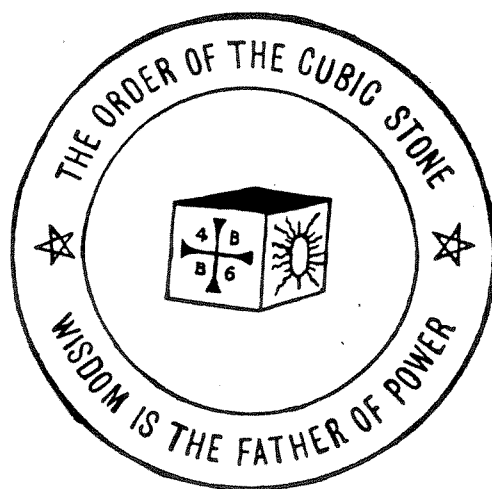


# THE MONOLITH



**Vol.1**

**No.10**

WINTER SOLSTICE, 1976.

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## EDITORIAL

This issue of The Monolith concludes the present Volume. Since the journal's reintroduction in the Winter of 1975 circulation has almost doubled and still continues to increase at a steady rate; thus consolidating the need for a periodical that caters for those with an academic approach to Occultism.

We have received a certain amount of criticism by those who consider The Monolith 'too technical' for the average reader. We would refer these individuals, together with others of similar inclination to the mass of publications that deal adequately with the fringe aspects of the Occult; Witchcraft, Herbalism, folklore, and so forth. We do not in any way decry the efforts of others in their attempt to popularise these somewhat glamorous facets of tradition, but we do feel that a flippant approach to the Magical Arts bears with it the danger of the whole subject being relegated to the level of occult quackery. Magic is not a parlour game, it is the practice of a Most Holy Art and Science; approached without the correct degree of reverence and respect, de-spiritualisation takes place, the Holy Temple of the Adepts is at once desecrated and the Sacred Pearls cast beneath the trampling feet of the profane.

The O.C.S. champions the cause of Western Esotericism and we hope that all of like-mind will encounter Truth at its highest level, through the medium of The Monolith.

We take this opportunity to officially welcome all those who have recently entered into contact with the Order through the External Grade of Probationer. We sincerely hope that you will find the Work interesting and rewarding, always remembering that "there is no skill without practice, nor any perfection without continued effort."

Finally, thanks are due to our valued printers Paul and Bente Withers, and their assistant Jane Eardley, without whose skill, diligence, and long-suffering dedication the present edition of The Monolith would not be possible.

THE WARDENS.

Winter Solstice, 1976.

HISTORY AND DEVELOPMENT OF MAGICAL WEAPONS

BY DAVID EDWARDS.

PART THREE: THE CUP AND THE PENTACLE.

.....

HISTORY AND DEVELOPMENT OF MAGICAL WEAPONS BY DAVID EDWARDS.

PART THREE: THE CUP AND THE PENTACLE.

Whilst one may readily define the Wand and Dagger as magical Weapons, the remaining two Elemental implements are not always treated with the respect they deserve. This may be partly due to their relatively recent origins as far as Ceremonial Magic is concerned; neither finding mention in early grimoires in the same way in which reference is made to Wands or Daggers.

The Cup and Pentacle find their parentage as Elemental magical tools in the Hermetic Order of the Golden Dawn. It was the 'synthetic genius' of the Golden Dawn that evolved the correspondences and Elemental attributions we now associate with present day Ritual Magic. It is in their writings we find details of the construction of each Elemental Weapon and indications to which Element it belongs.

According to Dr. Israel Regardie in 'The Golden Dawn', the Cup for Water was glass with the bowl being the shape of a crocus flower. Unless the vessel had eight ridges (relating to Hod, the Eighth Sephirah) the glass was smooth and had painted on it bright blue petals, each edged with bright orange (the Flashing Colour). It was suggested that as an alternative the petals were made from coloured paper pasted on the glass.

