amongst contemporary western schools, I will refer to it as the basis of my considerations, as to just what, exactly, an individual at each level of attainment, should have accomplished as far as spiritual progress is concerned. I have decided to use the G:.D:. here for two reasons. Firstly, because the G:.D:. clearly is a school designed to aid the aspirant to gain serious spiritual development, and secondly, because this system, possibly more than any other, is today the basis for much abuse as far as claims of attainment are concerned.

The G:.D:. grade system is based on the [qabalistic](#) tree of life. That is, the mystic tree of life diagram is used as a measuring stick of progress made upon the path of spiritual development.

A consideration, here, before we start, might be given to the twofold aspect of the grades systems in modern esoteric schools. One aspect of this measuring system says that each grade is a rung on a ladder that stretches from the spiritual ignorance of the average man or woman up to the exalted heights of unity with the Lord of the Universe. The final grade or rung of the ladder representing the individual's total mastery of being. The intervening rungs measure each necessary step on the journey from ignorance to total mastery.

The second aspect of these grades is that they are honorary. That is, that they do not describe actual spiritual progress of the individual, but are, rather, administrative in purpose, the acquisition of any particular title describing the aspirants right to fill a certain office or rank in the school's hierarchy of administration.

The point here, to remember, is that these two aspects often become confused, and certain individuals play on novitiates ignorance by encouraging them to believe that administrative titles also represent spiritual accomplishment.

The Outer Order

The degree of neophyte is ideally one of probation, or novitiate. It is an introduction to the occult system the new initiate is entering into. Nevertheless the G.:D.: neophyte degree is not really a probationary degree as it should have probably been designed to be. There is no gentle introduction giving the aspirant time to get used to the concepts used by the school. There is no time of test to ensure the worthiness of the applicant. Instead the initiate is thrown head long, 'right off the street' (as it has been said) into a serious grade ceremony and the standard study program.

The next four degrees, zelator, theoreticus, practicus, philosophus, are referred to as elemental degrees. That is, the magick work in those degrees should have the effect of introducing the student to elementary magickal concepts and practices, and of purifying and harmonizing the elemental aspects of the initiates being. In layman's terms the elemental portion of any individual's being represents their temporal psycho-physical self. What we might call their incarnate lower self/personality.

Each and every person we know in life is a sentient being made up of four psycho-physical functions which are dysfunctional (in relation to spiritual life) to a greater degree. The tension that exists between these four (elemental) functions makes up our personality, our identity, and ... our 'normality'. The first task in occult training, that is geared towards attaining enlightenment (or mastery over self), is to accurately define, purify and re-harmonize these four elemental aspects of being. Ideally, this is the task of the training provided in the Outer Order of schools like the G.:D.: .

This means that a person who claims to have spiritually attained to the grade of philosophus, the last grade in the Outer Order, should have complete (or near complete) control over their *physical* organism (fitness and health), over their *emotions*, over their ability to *think* clearly and accurately, over their *abstract mind* - that is over their ability to conceive of deep symbolic and abstract concepts. Generally, such a person would seem to be relatively intelligent (knowledgeable), emotionally balanced, physically healthy and an altogether well adjusted human.

This is not a person who bitches and gripes about life. He has the ability to solve problems relatively easily, partly because he focuses on solutions rather than complaining. Therefore he possesses a positive outlook on life and generally most things he sets his mind to he accomplishes, gaining far more headway in life than mistakes.

Because the Outer Order (or apprenticeship) focuses primarily in teaching the fundamentals of occultism, an accomplished member of such a body should have a relatively good working knowledge of many esoteric subjects such as astrology, divination, ritual, basic use of imagination, tarot, etc, etc.

The Inner Order

There generally is not much argument about what constitutes an 'apprentice' or accomplished member of an Outer Order. But there is a good deal of confusion, discussion and argument about what constitutes an *actual* adept.

I think in order to get to the root of the meaning of adept we have to go back to the exoteric craft guilds and consider what a journeyman really was. An apprentice craftsman was someone who had little say in things and was under the heavy yoke of discipline which issued from his tutor, who was usually a journeyman or adept.

On the other hand a journeyman had become skilled enough at his craft that he was capable, without the need for guidance, to carry out his duties with relative skill. A journeyman stonemason, then, was someone who

was capable of working at a building site where he could carry out his daily duties as a mason without question. He could cut stone skilfully and probably had a degree of artistic expertise with carving patterns or images in stone.

Esoterically, then, we would expect that an Adept in a school like the G.:D.: was capable of actually performing magickal feats with skill. He would easily compose ritual, manufacture talismata, demonstrate expert knowledge of qabala and astrology, have the ability to work some system of divination with accuracy and display skill with knowledge and ability in the astral (skrying and traveling). An adept is a person whose familiarity with occultism is such that he can do these things without to much effort.

A minor adept (the first degree of adeptship in the G.:D.:) is not necessarily an expert in all of these things, but maybe in one or two areas, with a good working knowledge of the other aspects of his vocation.

The important factor in defining an accomplished minor adept, though, is found in his internal degree of accomplishment ... of spiritual growth. As the elemental degrees are attributed to the four aspects of the lower nature the degree of minor adept is attributed to the fifth state of human accomplishment. The accomplished minor adept is an individual who has harmonized his four lower attributes to such a degree that they begin to merge into one super-function, which the alchemists call the Quintessence (spirit).

This new state of consciousness is technically not human. It does not belong to Malkuth (normality) on the Tree of Life, as do the elemental aspects of self. The Quintessence belongs to Yesod, the lowest Sephiroth of the World of Yetzirah, or formation, the Angelic kingdom. Angelic consciousness is that which has the function or task of governing all the four lower aspects that compose our humanness in its completeness.

Therefore, an individual who has accomplished the work of the grade of adeptus minor is one who has attained what is commonly called 'knowledge and conversation with the holy guardian angel'. Technically this refers to the establishment of an open communication with a rapidly quickening state of consciousness that controls (and is above) our physical (organic) mechanisms, our emotions and our thoughts. Access to this Quintessential consciousness, then, gives us almost total control over ourselves, the ability to alter anything unproductive about ourselves and to turn everything towards productive manifestations.

Here we have a person that is not only well adjusted, but who also seems to have an uncanny knack of making everything work for him. He is not perfect, or totally 'together'. But he his life has reached a point where it is constantly more productive (spiritually/holistically) than unproductive. He has gained a small degree of momentum that is pushing him onwards and upwards.

This condition moves him into the next level of attainment, adeptus major. An increasing degree of skill in his chosen spiritual vocation, takes him from being a simple stonemason that can skilfully carry out the basic requirements of his trade. Now he has got to the point where his degree of skill has allowed him to develop a certain knack, a certain artistic flare, in some particular chosen area. He is not just good at what he does, he is becoming an expert in his field. We might call this mastery of some *specific aspect* of occultism. This state of affairs might be said to be possible because he has obtained an uncanny degree of skill in making accurate *judgments* and of executing them in a productive way.

The final degree of attainment for an adept is referred to as an adeptus exemptus. There is a serious and deep change which the student shifting from the elemental work towards the quintessential consciousness experiences. A similar state of affairs is the primary concern for the exempt adept. As the apprentice becomes an adept he moves away from humanity towards angelic(type) consciousness. As the exempt adept succeeds in the shift he must make he moves away from temporal being to conscious immortality.

Once a person reaches adeptus minor he no longer questions the validity of his spiritual quest. He has seen enough and understood enough to realize the path *must* be walked. This creates, as I have said, a degree of momentum that carries him forward. This momentum is given direction at adeptus major and pressed hard till it becomes a habit. The adeptus major realizes he has moved towards the final adept grade when he knows, internally, with great surety, that the vocation he discovered at adeptus minor, and which he played out at adeptus major, has in fact 'undone' him. He knows that he has aligned himself with the Will of the Divine so well and for so long that almost everything that he recognized as being himself has been left behind somewhere upon the path.

Slowly he recognizes a force inside of him that moves him towards what is commonly called 'the abyss' ... a division that exists between the temporal universe and the eternal. This awareness causes him to need to drop everything he is doing in order to focus on the rapidly approaching task at hand, that is, in stripping away the last vestiges of his personality, his human I-identity, so that when the momentum of his journey throws him across that abyss he does not pollute the transmutation of his soul through not being pure enough.

Technically, the human personality, our identity of our limited human individuality, is maintained through a tension that exists within our Soul. This tension is brought about through our past actions. The measure of the

degree of tension we encompass is commonly called 'karma'. The task of the adeptus exemptus, then, is to balance as much of his negative karma as he is capable of. Already, at adeptus exemptus level he does not have enough negative karma left to keep him fully incarnate, he knows that because he feels himself, with increasing rapidity, moving towards the abyss. But there still may be enough to 'spoil' a complete transmutation from temporal existence to eternity. If he has too much of a taint left on his soul he will not succeed in crossing over 'cleanly' in full consciousness, instead he will become distorted to some degree and eventually die a natural death, re-entering the cycle of reincarnation to make another attempt.

With the huge responsibility the adeptus exemptus is facing, an attempt to move, fully, aware, into the afterlife (in a manner) would naturally cause a huge impact on his life. It is hard to imagine, for example, that a person who actually held this degree of spiritual attainment would be able to live a normal human life. It is very likely that the things such a person considered the major focus of his life would to a 'normal' human make him look like a freak. The kind of knowledge such a person would have reaped from his experiences, the quality of his consciousness and the personal philosophy he lived would cause him to be seen as nothing less than a serious oddity by lesser beings. A good example of what it might be like to hold a conversation with such a person is the condition we experience in a person who is living into their last days of life, and knows they are about to die. It would be hard to share a house with such a person and not notice that something unusual is happening to them. An exempt adept might exist in such a condition for many weeks or even months or years.

The importance of his personal task, in my opinion, would unlikely find him publishing books and sending months on the road doing the lecture circuit.

The Third Order

Now we come to the grade of mastery. The last condition that I feel it is worth commenting upon.

What does crossing the abyss actually involve then? First we must remember that the force that keeps us incarnating (in general) and in an incarnation (specifically) is negative karma - which is a conflict or tension existing between the various components of our being. This tension causes our Soul to be attracted back to the physical realm from the afterlife to reincarnate time after time. Once in incarnation this tension creates the events and conditions of our lives.

Therefore if we discover the source of this tension, and ease it off, the forces that hold us in incarnation also ease off. Our soul thereafter is no longer attracted to the temporal universe, but re-orientates itself towards eternity. Since the transition is an organic process it is unlikely to happen in the snap of a switch. It may take up weeks or months or even years to complete fully. Some time during that transition the exempt adept is going to find himself more on the other side of the abyss than here. At this point he is, then, technically, a master of the temple, as the grade is called.

This grade is referred to as 'master' because it denotes that the accomplishment of the grade requires the individual to have mastered the forces of the temporal universe. Such a mastery is necessary in order to escape the attraction of incarnation. This means that to the master of the temple there is nothing in the physical universe that he cannot control. He has access to all human knowledge without learning. He has full control over the organic mechanisms of his body. He can do amazing things by controlling his mental functions. He can even rise above the common laws of physics thereby performing what seem like miracles with matter itself.

At the extreme end of his mastery over physical matter it should be considered that a master of the temple, logically, would have a hard time staying in physical manifestation, as not only his mind, but also the forces holding the atoms of his physical body, shift from the temporal universe to the eternal. To put it simply, he would probably find himself increasingly shifting in and out of physical existence either spontaneously or at will, until the full transition is complete.

Indeed, such conditions are often found as part of legends concerning spiritual masters, and are rarely, if ever, recognised or even suspected as being in possession of individuals claiming in the public eye today to have claimed these degrees of accomplishment.

What makes a good student?

It is wise, I think, to pen some words on the matter of what makes a good student of occultism. A lot of focus seems to be put on what may make a skilful and effective tutor, but few students, I think, consider what makes

a good pupil, beyond a desire to study.

The notes I have scribbled below are based on my experience of having tutored, personally, in the esoteric sciences, several dozen males and females, from eighteen years of age to individuals well into their 60's, since about 1989. My opinions about the behaviour of these students is based on this experience, and is effected by my knowledge of human psychology, which I have studied since I was nine years old, and gained qualifications to practice in during my mid-20's. It is also based on my own experience as a student of the mysteries seeking effective initiation, and as a tutor who believes he has a professional knowledge of the details of the formula that governs the process of soul maturation (commonly called initiation). A good deal of this knowledge, also, was gained both in tutoring in private, one-on-one, and in groups such as organized lodges of occult students.

The concept of what makes a good student is really quite simple, but often not accepted by the vast number of students of the occult that shuffle through the threshold of the many and various esoteric training situations that exist today.

I might begin by dividing the stages of student activity and growth into three levels or groups. The first level, into which the complete novice enters, is that which involves a certain degree of personal and relatively solo investigation of literature and ideas expressed through various other media such as videos, television and now the internet. Simple curiosity kicks a process off which will soon lead for many in the first level into a deliberate, enthusiastic search for information. Once enough information is consumed to convince the individual that he or she likes what he sees a quiet but resolute decision is made to consider oneself an occultist of some type.

After reading about magickians, rosicrucians, alchemists, witches, etc, etc, the seeker at the first level of interest will often quickly identify with one of these expressions of occultism. At this point those who want to advance in their chosen area of interest will usually decide that simple reading is not taking them far enough, and that if they want to really learn they must gain some kind of deeper education in these matters. Once a preference for some particular school of thought concerning occultism is reached we find that the field of players divides into two teams. In one team we have those who decide it is best to be self-educated. In the other team we have those who will seek education from a personal teacher. It is not unusual for many seekers to be trapped at this stage for years, often changing teams because of the benefits they may see in now being self taught, or now being taught from someone else.

It might be argued, though, that many of the persons on the 'solo or teacher' merry-go-round lean with a heavy bias towards self-tuition. We can see this situation expressed through the greater preference, these days, for learning occultism by correspondence (at a distance), or by joining a group where the teaching is provided primarily through written material, not by individual personal tutors. In this way many students fool themselves into believing they are being trained in an 'Order' or 'Lodge' or whatever, sharing thus with other individuals fraternally, when in fact the major source of training they are getting is impersonally from the author(s) of the lectures they study. This method leaves the student in a situation where he or she is largely left up to their own devices as to how they interpret information, and how seriously they apply practical exercises. Therefore all this type of situation really is is a glorified version of what they previously experienced where their information came largely from reading or other media, and therefore still belong to group one, the solo student.

In most cases at the end of a life of studying in this fashion all that the student will have accomplished is the acquisition of information, with a small degree of familiarity of some popular practical exercises. He dies a well-informed student but with relatively little spiritual progress under his belt (in consideration of the bigger picture). I realize this statement will be hotly argued against by people who are in this position, particularly those in later life. But such an argument can only be made by persons who dwell in circles of students who experience a similar lack of progress and who have little or no experience of the degree of actual progress they could have made if they made the switch from the 'solo student' team to the 'teacher-pupil' team.

My personal experience demonstrates that there are many aspirants who have brief flirtations with the teacher-pupil relationship. Many will leave such a relationship either seriously disappointed (for whatever reason) or feeling that the short and unproductive experience they had was very productive and all that was required at the present time.

Here we come to the concept of what really is required from a student in order to make real progress, beyond the pop occult merry-go-round, into an area of experience which can truly be called occult, that is – hidden and uncommon – the second level of student activity.

It is known that we can only progress so far by reading and by trying to teach ourselves, without any firm commitment to an experienced guide or teacher. I sincerely believe that if the adept occultists of the classic

ages and beyond had learned that the bulk of us could find nirvana without aid they would never have established so many fraternal training institutions. The greatest mystery schools in history were not made up of people who were totally self-taught. They were fraternities and sororities that prized group experience and personal training above self-tuition.

The simple, clear, and demonstrable fact about occult training, which is aimed at helping the student attain a greater degree of enlightenment, as opposed to those that only teach magick tricks, is that the individual quickly reaches a condition where he or she cannot progress without aid from outside. Anyone who denies this has either never been near this second level of student activity, or they do not understand the formula of spiritual evolution itself, or they are already amongst the rare and highly evolved souls who have enough personal power to progress without aid.

The rationale for our claim is this. No matter what system of spiritual development we may follow they are all based on the same essential formula. Only the techniques and the outer clothing vary. There are many paths towards the goal, but there is only one journey. This path or universal formula consists of a reintegration of the passive and receptive powers of the unconscious mind with the aggressive and active powers of the conscious mind. This is the oft talked about mystic marriage or alchemical wedding that produces the occult androgyny, the perfect immortal master of the mysteries of Nature

Any attempt at trying to accomplish this goal is by its very nature dangerous. And this is why. The first stage of this process is what the alchemists called the *negrido*. This term refers to either a dissolution, or putrefaction, if you like, and blackening (metaphorically speaking) of the psyche. It involves the orientation of the waking conscious mind towards the sleeping unconscious mind. This is usually achieved through some kind of meditation. The result of even a half successful attempt at this reorientation is that the functions, the integrity and mechanism, of the conscious mind, the 'I' that we think we are, are broken down by the powerful forces of dissolution in the unconscious.

Our 'I' is the focus of our ability to maintain some degree of sanity, or rational approach to life's demands. It is our stable island in the vast tumbling ocean of life. The unconscious is itself the ocean of life. It is huge, powerful and deep. Any attempt at trying to break down the superficial structure of the 'I' with the solvent properties of the unconscious, therefore, leads to an increase in non-rational behaviour. A mild psychosis sets in. We find we are now more easily prone to anxiety, paranoia, depression, self-delusion, hallucination and above all ... irrational behaviour.

The upshot of this condition, which is an unavoidable prerequisite to real spiritual progress, is that we increasingly sink into a mental state where we cannot easily at all make productive rational decisions about some very simple things, let alone the complex and almost entirely foreign stage of progress we now find ourselves in. Under these conditions the only way not to find ourselves quickly turned back to the comfort of our old outworn selves is to put our trust in an external guide to navigate for us the rough seas of the unconscious.

Without such a guide we may either altogether avoid the preliminary stage of dissolution, thus remaining in the first group of students, which is the most common reaction, or we may enter the turmoil only to be spat out again finding ourselves hardly any better off and shaken to some degree. This is relatively common to, and serves, often, as a basis for a degree of fear, which keeps us from ever again risking the danger of the deep again, in preference for the sunny slopes of the unevolved 'I'.

The difficulty, then, is not in getting into the first stage of dissolution, because many occultists experience this sooner or later to some degree. The difficulty is in crossing the ocean to find the new country, the next level of progress, on the other side of the uncharted territory. Any attempt to do this alone is like trying to navigate the Congo without a map or experienced guide. The result will almost always be death or becoming irretrievably lost (insane).

The student who therefore finds himself in the middle of an attempt at crossing from level one student (solo) to level two (guided) in the middle of the dissolution phase is the individual who is in the middle of a struggle against the fear that there is no God (omnipotent controlling factor in Nature) and a need to trust the guide.

How did I jump to such conclusion? It is simple. The desire to control our own progress totally, that is to remain in group one, is based on the premise that we know what is best for us and that to trust someone else with our spiritual progress may at the least be a waste of our time, or, at the most, be a great risk to our sanity or life. The belief that we must try to control all the factors of our spiritual progress ourselves, then, presupposes that there is no omnipotent controlling factor in the universe. "I can't trust in the existence of God (a universal plan), therefore my personal safety is in my own hands" we might find such a student exclaiming ... if he was honest with himself.

This is an interesting natural barrier to reach, then. It is what I refer to as the first serious crisis the student

undergoes in his attempt to realize that his safety is not in his own hands, but is in the hands of a greater power. If we must go through the dissolution phase, then, and that phase includes our losing rational control of our ability to make productive (spiritual) choices where our training is concerned, hence the need for a guide, and we reject the guide, then we are immediately stalled from further progress forward.

This is the true 'gate' to the ancient mysteries, which we are either turned away from, or enter in through, if we know the key to admission.

On the other hand if we trust in the omnipotence of the universal cause, and can therefore trust our guide, and we are landed on the far shore of the first phase of the Great Work, then we learn, during that journey, that there is a Greater power, one which assures our safety and which has a definite plan for our future.

The question of trusting the tutor's guidance is a very big problem to be faced with. For most aspirants, as we have said, the question is one they simply would never entertain. With such a choice made they have turned back from the threshold to the mysteries without, often, even realizing they were groping at its porch. For yet one more life such a person will, usually, not leave the outer school, struggling with finding comfort in their reading, in visiting social gatherings of other occultists, of listening to the words of those who also turned back from the brink. In their old age they will tell themselves that it takes many lives to progress, ignoring the possibility that they already have lived many lives turning back from the entrance to the hidden realm. Many, finally, mumbling upon their death bed the sad refrain ... I am perplexed.

"But," we hear you insist, "you don't just expect that we should pick any tutor and trust him or her implicitly without a care for whether or not that teacher is capable, sane or trustworthy?" This, of course, would be foolish. There is a point, early on in the process of seeking tuition, where the person of average intelligence, who has not as yet waded waste deep into the first stage of dissolution, and therefore is still in possession of his or her normal faculties of judgment, that one is capable of making a reasonable character assessment of any proposed choice of tutor. It therefore goes without saying that if we believe we have a very poor ability to judge a persons character then we should avoid seeking a tutor at all.

The difficulty is not so much found at the outset of the enterprise, where we are still capable of making a reasonably good character assessment of a chosen tutor, but is in fact at the point where we are in the dissolution phase, and we are irrational, and we start to, naturally, fear the tutors advice and decide to ignore it or alter it.

The last type of student, he or she who has advanced to the third group or level is that person who, having been guided through the dangers of the fearful ocean of the unconscious, now has a rudimentary knowledge of both sides of his reality, the hidden and revealed, and can now continue on his path of discovery knowing with the utmost surety what is essential to further progress and what is not.

Alchemical Code

This concept did not originate with me. I got the idea from Shawn's occult resources, where he had created a 'Magickal Code' and I believe he got it from some similar thing called 'The Geeks Code'. (Note: Shawn's website is no longer in existence) So I decided to create an Alchemist's code (extending on Shawn's attempt at the alchemy side of things). Much of the content of the Alchemical code I got from conversations and people that have popped up in my IRC channel (#alchemy). So much of the code reflects fact. (hehe).

The Alchemical Code

Modifiers

There are several ways of describing finer nuances in the Code system. The following are lifted from the Geek Code, illustrated using a fictional category X:

X+++(+)

Indicates you fluctuate between X+++ and X+.

X+>+++

Indicates that you are X+ but aspire to X+++.

X@

Indicates your X rating is too variable to really be categorized.

X\$

Indicates you get money because of your usage of or involvement with X.

A - Alchemy General

Aa - Student of Frater Albertus

Ap - Student of Philosophers of Nature

A? - Student of some obscure European alchemist

At - Thelemite/tantric

Ao - Belong to some esoteric Order (and have no learned opinion of my own)

A\$ - Commerical or archemist

As - successful alchemist

Apa\$t0- : I am involved in alchemy so I will get rich and won't have to work. (i.e. am broke and stupid and probably unemployed.)

Ao/t : I quote alchemical texts often to support my view/definition of Alchemy (i.e. I have obviously not read enough texts to know they they all contradict eachother and therefore understand that quoting alchemical authors to defend an argument is like quoting the bible for the same purpose.)

A\$---- : I don't care what alchemy is I am a shyster who sells snake oil with 'spagyric preparation' printed on the label.

A\$---- : I know nothing about alchemy I sell snakes.

A\$--- : I don't care what alchemy is I do workshops, to teach it, for money.

A\$-- : I care about alchemy deeply but all I ever got from it was money for running workshops.

A\$- : I don't believe alchemy has anything to do with psychism or psychology or other spiritual disciplines, it is wholly a chemical process.

A\$: I am an alchemist working for the FBI (or the CIA or British Intelligence or all three)

A?\$- : I am a european alchemist who secretly works for Bayers (and act like I have access to big secrets).

A?-- : I was taught by a European Alchemist who died from taking the Elixir of Life.

A?- : I am the student of a European alchemist who does small private Alchemical Workshops.

As-- : I have the Stone (and/or the Elixir) and it has ruined my social life because have become addicted to gold and won't leave my stash.

As- : I have the Stone (and/or the Elixir) but have no idea what to do with them.

Ap- : I met Jean Dubuis and feel I am now closer the the truth.

Ao---- : Fulcanelli is the Secret Chief of the Order I belong to.

Ao--- : Saint Germaine is the Secret Chief of the Order I belong to (i.e. am a member of BOTA)

Ao-- : I belong to some occult Order that has informed me that real alchemy is really spiritual.

Ao- : I belong to an occult Order and am an alchemist because it says so in their lessons.

Aa- : I did a course at the PRS and afterwards became a mormon.

A----- : I am a goth/vampire and call myself an alchemist because I hope other goths/vampires will think I am into black magick.

A----- : I am a xthian and know that Alchemy is Black Magic.

A----- : I once practiced some alchemy and now just behave cryptically (and sometimes paranoid) when questioned about it. (often lurks on e-lists).

A----- : I have some scientific glassware and am paranoid about the FBI finding out my secrets. (Psychotic tinkerer).

A----- : I am a self confessed IX* thelemite and therefore know that Alchemy has nothing to do with laboratory chemistry but instead involves drinking large amounts of semen.

A----- : I manufacture drugs in my basement and want to befriend an alchemist so that I can get cheap glassware.

A----- : I learned alchemy from BOTA and therefore spend a lot of time meditating on my bowels.

A----- : I read some Karl Jung and therefore know that alchemy is nothing to do with laboratory chemistry but was the veiled form of psychology. (i.e. I have no idea)

A---- : I met Fulcanelli once.

A--- : I have read a lot of alchemical literature and know that alchemy is really simply a spiritual (internal) art.

A-- : I personally am into spiritual (internal) alchemy but would never deny the lab' tradition. (i.e. I love the label 'alchemist' but don't trust myself with chemicals.)

A- : I am now only a theoretical alchemist because I blinded myself (or otherwise crippled myself) in an explosion.

A : I heard that alchemists changed lead into gold

A+ : I heard that alchemists changed lead into gold and I once owned a chemistry set

A++ : Someone I know has the Philosophers Stone (and/or the Elixir of Life)

A+++ : I met Saint Germaine

A++++ : My alchemical teacher has the Philosophers Stone (and/or the Elixir of Life)

A+++++ : I have good familiarity with the herbal work. (And tell my occult friends I'm going to make the Philosophers Stone.)

A++++++ : I know that alchemists always reversed the truth in their literature so I have spent many years boiling urine and faeces and assorted small serpents and rodents and drink the produce hoping for eternal life.

A+++++++ : I have good familiarity with the extraction of metallic oils. (But have no idea how they are connected with the Great Work.)

A+++++++ : I follow the Flamel Path (the dry way) (i.e. have lots of money and like to take risks with highly explosive chemicals.)

A+++++++ : I follow the Acetate Path (the wet way) (i.e. I don't have lots of money and I can't afford to blow up my flat.)

Aa+ : I Did one course in the old PRS.

Aa++ : I am an ex-personal student of Frater Albertus (and therefore will behave like he told me the big secret.)

Ap : I have an old copy of one of the PONs newsletters.

Ap+ : I did one PON course and now consider myself proficient in the arte.

Ap++ : I did two PON courses and now consider myself immersed in the tradition.

Ap+++ : I went to a PON workshop and had my photo taken with an alchemist.

Ap++++ : I met Jean Dubuis and then cancelled my PON membership.

A?+ : I am the student of a European alchemist who has the Stone (and/or elixir) (i.e. I'm an elite a snob.)

A?\$+ : I am a european alchemist who secretly works for Bayers (or some other big pharmaceutical company) and through lack of education has totally misled them.

As : I have the Elixir of Life but claim my right to die at a normal age. (Party pooper).

As+ : I have the Philosophers Stone (and/or the Elixir of Life)

As++ : I have the Philosophers Stone (and/or the Elixir of Life) and can read peoples minds (and/or any number of other nifty psychic stunts.)

As+++ : I have the Elixir of Life (and/or the Stone) and am older than 200 years of age. (Modest).

As++++ : I have the Elixir of Life (and/or the Stone) and am older than 1000 years of age. (I hang out with Artephus).

Tradition vs pop-occultism

It is obvious, to anyone who cares to pay attention, that present-day occultism is fraught with some unusual controversies and contradictions that do not, rightly, belong to the realm of the esoteric mysteries. The condition of the esoteric world, today, and the struggle for satisfaction that many aspirants find themselves entangled in during their quest for a reputable and productive source of tuition, prompted me to scratch out a few words on the subject ... again.

It should be pointed out, as I begin, here, that I am quite aware this paper is not likely to be well received by the bulk of those involved in the realm of popular occultism. This is largely because it is my intention, herein, to point my finger largely at that group of esotericists and to make a very clear my thoughts on the gross misconceptions that this collective has given birth to, fosters and propagates, to the detriment of the ancient mystery tradition. It is deeply important, in my estimation that a clear distinction must be made between the largely impotent and mediocre sub-culture of pop occultism and the true and hidden sacred mystery schools of the western culture. In this way we might, with some hope, help to reduce the great number of casualties that arise from exposure to this rip tide of thinly disguised imposture.

Let us begin, then, by defining the term occultist where it refers to the subject of this paper. I recognize such a person as being an individual who is interested in the study and/or practice of the occult arts and sciences. We might recognize the occult sciences as including astrology, qabala, alchemy, magick (black and white), divination, occult ritual or ceremonial, astral projection, occult literature and history and the phenomena of occult training itself, for example.

Occultists might have an interest in any one of these subjects alone or several together at one time. They may accept some of the sciences while rejecting others. They may simply have an academic interest or a practical one, or both. There is no real pre-requisite that states that an occultist must believe in any particular spiritual doctrine or work with any particular practices at all, and that includes having any form of religious predisposition, or lack thereof.

We might most productively, for the purpose of this discourse, divide the types of occultist into four rough but distinct divisions. By *type* I specifically refer to degrees of involvement, commitment or interest in occultism. It is necessary to make such a distinction, because, unlike conventional science or art, occultism is perceived as being either one thing or another depending on the individual's personal degree of soul ripeness.

Firstly, we have the non-occultist. I refer to this type so that a comparison might be made between the degrees of the next level and those above it. The non-occultist might, roughly speaking, be one of three kinds. (1) Those who have no idea what the occult is and therefore care less, (2) those who have some idea and care less, and (3) those who believe they know and actively avoid it.

Secondly, there is the new-age contingent. We might define a new-ager as an eclectic individual. He has no bones about taking bits and pieces from many and various respected or nefarious spiritual or psychological sources, mixing and matching them according to his whim. He often believes in some kind of apocalyptic vision, hopes to be saved from it by some exterior agent and generally respects anyone's desire to capitalize on this the entire phenomena. He might be thought of as a lazy occultist, one who thinks that enlightenment is a commodity that can be delivered in bulk or piecemeal by some external agent. The key to this attitude is a desire to work as little for enlightenment as possible. *Type two*, the new age aspirant, therefore never manages to do more than scratch the surface of actual occultism.

We might add that there is no universally defining doctrine to the new age movement. Although a new age person will often recognize a long existing occult tradition, he has no real interest in, or respect for, such tradition. (This is not really malicious though, but rather the result of an understanding derived from the superficiality of his degree of interest.)

We might also define the new age aspirant as being primarily mystic in his aspiration. That is, his desire is often to quit the physical life and its responsibilities as soon as possible in order to take part in some kind of spiritual utopia where God walks with the faithful.

Type two includes, really, any modern (invented in the last 300 years), spiritual movement that is not based directly on the ancient mystery tradition. Into this category we can include to a degree many modern religious movements, such as wicca and spiritualism.

Thirdly, we have the popular or mainstream occultist. This creature might firstly be defined as understanding quite clearly that the new-ager is a lost cause as far as real success in gaining enlightenment is concerned. That such a person has a superficial and therefore distorted view of spiritual dynamics.

The pop-occultist knows a difference exists between the mediocre vision of the new-ager and the substance described in main-stream serious occult literature. This realisation is often described as being both inborn and logical to the *third type*. He realizes there is a depth of tradition behind serious occult literature and he feels some kind of kinship with, and possibly respect for, that ancient tradition. We are talking, therefore, about an individual who, although he may start as a *type two* aspirant, gravitates toward *type three* status naturally because of some inherent internal condition. We have already described this condition as a degree of soul maturity, usually, we might add, brought on by some degree of serious involvement in spiritual discipline in other incarnations.

The least measure of involvement in occult activity for a mainstream (pop) occultist might be an avid collection and study of relatively serious occult literature. Although this might be the least requirement to be categorized as a pop-occultist we should point out that at the end of the day this activity describes the sum total of the greatest proportion of mainstream occultists ... including many of those who claim to be in the next category.

One step up from the mere collection and study of serious esoteric literature comes the act of seeking out and being involved in occult tuition relationships. Nevertheless the occultist belonging to the popular mainstream often carries with him some of the terrible habits of the new-age man. He can be seriously eclectic or alternatively will jump continually from one training system to another trying out bits of each as he goes. In this instance he obviously lacks commitment, and this often because he also lacks an ability to discern between productive training situations and mere facade style groups. This condition is often coupled with a feeling that one might be missing out on some secret or special situation in some other group or school which might be of help, or which might boost personal status in some way. The 'grass must be greener' syndrome that betrays a lack of depth in understanding the real nature of attainment of occult goals.

The pop-occultist often does not own the ability for novel creative thought and will often suffer a frustration in having to trust in the directions, doctrines and philosophies of one or any number of well-known (but not necessarily respectable) occult theorists or theories. In this way it might be noticed that such an individual has not yet managed to separate himself from the herd. While believing that involvement in occultism separates him from the common herd (which to some small degree it does) if we scratch beneath the surface we find that in fact he is a dedicated follower of esoteric fashion and is often motivated by some form of common psychological irritation rather than pure intention and productive goals.

Such individuals will be noticed to enthusiastically place rather limited conditions on what they believe good occult training to be, totally unaware that the search for enlightenment already possesses its own necessary requirements that if not met, will only allow for failure.

Although a good number of mainstream occultists will eagerly join occult groups seeking social interaction (primarily) or tuition there are also a large number that insist that going it alone is the only way. This approach is often born of one of two conditions. The first arises from insecurity, a fear of becoming involved with others, of the kind of intimacy that real tuition requires, or of subjecting oneself to a more learned authority for a necessary period of the journey. The second arises from having had a bad experience with some individual, group or system of philosophy or training. It will often be heard, as argument for the lone path, reasons why being involved with at least one other searcher, a teacher perhaps, is not good, rather than any positive reason why being alone is more productive. We must point out here though that these situations are very much understandable considering the condition of the popular esoteric environment.

At the top end of the mainstream or popular class we have individuals who have committed themselves to respected mainstream schools. Sometimes they join a single school or sometimes two or three together for long periods of their lives. The most common factor uniting this group of individuals at this end of the third type scale is that after many years of commitment and study they have made very little progress. We find, too, that they have a number of interesting rationales for this (lets admit it) disappointing direction to their esoteric career. But in the end it is usually only one of two factors that are responsible for this outcome. Either the school they committed to is impotent (for whatever reason), or they themselves have never got the point and made the requisite effort in the right areas (usually because of a lack of soul ripeness).

It is important to consider for a moment what these mainstream schools are like, that cater for type three personalities. The schools themselves are in fact not unlike the type three individuals. They are quite public usually, but not necessarily. They focus greatly on the written word as a central authority while often proclaiming that experience is the important factor in gaining success. Their tutors and authorities usually are

completely or near completely incapable of demonstrating or passing on constructively the concepts that they teach from their literature. In fact often the self-proclaimed adepts within these schools will focus obsessively and argue over unimportant details in *secret* teachings in order to (often unconsciously) take their students focus away from the general lack of skill in practical techniques within the college body as a whole.

There is also, interestingly enough, while claiming to be a western tradition school, often a real lack of traditional western methods and terminology in the key philosophies and methods of the school, but instead, in their place, we find techniques and terms corrupted or directly plagiarized from the eastern tradition. Such a situation betrays the low degree of initiation the founders of these schools suffered from at the time they created their systems.

Within the *third type* group we might classify the last section, as described just above, as novice initiates. A good proportion of *type three* occultists, those in the mainstream, consider, or will consider, themselves as initiates proper and as serious, committed, hardcore occultists. They sometimes muse on the possibility that there may be greater souls than theirs upon the earth with greater success and knowledge. Usually, though, they consider this to be a more rare situation than it actually is, or, possibly one that may have once been true but is now likely non-existent. It is amusing that this belief is sometimes justified by the acclamation that ... "as I have been moving in many serious esoteric circles for many years and have never met any of these legendary advanced initiates I seriously doubt their existence." But the truth is that this is not really the case. And we will soon present an argument as to why this is so. Nevertheless in the supposed absence of any greater individuals we see many mainstream occultists claiming degrees of success and rank obviously far in excess to their actual attainment.

Only the eldest and life long committed students of mainstream esoteric schools might be considered novice initiates, simply because they have been exposed to the realm for such an extended period of time, and because their intentions are often, at least, honest if not wholly productive in the last estimation.

Next we have the *fourth type of occultist, the initiate proper*. While one does not have to search too hard at all to find himself a mainstream occultist, as they are everywhere thick on the ground, the *fourth type* is not so easy to find. He will likely move within mainstream circles, have friends within and join groups of popular appeal, but he is obviously, when examined closer, not himself belonging to that genre. He is characterized by certain definite distinctions that may move quite un-noticed by the mainstream crowd. Fore mostly he is a creative and novel thinker. He is innovative. He will stand out in his personal group of esoteric friends as having a very simplistic yet difficult-to-grasp approach to and philosophy concerning esoteric science. He is marked by the undeniable fact that he has a knack of explaining in almost flawless detail the esoteric laws comprising the canon of ancient mystery teaching. At the same time he obviously gets *results* and can easily help others to get results of a quite definite and often extreme nature. In short, there is an obvious depth and intensity to him that we do not commonly find in aspirants of the previous two types. He is what Gurdjieff calls ... the cunning man.

While often being attached to some mainstream school, or other, *type four* aspirants have, after their initial introduction to the realm of esotericism, no need for such affiliations other than for cosmetic reasons. They conceive of the path, its actual requirements, their place on the ladder of ascent and the means to rise higher with such ease that mainstream occultism is of little use at all to their journey.

What the mainstream aspirant does not understand about *type four* is that he is the only occultist making the kind of progress that occult training was originally designed to effect. That *type four*, the initiate proper, understands the superficial nature of the mainstream, its tenuous connection with real esoteric science, and the terrible distraction the entire pop occult culture is to the seriously advancing student. No matter what other character traits the *type four* possesses as an occultist or as an individual, he has one outstanding feature that entitles him alone to the distinction of *initiate proper*. He is not merely a scholar of things esoteric (and may not be a scholar at all in such matters), nor is he a mere practitioner-by-rote of the practical art. But, instead, he gets *results* quickly and often in the extreme. And because he understands the nature of the paths actual requirements, also of his own techniques and their results, he knows without doubt that at the end of the day it is results which matter and which define the players from the pretenders and spectators. He knows, from experience, that the seemingly extravagant and legendary claims of the masters of yore were in fact ... the claims of those who knew from the stand point of mastery. Demonstrably powerful men with a grasp on the actual nature of reality far beyond that of the modern mainstream occultist.

Having now defined the four general types of occult aspirant we may begin to consider the actual subject of this paper, the status quo of the realm of esoteric training in the western tradition. The condition of the modern occult movement and its schools arises from the existence of these various types, which define, maintain and advertise the various methods of tuition available to the aspirant at mainstream level.

The subject of this discourse is primarily the difference between the condition and activities of the mainstream in occultism and the *fourth type*, the initiate proper. Therefore we can now dispense with any further consideration of the non-occultist and the new-ager, as having so little to do with serious occultism that it is not worth considering ... unless it is that often novice aspirants which belong to *type three* and *four* categories often begin their journey as *type one* or *two* seekers.

It might be acceptable to state that the focus of the activities and interests of the mainstream (popular occultism) and the *fourth type*, together, is the occult school system. The greater proportion of occultists in these two groups either belong to, desire to belong to, or value reading literature produced by initiates of esoteric fraternities. So that we might understand exactly what we mean by the term occult school system let us explain. There are two education systems in the world today (generally speaking). The conventional exoteric state recognized education system comprising elementary school, high school, colleges, polytechs, technical institutes and universities, etc. We are all familiar with this structure and dynamics of the particular state recognized education systems in our respective countries. Outside of this form of education, somewhat behind the scenes, and not recognized, but known of by, the state is another form of education which we might call occult, or esoteric, school system. This system is not, as a collective, as organized and authoritative (socially or individually) as the conventional state governed system, but it is older, and much more diverse. It is also not governed over by a single determining temporal authority.

The esoteric or occult school system is comprised of a great variety of philosophies, belief systems, teaching methods and school structures types. Tuition situations range from private one-on-one type relationships, through small informal discussion groups with lecturers to well organized colleges with a well defined hierarchy and grade system, for example. These kinds of institutions often go by such titles as society, fraternity (brotherhood), college, temple or order. There are also a number of different traditions that use these titles, and often with different intentions. There is, for example, the hermetic tradition, witchcraft, rosicrucianism, mysticism, gnosticism, masonic, thelemic, etc, etc.

For persons not familiar with this entire situation it is easiest, we suggest, to simply consider this esoteric education system as being similar to the state governed conventional type, but with different structure (sometimes), tuition methods and different aims. Whereas conventional education is designed to teach the individual to survive in the outer life and become a productive member of society, esoteric education has the intention of teaching the individual to survive on the inner levels and become a productive member of the esoteric community. Whereas the conventional education system is relatively young, the esoteric education system is thousands of years old. Generally speaking it has been using the same methods with the same goals in mind for over 6000 years. Only the outer forms, the types of institutions and their names, have changed in all that time.

Now, before we continue, it is important to point out here that the scenario that is described, from here on out, concerns the western tradition and specifically its hermetic aspect. Although much of what we present here is just as applicable to eastern mysticism and other traditions, the overall condition of occult education being very much the same world wide.

Up until relatively recently, in the west, and I mean till about 300 years ago, the corpus of esoteric collegia, almost entirely, existed and prospered in total secrecy. This was the case almost solely because it was the practice of the authorities on the Christian church to repress, with excessive force, any spiritual beliefs other than those adhering strictly to the rigid doctrines of the catholic Christian church. Nevertheless it was within the Christian monastic tradition that the western occult tradition first entered Europe and developed into that flavour we know recognize as distinctly *Anglo-Hermetic*.

The original Christian hierarchy and its various institutions were modeled, to a degree, upon the structures used by the older religions and esoteric schools which had flourished in the near and middle east since time immemorial. Therefore the monastic tradition, within Christianity, was a very welcome receptacle for the occult systems that were imported from the near and middle east during the early Christian era. The pious monks of that age who hungered for deeper knowledge of the mysteries of existence eagerly grafted on to their monastic tradition, but in secret, all that they could learn or inherit from their brethren in the east. In some cases this meant small fragments of the ancient mysteries. In other times and places it meant the wholesale import of almost complete esoteric schools from their Coptic and Islamic influenced homes in Arabia and Egypt to the hallowed cloisters of isolated monastic communities in all parts of Christendom.

Repressed by the attitude of the Church of which they were technically a part, these occult arts were preserved, assiduously practiced and taught in hiding within secret brotherhoods or small insignificant confraternities for 100's of years. Exactly what went on behind their closed doors during those dark ages we do not know. But we do have some idea about what these early adepts of the western tradition were interested in, what they studied

and how far they developed their skill and understanding. Their two primary interests were what we now refer to as medieval magic and laboratory alchemy. Both heavily mixed up with exoteric and esoteric Christianity. When we read back now, through the literature left to us from the classic ages of the early development of the western mystery tradition, three things stand out very clearly to the learned and unbiased observer. These early adepts were both very pious about their occultism and they were very skilled in the practical execution of both magic and alchemy. Also, at least within the records they have left us, we see that their understanding of the underlying detailed technical theory of both magic and alchemy was, in most cases, largely lacking. There is no doubt a few authors knew a great deal about how and why these things worked. But overall it was not the how and why that interested them as much as getting results did. This is not to say, though, that occult literature from this early period lacks descriptions of theory, not at all. But such descriptions are often confused, erroneous and conflicting - overall.

As the secret life of the western mystery tradition evolved eventually aspects of it came to the light of the public world. The event of the printing press helped this process greatly. By the dawn of the 1700's we see a great deal of occult subject matter openly published for the ready consumption of the literate section of the public. Much of the source material we have available to us now on both the subject of medieval magic and alchemy stems from the 15th and 16th centuries in fact. It is important, though, to consider the nature of such publications and the quality of information published in them if we are to understand how they have influenced modern western occultism.

It is generally understood and accepted that in the ages when the occult arts were being taught in secret that students apprenticed to groups or individuals were first inducted into training they took oaths of secrecy. For very good reason, and not simply to avoid retribution from the church, the masters of the western tradition insisted on keeping the deeper serious knowledge and practices concealed from the public eye. Those who had developed their skills to the extreme end of the spectrum through the study of occultism and who had attained certain extreme degrees of enlightenment had decided and thereafter insisted that the only way to safely and productively pass on this knowledge was under a veil of secrecy behind closed doors. And I repeat, although this veil had exoteric practical benefits, such as keeping students off the gallows and out of the torture chamber, its primary purpose was esoteric. For we know today, as well as they did in the early years of the monastic tradition, that even in the ancient cultures of Egypt and Mesopotamia, where occultism would have been quite easily accepted socially, the high initiates of the ancient colleges still insisted on secrecy.

Now, taking it for granted that some smaller portion of practitioners of occult knowledge obtained their education without having to take any oath of secrecy, the great volume of esoteric literature which was produced from these early times would lead us to surmise that much of it was revealed by persons who had to break their oath of silence in order to expose such knowledge. This being likely we have to ask ourselves how reliable the greater portion of this information must then be? If not a complete fabrication, is the particular work, or even the bulk of this type of literature accurate or complete? How much of it is deliberately deceptive or misleading and how deeply does the deception or inaccuracy flow?

Whatever the case may be there is no doubt that the esoteric systems which are most popular today, the mainstream of occult lore, knowledge and practice, are based on various degrees of the acceptability of validity of the overall picture and specific instruction presented in the medieval and post medieval written materials.

What we are told about the intentions, methods and philosophies of the occult arts, and the nature of the western tradition, today, largely stems from a certain few modern individuals interpretations of the meaning of literature that was produced at a time when the once very secret tradition was first being exposed through questionable sources with questionable intentions or by well meaning persons or groups in a format designed to promote confusion (the liberal use of metaphor, analogy and cypher.)

This is a very important claim. Basically, what I am saying here is that many, many mainstream, popular, occult schools or systems (that might also be taught one-on-one or informally) are not the product of an informed education obtained from the core of a tradition orally and through practical demonstration by experienced experts to properly prepared students, but indeed are simply fabricated by modern entrepreneurs based on surviving literature, of a questionable nature, almost entirely.

In order to carry off a non-traditional (non-esoteric) approach to establishing schools and methodology, certain conditions must be encouraged by the inventors of these modern systems. Firstly, they must either outright lie about their apostolic succession (if you like), by trying to convince new students that their training is validated by some traditional process, sign or technique. Or they must provide some kind of convincing argument against the assumed validity of proper (real secret tradition) training methods. Or both. In many modern esoteric colleges this matter has been dealt with by perpetuating the concept that a school or group is

considered valid as long as it has a charter from some other school, group or individual that is generally considered regular, legal or proper. This preposterous situation has developed out of freemasonry where that institution, for good reason, established the concept of the authority of a charter or warrant as a means of proving 'regular' (legit) lodges. Therefore, today, a situation has arisen whereby we are encouraged to believe, by those individuals who delight in establishing or inventing new schools or systems of training, that the possession of a charter is proof that the system they possess, or the tutors teaching their system, will produce viable results.

The second condition that is encouraged by these mainstream 'authorities' in magick and alchemy is that some degree of intellectual apprehension and the lip-service practice of esoteric subject matter is all that is required to be considered adept. Scholarly debate, playing with semantics and obscure and questionably helpful cyphers, codes and symbolisms have taken first place above actual results. The by-rote execution of often complicated rituals willy-nilly or ad-infinitum is considered as a mark of being experienced in the practical aspects of magick, rather than just an armchair scholar, with little account given at all to the importance of the results originally expected from such work.

The production of realistic magickal results has now given way to academia and a simple *be seen to be doing* religious observance of ritual. It never seems to enter the minds of those who are directing the vessel of mainstream western occultism that magick without reliable and legendary magickal results is not magick at all. Instead day by day we are encouraged to accept the most mediocre of results we obtain from the most extreme practices mainstream occultism has to offer are the gold at the end of the rainbow. The extreme superhuman attainments that our adept forefathers in the secret arts insisted we should expect from the proper application of occult training are now denied and described as analogies, metaphors and extravagances by the modern mainstream self proclaimed elite. These elite, who by their behaviour, insist that we recognize a master of occultism by the number of titles he bears and the cut of his magickal robe.