Divine and Angelic Names appertaining to the Element of Water (El, Gabriel, etc.) were written on the petals in the Flashing Colour - orange - along with Sigils of the Names extracted from the Rose Cross diagram.

The Cup was then consecrated after the standard Ceremony for Elemental Weapons. Its most frequent use thereafter was forming the Sigil of the Eagle or tracing the Pentagrams of Water. When allied with the divine Name YHVH: **יהוה** the Cup, in Golden Dawn tradition, was under the presidency of the first He: **ה**

The Cup was also the symbol on the lamén of Stolistes who was positioned in the Northern section of the temple as "Affirmer of the powers of Moisture." In this context the Cup was the receptacle of the powers of moisture and was filled from Hod so that it transmitted the forces into Malkuth, "restoring and purifying the vital forces therein by Cold and Moisture."

According to Aleister Crowley in his 'Book 4', the "Magick Cup (is) his (i.e. The Magician's) Understanding." Following this line of symbolism leads to Binah, the Third Sephirah on the Tree of Life, associated with the Great Sea. Here the Cup is one of Sorrow and Bitterness stemming from a realisation that however much the Initiate works for mankind his directors will ignore and even crucify him. This occurs microcosmically as the indwelling spiritual spark shudders - if one may use such a phrase in this context - at the realisation of how faulty is the personality clung to by the incarnating ego.

The Cup finds an important position in the Arthurian legends. The Holy Grail - said to be the Vessel which held the blood of Christ - has been the goal of many Quests. Of far deeper significance to Initiates is the spiritual essence which can be sought after but is camouflaged by the myths and legends surrounding the Grail.

But here one is straying from the modern concept of the Cup and a venture into Welsh folk lore and mystical romance is of little use to a history of Elemental Magical Weapons.

A simple magical exercise may be built round the imagery of the Cup. This takes for its essence the fact that a Cup is both a receptacle and a reflector, once its surface is brightened by moisture. The Initiate should seat himself in the normal meditative posture, having stilled the area around him by means of 'The Ritual for Magical Equilibrium' (See: The Outer Court, O.C.S.) He should extend his arms sideways, then raise his forearms until he is in a position similar to the form of the Goddess Auramoth. This done, he visualises around himself a crystal cup sparkling in the sunlight. The stem joins the bowl level with his throat.

Once this image has been built up, the Initiate inhales, at the same time imagining an influx of spiritual and life-giving force to be caught by the cup. He should feel the force flowing into him like a warming current rejuvenating his body. It is beneficial when run down physically.

In practical magical workings, the Elemental Cup may often be distinguished from the vessel containing water for Purification of the temple. In this instance an empty Cup is used to trace the Sigils in 3<sup>o</sup>=8<sup>o</sup> workings and all Ceremonies concerned with the Element of Water.

The Pentacle is the Elemental Magical Weapon for Earth and should not be confused with the vast selection of talismans referred to in past and present day grimoires. According to Dr. Regardie in 'The Golden Dawn' the Pentacle (or Pantacle as it is sometimes spelt) was formed from a disc of wood about  $4\frac{1}{2}$  inches diameter and between  $\frac{1}{2}$  and 1 inch thick.

On each face of the material was a white hexagram and a white circular border.

The central area was also divided into four compartments coloured citrine, olive, russet-brown and black, (i.e. the colours of Malkuth in the World of Briah.)

Appropriate divine and angelic Names were written in black around the white border and, as with the Cup, these were accompanied with the correct Sigils. The Names used were Adonai Ha Aretz or Adonai Malekh (the God Name of Malkuth), and Auriel as Archangel of the Element Earth.

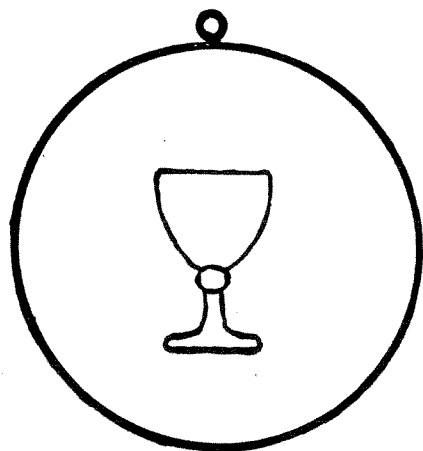
The Pentacle was consecrated and then used under the presidency of the final He from JHVH, for all magical operations concerned with the Element Earth. Its symbolic position on the Altar was to the North to equate with the Elemental compass points.

Other Implements play their part in Magical Symbolism, but the four Elemental Weapons: Wand, Dagger, Cup and Disc, are those in general use today. If the Wand and Dagger are used overmuch, the Initiate should bear in mind that both the Cup and the Disc are also an essential part of the whole. It may not appear so dramatic to gently lift the Cup and trace the Eagle head - a stabbing flourish of the Dagger is much more theatrical to onlookers - but it is upon one's subconsciousness mind that symbolism reacts. This should be remembered when working Elemental Magic. Use the correct Magical Weapon. It is another aid to effective Ritual Magic.

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THE CUP & THE PENTACLE

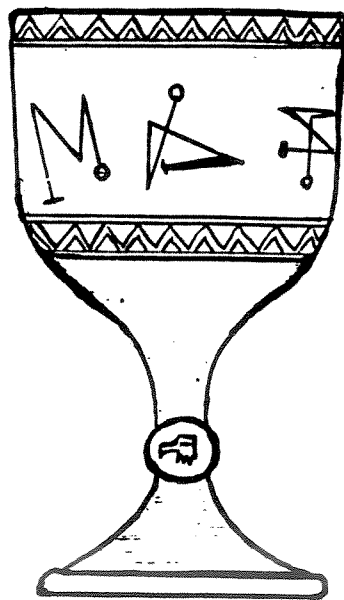


*fig 1.*

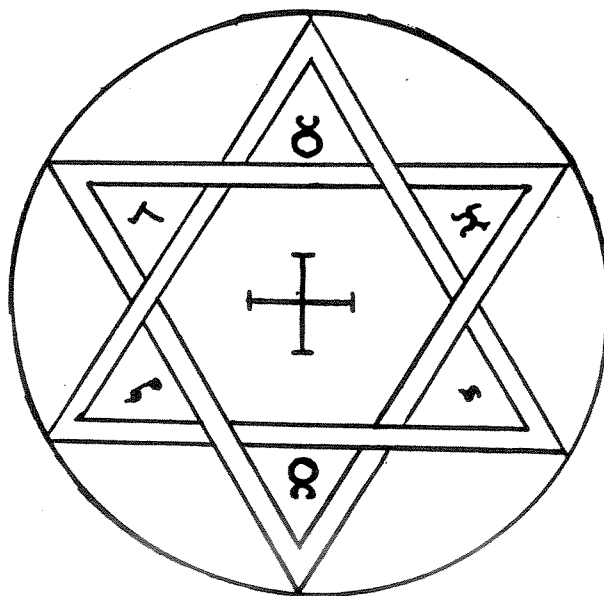
Fig.1. The Stolistes Lamen (G.D.)

Fig.2. The Magical Cup.

Fig.3. The Earth Pentacle.



*fig 2.*



*fig 3.*

RITUAL FOR A TALISMAN OF VISIONS.

(From a notebook in the hand of Allen Bennett. Date about 1899)

- From the Gerald Yorke Collection.

(Introduction and footnotes by David Edwards)

\*\*\*\*\*

RITUAL FOR A TALISMAN OF VISIONS  
.....

Introduction

As this Ritual is concerned with the Sephirah Chesed and the forces of Jupiter, the reader may find interest in comparing its format and content with the Consecration Ceremony for Jupiter Talisman published in 'The Golden Dawn' by Dr. Israel Regardie.

Where Bennett's mss breaks off - students wishing to continue the magical operation can adapt directly from the Golden Dawn Ritual, changing the context of the Invocation where necessary.