This situation has been carried, now, in our time, to such an extreme, where we now have individuals, who see themselves as occultists riding upon the cutting edge of esoteric technology, who deny the possibility of enlightenment, reject the existence of non-physical existence and consider themselves to be the only God there is. In the cold light of day such statements might seem ludicrous, but are nevertheless on the increase and taken very seriously by the new elite. An elite who have a magick without any magick, who have turned the sacred ancient mysteries into a new religion for the new millennium. As the old conventional religions thrash their last death throws before the eyes of the complacent modern world, they are being replaced, ever so subtly, by a new cycle of religion, reborn from the ashes of the old, stolen from the off casts of the hidden schools of esoteric science, with, in the true tradition of the old religions, politics and finance as their first concerns.

So much for pop-occultism. Let us look, now, at what remains of the true, invisible, colleges that have carried on the ancient tradition unhindered and almost forgotten behind the scenes. What is it that they know, that they do, that sets them part from the mainstream and qualifies this last, *fourth way*, as the real bastion of occultism? The first pre-requisite for a *fourth type* school is that it remains hidden from the outer world. The masters of the ancient mysteries, as we have said previously, have insisted since the beginning that their knowledge, activities and training were preserved and propagated behind a veil of silence. It is taken for granted that individuals of schools that cater for *type three* occultists, the mainstream, will vehemently disagree with this, they who believe that an esoteric group can only survive and remain valid as long as it is 'out there' where aspirants can see it and therefore apply for tuition. Such beliefs, though, are based on the concept that occult schools must make use of mundane channels in order to attract students. The underlying belief here is that magick does not in fact work. That schools cannot rely on the soul's and the universe's inherent magickal properties, and good training, to bring out this esoteric potential, to ensure that ripe students will make contact with experienced tutors in order to fulfill their esoteric destinies.

It is rather obvious, though, even to the casual observer, that most mainstream schools adhere to this 'public face' attitude because they are obsessed with a need for quantity of students rather than quality. For it is logical that any occult group that maintains a veil of secrecy about its whereabouts and activities will likely have a very limited number of members. So we see that the mainstream occultist, when making a choice about which orders are of most use as candidates for his membership, he will often consider size to be a defining factor. The bigger or more popular the group, the better it must be? Again this attitude stems from an ignorance or misunderstanding of basic magickal dynamics.

A schools effectiveness or usefulness is not displayed by excessive numbers of members. In fact exactly the opposite is true. The more effective an esoteric school, the more likely it is to have very few members, whether it is public or hidden. This might seem, on the surface, to be a contrary statement. But every advanced

occultist knows that the truth is contrary to popular opinion.

Why would this be so then? The answer is simple. It has to do with the truth concerning the nature of the struggle for enlightenment. At this point in our discussion we must make clear the fact that a *fourth type* school, those which cater for the initiate proper, are established for and are concerned about one primary aim in their training process. That aim is in aiding their students in attaining enlightenment. In attaining a vision of, and life in, the complete self, from which provides complete knowledge and experience of the nature of the function and process of life.

Man is a microcosm, an analogical holographic representation of the universal. If it is man's purpose to understand the universal plan in order to align his personal cause with that greater cause, then he must begin by attempting to know himself. The individual cannot, hermetic science insists, even begin to understand the true nature of his own being unless he is allowed to contemplate himself in his entirety. The problem is, then, that the average person entering in through the threshold to the mystery tradition to begin his occult education has both an imperfect and incomplete knowledge of the conscious worldly part of himself – and almost no knowledge at all of the half of himself of which he is unconscious. Here, then, is the student's first struggle, to reclaim a vision of his entire being complete in one unit.

The inexperienced student has little idea of just what kind of difficulty this will involve. Besides shying away from a clear honest vision of his exterior self he will discover that that half of himself that resides in his unconscious is hidden from him because he is mortally afraid of it. The average student in fact has no desire or intention at all of completing his vision of himself by awakening his unconscious. Once he makes the decision, consciously or unconsciously, to avoid understanding the unconscious and to integrate it, he removes himself, completely, from the intimate company of *type four* initiate. He relegates himself, thus-wise, by his actions, to the realm of popular occultism and its satisfaction with possessing an incomplete knowledge and a partial truth, essentially a lie, about the self.

We can say, now, most definitely, that the attribute least required of the initiate crossing the line between *type three* and *type four* is his acceptance of the need to overcome his worst fears and venture deep into the unconscious. That he has tasted the pain and the powerful desire to give up the struggle in the face of the dweller upon the threshold, and he has accepted these struggles as a natural part of his journey from which he will not shrink or behave like a coward. It is not enough, in order to be a *type four* aspirant, to insist that one will brave this struggle. Often those who seem to own those character traits that will allow success with this battle will fall earliest in an attempt to advance. Therefore it is only trial and the commitment and unswerving dedication that arises from self confrontation which marks the passage from *type three* to *type four*.

Of course, we have heard many a time, by those who are entranced by the mediocrity of the mainstream (believing it to be potent and meaningful), that indeed they have braved such struggles and have survived them. Therefore they feel they can speak with the authority of a *type four* initiate about the true nature of reality. But such persons quickly and most obviously show none of the personality traits possessed by an individual who has had a vision of the totality of their being, even for a moment. Instead their philosophy remains that of the half blind and their behaviour that of they who remain in fear and ignorance.

Lastly, having come this far, let us consider for a moment the motive behind the need for the schools catering for the needs of the *type four* individual to remain hidden. It is a well-known fact, had by any individual who has braved the descent into the unconscious in search of completeness, that very quickly, once one enters this downward sloping path, one loses the ability to be objective and rational about even the most common place things. The retrogressive forces in the soul take advantage of this mild and temporary state of insanity and attempt to drive the student away from the path of success back into the world of common things. In 90% of cases they succeed. In about 70% of these failed cases the reason would easily be because the student has refused experienced guidance and has attempted to face the shadow nature alone, unaided and uninformed. Under such conditions one could do no better than fail early and miserably. The shadow is a creature of great power and great age. Its knowledge of our behaviour, in the early stages of the struggle, is vastly greater than our own. It is a trifle for it to overcome our strongest desires to succeed with the greatest of ease.

For this reason our adept forefathers established the mystery schools. Fraternities founded with the purposes of providing aid to like-minded brethren in the battle against the darkness. Hidden Brotherhoods whose purpose was to establish a private and safe sanctuary wherein the fragile flowering soul can unfold without the concern of being battered by the harshness of the mundane world. The entire dynamic of the confrontation with the unconscious is of such a delicate nature that it is likely that it will not succeed unless the best conditions are established and maintained. Of course there are those who will insist that the scenario we have described here is either unreal, non-existent or only one of several methods that might be used to attain to the summit of esoteric human endeavour. To such persons all I can say is that the ancient masters of esoteric wisdom, who

searched deep and far for knowledge of the nature of being and the path of reclamation of divinity, never found an alternate route. If they did, they never wrote about it, created mythic allegories about it, or any records of such a process have never survived either physically, orally or astrally.

As the alchemical sages of the classic period asserted ... "there is only one subject, one path, one vessel and the goal is one." That ... "nothing can be reborn into a higher life if first it does not die and putrefy in darkness and in the bowels of the earth."

Fulcanelli

(The following text was written and by Joseph Caezza. It is the bottom half of a book review he did on Fulcanelli's "Dwellings of the Philosophers" which has just come into print in an English translation for the first time. The subject of Joseph's text is one which has been discussed from time to time in the IRC chat room I host on udernet. So I am grateful to Joseph for allowing me to reproduce it here for further reference. Parush)

(snip) ... Andre VandenBroeck's AL-KEMI, A MEMOIR: Hermetic, Occult, Political and Private Aspects of R.A. Schwaller de Lubicz (1987 InnerTraditions/Lindisfarn Press) reveals a clandestine collaboration between Fulcanelli and this obscure genius. Dwellings of the Philosophers contains an immense amount of insight also present in the writings of Rene Schwaller. Schwaller confided to VandenBroeck that Fulcanelli stole from him an original manuscript on the alchemical symbolism of the Gothic Cathedrals and published it under his own name.

"He was too materialistic to appreciate the laboratory events, but that never got in the way of our collaboration. He was able to devise a procedure for any operation one could propose, and that was his importance, as a manipulator. His practice was fabulous, and I had it in my service. He did all the manipulations. But the ideas that moved those hands, the ideas always came from me. Remember, when I say 'Fulcanelli', I mean that whole group of literati and puffers: Canseliet, Dujols, Champagne, Boucher, Sauvage; they all contributed to give shape to Fulcanelli's production, once he had spread my ideas among them. He used my cathedral work as a vehicle, and a lot of talk about operations he has had contact with, thanks to me, but whose function, whose form, whose nomenclature he doesn't understand. And then the glitter all around it, the fantastic erudition, much of which can be traced to Dujols and some to Canseliet; add the artwork of Champagne, and you have a very salable book. They made a career out of it, but in the process, they missed the moment, they missed the Word..."

..."They did me a favor, though; they saved me from identifying my work with cathedral symbolism, which kept me available for Egypt, for Al-Kemi instead of alchemy. It is the same work of course, only in the language of our time, whereas Fulcanelli speaks in the language of the great medieval alchemical renaissance. But what we must be involved with now is not a renaissance, it is a resurrection. The Great Work is a work of resurrection..."

..."I was saying that Fulcanelli took it upon himself to publish what he had advised me not to bring out, as well as what he had sworn to keep to himself. You see, one good thing about observing a vow of secrecy is that you will not talk about what you do not understand. In Fulcanelli's case what came out in print is hopelessly garbled, full of unnecessary obscurity and certainly of no use to any seriously practicing adept although it gives much ammunition to puffers with its nice-sounding phrases."(1)

Schwaller's allegation appears highly credible considering his later work on similar symbolism found in the Egyptian Temple at Luxor. He spent 15 years of on site research at Luxor. Strangely, after twenty eight years of effort the English translation of Schwaller's magnum opus, The Temple of Man (Inner Traditions) has just been released as if to accompany Fulcanelli's masterpiece. After long hours of meditation on these texts one ponders: Is the Temple of Man the Dwelling of a Philosopher? Is Egypt, known in ancient times as Al-Kemi, the source of alchemistic mysticism? Amidst a vast amount of congruence between the ideas of Schwaller and Fulcanelli, one matter of laboratory insight stands out. VandenBroeck relates an episode from Schwaller's youth:

"He then told me in considerable detail about the experience that had opened his third seven year cycle. Here, in a few minutes, his entire scientific orientation was determined. The experiment took place in his father's laboratory, and it was his father, a pharmacist, who manipulated a mixture of chlorine and hydrogen gas in the production of hydrochloric acid. As is well known, these components maintain their individual character as long as they are kept in darkness. Light however, even when diffused, will prompt a reaction. Under direct

sunlight, an explosion occurs...

...Yet it was in the nature of fire that he found the essence of this moment of intellectual discovery which opened his third cycle. Fire had been the principle agent in the little experiments he had undertaken since childhood with a toy chemistry set; hitherto, he had known heat from the flame of a Bunsen burner to activate most reactions. Now he realized what a shallow conception of fire he had been entertaining. It appeared to him that a universal element, best named "fire", existed in the physical world, and was contained in a degraded state not only in flame and heat but penetrated physical existence through and through, its most refined occurrence being light."(2)

Compare this to Fulcanelli's discourse from *Dwellings of the Philosophers*:

"We have just spoken of fire; and yet, we only envisage it in its common form and not in its spiritual essence, which introduces itself in bodies at the very moment of their appearance on the physical plane. What we want to demonstrate without leaving the alchemical domain, is the grave error which dominates all of modern science and which prevents it from recognizing this universal principle which animates substance, to whatever kingdom it belongs. Yet it manifests itself all around us, under our very eyes, either by the new properties which matter inherits from it or by the phenomena which accompany its liberation. Light -rarified and spiritualized fire- possesses the same chemical virtues and power as elementary crude fire. An experiment with the object of synthetically creating hydrochloric acid (HCl) from its components, amply demonstrates it. If we put equal volumes of chlorine and hydrogen gas in a flask, the two gases will keep their own individuality as long as the flask that contains them is kept in darkness. With some diffused light, they progressively combine. But if we expose the vessel to direct solar rays, it explodes and shatters violently."(3)

The most outstanding revelation from VandenBroeck's memoir of his studies with Schwaller concerns the elaboration of stained glass used in the great gothic cathedrals typified by the intense reds and blues of Chartres. Scientific analysis detects no chemical pigmentation yet the glass appears tinted throughout its mass. Schwaller explained to VandenBroeck the alchemical procedure by which the Chartres glass was dyed in its mass by the volatile spirit of metals. He had discovered shards of similar glass during his archeological research in Egypt.

"I have retrieved fragments of this kind of manufacture in crucibles of early Pharonic sites. It is a nontechnical 'truc', the most readily available proof of alchemical manipulation, at least in our time. This is what I worked on with Fulcanelli. Once you can infuse reds and blues into glass in this manner, you have proved the gesture of 'separatio', you have 'separated the earth from fire, the subtle from the dense;' remember the Emerald Tablet. It takes great agility to separate while keeping both parts. Yet this is essential, for there must be body from which the spirit can rise, as there must be earth for the descent of fire. The glass is colored by the spirit of the metal, by the color-form."(4)

Fulcanelli describes identical alchemical procedures in *Dwellings of the Philosophers*(5). As in VandenBroeck's memoir these revelations represent the most dazzling illuminations this text has to offer. Is this a coincidence? Schwaller offers brutal criticism of Fulcanelli's cabalistic exegesis. The excessive intellectual attempt to root French language directly to ancient Pelasgian Greek so as to make it a privileged vehicle for cabalistic expression, the so-called 'language of the birds', is wholly contrary to what is actually required for cabalistic interpretation. Beyond intensified perception, celestial grace and the intelligence of the heart what does one need in order to read directly the signatures of Nature? Fulcanelli's academic expositions remains hopelessly over-etymologized. Cabalistic expression and its interpretation appear only as symptoms of amplified consciousness. They are not its cause. After careful reading of Fulcanelli a bounty of deeper insight can be derived from study of VandenBroeck's memoir as well as the works of R.A.Schwaller de Lubicz. The English publication of *Dwellings of the Philosophers* constitutes the culmination of fifteen years of intensive effort by a host of heroic individuals, many of whom studied alchemy with Alpert Riedel at the Paracelsus Research Society. Seemingly insurmountable legal and technical obstacles to publication have been solved over the past decade by the dedicated members Archive Press. Both the numbered, sealed, leather-bound edition with its marbled paper, red bookmark ribbon and gold salamander stamp limited to three hundred copies and cloth-bound edition of almost equal quality limited to a thousand copies seem at first glance to exemplify the highest standards of bookmaking. Exquisite typesetting along with durable sewn signatures in both editions measure up to expectations. However the illustrations would reproduce better if they had been printed on coated stock. Yet these reproductions are of equal if not better quality than the original printing. The cheap bonded leather binding of the more expensive edition represents a grievous disappointment. This kind of bonded leather made from unusable scraps gathered off the cutting room floor and sometimes even from recycled old shoes, pulverized and mixed with glue, rapidly deteriorates due to its high acid content. It will easily chip, scratch and lose its water repellent nature. At such a cost one might also

anticipate that the pages of the fine arts edition would have been gilded in gold. Were these pages created from chlorine free, acid free, archival paper? We expect more from "Archive Press". The lower priced cloth edition presents a much better buy. Online ordering and payment are available at <http://archivepress.com/publications.html>.

References:

- (1) VandenBroeck, Andre, AL-KEMI, A MEMOIR; HERMETIC, OCCULT, POLITICAL AND PRIVATE ASPECTS OF R.A. SCHWALLER de LUBICZ, (1987) Inner Traditions/Lindisfarne Press, pages 151-153
- (2) VandenBroeck, Andre, AL-KEMI, pages 200-201
- (3) Fulcanelli, THE DWELLINGS OF THE PHILOSOPHERS, (1999) Archive Press, pages 51-52
- (4) VandenBroeck, Andre, AL-KEMI, page 112
- (5) Fulcanelli, THE DWELLINGS OF THE PHILOSOPHERS, pages 88-91

The Mages Ethic

The mages ethic is a scheme of behaviour that was designed as the governing motive for a group of alchemists that were working both in laboratory and internal alchemy. since this page is being accessed so much I decided to add some notes in order to elaborate on the concepts which make up the ethic.

Article 1:

There is an ultimate Truth which guides and sustains everything in the Universe.

Article 2:

To act outside of that Truth is Black Magick (counter productive).

The basis for these two arguments are very important and are defined in more detail in my notes on the Great Work.

Article 3:

In order to practice White Magick one must seek the Truth in order to know the Truth.

You can't practice white magick by accident or naturally. In order to be as sure as you can be that you are not violating natural law, and thereby offending divine will, one must deliberately seek knowledge of natural law and come to understand the machinery of the universe. This process comes under the heading of the Greek Mysterie's acclamation of "Gnothe Seuton" (Know Thyself)

Article 4:

Our only access to the Truth is through our Higher Genius.

We cannot be sure that what we believe is the truth for us is in fact accurate until we attain conscious awareness of the totality of our being. This can only be attained through the deliberate unification of the lower personality with the higher self. The higher self is defined as a view of the entire being.

Article 5:

The First goal of all White Magick is to learn how to access ones Higher Genius, and thereby to discover the Truth expressed through it.

This is the proper Work for an Apprentice Mage.

The first step in attaining conscious awareness of the totality of ourselves is to research and practice techniques that have been used in the past, by successful mages, to attain that condition of awareness. This process of research, and being tutored in traditional occult techniques and philosophies, we have referred to as apprenticeship. Success in this first process relies a lot on attitude, and has a good deal to do with ones gender.

Article 6:

The Second Goal of all White Magick is to put into practice the knowledge gained during Apprenticeship in order to experience this Truth.

This is the proper work of the Adept Mage.

Once familiarity with these traditional approaches to total awareness is gained, and some practical skill acquired, the next step is to choose and persist at one path until it bears fruit. We have referred to this as the

work of the adept, because persistence in one path provides the practitioner with *skill*, which is the definition of adeptship.

Article 7:

The Third Goal of all White Magick is to act in accordance with the Truth.

This is the proper Work of the Master Mage.

At some point the adept's skill will become so refined that he will indeed attain to mastery of the path he has chosen, and total awareness will be achieved. Once such a psychological condition is met, the adept, now in position of all of the pieces of the puzzle, understanding the mystery of being, is in a position to know what is truly the best thing for him to *do* with his life. The real journey begins here. Knowing what to do allows him to act with the maximum productiveness, economy and happiness.

Article 8:

Any interference by one individual in another's, or by one's self in one's own, ability to conform to the Path described in articles 5,6 and 7 is Black Magick.

The venture of seeking an understanding of the totality of one's being is the hardest task to undertake. Success can only be attained through one-mindedness, persistence, honesty with self and uprightness of actions, particularly where others are concerned. For the individual who has promised himself, therefore, to succeed at all costs, anything which interferes in that goal must necessarily be an evil for him.

Alchemical Lexicon

Alchemical Substances

A

Aes cyprium. Cyprian brass or copper.

Acetate A crystalline (or liquid) oily substance extracted from metals by means of acetic acid menstrum.

Aqua tofani. Arsenious oxide. Extremely poisonous. Used by Paracelsus.

Antimony. From latin 'antimonium' used by Constantinius Africanus (c. 1050) to refer to Stibnite.

Archaeus The secret inner matter of a substance.

B

Black Lion The caput mortuum or black salt which cannot be purified.

Blue vitriol or bluestone. Cupric sulphate.

Brimstone (from German Brennstein 'burning stone'). Sulphur.

Butter of Antimony. White crystalline antimony trichloride. Made by Basil Valentine by distilling roasted stibnite with corrosive sublimate. Glauber later prepared it by dissolving stibnite in hot concentrated hydrochloric acid and distilling.

Butter of tin. Hydrated stannic chloride.

C

Cadmia, which was also called Tuttia or Tutty, was probably zinc carbonate.

Calamine. Zinc carbonate.

Calomel. Mercurous chloride. Purgative, made by subliming a mixture of mercuric chloride and

metallic mercury, triturated in a mortar. This was heated in a iron pot and the crust of calomel formed on the lid was ground to powder and boiled with water to remove the very poisonous mercuric chloride.

Caustic marine alkali. Caustic soda. Sodium hydroxide. Made by adding lime to natron.

Caustic Soda Sodium Hydroxide

Caustic volatile alkali. Ammonium hydroxide.

Caustic wood alkali. Caustic potash. Potassium hydroxide. Made by adding lime to potash.

Chalk. Calcium carbonate.

Chrome green. Chromic oxide.

Chrome orange. Mixture of chrome yellow and chrome red.

Chrome red. Basic lead chromate.

Chrome yellow. Lead chromate.

Cinnabar or Vermillion. Mercuric sulphide.

Cinnabar. Mercuric sulphide.

Cobalt. Named by the copper miners of the Hartz Mountains after the evil spirits the 'kobolds' which produced false copper ore.

Common salt. Sodium chloride.

Copper glance. Cuprous sulphide ore.

Corrosive sublimate. Mercuric chloride. first mentioned by the Arabian alchemist Geber, who prepared it by subliming mercury, calcined green vitriol, nitre and common salt.

Cuprite. Red cuprous oxide ore.

D

Dragon The philosophic Mercury-acid obtained from metals. Winged when volatile (pure) and without wings when crude or 'fixed'.

Dutch White. Mixture of one part of white lead to three of barium sulphate.

E

Eagle When referring to a substance it is Philosophic Mercury. (Also sublimation.)

F

Fire Stone A transmuting Stone made from Antimony.

Flores Oxide of a metal

Flowers of sulphur. light yellow crystalline powder, made by distilling sulphur.

Fulminating gold. Made by adding ammonia to the auric hydroxide formed by precipitation by potash from metallic gold dissolved in aqua regis. Highly explosive when dry.

Fulminating silver. Silver nitride, very explosive when dry. Made by dissolving silver oxide in ammonia.

G

Galena. Plumbic sulphide. Chief ore of lead.

Glass of Antimony. Impure antimony tetroxide, obtained by roasting stibnite. Used as a yellow pigment for glass and porcelain.

Glauber's Salt. Sodium sulphate.

Green Lion The green acetate of Lead in liquid or crystal form.

Green Dragon It is said that technically there isn't one. But it could be said to be a acetate of lead (which not always but occasionally forms from a green oil).

Green Vitriol. Ferrous sulphate.

Gypsum. Calcium sulphate.

H

Horn silver, argentum cornu. A glass like ore of silver chloride.

I

J

K

Kermes Properly the oil of Antimony in a crude state, precipitated out of an alkaline menstrum by neutralization through an acid. It is usually red-brown. The term might be used for any metallic oil precipitated out of a lye (alkaline solution) by neutralization.

Kerckringius menstrum (KM) A menstrum for extracting metallic oils made from ethyl alcohol which has been distilled off of oil of thrice sublimated Hartshorn (NH₄CL).

King's Yellow. A mixture of orpiment with white arsenic.

L

Lead fume. Lead oxide obtained from the flues at lead smelters.

Limatura Martis Iron filings

Lion Any salt or fixed substance obtained from metals. The lion is said to be red, green or black according to the state of the fixed substance.

Litharge. Reddish-yellow crystalline form of lead monoxide, formed by fusing and powdering massicot.

Liver of sulphur. Complex of polysulphides of potassium, made by fusing potash and sulphur.

Lunar caustic, lapis infernalis. Silver nitrate.

Luna cornea. The soft colourless tough mass of silver chloride, made by heating horn silver till it forms a dark yellow liquid and then cooling. Described by Oswald Croll in 1608.

Lye An Alkaline menstrum. Usually a saturated solution of caustic soda.

M

Marcasite. Mineral form of Iron disulphide. Oxidises in moist air to green vitriol.

Massicot. Yellow powder form of lead monoxide.

Mercurius praecipitatus. Red mercuric oxide. Described by Geber. (Fr. Albertus says solid Mercury, amalgam)

Milk of sulphur (lac sulphuris). White colloidal sulphur. Geber made this by adding an acid to thion hudor.

Minium or Red Lead. Triplumbic tetroxide. Formed by roasting litharge in air. Scarlet crystalline powder.

Mosaic gold. Golden-yellow glistening scales of crystalline stannic sulphide, made by heating a mixture of tin filings, sulphur and salammoniac.

N

Naples yellow, or Cassel yellow. An oxychloride of lead, made by heating litharge with sal ammoniac.

Natron. Native sodium carbonate.

Nickel. Named by the copper miners of Westphalia the 'kupfer-nickel' or false copper.