.....

The Talisman, during these operations, lies unveiled without the Circle.

HEKAS! HEKAS! ESTE BEBELOI.

I, Yehi Aour, a Frater of the G.D. in the Outer, and a Member of R.R. et A.C., am this day about to consecrate a Talisman of Jupiter, which is prepared for Assured Visions, and to this end have I formulated thereon the appropriate Symbols and Words. But, inasmuch as the Beginning of Wisdom is the fear of I H V H, let us all now kneel down together and say:

From Thy Hands, O Lord, cometh all good, from Thy Hands flow down all grace and blessing. The Characters of Nature with Thy Fingers hast Thou traced, but none can read them, save he has been taught in Thy School. Therefore, even as servants look unto the Hands of their Masters, and handmaidens unto the Hands of their Mistresses: even so do our eyes look up unto Thee! For Thou art our help! O Lord our God!

Who should not extol Thee, who should not praise Thee, O Lord of the Universe.

Perform Lesser Banishing Ritual of Pentagram and Hexagram. Lesser Banishing Ritual of Pentagram over Talisman, saying:

I exorcise ye, impure, evil and unclean Spirits of the Elements, dwelling in this Creature of Talismans.

By the Flaming Star of Unconquerable Will

By the Symbol of the Rose and Cross

And by the Divine Name IHShVH

I say unto ye: Depart!

Lesser Banishing Ritual of Hexagram.

I exorcise ye, evil Spirits of the Planetary Spheres dwelling in this Creature of Talismans.

By the Mystical Seal of Solomon the King.

By the Symbol of the Life

And by the Divine Name Ararita!

I say unto ye: Depart!

Exorcise with Water, Consecrate with Fire. Invoke the Forces of Jupiter. Invoke the Four holding Talisman in left hand.

#### INVOCATION OF THE HIGHER

Thee I invoke, who art Lord of all the Gods  
Thee I invoke, Father alike of Mortals and Immortals.  
Thee I invoke who art Ruler over all the Worlds.  
O Amoun! O Concealed One! Hear!

Thee I invoke, O Thou of Infinite Compassion  
Thee I invoke, Lord of the Wheel of the Law  
Thee I invoke, Who art enthroned in Chesed.  
O Amoun! O Concealed One! Hear!

Thee I invoke, O Master of Immortality  
Thee I invoke, who art Lord, and Gos Alone!  
Thee I invoke, in whom is the Infinite Vision!  
O Amoun! O Concealed One! Hear!

O Amoun! Lord Amoun! Who art the Will behind the Holy Gods,  
from the Penetralia of that Gedulah wherein Thou art enshrined, even  
from the Ultimate Sanctuary of Thy Holiness, hear Thou my Voice, who  
art Osiris, Hear Thou My Prayer, and send forth through all the  
Worlds a Ray of Thine Unconquerable Power: That I may become mighty  
upon Earth as Thou art Holy in Heaven. Send forth a Ray of Thy

Infinite Compassion, that my Soul may become exalted unto the World of Chesed: that I may become merciful upon Earth, even as my Father which is in Heaven is merciful! Send forth a Ray of Thine Infinite Vision, that the Veils of all the World may be parted before my gaze: that this Creature of Talismans I now hold in my hand may have the power of causing True Magical Visions, without forgetfulness, whensoever I shall bind it upon my head, and sleep the Mystic Sleep of Siloam!

O Two Plumed One!  
O Eye of Heaven!  
O Concealed of all Concealments!

.....

Amoun! Amoun! Amoun!

.....

Assume the Magical Form of Amoun<sup>1</sup>, and, Binding and veiling the Talisman, say:

I, who am Amoun, the Concealed One, Whose Abode is in the Invisible and in the Sanctuary of Gedulah, do invoke upon Thee the Power of my Divine Eye, that there may come forth in Thee the Power of causing Visions to arise in whomsoever shall bind thee to his head, and then sleep the Magical Sleep of Siloam. And, even as I now bind thee physically, O Creature of Talismans, so let there be bound within thee the Force of Mystical Vision.

And even as now I veil thee symbolically: so do I constrain and restrict this the force of my Divine Eye, and seal it unto thee. For thou shalt enter the Path of Darkness, wherein alone is Light attained.

Talisman is placed outside to West.

It is written: "The Heavens were opened, and I beheld Visions of Elohim."

Admit, bar, purify, consecrate.<sup>2</sup>

\*1. The Magical Form of Amoun: A bronzed human figure wearing a head-dress which supports two straight parallel plumes.

\*2. The talisman is normally drawn into the Circle at this stage with the point of a Sword. It is then consecrated with Fire and Water.

## DECLARATION

Hear me, ye the Divine Lords and Forces of the Hall of the Twofold Manifestation of Thmaist: Hear me, Thou who art my Very Self, who art unsubstantial and without glamour: and hear me ye, the invoked Powers and Forces of the Planet Tzedek:

I, I.A. (Titles, etc.) Do at this time prepare to constitute magically this exorcised Vellum as a Creature of Talismans of great magical virtue and efficiency to cause assured and true Visions to whomsoever shall bind it to his head, and then sleep the Magical Sleep of Siloam.

And I am about so to constitute it with the consent and aid of the Higher Powers, by the Name of the Lord Amoun, and by the aid of my Higher Self: in accordance with the Sacred Rites and Mysteries of our Order; by that Knowledge that is mine inheritance from a bygone age.

And I do this thing to the end that I may learn, through Vision, the Great Secrets of the Magical Art, I, that even I, may presently have knowledge and Power, that I, also, may serve the Great Spirit of Humanity, the Servant of Servants of the Great Ones of the Master Lodge!

Not unto me, O Lord of the Universe, be the Glory; but unto Thy Name, Who art Infinite Compassion, the All Seeing, and the Ever Concealed!

Place Talisman at foot of Altar.

Now, therefore, in the Great Name of Amoun the Concealed One, the All Seeing, the Merciful God: do I proclaim that with the Divine Aid I will this night perform a potent working of Magic Arts, which shall so operate upon this Creature of Talismans which now, corded and veiled, lies at the foot of the Altar: as to make thereof a very potent Throne and Seat of Power: so that thereby may Visions, true and forgotten, come to whomsoever shall bind it unto his head, and sleep the Mystical Sleep of Siloam.

And I swear by the Force, Power and Authority of the Lord Amoun; Who is Infinite Compassion, Infinite Vision, and Infinite Mystery, that this mine aim shall be accomplished, and this Creature of Talismans rendered potent to arouse true and assured Visions.

Place Talisman on Altar. Left hand on it, right hand holding Sword vertically over it.

Behold, ye Sons of the Mighty! I have sacrificed unto ye, and have made oblation! I have moved ye in Power and in Presence; Fulfilled are the Mystic Rites, Formulated is the Magic Chain; Declared is the object of this mine Operation!

Wherefore, I say: Move yourselves. Rise and come forth: for that all things are now prepared and made perfect in the Great Names of God the Vast One and Mighty, for the commencement of mine Invocations. Wherefore, delay not to come hither and serve me, for that in Me is the knowledge of the Mystic Rites that bind ye. Declared is my Name, Formulated is the object of my Workings: perfected is the preparation of my Charm. Feel ye and receive the subtle perfumes and suffumigations of Art: accept ye these pleasant sacrifices, and the Pure Oblation.

Hear me, Lord of all the Gods EL ha Elohim, Jupiter, Amoun, Shu, by whatsoever of a Thousand Names I call Thee! Thee, Amoun, Lord of Infinite Vision do I call: May I move as Thou movest; O Aweful Mystic One, O One Alone! May I see as Thou seest: Aid Thou me, O Lord of all the Gods!