Nitrum flammans. Ammonium nitrate made by Glauber.

O

Oil of Vitriol. Sulphuric acid made by distilling green vitriol.

Orpiment. Auri-pigmentum. Yellow ore of arsenic. Arsenic trisulphide.

P

Pearl white. Basic nitrate of bismuth, used by Lemery as a cosmetic.

Philosophers' Wool, or nix alba (white snow). Zinc oxide made by burning zinc in the air. Called Zinc White and used as a pigment.

Potash Potassium Carbonate. (The salts of vegetables, particularly grape vine)

Powder of Algaroth. A white powder of antimonious oxychloride, made by by precipitation when a solution of butter of antimony in spirit of salt is poured into water.

Purple of Cassius. Made by Andreas Cassius in 1685 by precipitating a mixture of gold, stannous and stannic chlorides, with alkali. Used for colouring glass.

Pyrites. Mineral form of iron disulphide. Stable in air.

Q

Quicklime. Calcium oxide.

R

Realgar. red ore of arsenic. Arsenic disulphide.

Red Dragon In our Order it is the pure red oil of lead.

Red Lion In our system it is the red acetate of lead in crystal form.

Resin of copper. Cuprous chloride. Made by Robert Boyle in 1664 by heating copper with corrosive sublimate.

Rouge, Crocus, Colcothar. Red varieties of ferric oxide are formed by burning green vitriol in the air.

S

Sal Ammoniac. Ammonium Chloride. Described by Geber.

Sal volatile, Spirit of Hartshorn. Volatile alkali. Ammonium carbonate made from distilling bones, horns, etc.

Slaked lime. Calcium hydroxide.

Soda ash. Sodium carbonate formed by burning plants growing on the sea shore.

Spiritus fumans. Stannic chloride, discovered by Libavius in 1605, through distilling tin with corrosive sublimate.

Stibnite. Antimony trisulphide. Grey mineral ore of antimony.

Sugar of Lead. Lead acetate, Made by dissolving lead oxide in vinegar.

T

Thion hudor (Zosimus refers to this as the 'divine water' or 'the bile of the serpent'). A deep reddish-yellow liquid made by boiling flowers of sulphur with slaked lime.

Tin salt. Hydrated stannous chloride.

Turpeth mineral. A hydrolysed form of mercuric sulphate. Yellow crystalline powder, described by Basil Valentine.

Tutia Zinc Carbonate or Oxide

U

V

Venetian White. Mixture of equal parts of white lead and barium sulphate.

Verdigris. Cupric (copper) carbonate.

Vinegar Could refer to either acetic acid, acid distilled or fermented out of metals or minerals.

Viride Aeris Green of Copper (CopperChlate)

W

White arsenic. Arsenious oxide. Produced from arsenical soot from the roasting ovens, purified by sublimation.

White lead. Basic carbonate of lead. Used as a pigment.

White vitriol. Zinc Sulphate. Described by Basil Valentine. Made by lixiviating roasted zinc blend (zinc sulphide).

Winged Lion Sublimated salt for the PS.

Wood-ash or potash. Potassium carbonate made from the ashes of burnt wood.

Wismuth. Bismuth.

X

Y

Z

Zaffre. Impure cobalt arsenate, left after roasting cobalt ore.

Alchemical Equipment and Processes

A

Abstraction See sublimation or distillation.

Alembic A type of retort. According to M.Junis a type of gas expansion chamber which is attached in a distillation train or circulation between the boiling flask and the condenser. The 'head' which fits on a retort.

Athantor A furnace for heating flasks, etc.

B

Balneum Marie A Water bath.

C

Calcination To burn (heat) a solid with much heat. Usually performed to purify the solid.

Circulation To circulate a liquid over a solid in a sealed flask. See rotation.

Coagulate To thicken. Usually done by removing the liquid portion of a substance.

Cohobation Binding, mixing or joining together.

Condenser, water cooled A tube-like piece of glassware which has a double jacket one of which has water flowing through it. It is used to condense vapours into liquids.

Crucible A fire proof cup shaped item in which a substance may be heated extremely.

D

Desiccate To dry.

Digestion To macerate a substance in a solvent at a low temperature (usually 40°C)

Distillation To heat a substance in a flask (attached to a condenser) or retort so that its most volatile (pure) parts might be separated. The substance distilled is usually a liquid, but at times it might be a semi-solid substance (see sublimation).

Distillation train A heat proof flask attached to a water cooled condenser attached to a

receiving flask. Used to distil liquids and solids. Modern type (see retort)

Dulcify To sweeten.

E

Eagle To sublime or distil. (Also P.Mercury.)

F

Fix, to to make solid or stable.

Flask A glass container in which substances are stored or heated.

Fuse To melt.

G

H

Head, a/the The top and spout/condenser of a retort/flask .

Hermetically sealed Sealed air tight.

I

Imbibe To add, slowly, a liquid to a solid so that the solid (salt) absorbs the liquid.

J

K

L

Lembic See alembic

Leach (to leach) is to separate out pure salts from their mixture with impure salts by dissolving the whole in water. The pure salts can then be extracted by filtration and collected by evaporation.

M

Maceration To soak a substance in a liquid. The liquid is usually a solvent, in order to extract (separate) its components.

N

O

P

Pelicanization Circulation or rotation of a liquid over a solid. In classic times this was performed in a flask called a Pelican.

Precipitation To cause to be deposited at the bottom of a solution. Solids precipitate out of a liquid if they have not dissolved in that liquid.

Putrefaction To allow to rot. Also types of calcination, maceration and fermentation are considered to be putrefaction's. (See Golden Chain for detailed description)

Q

R

Receiver, flask The flask which is attached to the outlet of a condenser (or retort) that catches the distillate. (Also double-necked receiver.)

Retort A type of distillation device. A older type (without a water cooled condenser)

Reverbatory furnace a furnace heat to such an extent its roars with a load sound.

Wind furnace A furnace whose fire is aided by bellows or a wind funnel.

S

Solve To dissolve.

Soxhlet extractor A specialised piece of laboratory glassware used to extract tinctures (primarily) from substances. The benefit of this equipment is that it is quick (as opposed to a standard maceration, and does not need to be watched.

Sublimation Purification of a substance by distillation. Usually used to describe a dry distillation (distillation or vaporisation of a dry substance).

T

U

V

Volatize To make volatile. See distillation/sublimation

Vitrify To turn to glass.

Vacuum, create a To draw the air out of a closed distillation system in order to decrease the temperature, and the time, it will take to distil a substance.

W

X

Y

Z

The Gods

In preliminary occult instruction I was given in the basics of operating in light trance meditation. The first step in this process is to ensure that one can easily perform a number of simple tasks all of which are a starting point from which our more complex trancework will develop. The fundamental tasks required to gain a working familiarity with are:

Deep relaxation.

The ability to obtain clear internal sensations from your five senses.

To see or feel your way around scenery in the astral.

To call up intelligent beings into your astral scenery at will.

To communicate with these beings confidently.

Many occultists are quite familiar with the kind of simple exercises that compose this early instruction and often refer to such as 'pathworking'. This is not a technically correct term for the type of work I had to become familiar with but it is used as a generic term, in the assumed absence of any other, for a whole range of astral

experiences. Pathworking refers more accurately to those kinds of exercises that apply the technique of creative imagination towards gaining information and experience from skrying (scanning) a series (usually) of symbols. The term was used first, we understand, to denote visualisation of the astral environments of the paths on the Qabalistic of Life. These paths embody certain archetypal 'activities' that take place between major 'states' of consciousness. The usual method of 'working the paths' on the Tree of Life was to use the Tarot card attributed to each path as a starting point and focus for getting into the astral thought form associated with the activities of each path.

This idea of becoming familiar with archetypal experiences through astral work is, partially, the subject of this particular discourse. Once the student knows how to call up intelligent beings into a predetermined specific type of astral scene it is important for us to turn our focus onto two types of astral being in particular and explain their functions and their role in the scheme of occult training.

As we have learned our mind is divided into a number of compartments where specific activities take place. Between the conscious and unconscious levels of mind exists the subconscious where imagination, astral sensation, is active. Each human being possesses a personal subconscious field and a personal unconscious field both of which have connection to the collective subconscious and collective unconscious. Our personal versions of these fields of activity are microcosms. That is, they are miniature models of the collective, universal or macrocosmic mind.

The unconscious, as Karl Jung the psychologist re-discovered, is divided into a number of graded 'potencies'. These potencies originated with a single cause - separated, divided and extended themselves out to become the sum total of forces which are the unconscious. These potencies are what we now call the 'archetypes' of the unconscious. The term archetype refers to an abstract idea, force and form in one unit. The ancient Egyptians called these archetypes 'Neters', or natural forces, which English translators have used the term 'Gods' to describe. Gods, in the modern Christian influenced understanding of the term, is not an accurate translation of the Egyptian 'Neter' though. The English term carries with it too much corrupt religious connotation which the ancient Egyptian Priest who knew the subject deeply would not consider as accurate. It is true that the ancient Sages amidst the Persians, Greeks, Romans, Celts and so on, did have a sacred respect for the Gods of their understanding as well as a more technical/scientific, if you like, understanding. But it could be suggested without too much argument that the Initiated Mages of these cultures also possessed an understanding of the Gods or archetypes of the unconscious which was not too far removed from the 'Jungian' or modern psychological view point.

These archetypes, which the ancients treated as Gods, existing in the deep, dark, collective unconscious are, as we have said, are units of mind stuff which contain or embody an intelligent force focused around one idea. They exist in a hierarchy. They are living creatures. They are born, evolve and die over vast, vast periods of time. Their activities are, largely, habitual or automatic, almost in some cases instinctual reactions. To relate to an archetype personally is to know, feel and live under the influence of a form of dynamic consciousness which has a very powerful influence over huge areas of natural activity. The life, growth and evolution of an archetype effect the area of natural activity over which it rules like a powerful unseen dictator. For the average human there is no escaping the reflection of the effects an archetype has over their lives.

In another way we might suggest that archetypes are like invisible powerful natural laws that govern the ongoing progress of creation. These laws, these natural organic mechanisms, are not like mans laws which one can choose to obey or not according to ones desire. Natural laws, the effects of archetypal forces on creation, are inviolable. Nevertheless, although they cannot be ignored the degree of their effect on the human life can be transcended to some degree. In other words by taking our personal development into our own hands we can, by application of the proper techniques, rise above certain classes of natural law, or remove ourselves, to a greater degree, from the uncomfortable influences of certain classes of archetypal force. By this we can understand that a human at a particular level of soul maturity is influenced in specific ways by certain classes of universal archetypes strongly and almost not at all by others. As the human develops through his personal evolution during the process of reincarnation, his soul maturation brings him under the influence of new archetypal forces more markedly at certain times and out of the influence of others.

Lets now look at how these archetypes effect each individual persons growth and activities. As we have mentioned each human is a microcosm. This means that our personal unconscious minds have a model within them, in miniature, of the entire pantheon of archetypal forces, the Gods of the ancients. But because these archetypes are personalised they develop with each of us in very personal ways. Therefore modern psychology has termed these personal archetypes 'sub-personalities'. In other words they are divisions of the primary personality, the 'I' we each identify with as being ourselves, in just the same manner as the universal archetypes are divisions of the Supreme 'I' or the One God. For those who consider this fact carefully a great

secret of being can be recognised here.

So we might now understand how the universal archetypes affect the personalities of each human. They do so through their corresponding sub-personality that lives within the psyche of the individual. For example, a woman who has just become pregnant has activated the subpersonality within her mind that is designed to govern the process of pregnancy. As her pregnancy progresses so does the life cycle of the sub-persona that governs the dynamic of that part of her life. Her 'pregnancy sub-persona' is like a seed before she ever begins to be exposed to activities and ideas associated with sexuality, conception, pregnancy and birth. That 'seed-form' sub-persona is like a little blueprint of what 'can' happen if she conceives. The seed-form inherits its blueprint from the archetypal pregnancy ideal, the Great-Mother Goddess of the ancients. As soon as the female in our example is exposed to ideas and activities associated with sexual intercourse the 'seed', the personal archetype or sub-persona, germinates and begins to develop. As soon as this happens the seed loses, in a fashion, its universality, its alignment with the macrocosmic archetype that gave it its pattern, and becomes a personal archetype. This effect comes about because as soon as our young girl is exposed to activities associated with sex then she begins to 'over-write' the original blueprint in the seed-form with her own version of the 'story' gained from her personal experience. A connection with the original pattern is never really lost, for it is always there in the collective unconscious, and our connection with it remains although we obscure it with our personal view of things. This whole idea is an important one to give much consideration. For everything we have been, everything we are now, everything we can be, is tied up in this mechanism as we have here described it.

A magickian is a magickian because the personal archetype he owns which governs all magickal functions is awake. It has left its seed-form and begun to develop. That type of magickal tradition he is attracted to is decided for him by the way his magickal sub-persona has developed in early life during its germination. It is affected by religion, by books, and by his parent's attitudes to the subject, for example. It is affected by deliberate study and by information he absorbs unconsciously from his environment. It is strongly, for those more mature souls, affected by those magickal interests he has developed in past lives. We think we choose ourselves to be Alchemist, Witch, Satanist or Mage, but we do not. Our direction is bias towards or against those things the germinating seed-form magickal being has been influenced by.

Our personal view of things, that 'over-writing' of the Truth with our own experience, which we obtain so early in life when we are so impressionable, becomes all-important to us. It is the basis of our argument, or insistence, that things are the way they are 'because'. Very rarely do such arguments come directly from the universal archetype and therefore we, in our selfish insistence to defend our point of view, carry ourselves further from the Truth.

It is the vocation of magickal Initiation and Advancement to remove the 'over-writing' we have actioned on all our primary personal archetypes. To sacrifice our personal view of the universe in order to align ourselves with the Truth about reality. By doing this we destroy the 'blocks' which have cut us off from the Gods and once again we draw on their great inspiration and power and become the magickal beings we always were. Gods incarnate.

Understanding the above ideas we can now see, hopefully, the logic behind the ancient medieval practice of evocation and invocation. Invocation being the calling down of creative archetypal forces into manifestation, evocation the calling up of devolutionary forces up from the depths in order to communicate with and control them. It matters not whether such magickal rites produce physical or astral manifestations of the creatures they are focused on, which we read about in popular books. All that matters is that the communication is effective. We must understand and accept too that this practice as presented in typical magickal grimoires was not originally designed to compel 'spirits' to satisfy the selfish desires of the Magickian, but was a form of magickal therapy not unlike the creative imagination of Jungian psychology.

Either way, it is important to consider, that the practice of magick cannot be truly successful until the sub-personalities that are intimately connected with the arte in each of us are purged of personal misunderstanding that obscures the Truth. Therefore, deliberate and conscious effort is focused in our formal training on effecting this task before the more complex aspects of magick are taught.

Astral Projection

For the magus knowledge and experience of and in the astral plane is of the prime importance. No magickal formula can work without the ability to understand and manipulate the astral laws of physics. For this reason

very little usable information has ever been published by true adepts concerning the mysteries of the astral, likewise it is quite difficult for the aspiring mage to find a tutor who can give practical instruction in the full and proper use of the medium of the unseen.

The medieval mages called the astral plane the sidereal universe. The names sidereal and astral both describe an astronomical phenomena. The former name was used by astrologers and astronomers for this reason and the latter name, astral, means 'star'. The reason why the unseen universe is termed the 'starry universe' has to do with the concept of light. The primary source of natural light in the physical universe comes from stars. The source of a star's light is to be found in the astral, which is also called the astral or sidereal Light. This invisible light is the matter or physical substance of the astral plane. In the higher levels of the astral this light is very subtle and flexible. In the lower regions, near the physical universe, this light is congealed, or 'fixed' as the alchemists would say, until it forms the basis of physical matter.

Here we have the first fact about the substance of the sidereal that is the beginning of the mages motive for investigating and controlling the astral Light.

The substance of the astral universe forms the basis (infra-structure) of the substance of the physical universe

Therefore if one can manipulate the substance of the astral one can change its physical counterpart. For example, your body has a counterpart in the astral - your so-called astral body. Therefore if you were to go into the astral and change your astral body in some way then you would, in time, see a co-responding change in your physical body.

This is one of the reasons why mages call the astral plane the magickal universe.

One of the other reasons why this level of reality is called magickal is because there are beings which live there, which can be communicated with, who have super-normal knowledge about the physical realm and the ability, in some cases, to manipulate the laws of physics in ways which appear miraculous to the untrained observer. Mages, therefore, desire to communicate with and befriend these creatures in order to more easily effect or learn about the physical universe. This is, in one case, the motive behind magickal evocation and invocation of astral beings into physical appearance for the purposes of communication and the establishment of agreements or magickal contracts.

This aspect of astral interaction is probably the best known of magickal acts in the popular mind so it deserves some comment. The sidereal universe is populated with creatures of many and various kinds which range from the absolutely sublime and holy to the absolutely evil. In between we have every manner or degree of mixture of good and evil. In the case of magickal evocation, that is the summoning up of creatures below the level of humanity from the astral into physical appearance and communication, it is known that the more evil these beings are the more easily they are coaxed into physical appearance. This is true for a number of reasons, the least of which is not the fact that they desire to get into the physical realm and inhabit an organic vehicle there by any means possible. Taking all this into consideration we find that it is the least skilled Mage that will most often resort to evoking demonic entities in order to attempt to bend them to his will. He does this not because he desires evil but because it is easy to do . . . in one way. The problem is that his lack of skill will be his undoing in the end for he will not be able to control this evoked force because it is, naturally, stronger than he. Demonic forces are compelled, by the laws of the level they exist in, to pervert, reverse and corrupt the truth and evolutionary forces. It is their nature, they cannot avoid it. They will use every means to accomplish their ends and it often does not require much work on their part to fool an untrained Mage into poisoning his soul in order that they obtain their desire.

Apart from calling astral entities into physical manifestation through the use of complex ritual the mage has recourse to astral travel. This subject is much confused in the mind of the average occultist let alone the layperson. This is because there are at least two ways of being in the astral both of which by the uninformed are referred to as 'travelling' in the astral. The astral is at its most basic level divided into two regions - the upper and lower. The upper regions the Egyptians called 'Day' and the lower they called 'Night'. The day region is (to a degree) similar to the Christian heaven. It is for this reason that the Egyptian Book of the Dead's real name in Egyptian was 'The Book of Coming Forth into The Day' (Pert Em Heru), in modern lingo 'the instruction manual of how to get to heaven'.

When one finds himself in the night realm of the astral he is at its lower levels closer to the physical. In this realm we find traditional astral travel is possible. That is we feel as if we are in a body walking around much as if we were in the physical. The best example of this type of sidereal experience is found in dreams. If we find ourselves in the upper astral we feel more disembodied, simply conscious of looking at the astral landscape, often from above. Sometimes we even experience looking at ourselves. It is not unheard of to have this kind of experience in dreaming but less common than the previous experience. This type of astral experience was

referred to by medieval occultists as 'scrying' the astral. A modern equivalent would be scanning the astral. Some occultists call it 'mental travelling' in the astral. When a student of occultism is first beginning to learn to get into the astral he more often finds himself scrying rather than travelling bodily. This is especially true for men, for they more naturally tend towards scrying whereas woman tend more naturally towards travelling.

The most extreme (and very rare) form of astral travelling is to find oneself in the astral, bodily, in a situation that looks just like the physical. In some cases the traveller does not realize they are actually in the astral except that reality is a little more flexible there. For such traveller this astral experience is like a vivid or lucid dream where they cannot tell whether or not they're dreaming. Many medieval astral experiences are described as happening at this, very gross, level. A very vivid or extreme scrying experience is exactly the opposite. There is no physicality to the experience at all. All form is lost and the scryer finds himself immersed in a realm of pure force where the beings who live there are pure unadulterated intelligence of immense power.

Although we have talked about the astral as being most simply divided into two regions, night and day to the Egyptians, for magickal purposes the astral is spoken about as being composed of four great levels, called the 'four worlds' by qabalistic sages. Here we enter the doctrine of the four elements. Magickal philosophy revolves around the centre that we refer to as the doctrine of the four elements. Nearly everything the mage is concerned with has some relationship to one or more of these elements. The ancients called these elements Earth, Water, Air and Fire, but they, primarily, were not referring to the physical substances of these names. To the trained mage the elements of the most importance are those that make up the astral light. They understood that the first element in the universe was Fire or Light and that that Fire congealed into Water, then was separated by Air and the lower Water congealed into Earth, but again not the physical substances of these names. The mages Fire is the property of heat (expansion) and dryness in any thing, his Water is the property of coldness (contraction) and wetness in any thing, his Air is the property of wetness and heat (expansion) in any thing, and his Earth is the property of dryness and coldness (contraction) in any thing.

Every object in creation has varying degrees of each element in their composition. Therefore, for example, the mage would say that living wood was primarily ruled by the element of water because it is hard (contraction) and wet. Dead wood on the other hand has lost its wetness and dryness has overcome it, therefore it is ruled more by earth that is both dry and hard (contraction). In nature the elements are never static but always transmuting one into the other. One element dies, as in our example of living wood whose water element is killed, another takes over.

The basis for the physical elements solids (Earth), liquids (Water), gases (Air) and radiation (fire) are their astral counterparts that we call tattwas. These elements can therefore be found in all levels of creation: in the transcendental (fire), the thinking mind (air), in the emotions and instincts (water) and in the bodies of things (earth). No element is pure but always mixed with the others in various degrees. Thus we have, for example, Earth of Air (concrete mind), Water of air (fluid thought), Air of Air (invasive or analytical thought), and Fire of Air (abstract or spiritual thought).

In the astral we can enter into the 'streams' of the elements in a relatively pure state. When we do this we discover that there are different classes of spirits living in each of the four primary streams just like their are various cultures of people on the earth living in their own countries. In the Earth of Earth tattwa (astral stream of earth) we find Gnomes and demonic entities. The former are the constructive builders of the earth and the latter its disintegrating force. In the Water of Earth we find undines, in the Air of Earth sylphs, in Fire of Earth Salamanders. In the four subdivisions of Water we find the various angelic Choirs, in the sub-divisions of Air the archangelic Choirs and in the sub-divisions of the element of Fire the God Forms. During his training the Mage advancing in knowledge and experience will by degree gain the ability to climb through these various heights in the astral obtaining as he does the ability to converse with greater forces in nature on an ascending scale.

Occult Orders

I might begin by delineating the methods of occult practice into two broad groups. I term these groups the *occult* path and the *mystic* path. The individual or school who follows the occult path believes that there are very important reasons for his being incarnate in the physical realm. Because he is alive in the every day world, he asserts, this is where his immediate concern lies and he must not ignore the responsibilities of incarnation. With these ideals in mind the occultist therefore focuses his magickal acts on bringing power down from 'above' into physical things and situations in order to transform them, to purify them and

manipulate them to bring them into line with divine law. In this way the occultist believes he is taking part in the divine plan of transmuting the physical world into a spiritual condition.

The mystic, on the other hand, has a view quite opposite to the occultist. He believes that the physical realm is an illusion and that nothing can be gained by remaining involved in it. Therefore he seeks to remove all attachments to the physical world, and everything that springs from it, in order to raise himself up into the higher worlds where he hopes to enter a state of perpetual bliss in unity with God.

Neither of these approaches is right or wrong. There are different reasons for adhering to one or other of these paths according to one's life mission. In fact it is said that most mystics must begin as occultists and that eventually all occultists will accept the mystic path. Suffice it to say that traditional mystery schools in the eastern world are primarily *mystical* in their approach to spiritual discipline. Alternatively in the western tradition we find the main stream schools have a more occult inclination. In this way we can say that it is the western culture's karma to be involved in and to conquer the physical reality. In the east the karma of that race is to reject the physical world and unite for eternity with godhead. These facts are quite visible in every day life as we see western culture obsessed with the technical age and eastern culture motivated by more spiritual desires.

In this way we can see that the western mystery tradition, its training methods and the subjects of investigation which most concern them, have been carefully designed for the western initiate's type of psyche and the eastern systems for the mind set of Asian cultures. For this reason it is often said, and we quite readily agree, that it is very difficult for easterners living in their natural environment to follow the *occult* tradition, just as it is for a western initiate to attempt to follow the eastern path. Besides being difficult in serious cases it can be quite detrimental to the aspirant's health to apply himself to methods which do not suit his mental conditioning.

Nevertheless within the western tradition we find schools which advertise themselves as part of the western mystery tradition but who are primarily orientated towards a mystical approach. In the east we find a similar but opposite situation in certain schools. It is believed that many individuals and some schools in the west who found themselves cleaving to a mystic approach did so in a time when the western tradition was a firmly entrenched underground movement and more difficult to discover. During these times many westerners seeking enlightenment had to make do with the few books that were available on the subject, which, unfortunately, were mainly descriptive of eastern schools and their methods. Therefore a generation of westerners grew up thinking that enlightenment came from the east and it is to the east that one must go in order to find it. The western mystery tradition did not really resurface again until the late 1960s during the end of the hippy era. The Beatles, although they had heard of the western tradition, were still convinced that the only real path was to be found in the east. So a-hunting for Gurus they did go.

It was a revival in the Golden Dawn tradition and in Wicca which began with the closing down of the '60s, increased slowly during the '70s and '80s and has picked up in gigantic proportions in the '90s, which has brought the western tradition out of a long slumber into the public eye once again.

Now, if we agree that our concern lies with the western 'occult' schools then we might leave any concern about eastern systems to those for whom they were designed. In this case those individuals who have made the mastery of the western system their life long goal advise students of that system to put aside any curiosity in eastern methods until a much later date. To try to study both leads one to make comparisons and such attempts at comparison will only lead to confusion.

The western schools of occult knowledge have, therefore, concerned themselves with discovering and developing arts which are most practical for their particular path. For this reason magick and alchemy have ever been the two primary subjects of interest for occultists. Alchemy is primarily a science which is concerned with uncovering the inherent purity or spiritual nature in physical things and this sacred chemistry gave birth to modern chemistry and physics which are so important to the modern world. Our concern here at the moment is with magick as the backbone of the western occult fraternity tradition. So let us explain just what magick is.

A famous adept occultist, Aleister Crowley, once described magick as being "*the ability to create change in*

conformity with ones will". Most modern occultist have accepted this description as being quite accurate but we feel the idea will need some explaining to the novice. Crowley was trying to point out that *any* change that we could effect in accordance with our intentions was an act of magick. But we might suggest that although this is true it is only the more extreme changes that one wills and which manifest almost immediately which the average person might consider magickal phenomena. For example according to the above rule if we desire to boil water in a pot and we put it on the stove and apply heat a pot of water will boil. We will to have boiling water and it is so. In the more extreme if we will it to rain and we carry out the necessary magickal practice which makes it so then we have performed what might be considered by most an act which is more magickal. Nevertheless Crowley pointed out that there is no difference in the methods and laws which we must put into motion in order to boil water or to create rain from a cloudless day, for example. The only difference is the degree of will required to effect one or the other result. Therefore if the later is magick and both acts are governed by the same laws then the former must be magick also. Both acts are therefore "*changes which have come about in conformity with ones will*".

If we can understand and agree with this much then we might see that everything which a magickian does as part of his profession include acts designed to enhance his will power so that he might effect more incredible changes, and are designed to enhance and focus the will. Through the ages magickians without the aid of modern technology have invented, tested and tried many and various practices, including the use of ritual, of magickal implements, of divination, astrology, invocations, potions and meditations, with the desire to enhance their will power in order to improve their chances of creating extreme change. Therefore for the practiced magickian Will, or Intent, is the all powerful magickal tool.

Will, therefore, being such a powerful tool, a tool which when honed perfectly can conjure a storm, quite an angry beast, heal the sick or transport the Magickians body through the air, for example, must need great skill, cunning and care to enhance and control. For this reason occult schools have, down through the ages, designed very precise techniques for training the aspirant in magick.

The first rule was that they considered that where possible it was more effective for magick to be taught within a school type situation. In fact ancient occult schools were the model upon which civil education was built. The Sages of old knew that the Will was most effectively trained and focused under the guidance of strict discipline, for, they said, the Will has become weak as a result of mankind's mental laziness. Under such conditions these ancient Sages instituted strict rules by which their schools and their activities would be governed. All training was given in a series a graded steps and a hierarchy of authority was established according to these grades of accomplishment. Today we can see that those schools who are most successful in their training methods are those who maintain strict discipline and integrity within their ranks. Alternatively a number of great schools have collapsed under the weight of their higher ranking members stupidity and ignorance where a once strict regime of study, practice, examination and government had been undermined by laziness and corruption.

It is often asked why the ancients felt a need to establish schools against a preference for solo, or one-on-one training in isolation? The answer is to be found in the complex mechanics of magickal relationships and in the practicality of working in this area in groups. Firstly, more magickal power is raised and can be directed when needs be within a closed secreted group. This is effected through the use of group ceremonial which is implemented at the beginning of each new grade in ceremonial Orders. In such situations the ceremony is performed, primarily, for the benefit of the candidate, where the entire group focus their collective power on the candidate in order to use the ceremony as a catalyst for change. The law which governs thus collective effort reads: '*the whole out-weighs the sum of its parts*', i.e. more power can be raised by five individuals (for example) working together than if those five worked separately on trying to bring about the same goal.

This law is the basis for three quarters of the motive for working in groups. On a grander scale, but with the same mechanism in mind, many groups working in the same tradition with the same general or specific goals can effect the collective conscious of the human race in a significant way. This is where the idea of service to the race comes to the fore. There are two levels to occult training. 1) the training of the individual and his guidance to a higher state. By so doing, 2) groups of advanced individuals form strong focus' of energy which effect the collective consciousness of the racial mind thereby aiding in the evolution of humanity. But the process relies on the work of each individual and his or her own progress. Without this individual progress the

collective suffers. Thereby advancing ones self automatically advances the race, but each individual must combine his energies with his brothers and sisters in the work within intent or their forces are not combined.

The second important reason for training in groups rather than one-on-one is that alone, teacher and student are more likely to fall into error or laziness or to undermine the degree of success in a training through lack of ability. A single student can be more effectively trained when a number of individuals can pool their particular skills, rather than the student having to rely on the teacher ability to be master of every arte in order to help him attain the best he or she can be.

There is also the issue of safety. There is, we agree, safety in numbers. An effective magickal apprenticeship is always open to destructive influences. When a number of trained individuals of varying authority and skill are keeping an eye on a teacher-student relationship there is naturally less opportunity for foolish or dangerous situations to arise, and if they do it is more likely that help will be easily forthcoming.

With all of the benefits that can be gained from group training there are, nevertheless, many pitfalls which must be given due attention. In order to ensure success in all of the benefits of group training as we have presented them above, groups heavily rely on the integrity, humility and hard work of their members. Unfortunately too many groups allow uncommitted to enter their ranks and it is quite true that it only takes one bad apple and integrity is quickly lost. Experience proves that even initiates are more easily enticed into lax behaviour than they are into the Light. The only safety device that can effectively check this weakness is a strong leader who is in constant touch with the running of every aspect of the group, who is quick to prune off the rotten branches in order to keep the rest of the tree disease free and skillful enough to notice the best fruit and give it preference.

How does ritual work?

The answer to this question is to be found almost solely in the field of esoteric psychology. The ability to work magick relies on certain aspects of the relationship that exists between the conscious and unconscious minds. Power resides in the unconscious. The ability to manipulate this power is one of the functions of the conscious mind. The major difference between the adept mage and the novice or non-initiate is that the adept has established a two way communication between the conscious and unconscious and the novice and non-initiate are victims of the fact that communication between the two sides of their minds is one way - conscious to unconscious. A further problem with the latter individuals is that this one-way communication is unconscious, that is, they are often not aware it is going on.

The unconscious is a creature that has an inbuilt ability to understand the language that the conscious mind speaks. The problem with an untrained individuals psychic state is that their conscious mind rarely understands the language that their unconscious speaks. This is because the unconscious does not speak using words, as does the conscious mind, instead its language is the language of symbolism and its medium of communication is not the written word or the human voice but the imagination.

The unconscious does try to communicate with the conscious mind through the medium of the subconscious in dreams and fantasy. All dreams are filled with symbolic images and scenarios that represent ideas that the unconscious is trying to communicate to the conscious, or which need 'fixing' in the conscious. Some time in the ancient past of the mystery tradition some cunning observer discovered some important facts about this whole relationship that we shall now consider, for it is from these facts that the rationale for magick and ritual arose.

1. The unconscious must obtain the images it uses as symbols to represent ideas from the individuals outer environment.
2. For lack of any other alternative the unconscious uses images and situations that the individual has developed certain clear ideas about as its symbols. Therefore many of the symbolic images and situations that are contained in dreams have a specific meaning only to the individual dreaming them. Nevertheless some symbols in dreams are universally understood as representing specific ideas.
3. The unconscious can be trained to use a different symbol system than the one developed unconsciously through the individual's life.

This last idea was of the utmost importance to the Mage for it meant that he could teach his unconscious to

speak to him in a language that his conscious mind understands, in this way setting up a two-way conversation. Here is the motive for the construction of magical alphabets such as Hebrew and the Yetziratic alphabet of the Golden Dawn system.

The basic idea to keep in mind when constructing a magickal alphabet which will effectively set up a communication between the conscious and unconscious is that each of its symbols must have definite meanings and these meanings must be directly related to universal truths or laws and the whole alphabet must form a coherent unit. In this way as the mage learns the intricacies of magickal symbolism he is teaching his unconscious a new language. Sooner or later the new symbols begin to appear in dreams and in active imagination meditations.

This is where we begin to understand the rationale behind ritual, and ceremonial initiation rituals are the best example we can use to illustrate our lesson.

A magickal temple is a composite or complex symbol. At its most basic level a magickal lodge can be considered the symbol of the magickal anatomy of an individual - in the case of an initiation the 'candidate'. Every item in the lodge represents some aspect of the candidate's inner and/or outer nature. There are no superfluous symbols in such circumstances. The magick circle or pavement itself represents the candidate's ground of activity - if you like - or sphere of influence. The altar, which could be situated anywhere inside the circle, or pavement, represents the candidate himself. Its shape and colour also having important meaning. At certain times during the rite and at different levels of initiation and advancement the altar bears various items which also have a symbolic nature. The most common items are the four weapons of the mage and a lamp. These weapons each represent one aspect of the fourfold psyche - the subconscious, the conscious mind, intuition and Will. The lamp upon the altar represents the unification of these functions in the activity of the higher self.

At each of the four quarters of the circle burns a lamp representing the macrocosmic forces related to the four weapons. At the west of the Lodge is a gateway, sometimes marked by two pillars, representing the division between the conscious self and the unconscious or lower self. In the east, likewise, there is another gateway which leads to the higher self, realms or transcendent nature.

During the rite proper every individual ritual act is symbolic of some idea that the Mage wants his (or the candidates) unconscious to understand. The rite as a whole is designed to effect some change in consciousness, which change can only be effected through a co-operation between conscious and unconscious. Therefore not only is the lodge a complex symbol but the rite worked in the lodge increases its complexity as it makes the symbol come alive.

For example, when the mage takes up the magick wand he is telling the unconscious that he requires some manipulation of his Will - for the wand represents the will. If he takes the wand to the east and draws an invoking pentagram there he is saying that he requires his Will (or that of the candidate) to assist in a purification of his (or the candidates) Will in its most 'airy', or intellectual, division.

As some of you might be aware many ceremonies involve many and various ritual actions, some of great complexity. In this way it can be understood that a magickal ceremony can be a very complex formula for change, projecting detailed suggestions into the unconscious by-passing the conscious mind in a manner which enables the greatest effect to take place.

It will be recognized, then, that ceremonial ritual works best when the practitioner has an intimate understanding of the meanings behind every symbolic act and image. Nevertheless because some ceremonies have built up powerful thought forms in the astral because of the share numbers of individuals who have worked them in the same way, they have thus inherited a certain degree of power of their own which can effect even the uninitiated.

Qabala

The word Qabala finds its root in the Hebrew word Qibel, meaning 'to receive'. This receiving refers to an oral tradition of esoteric or secret knowledge concerning, essentially, the mysteries of Nature, and more overtly, the hidden teachings concerning the Hebrew Torah. The Torah is, of course, the first five books of what Christians call the Old Testament, and the oldest surviving of the Judaic liturgical texts.

Although the orthodox Qabala is that which deals primarily with the esoteric understanding of the Torah, which was possibly first constructed about 1500 BCE, it is quite likely that the original Semitic secret teachings, or Qabala, had their origin in Persia before the time of Abraham, about 2500 BCE. This Semitic

proto-Qabala itself was every likely the child of one of the first culturally bias developments of the universal occult science which mankind had, as tradition asserts, inherited from the Gods before the great flood.

Fragments of this proto-Qabala can still be recognised within the early literary records of the Judaic mystic tradition, namely the Sepher HaZohar (see-far ha-so-har) and the Sepher HaYetzirah (see-far ha-yet-zee-rah). In the time between the exile of Abraham from Babylon (2500BCE?) and the age when the first Rabbis begun to standardise and record their Qabala (possibly as early as 500 BCE), the original ancient Persian system that formed the basis of the Judaic mysteries became more and more influenced and obscured by the religious pre-dispositions of that which would later become known as Judaism. Of the two above mentioned primary sources of ancient Qabalistic thought the Sepher HaYetzirah is, quite possibly, the oldest and least confused by religious terminology. Probably because the work itself is very occult and therefore had little value in religious matters to hard-line Rabbis. The Zohar, on the other hand, is very much a religio-mystical work. But, whereas the Yetzirah is primarily a magickal discourse on the occult structure of the universe, the Zohar is more a philosophic work dealing with very abstract ideas of the nature of the universal forces, their relationship with mankind, and of their author, the Lord of the Universe.

From a modern point of view we might suggest that the Yetzirah is analogous to a discourse on theoretical physics, the original being, of course, more of an occult work than scientific to the modern mind. But the Yetzirah was, in fact, the secret science of its day. We might not find it hard to see, after studying the work, how those Qabalists who were interested in the Yetzirah saw it as a highly technical treatise describing the inception and inter-relationships of natures finer forces. In the same way we might see a good portion of the Zohar as being akin to a discourse on very advanced (spiritual) psychology with many instances of metaphors relating a commonality, or analogy, between the abstract mechanisms of physics and mental dynamics.

Both of these works, though, betray an undercurrent of very ancient, universal, metaphysics and meta-psychology. In the Yetzirah we see it in many ways. In the ideal of an all-powerful God creating the universe through a single magickal act. In descriptions of the hidden forces of nature that include references to the four primary elements of creation, the seven inner or personal planets and the twelve-fold division of the ecliptic into zodiacal signs. Of the ideal that these unseen forces are intelligent beings in their own right, and exist in a hierarchy stretching from the gross and diverse at our end of creation to the subtle, simple, and abstract in the higher realms. And the idea that all of these ideas as manifest in the greater reality of the universe can also be found in miniature in mankind. The Zohar has all of this too, but it also has something else. Within its pages we find, here and there, descriptions of a system of occult psychology which betrays knowledge of processes for the occult development of the human psyche, of the subtle anatomy of mankind and its role in this work, that can be found all over the world in the secret doctrines of many and various ancient cultures.

It is with this last idea, this universal ancient psychology, that the true Qabalist is so concerned. This, apart from knowledge of the grade the Yetzirah presents, is for him the true heart of Qabala. The secret tradition stripped of misunderstanding, sectarianism, ages of political and religious doctrine. It is the Qabala of all nations and all peoples and all times.

The benefit of this version of the Qabala, the Hebrew version, is that it has recorded, or rather preserved, more clearly than, it seems, any other culture the doctrines of the ancient Universal Science. In the Zohar and the Yetzirah and in places in the Torah we can, behind the meddling of centuries of Rabbinical tradition, read, study and understand this wonderful knowledge 7000 years after it was first gathered into the organised body of knowledge we now call Hermetic.

So what is it exactly that Qabala consists of? And what value to the occultist today is this information? Firstly, Qabala provides a description of the dynamic of the creation of our universe and the simple forces involved in that action. From this knowledge we can trace the effects and aspects we call our *diverse reality* back to their causes. This is important because the government of our reality is found in the abstract, and it is one of the tasks of the mage to learn to control the grosser forces of nature through those which are more refined.

Secondly, Qabala affords an explanation of the process of evolution in both the macrocosm (universe) and the microcosm (man). Evolution is a reflection of the Will of the Creator and through an understanding of this dynamic we may realise that there is a motive behind our existence. To clarify this point we might suggest that it is necessary for certain individuals within humanity, who have reached a certain degree of soul maturity, to exploit a knowledge of the hidden forces of nature, in order to advance their soul development beyond a certain stage past which nature, unaided, cannot take them.

Here we find the prime motive for the continuing existence and utter importance of the institution we call the mystery school, the modern repository of Qabala. Without these schools each individual who feels the quickening of their soul would have to struggle so much in order to discover what they needed to advance their development that progress in this field would always remain at a bare minimum. Death would continue to

interrupt the process and the ability to make further headway. In the medium of the secret colleges of every culture we find the means of accumulating the knowledge of ages, enough for each successive generation of occultists to make significant leaps and bounds in evolution, both personal and collective.

So, after the second point the Qabala provides as useful knowledge, an understanding of Gods will (active in the process of evolution), we have, then, a third point, which is a core doctrine of the science of initiation (occult development of the soul nature), knowledge of the methods which can be of most use in aiding and abetting that motive, i.e. further and extreme soul development.

Lastly, we have point four. A philosophy concerning the appropriate long term aims of the work. Just as point three was extracted from a knowledge of the evolutionary process so too was point four. Above all Qabala is a philosophy. A presentation or discourse on certain mystical contemplation's concerning the beginning, growth and aim or outcome of our existence.

At this point let us recapitulate. First Qabala presents us with knowledge of the act of creation. From this knowledge was developed an understanding of the evolution of systems. From the former knowledge Qabalists learned how to control effects by manipulating causes. Through the latter knowledge, that is understanding evolution, Qabalists learned the motive for existence and the methods by which they could aid in abetting that motive.

The method particularly, but also the motive, are both referred to by occultists as the Great Work. The 'Lesser Work' involves the instruction the novice receives in the knowledge accumulated within the mystery tradition which will prepare him to both understand and to take his own place in the Great Work.

Taking all of this into consideration, then, we can safely say that Qabala is the foundation of the mystery tradition. It is the blue print from which each occult teacher works in the task of training his students. From the same blueprint every occult school knows how to construct its administrative processes, training and government. The dark mage studies Qabala in order to abuse it. The mage who works in the Light studies Qabala in order to align himself with the will of his Creator.

Qabala, in its essence, is an unalterable Truth allowing the student the possibility to glimpse the amazing secret laws of Nature. But, in its outer form, it is also a living evolving being which is finding new forms of expression, even today. The once very religious and orthodox Qabala, through the western mystery tradition, is once again rediscovering its ancient roots. It is developing, once again, into a non-sectarian system that will allow the sons of understanding to see the pure universality of their science. The modern Qabalist is experiencing a marriage of the knowledge inherited through traditional channels with that gained through both modern physics and psychology. This process is launching Qabala into a new phase of expression, whereby the more classic terminology and thought forms of orthodox Qabala are being transformed into the language and global cultural view of 21st century man.

Alchemists who and what are they?

There is an overtone of increasing necessity within much of the magickal branch of the western mystery tradition to integrate an understanding of the alchemical stream of that same tradition into their philosophy and teachings. It seems that it is instinctively recognised by the former school that the latter holds some important key to the understanding of the true nature of our reality. Or perhaps the desire to re-integrate alchemy into the structure of magick, today, comes from some deeply held respect for the fact that in the distant past esoteric philosophers had a greater grasp of the relationship and workings of both systems and held alchemy in great esteem. Or is it simply the attractiveness of a mystery and its ability to fascinate the ignorant that has produced an interest in our art?

Somewhere along the path of the development of the magickal tradition, after the end of the renaissance, there formed a quite definite breach in the relationship between magick and alchemy. Alchemical practice went underground or became more and more difficult to trace. Magick, on the other hand enjoyed an increasingly exposed existence. It was not unusual to find alchemists who had knowledge and experience in the realm of magick and ceremonial. But to find accurate knowledge and active practice of alchemy amidst mainstream organised magick was increasingly rare. This situation came to a head at the birth of the Hermetic Order of the Golden Dawn. This institution was to affect the western mystery traditions idea of what a magickal, and specifically Rosicrucian, fraternity was supposed to be. It became a measuring stick for the further

development of societies and Orders who were developing along the Hermetic-Rosicrucian line of thought. The problem was that classic Rosicrucianism was quite definitely on very intimate terms with the knowledge and practice of practical-laboratory alchemy. The writings of the 15th and 16th century Rosicrucians were literally saturated with references to and detailed descriptions of alchemical philosophy. But the Golden Dawn, so it was discovered by the occult world at the revelation of its previously secret teachings to the occult world, had next to no mention of the subject within its complex study course. Therefore it could be suggested that no matter how 'Rosicrucian' the G.:D.: may have in reality been, it only inherited one of the two most important branches of the western esoteric tradition.

This situation would not be rectified until a rise into the public sphere of the alchemical tradition, which first happened, (in a major way), through the work of the famous alchemist Frater Albertus Spagyricus (Albert Riedel). Frater Albertus had studied and taught laboratory alchemy under the banner of the Ancient and Mystical Order Rosae Crucis (AMORC) towards the end of the 1940s. He had become dissatisfied with their methods (it is believed), and left to found his own Paracelsus Research Society. The PRS developed into an open college running courses in laboratory alchemy, qabala and basic astrology, making the art accessible to the public arena for the first time in modern history. During his lifetime Albertus published a small number of books and was, through the PRS, responsible for the publication of numerous pamphlets, newsletters and discourses on every aspect of alchemy, but none was so important as the little volume published under his name titled 'The Alchemists Handbook'. In this simple publication the occult world has for the first time in history a clear full instruction in the fundamentals of alchemical practice and philosophy.

Apart from the dozens of individuals who personally benefited from a one-to-one instruction with the man who might easily be called the Father of modern alchemy, a whole new tradition has arisen from the ashes of the underground current of alchemical practice that preceded the PRS. This new state-of-the-art was reared and nurtured by Albertus' most enthusiastic students. Through this new expression of openness occult fraternities, like the G.:D.: and its descendants, have once again integrated the royal art into their training structure and become, at least in potential, through this act, the Orders they were born to be.

There are, it might be argued, modern alchemists who are the focus of more attention than Frater Albertus, who had greater skill, success and mystique than him, indeed. But none has exposed the art and made it so accessible as the founder of the now defunct PRS. Fulcanelli, probably the most famous and mysterious modern alchemist published too, but not openly, the secrets of the work. He did no more or less than the classic authors of his tradition. He was, in flavour and manner a member of the old school. Eugene Canseliet, allegedly one of Fulcanelli's students, was a well-known figure too, but he kept the method and much of his life to himself.

The tradition unwittingly founded by Albertus and the teachings of a small number of his contemporaries has spawned a number of leading lights within the international alchemical community. Augusto Pancaldi, Manfred Junius and Jean Dubuis, are three of the more prominent who spring to mind presently.

But laboratory practice is not the only aspect of the alchemical tradition that has enjoyed a renovation in modern times. There is also that school of occult thought that had its birth from the classic texts of the laboratory alchemist through the concepts enumerated by Karl Jung the psychologist. These students of the esoteric sciences concentrate on the psychological aspect of alchemy, seeing, quite rightly, a reflection of the laboratory art in the sphere of psyche. It is probably easiest to gain an idea of the value of this school of thought, in the realm of the occult, through a work by Israel Regardie called 'The Philosophers Stone'. In this discourse Regardie extracts, by means of analogy, an alchemical vision of psychology from three well-known classical alchemical laboratory texts, in a manner similar to Jungian school.

Here, too, is a very important concept, the comparison, and integration, of physics and psychology in the realm of the occult. A mystic marriage of the sciences of the outer world with the inner. A birthing of, not a new science, but of the rebirth of the original universal science, gifted by the Titans of pre-history to the new-born hu-man psyche.

Gone now, really, are the days where individuals like Aleister Crowley can convince the serious occult student that western alchemy is an allegory delineating practices of some arcane school of sex-magick. As has been pointed out there is a degree of validity in recognising in the symbolism of classic alchemical glyphs the conveyance of human sexual imagery. But certainly we could say with all certainty, in hindsight, that such a lesson in the dynamics of sexual congress was not in the minds of the elite of the ancient fraternity of the athanor. Crowley's explanation of alchemy, for example, it can be recognised in the light of greater understanding, was really the production of a total lack of knowledge concerning the true aspirations of our art, rather than the revelation originating from some 'Sanctuary of the True Gnosis'. Of course Crowley was not the only one to make such a mistake. The occult world, as well as the scientific, has spawned a number of

misinterpretations of alchemy over the ages.

The important point concerning the true nature of occult practice and philosophy, though, is not in its completing the teachings of western occultism along with the study of magick. No, the benefit of this science lies in its ability to provide solid proof and demonstration, under laboratory conditions, of much of the hidden laws of Nature. Through the workings of an alchemical laboratory the diligent student can see with his own eyes, touch with his own hands, and more easily conceive in his minds eye the earthly representatives of almost every heavenly and abstract force and dynamic.