Hear me, O Lord of Tzedek, O Tzadqiel! By On, and by EL, Strong and Mighty: and by the Mystical Name ELAB: do Thou make powerful this Creature of Talismans to give assured Visions.

Hear me, ye, the Scintillating Flames, O Chashmalim! Ye, I invoke!

By the Name ELAB

By the Name Tzadqiel Chashmalim, make strong this Talisman for Visions.

Hear me, Thou, the Great Angel of Jupiter, Sachiel: Thee, Thee, I invoke

By the Name El Ab

By the Name of Tzadqiel

By the Power of the Chashmalim

By the Seal of Jupiter

By the Star of the Macrocosm!

Sachiel! Make strong this Talisman for Visions!

Hear me, Thou, the Prince and Intelligence of Jupiter, O Iophiel, thou Mighty Spirit.

By ElAb, Tzadqiel, Chashmalim Sachiel, by the Seal of Tzedek, and in the Name of Tzedek: By the Star of the Macrocosm and by the Names engraved thereon and by the mystic verse: "The Heavens were opened and I saw visions of Elohim." Iophiel, make strong this Talisman for assured Visions.

I bind thee, O thou great Spirit Hismael<sup>3</sup>. by ElAb Tzadqiel, Chashmalim, Sachiel and Iophiel, and by the Seal of Tzedek, and in the Name of Tzedek: By the Star of the Macrocosm and by the Names engraved thereon and by the mystic verse: "The Heavens were opened and I saw visions of Elohim." Hismael, make strong this Talisman for assured Visions.

Hear me, ye the Great Magical Lords who preside over the Clairvoyant Faculty in Man, ye who Reveal, at the Behest of God the Deep and Hidden Things and who know the Secrets of the Darkness.

Ye who are the Masters of Vision and the Lords of the Mystical Insight, Whether ye be in the East, or in the West, in the South, or in the North, Upon the Earth or under the Earth, or if ye be hidden behind the Veil of the Invisible whose Secret I know: whether ye be of the Genii or of the Fays: of whatsoever race or place; come unto me now for I invoke ye and conjure.

I conjure ye by all the Magical Names, Signs, Seals, Standards, and Words hereon depicted. I conjure ye by the Force of God which is in my mouth. I conjure ye by the light of the heavens, of the Sun, of the Moon, and by the Stars. By the Glory of the Three Supernals, and by the Will that passes through all the worlds. By the Mystical Link of Union I summon ye, by the Symbol of Life! By the Rose and Cross of Life and Light. By the fadeless Rose of Creation come ye forth, I say, come forth, come forth, and concentrate your Magical Powers in this Creature of Talismans, so that it may become potent to produce true magical visions, in whomsoever shall bind it upon his head, and sleep the Mystical Sleep of Siloam.

Hold Talisman in left hand and strike thrice, then hold it aloft in left hand raising Sword in right, and stamp thrice with left foot. Place Talisman toward North and say from East:

The Voice of the Holy Invoked Powers said unto me: Let me enter the Path of Darkness, peradventure thus may I manifest in Power.

\*3. Hismael. The demon of Jupiter.



I am an Only Being in an Abyss of Darkness: from the Darkness came I forth ere my birth, from the silence of a Primal Sleep. And the Voice of Ages answered and said: "Creature of Talismans: That Light shineth in thy Darkness, but as yet Thy Darkness comprehendeth it not. Wherefore I say: Let the Mystic Circumambulation take place in the Path of Darkness; with the Symbolic Light of Occult Science to lead the Way."

Take Talisman in left hand holding Lamp in right hand. Circumambulate. Bar at South, purify, consecrate, formulating Pillars. Then pass West, smite once with Sword, saying:

Thou canst not pass from the Unmanifest unto Manifestation save by the virtue of the Name Elohim. Before all things were the Chaos and the Darkness and the Gates of the Land of Night. I am He whose Name is darkness: I am the Great One of the Paths of the Shades. Rise therefore into operation before me for I am He in whom Fear Is Not! Thou hast known me now, so pass thou on.