The structure, physics, laws and substance, for example, of the astral body can quite easily be observed through the application of the most basic alchemical operations, then tested, quantified and recorded. It is probable that there are occultists who would balk at such a suggestion, but, nevertheless, the last word and the proof of the truth of such a statement lies with he who can demonstrate the facts and not merely argue for some particular point-of-view.

This is the role of the accomplished alchemist. It is for him to know, more easily and accurately than most, the mistakes, lies and corruption that have crept into the teachings of other schools of occult practice and philosophy. For all true occult philosophy and practice has its foundation in natural law, and the revelation of the truth of that law is the bread and butter of the alchemist. He preoccupies himself with it day and night. He works and repeats his work. Records, quantifies, compares and gives experimental trial to every secret department of Nature that God reveals to his eyes and hands. He knows he is not looking for some subjective something, but a quite definite objective proof. The experienced alchemist chuckles, therefore, at the writings of much of the modern sages for betraying their lack of understanding of Nature's principle laws and forces, while at the same time admiring how the truth is always there, behind the banter or quite out front, revealed or unrevealed, deliberately included or the product of some unconscious expression.

So we might now get to that point where the student asks of us: that is all good and fine but what of these stories of life elixirs, philosopher's stones and the manufacture of gold? Is there any truth in these tales? The short answer is yes. It has been a preoccupation of alchemists, for example, the discovering of a medicinal virtue that can prolong the course of life's natural span. Primarily in order to be able to extend the length of time available, and the degree of health apportioned to, the alchemist, through which he may continue to uncover Nature's secrets uninterrupted by the process of death and rebirth. Alchemists, with the special knowledge of the wondrous virtues of nature's products, have therefore discovered any number of health maintaining and life elongating 'elixirs'. Works focusing on the history of alchemy abound with stories and legends of alchemists, their trials and accomplishments in and through the artifice of life extension and health restoration and maintenance. All of these stories cannot be false. Not even all of the most extravagant stories can be false. Statistics are against the insistence of the incredulous that such could be all untrue. Therefore if even one of these fantastic tales be true, then more can be, and these legendary events are open, continually, to reproduction.

But there is no need to take anyone's word for it. Our art speaks for itself. The truth is self-evident. Alchemy is a rational, logical process open to experiment and proof. The facts of its simple operations, workable by anyone, give credence to the greater problems of the art. Transmutation of substance, particularly of metals, is a scientific fact nowadays. It is only the methods of attainment that are still questioned by the scientific community.

Science itself does not doubt, really, the question as to whether or not we might extend our lives well beyond their commonly accepted boundaries. For it seeks solutions to these problems itself.

But do alchemists hold the keys to these secrets? Can they possibly, you might ask? Understanding that science can achieve veritable miracles through the technology available to it is one thing, but to believe that alchemists in classic or ancient times could uncover the secret to long life and to the atomic manipulation of the properties of metals? Who says that the solution to the secret to prolonged life must a technical one? It may, just as well, be a psychological enigma. The ancients, our experience shows us, had a vastly greater understanding of the mechanics and potentials of mind than we do today. It also may be that the manipulation of atomic structure is a vastly more simple matter than science has led itself to believe. There is, we are told, more than one way to skin a cat. Some race of ancient beings, very likely our ancestors, managed to build the pyramids, with little or no technology, as we understand that concept today. Nevertheless one cannot avoid noticing the edifice when visiting Cairo even today. It is well known today that it would be a major struggle for modern technology to reconstruct that edifice with the degree of accuracy developed in ancient times. Even more interesting is the consideration that modern technology and science themselves could not reproduce the conditions that that edifice was originally constructed to facilitate!

For one to achieve in the practice of our art one must throw off the blinkers which modern civil education

impose upon us. The average individual who leaves school today does so after having accepted a very narrow view of reality, no matter how hard they may try not to accept it. This new world view is designed and encouraged in order to achieve the aims of a society which is obsessed with technology, finance, worldly power and the outer appearances of things and situations. Outside of this modern world view is a vastly greater reality. The playground of the alchemist populated with the toys of the emancipated minds of the enlightened.

About Alchemy

The esoteric science of alchemy is probably one of the most misunderstood of occult disciplines. Mainstream occultism is focused mainly on the arte of high magick, and we find that even amongst the most learned practitioners of high magick, both past and present, very little is understood, or accepted, about the true nature of the Western Alchemical Tradition. Therefore, we ask, if the elder brethren of that most esoteric discipline, 'high magick', who steep themselves in the knowledge of the ancient mysteries daily, have believed, developed and perpetuated a gross misconception concerning alchemy - what hope has the average seeker, or common man, of understanding the real nature of our spagyric art?

Let us then, with care, take a look at alchemy through the eyes of an alchemist - not mage, not new age boffin, but one who has been initiated into the western tradition of this science, who has read and understood great portion of its classic and ancient literature, who lives the life of an alchemist, in his daily affairs, in his mind and in his laboratory.

When considering just what alchemy is, in the way of a definition; what it is not and the primary arguments for and against both here, we must first begin by stating the nature of our question. We may start by asserting in a general fashion that every *thing* and every *system*, both conceptual and literal, in nature, is governed by the laws of alchemy. Everything evolves. Alchemy is evolution. The process in nature that takes a raw base matter and exalts it onto a higher plane. In this way we can say that certain types of music are alchemical, certain poems, art forms, some aspects of science, industry, etc., etc. As a general description of the term alchemy we feel most people will agree with this analysis. If we stop here, though, we might then correctly insist, in the grips of a debate on the matter, that anything whatsoever we care to label as alchemy rightly deserves that name.

In the classic ages, if we were to ask almost any person in the western world what alchemy was - we would have little doubt, no matter what the details, or lack of them, they offered in the way of explanation, that they would have in mind the intention of conveying a description of the occult art which involves the manipulation of chemicals with the intention of producing gold or the elixir of life. Even today, if you ask the average non-occultist what alchemy is they would very likely, if they had any idea at all, describe the same concept. An occultist, on the other hand, will almost certainly come up with any number of simple or complex descriptions, from sex magick, through various healing techniques, or simple herbalism, to Jungian psychology - almost none of which is likely to shine any significant truth on the matter.

The word alchemy itself is very likely of Arabic origin. There are a few theories on exactly what root words the Arabs derived the term from, and what they meant, linguistically, by the invention of this word. But there is little doubt at all that the standard accepted meaning of the term *alchemy* was its use as a generic label for those practices which were of both a chemical and spiritual nature at one and the same time. An *alchemist* was, simply, someone who practiced occult chemistry.

As the art of alchemy was adopted by Europeans during the dark ages, they also adopted the term *alchemy* as a label for the discipline. They also adopted, without any significant major changes, the methods, philosophy and aims of the Arab and Sufi alchemists from whom they inherited their knowledge. The Arab and Sufi alchemists themselves had also inherited the art from the Greeks and the Egyptians without any great modification. From these facts we can see that the actual tradition of alchemy has survived almost 3500 years, or more, of human history intact in its methods and philosophy. A traditional western alchemist of the 20th century has a very similar approach, and almost the exact same concerns and goals, as his Brothers that bent over clay retorts in the harsh conditions of the Eastern desert two and a half centuries ago.

In this way, when one initiated alchemist uses the term alchemy in a conversation with another initiated alchemist, apart from a few small details, dictated by personal inclination, both understand what the other means by this generic term. They see it as describing an art devoted to unravelling the secrets of Nature and of the universe by the dissection of matter, according to certain definite well-established and ancient methods,

and the contemplation of both the process of dissection, the nature of the products obtained, and their analogical relationship with the divine side of life. They would also agree, very likely, that although the proper goal of the alchemist is spiritual illumination, the traditional path to this outcome for an alchemist was the confection of a chemical substance referred to as the philosopher's stone. There is no general argument about the nature of this legendary substance. It is not a sexual fluid, or a combination of them. It is not a psychological condition, although it is not incorrect to use such a metaphor. It is not a rock found in the field or in a mine. It is not simply a metaphor or intellectual concept. It is not anything other than an actual mineral substance which is manufactured by the alchemist and which both represents his spiritual maturity and contains the germ of its actualisation.

It was not until the onset of the dawn of modern chemistry, during the 1700's, that occultists decided, wrongly, that in order to save the integrity of the concept of alchemy they must begin to describe it as being something that in fact for 3000 years it has not been. The most prominent of these deliberate corruptions of meaning, and the one which seems to gather the most support today amongst occultists, is probably that which would have us believe that alchemy is tantra. The alchemists of classic and ancient times made great use of metaphor, as all occultists are wont to do, in describing the details of their practices. Many of the more well known metaphorical themes in alchemy describe the copulation of a male and a female. Although it is valid to nowadays see such symbolism as being an accurate description of the practices of sexual magick, it is so unlikely that the alchemists of the western tradition focused primarily, if at all generally, on sex magick that it is not even worth considering.

Besides the sex magick theory we have, since the time of the psychologist Karl Jung, that group of individuals, usually non or pseudo-occultists, who insist that alchemy was never anything other than a secret psychology. The laws of chemical spagyrics are directly analogous to those of psychology, it is true, but the traditional alchemist was no psychologist, even if he did gain a deep understanding of the nature of the mind through contemplation of the analogical relationship between chemistry and mental dynamics.

Another area of interest that has crept into the avenue of western esoteric science increasingly, and often through the insistence of those who have but a smattering of constructive experience in the sacred arts, are the practices and terminologies of Eastern yoga. Ideas and concepts which were and are common place in the far Eastern mystery tradition, and which were either never, or rarely, known about during the formative and nurturing centuries of the western tradition, are now intermingled with the terminologies and practices of the western schools and passed off as traditional western magick or alchemy. While it is agreed that some of this imported knowledge is a welcome addition, much rubbish, hearsay, pollution and dilution has been successfully grafted on to what was already a very capable system.

Part of the problem with interpreting alchemical symbolism is that without an acceptance of the nature of the actual daily concerns of the traditional alchemist one is apt to want to find some other explanation for the secret activities of these misunderstood occultists.

The desire to read into any occult symbolism ideas and concepts which were never intended to be conveyed by their authors is rife today, in a world of pop occultism where ignorance and mere intellectualism are the measuring stick of truth.

Further, without an initiated knowledge of the motive, methods and goal of the alchemists it is very easy to agree with the arts detractors that there can be no constructive purpose in messing around with dangerous chemicals, especially for an ignorant medieval occultist who does not have the benefits of modern technology. Nothing could, though, be further from the truth. Not only were the medieval alchemists daily concerned with chemistry of a sacred nature, but they had a knowledge of chemistry and physics which in many ways surpasses that of modern science. Further, once the motive for chemically orientated alchemy is understood, with an open mind, the astute inquirer can begin to accept the possibility that the modern trend of insisting that alchemy is anything, and everything, but a specific and chemical spiritual tradition, is likely to be untrue.

The alchemists motive for his or her approach to self-discovery, to enlightenment, is simple. It in no way conflicts with the standard philosophy of high magick, or, in fact, any respected ancient spiritual philosophy. The magus often can be heard quoting the Emerald Tablet of Hermes, where it is asserted that "what is above" ... in the spiritual realms .. "is similar to that which is below" ... in the physical world. Nevertheless for all of the magickians Sophistications it seems to have occurred to few that a spiritual discipline that revolves around the ideology that ...

"To understand the nature of matter, its beginning, functions, parts and its exaltation, is to look into a mirror within whose reflection can be witnessed, in precise detail, the nature of the Divine."

... is a rational and quite understandable approach to enlightenment.

The alchemist, therefore, in his laboratory, dissecting, purifying and combining matter according to Natures

methods, is by practice and contemplation reproducing, in the microcosm of his retorts, the process of the universal, or macrocosmic, order.

Beginning with the understanding that the conditions, functions, methods and goals of the inner realms are reflected in matter, 'as above, so below', the alchemist wonders with joy at the knowledge that he witnesses daily the greatness of the divine in all things. That with his feet firmly fixed on the earth he gazes at the heavens with reliable understanding. In time as he learns to understand the chemical processes he puts into action, he sees the Divine Will carried out in Nature with a unique point of view. From this he deduces the exact formula by which the Creator, through Nature, affects the evolution of all things, both conceptual and literal. It is then, simply up to his personal ingenuity, to conceive of the methods that will allow him to improve upon the Natural expression of the Divine Will, and this is called art.

The summit of this degree of understanding is manifested in the philosophers stone, which is nothing but the concept of evolution, extracted from matter, purified, concentrated and centred in a chemical substance. It is our intention, then, to make clear this entire philosophy, to those who have the inclination to care, by means of a demonstration, repeatable and reliable. Each individual, who seeks the Truth we implore to look for it in traditional alchemy, not the pseudo-alchemy of popular and commercial occultism. Apply its methods practically, digest them internally, and by this method rectify your past errors, and those of the initiates of occultism from the last three centuries and come to understand, as you do, the true Nature of alchemy, called rightly by the ancients, the mother of all arts and sciences.

Lastly, what in fact is it that the alchemist does, you might ask? Apart from the obvious continual contemplation of the classic literature produced by the sages of our art the modern alchemist is concerned with two areas of activity together. The first and most obvious area of activity involves the laboratory tradition. This graduated course of study is dealt with in various ways by modern alchemists. Generally it will always involve beginning with a study of alchemical herbalism, and end, if the practitioner so desires, with a search for the Philosophers Stone. In the interim most alchemists try to gain as much of a complete understanding of the alchemical view of the animal, mineral and metallic kingdoms as possible. They will search for help in carrying out experiments of many kinds on various substances seeing an ever greater knowledge of the secret laws of nature. Many alchemists will seek and discover a number of important remedies that will ensure them good health, exalt the condition of their physical body, allowing for a greater spiritual insight, and extend their life expectancy.

On the other hand, besides the laboratory work, the alchemist must nurture and develop his psyche, the spiritual side of his nature. This involves the practice of meditation, many hours of the deep contemplation of alchemical concepts and pictorial symbolism. Today, many alchemists practice regularly techniques of mental pathworking or active imagination for the purposes of seeking in-depth understanding of themselves, their arte and for the further illumination of their Soul.

The goal of alchemy, is, as always, the Divine Illumination of the individuals Soul. The desire to find the elixir of life and the stone of the philosophers are nothing more than aides to this ultimate goal.

Looking for a tutor

It should be a matter of good concern for every seeker after occult knowledge just how they should go about finding the best tutor for themselves. There should be no need to suggest that one should not just grab the first individual who turns up. So let us look at the options available to the seeker who not only has the usual paths to look down but who also has access to the WWW as well.

It has been the adage in the past for individuals to reply to a request for occult training: 'when the student is ready the teacher will appear'. I cannot disagree with this remark because that is how it happened to me. When I needed it enough I made an unexpected contact that lasted over 9 years of rewarding instruction. But I did not, in those days, have any idea of where to begin looking, and the Internet was not more than an experiment used by few individuals in the USA back then. So I think that there is more one can do, nowadays, that sit and wait, if one has access to media or resources which can aid in finding the right tutor.

The first consideration for the novice must be 'what tradition' interests or impels him most? It is no good just asking around for someone to teach you if you are not sure just what it is that you want to be taught. For some the path of high magick, the type found in the Golden Dawn system, is the way to go. For some earth magick

and the wiccae are the most attractive. Myself, I wanted both training in laboratory alchemy and proper graded tutoring in magick, specifically Qabala. The whole Rosicrucian ideal interested me intently - so the G.:D.: was the place for me to begin.

In order to aid your decision in this process it is advisable, in my opinion, to surf the net, list the various traditions and systems you come across, and download-save to HD a good explanation of every variation on a theme when you find one. Read, read and read again. Post questions to alt.magick about any system that interests you. Most of those already involved in some system they like will agree that they already knew what they wanted when they started looking, I think. So this initial process will probably not take long for most.

Next narrow your search to that field which you are most interested in. Look for individuals, societies, Fraternities and Orders who offer training in that area. If you can't find what you need then it is time to advertise for an individual tutor who trains in the specific area of your interest.

If you have found such an individual the next step is the hardest to get right. Unless you are lucky enough to strike a karmically prearranged situation, which is usually self evident, then you must enter on some personality judgment - which is difficult over the net. Take some time out, before committing to anything, to have some back and forward question/answer postings until you think you understand where your tutor is coming from and what he is offering.

If you prefer a group type situation and have chosen to make contact with a group then the considerations are slightly different than they would be for a more personal situation. Nevertheless here are some questions to consider when approaching either an individual tutor or a group situation. At the end of these following two list we will go over each point and explain in more detail the why's and wherefores.

*With individuals:

- 1)What system do they tutor in?
- 2)Are they affiliated with any group themselves - if yes then what exactly?
- 3)What credentials does this individual have ? Ask for a resume.
- 4)Do they charge for their time and how much?
- 5)What format will their instruction take, i.e. how often will meetings take place, when and where.
- 6)Are there additional costs, e.g. text books, paperwork, equipment.
- 7)Do you have to take any kind of oath before beginning training. If so can you see it before any initiation rite which might be necessary for entrance.
- 8)Do you work through a system of strict pre-set rules - if so can you see them before beginning?
- 9)How old is your prospect tutor?
- 10)What sex is your prospect tutor?
- 11)Why is he looking for students at this time?
- 12) How do you stop training if you've had enough?

*With Groups:

- 1)How much does this group (organization) charge for training?
- 2)Are there any hidden costs
- 3)How will tuition be carried out?
- 4)Is there any social benefits to training in the group?
- 5)Is there any oath which must be taken before initiation?
- 6)Does the group have a pre-set system of rules governing training?
- 7)Is this group aligned with any other organization?
- 8)What system do they follow, specifically?
- 9)Is there any published reading material that you might be able to buy which will provide a good example of the groups methods, etc.?
- 10)If you want to stop training how is that done?
- 11)Will your identity be protected within the group (if you require it)?

So lets look at each point carefully now.

*With individuals:

1) You need to be sure that the tutor is offering you what you want largely and not that your personal interests only fill a small part of the study course.

2) With tutors who are offering personal service it is a good idea to know if they are training you entirely on their own or whether, in some way, they are training you in some system to which they themselves belong. If they are then are they allowed to do this? If their instruction is entirely personal then you might need to know their credentials. Most Orders, Fraternities, etc., do not let their tutors (or other members) go off and train people without taking them through the correct channels within the group first.

3) Credentials are important but difficult to assess for newcomers. You want to know that your tutor has the ability to train. I personally would look sideways at any person who did not have at least, at least, five years *practical* experience with the system they are offering tuition in. Ten would be better.

In a resume you should look for any formal training they have undergone themselves in groups or under the private tuition of another tutor. Can you contact their past tutors? Can you discover, or contact, or read about any groups they may have been involved in in order to get a character reference or learn more about the system they accepted themselves? What kind of reading have they done? Do they have a family, what is their profession?

4) Do the charge for their time and how much? This is important. It should be understood that there are tutors who will give their time free of any charge. If you don't mind paying for tuition how much are you willing to pay. As an example, many well known Orders will not charge more than (NZ)\$100 a year for correspondence membership. An honest tutor will not be trying to make a living off their work. Avoid these kind of trainers like the plague. Any individual who has any kind of real magickal ability does not need to prostitute their knowledge or experience. Any charges, should, therefore only be incurred in order to cover costs. By this standard Internet tuition should be virtually free then. Forget quacks who try to convince you that paying, particularly paying a lot, is good for the soul. Souls have no need for money.

5) The form the instruction takes should be looked into because you might find that you cannot, or are not willing to, fit into the program. Will you need to visit with your tutor personally? If so how often? Where will these meetings take place? Who will be present during your training? Is all the training oral, or does some of it come in written format?

6) Are there additional costs, e.g. text books, paperwork, equipment. Sometimes tutors will forget to mention these hidden costs. They often are necessary so check to make sure. Because I have tutored poverty stricken students often I tend to be flexible where costs are concerned. My suggestion is I do not mind loaning reading and reference material if a student will promise that as soon as they master the arte of manifesting their desires they make up for lost time then. I think it is nasty to ban a seeker from training because they cannot financially meet the demands. Of course they should make up for what they lack in finance by effort expended in study!

7) Oaths. Sometimes, but this is more the case with groups your tutor will want you to undergo some kind of rite of initiation which involves taking an oath. I do not consider, in this day and age, that it is necessary any longer to force candidates to take oaths at initiations without having seen the oath beforehand. I don't disagree with oath taking itself. On the contrary, I think legal contracts would be a better idea. But it is foolish to take an oath which you may not, after having agreed to it, desire to keep. Therefore check it out first.

8) Ditto.

9) Your tutors age. I think, to a degree, that this is not important. But some might think that at 30, say, they are not interested in being tutored by a 25 year old, no matter how capable?

10) What sex is your prospect tutor? Same as above. Although I think contra-gender training is more effective.

11) Why is he looking for students at this time? This might tell you a lot about the person involved, their degree of expertise and their motives for training at all.

12) You need to make sure that stopping training is an easy thing to do. But remember, it is important, if you need to cut the process short, to do the honourable thing and warn your tutor properly.

Now the questions about groups are not a lot different from those with individuals, with a couple of exceptions...

*Groups:

1) How much does this group (organization) charge for training?

Compared to private tuition this could be a lot of money.

3) How will tuition be carried out?

Orders, societies, etc., often train by correspondence now. But most will give class training, and few will offer

personal tuition, for local members. This is one of the greatest differences between private (individual) tuition and belonging to a group. Groups tend to be less personal and flexible.

4)Social aspects of group work?

Different traditions and groups deal with new members and their association with pre-existing members differently. If social interaction in the occult world is what you desire then make sure you will get it.

7)Is this group aligned with any other organization?

Same as with individual tutors. There can be disappointment if you find out your little local Lodge or Coven is actually a recruiting gathering for some bigger outfit. This has been a common practice in the past. It should be understood though that many magickians accept this fact and eagerly await the day they are invited to join the Mother group. But if it is possible it is a good idea, if you know you have joined a recruiting circle, to find out which group is doing the recruiting.

8)What system do they follow, specifically?

Is there ritual involved, laboratory alchemy, sex magick, group work, does it teach systems like Voodoo or Santeria? Do they condone or encourage the use of drugs?

9)If a group is working a system that has been published then it is easier to understand what you are getting into. The G.:D.: is the best example of this. Because its whole system is open to the public in written publications, even after joining you quickly know if they are teaching something which is unorthodox. Wicca is a similar situation. Although there are many, many, variations on every system

10)If you want to stop training how is that done?

You need to know there are no difficulties in getting out of a system once you are in. Especially if you enter with little understanding of what goes on behind closed doors.

I think most considerations have been covered here. I would be interested if anyone is aware of anything I might have missed and could add to this paper.

Esoteric Historic Timeline

The Following Timeline of historic Esoteric events is compiled from some rough notes I started several years ago. It is not supposed to be a definitive work on the subject and will prove to be somewhat inaccurate in places. It was originally designed in order to help me put im[portant historical events into exoteric historical perspective. I have added some well known exoteric events here and there to help with getting the picture.

| | |
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| 400,000,000 BC | Shoe print made in Pershing Co, Nevada which clearly shows fine stitching. See Sphinx Group . or Liber Chronos . A shoe crushing a trilobite in Antelope Spring, Utah . |
| 300,000,000 BC | Ed Conrad, an amateur archaeologist, finds humanoid fossil skulls in coal beds in Pennsylvania. He also finds leg bone fragments. |
| 225,000,000 BC | Dinosaurs dominated the earth |
| 65,000,000 BC | Dinosaurs extinct |
| 40,000,000 BC | Human footprints made in Kenton, OK and north-central WI |
| 20,000,000 BC | Recent Epoch of geology begins; Ice Age ends ; human beings spread to all parts of the world |
| 13,000,000 BC | Dr. Javier Cabrera discovers about 40,000 stone tablets detailing advanced science in the Peruvian desert of Ocucaje . |
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| 3,500,000 BC | Dating of the oldest hominid fossils yet found in South Africa |
| 2,500,000 BC | Stone tools made in Gona region of Ethiopia |
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| 400,000 BC | Date of Peking man found using new testing technique |
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| 250,000 BC | Lemuria epoch |
| 100,000 BC | Commonly accepted date for the rise of Homo Sapiens |
| 57,000 BC | First Atlantean disaster (approx') |
| 30,000 BC | Colonisation of Asia and Australasia by inhabitants of the lost continent of Lemuria |
| 28,000 BC | Second Atlantean disaster (approx') |
| | First archeological evidence of religious practice |
| 20,970 BC | Beginning of first Divine Dynasty of Kings. Ptah. (Egypt)* |
| 11,970 BC | End of Ptahs reign beginning of the reign of Ra* |
| 10,270 BC | End of reign of Ra beginning of reign of Shu* |
| 10,000 BC | Possible contact between ETs and Stone Age tribes in Tibet |
| 9770 BC | End of reign of Geb beginning of reign of Osiris* |
| 9320 BC | End of reign of Osiris beginning of reign of Seth* |
| 9000 BC | Third and last destruction of Atlantis (approx'). |
| | (to 8000 BC) Rise of the Northern Mystery Tradition centred on the island of Thule and the Aryan culture. |
| | (to 8000 BC) Invention of Runic Alphabet |
| | Animal husbandry developed in Mesopotamia |
| | <u>End of Atlantean Period</u> |
| 8970 BC | End of reign of Seth beginning of reign of Horus* |
| | Oldest archaeological evidence of gold ornaments |
| 7100 BC | Thoth begins his reign of Egypt** |
| | End of second, beginning of third Divine Dynasty (Egypt) 30 Demi-gods ruled in this third dynasty till 3450 BC |
| 6500 BC | Neolithic Period. Man changed from Hunter to Farmer |
| 6000 BC | Copper forged - Picture writing |
| | Painted kiln fired pottery in Sumer |
| 5000 BC | First primitive cities established in the Middle East |
| | Agriculture begins in post Atlantean world |
| | Possible contact between Sumerians and ETs |
| 4000 BC | Bronze forged |
| | From 8-4000 BC ... discovery of wine. |
| | Sumer known to have complete social structure - the first civilization |
| 3500 BC | Naqade (Nile valley) Period (Egypt) |
| | <u>Beginning of the Babylonian Period</u> |
| 3500 BC | Ur of the Chaldees begins (Old Babylon-Mesopotamia) |

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| | Soap invented? |
| 3450 BC | End of third, beginning of fourth Dynasty (Egypt) |
| 3400 BC | First walled cities in Egypt |
| 3250 BC | Earliest known writing in Sumer |
| 3200 BC | Earliest known records of "The King making ritual" in Egypt |
| 3,114 BC | Mayan calendar beginning of time |
| 3100 BC | End of fourth Divine Dynasty, beginning of Archaic Period (Egypt 1st and 2nd Dynasties) |
| 3000 BC | Unification of upper and Lower Egypt by King Menes, Capital is in Memphis. |
| | Beginning of Memphite era (Egypt) |
| | Minoan Crete begins |
| | Iron first forged |
| | Beer brewed by Sumerians |
| | (to 2000 BC) Building of burial mounds and chambered tombs in Western Europe and the Mediterranean area |
| | (to 2000 BC) Sarmoung Brotherhood founded in Babylon |
| | First archeological evidence of hieroglyphic writing in Egypt |
| 2650 BC | Beginning of old Kingdom (3rd to 6th Dynasties Egypt) |
| | Djoser 4th Dynasty |
| | Cheops 4th Dynasty |
| | First Pyramid Texts (5th Dynasty tombs of Unas, Teti, ,Pepi I) |
| 2193 BC | Terah, Father of Abraham, Born (?) |
| 2134 BC | Beginning of first intermediate Period (7th to 10th Dynasties Egypt) |
| 2123 BC | Birth of Abraham (?) |
| 2100 BC | Middle Bronze age |
| | Assyrian Empire begins |
| 2040 BC | Beginning of Middle Kingdom (11th to 13th Dynasties Egypt) |
| 2023 BC | Isaac Born (?) |
| 1786 BC | Hyksos Kings begin to rule over Egypt |
| 1720 BC | Hyksos sack Memphis |
| 1963 BC | Jacob Born (?) |
| 1800 BC | Birth of Elusinian Mysteries (Greece) |
| 1640 BC | Beginning of second intermediate period (14th to 17th Dynasties Egypt) |
| | First burials in valley of the Kings (Egypt) |
| 1570 BC | Joseph is vizier to Hyksos king Apophis |
| 1567 BC | The Hyksos are driven out of Egypt |
| 1550 BC | Beginning of New Kingdom (18th to 20th Dynasties Egypt) |
| 1530 BC | Late Bronze Age (to 1230 BC) |

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| | David - Father of Solomon (?) |
| | Solomon's Temple (?) |
| | Amenhotep I (18th Dynasty) |
| | Thutmosis I (18th Dynasty) |
| | Akhenaten (18th Dynasty) Foundation of worship of Aten |
| | Horemheb (18th Dynasty) |
| 1525 BC | Thothmes I (-1512) |
| 1500 BC | Papyrus of Ani ? (Theban recension given in Budge's "Book of the Dead") |
| | Ramesses I (19th Dynasty) |
| 1513 BC | Moses Born (?) (Anytime between now and 1300 BCE) |
| 1450 BC | Thothmes III dies (enslaver of Israelites?) |
| 1440 BC | Israelites Exodus from Egypt(?) (1433?) |
| 1300 BC | Date given by some as Moses' reception of 'The Law' upon Sinai |
| 1070 BC | Beginning of 3rd intermediate period (21st to 24th Dynasties Egypt) |
| 1000 BC | Nations of Israel and Judea created (?) |
| 963 BC | Solomon becomes King (?) |
| 950 BC | Solomon begins his Temple (?) |
| | Celts invade Western Europe |
| | <u>Greek Empire Born</u> |
| 800 BC | Greek Empire begins |
| 750 BC | Foundation of Rome |
| 712 BC | Beginning of late Period (25th to 30th Dynasties Egypt) |
| 700 BC | Decline of Goddess worship rise of Patriarchal worship |
| 621 BC | Judaism as a state religion begins (see II Kings 22-24) The book of Moses was 'found' in the Temple and re-written. |
| 610 BC | Greek settlement established in Nile delta |
| 600 BC | Pythagoras Born |
| 586 BC | Final destruction of Solomon's Temple |
| 580 BC | Jews in Egypt deported to Babylon |
| 572 BC | Ezekiel has his vision |
| 550 BC | Birth of Gautma Buddha |
| 547 BC | Persian Empire Founded |
| 537 BC | Fall of Babylon |
| 525 BC | Persians take over Egypt (Until 332 BC) |
| 515 BC | Temple of Jerusalem Rebuilt (2nd time) |
| | <u>Celts Enter history - the Age of the Great Prophets begins</u> |
| 500 BC | Empedocles (Greek) allegedly developed theory of four Elements |

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| | First mentions of 'Celts' (Keltoi) by Greeks |
| | Celts established in Britain |
| | Beginning of Worship of Odin in the North |
| | (to 1 BC) Buddha, Lao Tze, Confucius, Zoroaster |
| 460 BC | Democritus Born (died 370) |
| 427 BC | Plato Born (died 347) |
| 403 BC | Standardisation of Greek Alphabet |
| 400 BC | Torah completed and presented to public for first time (see 621 BC) Story of this in Nehemiah 8 (books of prophets also complete) |
| 384 BC | Aristotle Born (died 322) Said to be (but not) the father of the ideas of the four Elements and other key alchemical ideas. |
| 350 BC | First Building begun for Temple at Dendra Egypt |
| 336 BC | (to 323 BC) Alexander the Great |
| 335 BC | Hellenistic Period of ancient science (to 325 BC) Greeks learn from Egyptians and Mesopotamians |
| 332 BC | Alexander the Great takes Egypt from the Persians |
| 331 BC | City of Alexandria founded in Egypt |
| 300 BC | Elucid born (?) |
| | <u>Roman Empire</u> |
| 300 BC | Mayan Culture in South America |
| | Eleusinian Mysteries |
| 240 BC | The Papyrus of Ani ? (Version of Egyptian book of the Dead) |
| 237 BC | First building begun at the Temple of Horus, Edfu, Egypt |
| 200 BC | Books of prophets, etc, added to Judaic liturgy |
| | References to early Greek writers give this date as one of the earliest mention of 'Druidae' by later Greek historians. |
| 144 BC | First reference to the artificial making of Gold (China) |
| 142 BC | Temple at Edfu, Egypt, dedicated to Horus |
| 69 BC | Jerusalem destroyed |
| 57 BC | Temple of Horus at Edfu finished |
| 48 BC | Alexandrian Library burned by Caesar |
| 47 BC | Rabbi Yochanan ben Zakkai born (died 73AD) |
| 1 BC | Vitruvius lays down rules for Roman Architectural Collegia |
| 0 | Supposed birth of Jesus of Nazareth (Beginning of Christian Era - BCE) |
| 1 AD | Appollonius of Tyana Born (Magus) |
| 12 AD | Rabbi Akiba (Qabalist) (died 132 AD) teacher of Shimeon bar Yochai (suggested author of the Zohar) |
| 33 AD | Joseph of Arimathea establishes first Celtic church at Glastonbury |
| 37 AD | Invasion of Britain by Romans |
| 40 AD | (to 60 AD) Suppression of Druids by Rome |

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| 46 AD | St.Mark meets Ormus the Egyptian sage. Together they found both the Coptic Church and the beginnings of the Brotherhood of the Rose Cross (according to Masonic legend). |
| 50 AD | Saint Paul travels to Asia and Greece to preach his version of the Gospels |
| 54 AD | The Roman Claudius attempts to fully ban 'Druidry' |
| 65 AD | Jewish zealots revolt against Roman rule |
| 70 AD | Fall of Jerusalem and destruction of 2nd Temple by Romans |
| 100 AD | Ptolemy Born |
| 135 AD | Rabbi Yehuda the Prince (Qabalist) (died 220 AD) |
| 276 AD | Mani, Persian high priest of Zoroaster crucified (Manichaeism) |
| 300 AD | Zosimos of Panopolis (Hellenistic alchemist) writer of one of the oldest surviving alchemical tractates |
| 325 AD | Council of Nicea. Foundation of Catholic Christianity |
| 332 AD | Beginning of Graeco-Roman Period (31st and 32nd Dynasties Egypt) |
| 395 AD | End of Egyptian Dynasties |
| | Withdrawal from Britain of Romans |
| 400 AD | Establishment of Comacine Order of Rome |
| 476 AD | Fall of Western Roman Empire |
| 500 AD | Arab conquest of Egypt. Arabs re-discover Alchemy and Hermetics |
| 600 AD | Foundation of Islam (approx) |
| 622 AD | Muslim calendar begins |
| 630 AD | Muhammad captures Mecca |
| 632 AD | Muhammad dies |
| 637 AD | Jerusalem comes under Islamic rule |
| 664 AD | Celtic church outlawed by council of Whitby |
| 700 AD | 8th century. Copy of an Alexandrian Ms gives first recorded mention of the word Vitriol. The same Ms gives first mention of cinnabar (mercuric sulfide) |
| | Foundation of Esoteric Islam (Sufism) |
| 721 AD | Gerber (Arabian Alchemist-philosopher) Born (died 815) |
| 732 AD | Battle of Poitiers. Islam spreads through Europe to France and Spain bringing first influx of Asian Mysteries to Europe. Spain becomes major repository for Western Mystery Tradition until 1496 |
| 762 AD | City of Bagdad founded |
| 820 AD | Caliph Al Mamoun opens Great Pyramid for first time since it was sealed in ancient times. |
| 900 AD | 10th century Nitric acid discovered |
| 954 AD | Alfarabi (Arabian Alchemist-philosopher) |
| 980 AD | Avicenna, Ibn Sina (alchemist, philosopher) (died 1037) |
| 1000 AD | First Cathedral built at Chartre' France |
| 1008 AD | The Dark Ages begin |
| | Oldest surviving texts of the Hebrew Bible |

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| 1036 AD | |
| 1040 AD | Rabbi Rashi (Qabalist) Born (Influenced Celtic Grail legends) |
| 1050 AD | Foundation of Order of St. John |
| 1066 AD | Norman conquest of England |
| 1070 AD | Rashi founds a school of Qabala in the Court of the Count of Champagne, from which the first Grail romances were composed by Chretien de Troyes |
| | <u>Beginning of the History of the Priory of Sion</u> |
| | A band of Calabrian Monks on a secret mission and carrying with them some secret knowledge, headed by 'Ursus' and Peter the Hermit establish a Monastery in the Ardennes Forrest. Part of Godfri de Bouillions domains |
| 1097 AD | First Christian Crusade to recapture Jerusalem |
| 1099 AD | Godfri de Bouillion takes Jerusalem |
| 1100 AD | Foundation of the Ordre de Sion by Godfri de Bouillion. Its headquarters were established on Mount Sion outside Jerusalem city |
| | First laboratory quality glass made in Italy |
| | Kalid, A King of Egypt (Alchemist) |
| | <u>Knights Templar</u> |
| 1128 AD | Knights Templar get Papal Charter and become Monastic Order. |
| 1140 AD | Foundation of Kilwinning Cathedral Scotland (Home of `Scottish Masonry or Royal Order of Scotland) |
| | Emerald Tablet: possible first publication in the West in editions of the psuedo-Aristotlean 'Secretum Secretorum' |
| | Beginnings of the Cathers |
| 1146 AD | Templars adopt Red Cross symbol |
| 1148 AD | Second Crusade to recapture Jerusalem |
| 1160 AD | Artephius (alchemist) asserts in his 'Secret Book' that he has lived for 1000 years before this date due to his use of the Elixir of Life. |
| | Issac the blind (famous Qabalist) born (died 1236) |
| 1170 AD | Concentrated alcohol first achieved |
| 1188 AD | Knights Templar split from Ordre de Sion at the cutting of the Elm |
| | Ordre de Sion changes its name to "L'Ordre de la Rose Croix Veritas" and adopts the second title of "Ormus". |
| | Jean de Gisors becomes first independant GM of Ordre de Sion |
| | <u>Priory of Sions Claim as Begining of Rosicrucianism</u> |
| | Robert Denyau (historian) states that Jean de Gisors founded the Order of the Rose Cross at this time |
| 1193 AD | Albertus Magnus Born (died 1280) |
| 1195 AD | Moses ben Nahman (Qabalist) (died 1270) |
| 1198 AD | Third Crusade |
| 1199 AD | Approx' date Grail romances appeared in Western Europe |
| 1200 AD | Alcohol used medically |
| 1208 AD | Abigensian (Cathar) Crusade |

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| 1214 AD | Roger Bacon Born (natural philosopher) (died 1294). |
| 1220 AD | Marie de Saint-Clair Becomes GM of P.S. |
| 1225 AD | Raymond Lully (alchemist-philosopher) Born (died 1311). |
| 1233 AD | Catholic Inquisition |
| 1235 AD | Arnold de Villanova Born (alchemist) (died 1311). |
| 1249 AD | Sixth Crusade |
| | Roger Bacon mentions gunpowder |
| 1260 AD | Thomas Aquinas (Theologian, philosopher-alchemist) Born |
| 1265 AD | Dante' (Poet-philosopher) Born |
| 1266 AD | Gullaume de Gisors becomes GM of P.S. |
| 1273 AD | Count Rudolf von Habsburg crowned as holy Roman Emperor |
| | Troubadours practising their cult of courtly love |
| | Occult schools studying Qabala and Alchemy established in Spain by the Moors |
| 1288 AD | Benedictines forbidden to distil alcohol |
| | Spectacles invented |
| 1289 AD | Albertus Magnus, Bishop of Ratisbon (Alchemist). |
| 1291 AD | Jerusalem falls to the Saracens (end of last crusade). |
| 1305 AD | Death of famous Qabalist Moses de Leon. (Some believe wrote the Zohar) |
| 1306 AD | Robert Bruce coronated at Scone Scotland. (Templar link) |
| | Guillaume de Gisors turns Ordre de Sion into Hermetic Masonry |
| | Templar Tradition goes Underground |
| 1307 AD | (-1309) Templars escape to Scotland to seek refuge |
| | Edouard de Bar becomes GM of P.S. |
| 1314 AD | The Battle of Bannockburn (Templar involvement) |
| 1317 AD | Pope John XXII bans alchemy |
| 1329 AD | Robert the Bruce dies |
| 1330 AD | Nicolas Flammel (alchemist-philosopher) Born (died 1417). |
| | Bonus, Petrus of Ferrara. Wrote 'New Pearl of Great Price' |
| 1336 AD | Jeanne de Bar becomes GM of P.S. |
| 1338 AD | Hospitallers acquire Templar Holdings in Scotland |
| 1340 AD | Chaucer, Geoffery (Poet, alchemist?) (died 1400). |
| 1348 AD | Order of the Garter founded by Edward II of England |
| 1351 AD | Jean de Saint-Clair becomes GM of P.S. |
| 1352 AD | Jean II of France founds Order of the Star |
| 1356 AD | Every member of the 'Order of the Star' killed at Battle of Poitier |
| 1366 AD | Blanche d'Evreux becomes GM of P.S. |
| 1380 AD | Bernard of Trevisa (alchemist). |

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| | Alchemy banned in Venice |
| | <u>Legendary Beginning of Rosicrucianism</u> |
| 1398 AD | Supposed date that Christian Rosencruez founds Rosicrucian Order |
| | Nicolas Flammel becomes GM of P.S. |
| 1404 AD | Alchemy banned in England |
| 1418 AD | Rene' d'Anjou becomes GM of P.S. |
| | Alchemy banned in France |
| 1425 AD | Scots Guards established (Neo-Templars) |
| | Montgomery family Order of the Temple founded (approx') |
| 1430 AD | Phillip Duke of Burgundy founds Order of the Golden Fleece |
| 1444 AD | Botticelli (alchemist - magus) Born |
| 1446 AD | Foundations of Rosslyn Chapel laid (Scotland) |
| 1450 AD | Basil Valentine (alchemist, Prior) |
| 1452 AD | Leonardo de Vinci Born. (Priory of Sion) |
| 1453 AD | Constantinople sacked by the Turks. Refugees flood into Western Europe bringing a new influx of esoteric wisdom |
| | Beginning of the Renaissance |
| 1460 AD | First publication of Corpus Hermeticum by the Medicis in Italy |
| 1462 AD | Trithemius (magus) (died 1516) instructed both Paracelsus and Agrippa |
| 1469 AD | Spanish King Ferdinand marries Isabelle. The Spanish inquisition follows, Moors and Jews expelled from Spain carry their esoteric knowledge to the rest of Europe |
| | Louis XI of France founds the 'Order of St.Michael' |
| 1475 AD | Edinburgh stonemasons granted a charter to form a guild called the 'incorporation of Mary's chapel' |
| 1480 AD | Iolande de Bar becomes GM of P.S. |
| 1483 AD | Sandro Filipepi becomes GM of P.S. |
| 1486 AD | Henry Cornelius Agrippa (Occultist and father of the modern art of High Magic) Born (died 1535). |
| 1490 AD | Sir George Ripley (alchemist). |
| | Bernard of Trevisanus (alchemist). |
| 1494 AD | Agricola, Georgius - Born (died 1555) Metalurgist |
| 1500 AD | 16th century - Sulphuric acid known |
| 1503 AD | Nostradamus (Prophet-Qabalist-Astrologer) Born. |
| 1509 AD | Agrippa studied with Abbot Trimethius for one year (to 1510). |
| 1510 AD | Leonard de Vinci becomes GM of P.S. |
| 1515 AD | Possible first publication of Rose and Cross symbol; (woodcut by Hans Suess von Kulmbach for a work by Jacob Lochter dated 1517) |
| 1516 AD | Trithemius of Spanheim (Abbot and alchemist). |
| 1519 AD | Connetable de Bourbon becomes GM of P.S. |
| 1521 AD | Martin Luther begins reformation |

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| 1522 AD | Teutonic Knights become secularised |
| 1524 AD | Charnock, Thomas (alchemical Poet) (died 1581). |
| 1527 AD | John Dee (Magus, alchemist, philosopher) Born (died 1608).(Was spy for Queen Elizabeth I - origin of 007) |
| | Ferdinand de Gonzague becomes GM of P.S |
| 1533 AD | Agrippa publishes his famous 'Of occult Philosophy' |
| 1540 AD | Ignatus Loyola founds the Jesuit Order |
| 1548 AD | Bruno, Giordano (Hermetic Philosopher) (died 1600). |
| 1555 AD | Agricola (alchemist). |
| | Kelly, Edward (alchemist, magus) Re: John Dee (died 1595). |
| 1557 AD | Van Helmont (alchemist) Born |
| 1560 AD | Khunrath, Henry (alchemist, Qabalist) (died 1605). |
| | Labavius (alchemist) (died 1616). |
| 1561 AD | Bacon, Francis (died 1626) |
| 1564 AD | Galileo Born |
| 1566 AD | Michael Sendivogius (alchemist) Born (died 1646). |
| 1568 AD | Maier, Michael (R+C, alchemist) (died 1622). |
| 1574 AD | Robert Fludd (Philosopher, Qabalist, Alchemist) Born (died 1637). |
| 1575 AD | Louis de Nevers becomes GM of P.S. |
| | Boehme, Jacob (philosopher) (died 1624). |
| 1579 AD | Van Helmont born (alchemist) (died 1644). |
| 1586 AD | Johanne Valentine Andrea (occultist, alchemist) Born (died 1654).(Supposed author of first R+C manuscripts) |
| 1593 AD | Backhouse, William (Alchemist) said to have been Ashmole's teacher |
| 1595 AD | Robert Fludd becomes GM of P.S |
| 1598 AD | First recorded traces of Freemasonry, Schaw sets up first statutes of the Lodge system. |
| 1600 AD | The concept of acids and Alkalis is established (van Helmont and Boyle). |
| | Alexander Seton (date of birth not exact) (Alchemist). |
| 1604 AD | Some assert Fellow Craft degree of freemasonry introduced by Francis Bacon. |
| 1610 AD | First mention of The Rosicrucians in Europe |
| | <u>The Beginning of the Modern (2nd) Cycle of Rosicrucianism</u> |
| 1611 AD | Fama and Confessio. First private manuscript publications |
| 1614 AD | Fama Fraternitatis published |
| 1615 AD | Confessio published |
| 1616 AD | The Chemical Wedding published |
| 1617 AD | Alias Ashmole (alchemist, occultist) Born. (died 1692)(Some say originator of English Freemasonry |
| | Ara Foederis Therahici (German version R.C. poem published) |
| 1620 AD | German refugees begin to bring Rosicrucianism and Andreas Christian Union into |

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| | England |
| | Mayflower to new England |
| | Bacon publishes 'New Atlantis' |
| 1627 AD | Robert Boyle (freemason) Born (died 1691). |
| 1637 AD | J.Valentin Andrea becomes GM of P.S. |
| 1640 AD | First Freemasonic activities |
| 1640 AD | Hydrochloric acid known from here. |
| | <u>First Historic Record of Speculative Masonry</u> |
| 1641 AD | Robert Moray Becomes first recorded Englishman to 'enter' old Scottish Rite Freemasonry |
| 1642 AD | Newton, Isaac (scientist, alchemist) (died 1727).(Called a Father of modern science - physics) |
| 1643 AD | English civil war. |
| 1646 AD | 1st degree of English freemasonry said to be settled |
| | Elias Ashmole initiated into Freemasonry (first recorded speculative initiation) |
| 1648 AD | 2nd degree of English Freemasonry said to be settled |
| 1650 AD | 3rd Degree of English Freemasonry said to be settled |
| 1654 AD | Robert Boyle becomes GM of P.S. |
| 1658 AD | Dutch take Freemasonry to Americas |
| 1677 AD | Mutus Liber publication (Alchemical) |
| 1689 AD | Viscount Dundee dies at battle of Killiecrankie. He is discovered to be wearing a Templar cross |
| 1691 AD | Isaac Newton (alchemist) becomes GM of P.S |
| | The same year Sendivogious wrote his 'letters to the (RC) Society of Unknown Philosophers |
| | Birth of Saint Germain |
| | <u>Beginning of Modern FreeMasonry</u> |
| 1717 AD | Grand Lodge of English Freemasonry founded |
| | Order of Druids founded |
| 1721 AD | First French Masonic Lodge founded |
| 1725 AD | Radclyffe takes Freemasonry to Paris |
| 1726 AD | First recorded record of Masonic Third Degree in Scotland. |
| 1727 AD | Charles Radclyffe becomes GM of P.S. |
| 1728 AD | Ancient Chapter of Clermont founded (?) (Masonic). |
| 1730 AD | Ramsays' Rite founded |
| 1731 AD | Benjamin Franklin becomes a Mason |
| 1736 AD | Chevilier A. Ramsy informs French Masons they are heirs to Templar tradition |
| 1737 AD | Catholic Church condemns Masonry |
| 1742 AD | VonHund says he was made Knight of the Temple (S.O.) |
| 1743 AD | Ramsay dies |