Circumambulate, purify, and consecrate. Pass to the East, smite once and say:

Thou canst not pass from Concealment unto Manifestation save by virtue of the Name IHVH. After the Formless and the Void and the Darkness cometh the Knowledge of the Light. I am that Light which Riseth in the Darkness. I am the Exorcist in the midst of the Exorcism. Rise thou therefore into operation before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on.

Place Talisman on the Altar, and say:

#### A POTENT INVOCATION

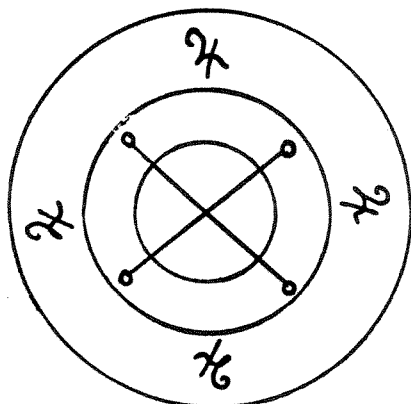
I am Yesterday, Today and Tomorrow, for I am Born again and again. I am the Guider in the East, the Lord of Resurrection who cometh forth from the Dusk and whose Birth is from the House of Death.

Thou art the Creature of Talismans whom I have created in my Power....

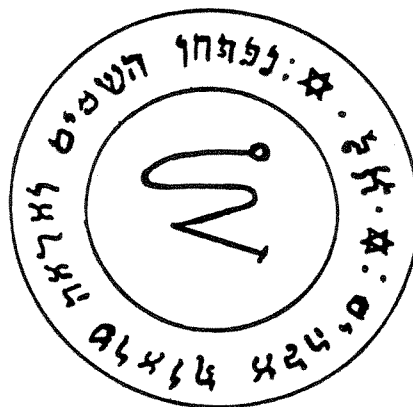
(Mss. breaks off here.)

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A SIMPLE TALISMAN THAT CAN BE USED IN CONJUNCTION WITH ALLEN BENNETT'S RITE.



Obverse



Reverse

Hebrew versicle on the Reverse of Talisman reads:  
"The heavens were opened and I saw visions of Elohim."

And the God Name of Chesed: EL.

(Ezekiel:I,i.)

.....

Alternatively, the Fifth Pentacle of Jupiter, taken from the Greater Key of Solomon, is relevant.

THE SPIRAL  
BY  
PATRICIA TURNER

.....

THE SPIRAL BY PATRICIA TURNER.  
.....

As an universal mystic hierogram the Spiral symbolises the journey of the soul through a maze or labyrinth until it reaches infinity. Perhaps the best known fragment of our ancient belief in this old ritual has come down to us through the childhood game of 'Hopscotch' or 'Peever'. It is significant that Hopscotch is played without dialogue. The maze-pattern -- of which there are many variants -- is chalked on the ground. Children lob a stone on to a square in traditional sequence and hop-jump through without touching the lines picking up the stone (soul) on the way. The Basilica pattern contains seven squares drawn in the shape of a church. Thus the stone progresses from the inner squares to the altar at the top and its salvation. But the maze is the most ancient pattern in which the stone, or soul, must travel until it reaches the centre.

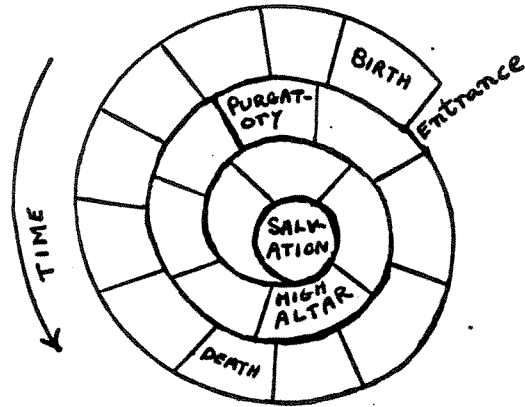


Figure 1. Hopscotch Snail-maze.  
.....