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| | Birth of Cagliostro |
| 1746 AD | Charles de Lorraine becomes GM of P.S |
| 1750 AD | (Early 1750s) Rite of Strict Observance spread by Hund (Masonic). |
| 1752 AD | Karl von Eckharthausen born (died 1803). |
| | G.Washington becomes a Mason |
| 1754 AD | Reformer Rite (Non-Templar version of Strict Observance). |
| 1760 AD | Rite of the Illuminati of Avignon founded (By Joseph Pernety?) |
| 1767 AD | Order of African Architects founded |
| 1768 AD | Rite of Strict Observance founded(?) by Von Hund (one of GDs possible ancestor Orders) |
| 1770 AD | Primitive Scottish Rite Freemasonry (Belgium). |
| 1771 AD | Grand Orient founded in France (Aetheistic Masonry) |
| 1773 AD | Masonic Rite of Philalethes founded |
| 1776 AD | Philosophic Scottish Rite Freemasonry founded (Linked with Pernety & Alchemy) |
| 1779 AD | Masonic Primitive Rite of the Philadelphes of Narbone |
| 1780 AD | Rite of Negotiates |
| | Maximilian de Lorraine becomes GM of P.S. |
| | Primitive Rite (France). |
| 1784 AD | St. Germain dies(?) |
| 1785 AD | French Revolution plotted |
| 1794 AD | Sigismund Bacstrom (of 'Golden Chain' fame) initiated into a societas Rosae Crucis by Comte Louis de Chazal on the island of Mauritius. |
| 1799 AD | Rosetta stone discovered enabling the reading of Egyptian hieroglyphs. |
| 1801 AD | Charles Nodier becomes GM of P.S |
| 1802 AD | Ancient and Accepted Rite of Freemasonry founded |
| | Victor Hugo Born. (Priory of Sion) |
| 1805 AD | Masonic Oriental Rite of Mizraim |
| | Cagliastro's Masonic Rite of Perfect Initiates |
| | Napoleon takes control of French Masonry |
| 1809 AD | Fredrick Hockley born (died in 1885). |
| | Foundation of the Order of Sublime Perfects |
| 1810 AD | Eliphas Levi Born. (Father of Magic revival in modern times. died 1875) |
| 1819 AD | Queen Victoria Born |
| 1831 AD | .P.Blavatsky Born |
| 1838 AD | The Oriental Rite of Memphis (97o) founded Grand Lodge of Osiris in Brussels (Linked with Ormus?) Later was changed to 33o and called The Ancient and Primitive Rite of Memphis and Mizraim.(It is suggested that the O.T.O. (later Crowley's Order) sprung from this rite). |
| 1854 AD | Victor Hugo becomes GM of P.S. |
| 1854 AD | MacGregor Mathers Born |

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| 1857 AD | .E.Waite Born. (GD, Masonic) |
| 1858 AD | Pascal B.Randolph founds Hermetic Br.hood of Luxor |
| | <u>First Historic Roots of Golden Dawn Tradition</u> |
| 1865 AD | Foundation of the Societas Rosicruciana in Anglia (S.R.I.A.) |
| | Papus Born. (French school of magick) |
| | Abraham Lincoln assassinated |
| 1872 AD | Ancient and Primitive Rite links with O.T.O. |
| 1875 AD | Crowley Born |
| | Ancient and Accepted Rite links with Rite of Memphis, which is said to have links with the Philadelphians of Narbonne. |
| 1879 AD | Albert Einstein Born |
| | Approx' foundation of the G.D. Hermanubis Temple (2).(MacKenzie, Hockley, Woodford (?)) |
| 1884 AD | Martinist Order Founded. (French school of mysticism) |
| | First public appearance of the Hermetic Brotherhood of Luxor H.B.L. (Not the one referred to b H.P.B.) |
| | Gerald Gardner Born (Wicca inventor) (died 1964) |
| 1885 AD | Claude DeBussy becomes GM of P.S. |
| | <u>Third Cycle of Rosicrucianism - The Birth of the Golden Dawn (In Anglia)</u> |
| 1887 AD | G.D. Re-founded by Mathers, Westcott, Woodman |
| 1888 AD | G.D. Isis Urania Temple (3) Founded. Osiris (4) consecrated. Horus (5) consecrated |
| 1889 AD | Adolf Hitler Born |
| 1890 AD | W.B. Yeats (Poet) Initiated into G.D |
| 1891 AD | Woodman and Woodford die (GD founders) |
| 1892 AD | G.D. Ahathoor Temple (6) consecrated |
| 1893 AD | G.D. Amen-Ra Temple (7) consecrated |
| 1895 AD | G.D. Osiris Temple Closes |
| 1897 AD | Westcott leaves G.D. Mathers takes sole control |
| | <u>Second Cycle of the Golden Dawn Tradition - Division</u> |
| 1900 AD | First split in G.D.. A.E.Waite takes over Isis-Urania |
| | G.D. Isis (Berridge) Temple (8) consecrated |
| | OTO founded |
| 1901 AD | Approx' date Waite Finds his Holy Order of G.D |
| | G.D. Amen-Ra Temple closes |
| 1902 AD | G.D. Horus Temple closes |
| | International Order of co-Masonry founded |
| 1903 AD | Felkins S.M. Amoun Temple consecrated |
| 1904 AD | Crowley 'gets' the 'Book of the Law' |
| 1905 AD | Steiner gets warrant to found his own O.T.O. Temple |

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| | The protocols of the Elders of Zion published |
| 1906 AD | Felkin makes contact with Anna Sprengels niece |
| 1907 AD | Crowley founds the A.:A.: |
| | <u>Third Cycle of the Golden Dawn Tradition - Public Exposure</u> |
| 1909 AD | Crowley starts publishing 'The Equinox' (first publication of GD material) |
| | AMORC founded |
| 1911 AD | Crowley gets head of British OTO |
| 1912 AD | Felkin brings the S.M. to N.Z. |
| | Order of the Temple of the Rosy Cross founded |
| 1913 AD | G.D. Isis (Berridge) Temple Closes |
| 1914 AD | First world war begins |
| 1916 AD | S.M. Hermes Temple consecrated |
| | S.M. Secret College (S.R.I.A.) consecrated |
| | S.M. Merlin Temple (Old G.D. Isis-Urania #1) Founded |
| 1918 AD | A.O.Ahathoor Temple Closes |
| | Jean Cocteau becomes GM of P.S. |
| 1919 AD | Violet Firth (Dion Fortune) is initiated into A.:O.: (GD) |
| | Foundation of German Workers Party by Thule society |
| 1920 AD | S.M.(?)Amoun Temple closed |
| | Hilter joins German Workers Party, changes its name to National Socialist Party |
| | <u>Roots of Modern Wicca (Witchcraft)</u> |
| 1921 AD | Publication of Margaret Murrays 'Witch cult in Western Europe' which served as the basis for much of Gardners Wicca religion. |
| 1922 AD | Dion fortune founds the beginnings of the 'Fraternity of Inner Light' as an outer to the AO |
| 1924 AD | Crowley takes over headship of OTO |
| 1927 AD | Dion Fortune expelled from AO by Mrs Mathers |
| 1932 AD | S.M. in N.Z. becomes independent. Renamed S.T. |
| 1933 AD | Hitler becomes first chancellor of Third Reich |
| 1933 AD | Roosevelt places Illuminati symbol of eye in triangle on US \$1 |
| 1939AD | Gerald Gardner (Wicca) allegedly initiated |
| 1963 AD | Alex Sanders (so-called king of witches) initiated by 'Medea' into a form of supposedly ancient Wicca |
| 1968 AD | Approx' closure of Hermes Bristol Temple ? (Some say never closed still exists today) |
| 1978 AD | S.T. Whare Ra Closed |
| | <u>Fourth Cycle of the Golden Dawn - Commercialization</u> |
| 1980 AD | S.T. Thoth-Hermes N.Z. Temple consecrated |
| 1989 AD | New Zealand Guild Of Alchemists first beginnings |
| 1997 AD | Alchemist's Guild Goes Online |



Attitude

At various stages in the progress of a student's training, to the adept as well as the novice, the question of just what is or will be required in order to succeed in the pursuit of magick must occur with due regularity. The adept will probably look back with amusement at just what he had decided the answer to this question was during his novitiate. For we would probably all agree that what we thought was most required of us in order to succeed was far from the mark.

The novice will often think such things as passing exam's, mastering dimensional shifts and gaining a thorough grasp of Qabala, for example, are at the top of the list. True, these matters are of great concern, and no serious school in our tradition today will ignore such. But the fact is the study and practice of these subjects and others like them are a matter of course in most Western esoteric schools. The fact is, at the end of the day, no matter how versed one becomes in the intricacies of Qabala or the manipulation of the astral Light, a student who lacks the appropriate attitude to the Work will fall short of the final goal almost every time.

The dictionary defines attitude as 'a way of thinking and behaving'. That seems simple enough. But what kind of thinking and behaving is required to become a success in magick? Experience demonstrates that for a successful Mage to attempt to explain right thinking and behaviour to the novice who as yet must learn such skills is no easy task. Nevertheless we shall try to explain the details of 'right thinking' and 'right behaviour' in such a way that the new comer might profit from some good degree of contemplation on the matter.

When we examine the lives of what we may term successful theurgists (individuals who seek divine communion through the practice of magick), back through the decades, we notice that they all have certain personality traits in common. If we are to succeed in our task then we may gain much from emulating their attitude to the Great Work.

At the top of the list must surely be the attitude held by each that they are naturally or inherently spiritual or divine beings - in a word magickians. One must feel that his *vocation* is to master magick. Alternatively the individual who approaches the Arte with a constant questioning of his or her ability to succeed is enticing failure with every step. The natural Mage *knows, with deep conviction*, he can attain to great heights in the Great Work, he does not need to be convinced of the possibility. He feels quite at home with the study, practice and social aspects associated with his particular magickal interests. He identifies with famous, mythical or fictional magical characters. He has an intense curiosity about all branches of the Arte and an insatiable thirst for knowledge or experience in those areas of theory and practice to which he is particularly attracted. He is a born magickian.

An individual who merely has an avid or very active interest in reading on or discussing about the Work does not fit the above criteria. Such an individual has only an intellectual interest and such does not make a magickian. A person who reads about fast cars is not a world class motor car racer. Neither is an intellectual interest coupled with practical experiment the mark of one who will attain success. For without heart, persistence and dedication to the life long pursuit of the Arte such an individual might only be considered curious or power hungry, for example.

Next on our list of correct attitude must come behaviour. How does the aspirant who firmly desires success in magick behave? He is confident that he can master the Arte, or at least as much as is required to attain the summit. He therefore, in the appropriate circumstances, displays such confidence. This confidence is not just a mask thought, an assumed persona. No, it is the product of a sincere interest coupled with the results of a *need* to understand and master the Arte. Confidence is born of knowledge and familiarity. Only the committed student will consider it 'worth his time' to spend the required many hours of study and practice needed to gain the degree of familiarity which breeds confidence.

Even before such confidence is gained, or familiarity attained, the natural magickian will present himself or herself in an intelligent, serious and mature manner in situations where the subject is discussed. Those individuals who we see always apologizing for the actual or supposed ignorance, who are freely willing to declare they are ignorant or incapable, or who are always concerned or ashamed that other know or can do more than them are plentiful in occult circles. Unfortunately many a capable and potentially successful female occultist is seen to fall victim to such behaviour time and time again. This shows that they do not possess a good self image and are not willing, at the present, to seriously entertain the idea that they may actually be a lot more capable than they give themselves credit for. I am not talking, here, about those kinds of personality that put themselves down in the hope to attract positive feed back from others, such individuals do not, I believe, really think they are incapable at all. Instead I refer to those persons who really do believe they are inferior in the capabilities.

The student who desires to succeed in magick must never fall victim to entertaining the idea (on a regular basis) that they are incapable. This is exactly the kind of attitude the produces failure. It is an occult maxim that we are all inherently divine, all inherently capable of anything and everything, it is just a matter, of discovering the key to unlocking any ability or faculty we desire to enhance.

In this way the student of magick should always be willing to try new things. He or she should never approach any new situation or experience with a habitual 'I can't do that'. The Mages attitude is that 'we can never know until we try, whether or not we already have the ability to exercise a certain faculty'. Even then, if we discover something is distasteful or very difficult to do then we know that all we have to to is alter our view and beliefs in order to produce the required results.

The individual who constantly shies away from certain tasks in his training, exclaiming a lack of ability is often just simply lazy or lacking self esteem. If it is the former then only discipline will overcome. If it is the latter then he needs to begin to practice confidence and demonstrate firm conviction in his chosen vocation, while at the same time dealing with the lack of self esteem.

The natural magickian also displays an inherent reverence for the sacred. It is impossible, or possibly dangerous, to gain headway in theurgy if one cannot cultivate a proper attitude towards the tools and special places of the Arte. Books must be cared for. Magical words spoken with care. Robes and implements carefully stored away and preserved with loving care. Study lessons, teachers and other authorities must be treated with due respect. Sacred sites must never be desecrated in any manner. If these things are not observed then magick loses its ability to work for the person concerned, sometimes very slowly over a long period and sometimes very quickly. Respect. That is an important attitude to cultivate. But one must be careful to direct respect to the appropriate objects and subjects for it too is sacred and may lose its power to provide power if abused. One must not, for example, waste respect on superstitions or false authorities of any kind. If one was to do so then evil would gain power over good. It should also be remembered that there are different types of respect and to this point I have referred only to reverend respect. When speaking of, or faced with evil we must also display respect but this is not reverend but *due* respect for a force which is powerful and can cause great harm if under-estimated.

When considering attitude we must take care that we consider our attitude to ourselves as well as the attitudes we should display to outer objects, subjects and situations. One of the most common bad attitudes about self I have come across in occultists is pride and inflated ego. Most occultist would agree, if being honest, that ego, firstly, and pride a close second, are both fatal diseases to which many an occultist falls victim, either periodically, for a time or permanently. Ego faults can manifest in many many ways. Pride is one. Self centredness to the primary exclusion of others is another. Arrogance, megalomania and violence are not so common but certainly not unheard of. To avoid all of these some simple measures, as adjustments in attitude, are necessary.

Always be ready to discover that you are wrong. Invite *intelligent* debate about your personally held beliefs and philosophies. It is dangerous to keep your personal philosophies and beliefs to yourself. Especially those which are 'core' or 'foundation' beliefs or ideals. A worthy occultist should always be ready to sacrifice ideas and beliefs which are proved to be irrational, inconsistent or false. I have met many an elder occultist who has, later in life, fallen victim to the confusion, anxiety and illness that can develop from clinging onto ideas and

beliefs which form the foundation and infra-structure of their personal philosophy. This is a greatly overlooked area of potential disaster, to the individual, in the realm of occultism so should be given a great deal of thought. Core ideals should only be accepted when they are *proved* to be truths under the trial of experiment. Ideals which are untested in reality or lies! Psychological poison.

Gender In Training

Women and men are both offered equal opportunity where many modern occult training institutions are concerned. It is well known that entrance into the ancient mysteries in nearly every culture in the old world was open to both genders. Sometimes male and female initiates lived and were trained at different sites, in different temples, but the mutual agreement of their activities and goals was understood by those who had entered into the Greater Mysteries. It is well known that the gender issue in magickal training is a most important one.

Here, in this paper, then, I shall take a quick look at the formula which the system I was trained in applies to the tuition of the men and women in the process of the great work. It is believed that very little clear information has been published on this matter in past times, so I desire to present here my understanding of this most important issue in the hope of aiding aspirants, and tutors alike, to contemplate the matter more closely and thereby increase the likelihood of the student gaining greater success in their gaining headway, and the tutor a more fulfilling experience.

The argument delivered in this paper is presented in the format of a generalization in order to make a point. The author raises the issue that a variety of experience is expressed by each gender both physically and psychologically across a very broad range of possibilities. The argument, I believe, is supported in this form of presentation because it is recognized that under specific circumstances (particularly those marked by serious stress, anxiety or tension - which are important manifestations of progress in initiation) members of both genders behave within very predictable well defined boundaries.

It might be noticed by any aspirant who has spent long enough moving within occult circles, where any form of instruction exists, that both men and women are generally taught the same knowledge and are involved in the same practices in a similar way. In fact it is likely, in most esoteric schools that neither the tutor nor the pupil consider for a moment that the genders have quite different ways of learning and are naturally attracted to different aspects of the work. Nevertheless if we stop for a moment and consider the matter closely we might see how this state-of-affairs has manifested naturally within the wider realm of occultism in general and thereby recognize a trend.

Let us think of all the occult style groups that are presently available to aspirants at large, be they women or men. We notice that the Golden Dawn (G.:D.:) derived orders, Masonic and neo-Masonic systems, Rosicrucian Orders, Wicca (in all its manifestations, including shamanism and new-agers) and spiritualism together take the lions share of committed or semi-committed seekers on an international level. In this large arena we might notice that women are attracted in larger numbers to wicca, new-age themes and neo-shamanic practices. Whereas men tend, generally, to gravitate towards Masonic, neo-Masonic and the G.:D.: type systems. If we look at these schools themselves in order to understand what it is that they have that provides material of preference to one gender over the other we notice some obvious points. Wicca, apart from being a 'Goddess' oriented system is very simple, involves very little intellectual effort to partake (relatively speaking), and is a very practical approach to magick. In other words it is a doing rather than thinking process. The G.:D.: derived schools, Rosicrucian and neo-Masonic (as well as to a degree Masonic) systems are a more intellectual, thinking based processes, even though they can involve a practical aspect as well.

We notice, therefore, that it is more often men who advance into the higher degrees (or achieve most in, or appreciate most, those degrees) of western mystery school systems such as the G.:D.: and Rosicrucian type groups. Whereas women seem to appreciate more and make the greatest headway in wiccan, spiritualist and shamanic type systems. Why is this? The answer is simple. By nature females are more practical and emotional in their dealings with the world. Men on the other hand are intellectual creatures who find thinking,

planning and analyzing is generally their preference to solving the worlds problems. Psychologically speaking we know this too. Women aspire more, or are naturally attracted to, or perform best in vocations where emotion, nurture, empathy and stamina in practical drudgery are more pronounced. Men, on the contrary, are attracted to or gravitate towards vocations where thinking, planning, analyzing and such-like activities play the greater role. Now I realize that this view is very generalized and also not considered politically correct in this day, but the fact remains that given a choice, without social or political provocation, men will go where they can *think* and be more mentally active and women where they can *feel* and be involved in tasks which do not involve much extreme calculation, analysis, or complex thinking.

Now we should point out here, before continuing, that many women might find these ideas derogatory. But I believe that this simply is a reaction to the trend of a society which has been largely male dominated and which has insisted that *thinking* is more valuable than *feeling*. It is not. The natural daily processes towards which the average female is naturally attracted such as feeling, nurturing, emoting, etc., and a preference towards (or ability to carry out effectively) tasks which do not involve complex thinking, in no way mean that women are inferior. These tasks play an important role in the necessary activities of every day which we as individuals, families and societies could not survive without. Just as man finds more complex mental activities easier to cope with woman generally find more complex empathic/psychic and emotive states those which come naturally. We hope I have made our point that each gender has its natural form of expression and both are equally necessary and productive, as well as unproductive at times.

Men and women, it might be noticed, do not cleave to these faculties so much because they like to, or because they mean to, but rather because that is what comes most easily to them. Remembering, of course, that I am making a generalization here. A good example, because of its extreme nature, is the environment surrounding any aggressive argument between the genders. In an intimate relationship between a man and a woman when a serious and aggressive argument breaks out in which both partners believe they are loosing ground (a common occurrence in marriages of all kinds) the male will by nature automatically retreat to his intellect and a female to her emotion as a form of defense. For example, in such a situation, the man will begin to carefully, and aggressively, pick apart piece by minute piece the entire issue, while the female often resorts to emotional states which are very characteristic of an absence of ability to think carefully under stress. Here the males approach is emotionally dead, the females state of mind is often barren of logic.

We notice in such severe circumstances that when the individuals personal psychology is taxed to its extreme it retreats into a very basic state in which the variety of predictable archetypal reactions is very limited. Instinct, in such conditions, drives us into opposite sides of the ring, gender-wise, where we can operate with a greater ease. For a man that means to become the thinker. For the woman, it is the emoter. We use this as an example in order to make the point that in 'general' the basis of male psychology (in a wake-a-day sense), is intellectual mentation (and by intellectual we do not necessarily mean intelligent). The opposite case is found with woman.

Now, where occult training is concerned, we first must be reminded that the primary goal of *magick*, if you like, is the advancement of the individual awareness. What I have termed the maturation of the Soul. Real, powerful, effective *reliably repeatable* magickal manifestations of legendary proportions cannot occur unless the individual who is the director of the magickal intention possesses specialized knowledge and a greatly matured Soul. So the start of a magickal career must begin, if it is to be successful, with involvement in a *working* training system which focuses almost exclusively on Soul maturation. Such training follows a universal formula. The first stage of this process necessitates the student forming an intimate relationship with the contents of his or her unconscious. The contents of the unconscious must be unveiled and accepted in order that the student may become whole, integrated and function on a higher level from which a super-human view of reality may be experienced as a daily affair.

The problem with this process is that the unconscious contains, amongst other things, the basis of all our personal and collective fears. The student seriously involved in the initial stages of occult training will, therefore, often and sometimes extremely so, experience anxiety, paranoia, and, of course, fear. The argument against this path by many students who approach occultism in a superficial manner is: there must be (or is) another way. But the fact is that in 10,000 years of occult tuition aimed at catalyzing the perfected maturation of the Soul, the ancient Egyptians, the Babylonian Magi, the Arab mystics, the Sufis, Rosicrucians and so on,

have never discovered another approach to unfolding human occult potential to extreme lengths. There is no other way. In fact even those who deny this approach and play with magick anyway often find themselves victims of the very same paranoia and fear, at least at some point in their career, that mark a close connection to the contents of the unconscious sort for in the early stages of serious training. This is because magick itself, the ability to effect the physical world radically by mental means, has its source in the unconscious. Magickal techniques tap unconscious powers and therefore agitate and stimulate the unconscious. Sooner rather than later the darker side of the unconscious rises aggressively into the realm of conscious awareness and that can be shocking and disturbing for the individual.

It is, then, taken for granted by those individuals who have accepted the responsibility, and who have the skill of training students in the occult arts, that the crisis which they see as a natural part of the first stage of the process often involves male students becoming more intellectual in their approach and females more emotional and psychic. In other words their response to dealing with the pressure training asserts on their lives is to retreat into the familiar and predictable.

On the surface this might not seem like a problem. But in fact is the root of much misfortune. The aim of early training is to create an equilibrium within the Soul. A harmony between that which is masculine (intellectual) and feminine (emotional) within the pupil. For the male to exaggerate a bias towards intellectually understanding the matters of spirit and a female to pursue the path of psychism is in fact the encouragement of a greater imbalance than already exists in the novice. The male becomes more archetypically masculine, thereby repressing his feminine faculties more and more. The female under the same circumstances finds herself less and less capable of making clear accurate assessments of situations as her masculine psychological faculty sinks deeper into the unconscious.

The rapid and final result of such a mistake, of such a dreadful misunderstanding of the process of Soul maturation, is too often a loss of sanity, and on occasion even premature death.

The remedy, though, for this dreadful situation is simple. Both man and woman alike must begin their tuition with a clear understanding of all of the above. The tutor must take care to repeatedly explain in great detail the entire formula. Once this is understood then serious tuition can commence. Although the basic training schedule might be, fundamentally, the same for both genders, at the slightest sign that either a male or a female student is neglecting a focus on their contra-gender mental processes the tutor must enforce a strict reading, study and analytical program for the female, or practical and empathic meditative exercises for the male.

Almost by this method alone the student, which ever gender, may carefully and slowly begin the integration process with great effect.

It is understood, though, that the average student, who has been lulled by the mediocrity of commercial occultism, is quite happy to avoid the responsibilities and hard work which come hand in hand with more serious training. It has been noticed in the system I was trained in, for example, that about 80% of students within the first year of tuition decide that they are not willing to apply themselves to the task to the degree that the process requires. In many cases students who have retired prematurely from training have admitted that they have discovered that they are simply too lazy to carry out the most simple tasks, such as reading, record keeping and meditation. If we look a little deeper below the surface we might see in a good many these circumstances that such an early retirement is often sort after when the student has realized that serious personal changes are immanent. We must assume therefore that the average occultist adheres to the more popular and impotent magickal systems because they are in fact ineffective. That the actual desire of many occultists is simply to be seen to be interested in the subject rather than to be committed to deep personal transformation of legendary proportions.

The key to such deep change is found in a deep meaningful self knowledge and a careful manipulation of the internal gender nature (Jung's anima and animus) that we all possess.