The maze occurs in two forms: the Greek 'meander', a rectilinear spiral of multiple ways containing dead ends and false ways in effect, a labyrinth; and the 'spiral' which sweeps through to the centre with one uninterrupted path.

Herodotus, Pliny, and others mention the great tomb, mortuary temple and administrative centre in the Fayyum of Pharaoh Amenemhet III (c. 1850 - 1800 B.C.). Pliny considered that the Cretan labyrinth, designed by Daedalus and built for King Minos to conceal the Minotaur was based on Amenemhet's temple. Like the Sphinx (See: The Monolith, No.8) the Minotaur is a test for man's soul. To 'kill the Minotaur' in the depths of the labyrinthine windings of the mind and absorb it is to overcome grosser aspects of the lower nature infusing it with divine light and spirituality.

'Labrys' originally referred to the Double-headed Axe (symbolic of the Great Mother Goddess in Crete) where it evolved from a tool into a sacred instrument through its use in ritual sacrifice. The great Palace at Knossos was known as 'The House of the Double-headed Axe' probably because of its sprawling, winding passages and the usual link between divinity and the ruling house. Beautiful spiral designs have been found inside particularly fine examples of fruit bowls from Phaistos in the Kamales style c.1800 B.C. The famous 'Disc of Phaistos' c.1600 B.C. has a hieroglyphic inscription - presumed to be a hymn to a divinity - set out within a snail-maze spiral.

According to Kircher's 'Oedipus Aegyptiacus' (Germany, 1652-54) Egyptian initiates were called 'scarabs' in the likeness of the dung-feeding Lamellicorns, symbol of Ra as the god Khepera, the invisible power of creation which propelled the sun across the sky similar to the way scarab beetles roll the balls of dung - in which are enclosed their eggs - into the holes prepared by them to receive the larvae. When hatched the larvae feed on the dung. As the Initiate enters into a new life and existence so the connection is seen with the vortical energy-spirals and relationships between them displayed on the many scarab-amulets excavated by archaeologists. The uraeus, or fire-spitting serpent coiled on the Khepresh, or war-helmet of Egyptian royalty signified the mastered serpent force at the Third Eye. The Initiate controlled this force making it sacred and holy by full comprehension. Pharaohs often wore both the royal uraeus and the spiral of the Third Eye on the Double Crown. Osiris, revered culture hero-Lord of the Two Lands, god of the dead, is depicted in many tomb paintings holding the Crook toward the left Eye of Horus which is non-linear and creative; and the Flail toward the right Eye of Ra which is active and discriminating. Osiris is here representing the Third Eye and the rebirth into enlightenment and balance on a higher winding of the spiral.

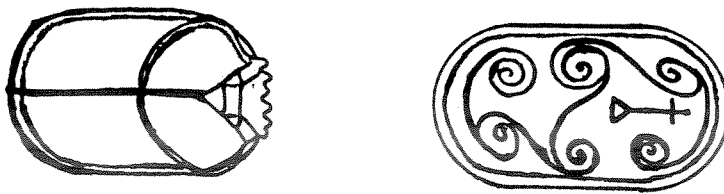


Figure 2. Scarab from the Paul Withers Collection.  
 .....  
 .....

Again, the Crook itself is symbolic of divine creative power; the bringer of order making Space sacred and holy by commanding chaos into cosmos. In a different form resolving itself into the Staff of The Hermit of the Tarot who guides the soul through the dark winding labyrinth to the unconscious undisciplined depths. From this transmutation the soul emerges regenerated and enlightened, in full command of the serpent powers within; the uraeus on his brow.

Many spiral mandalas depict the conquered serpent-force of man's subtle body. The controlled flow of this force bringing enlightenment. Also, this combined symbol shows not only the balance of the Spiral's still centre but the infinite cycle of death and rebirth.

Various high places or 'tors', for example, St. Michel's Mont and Glastonbury Tor are reputed centres for 'dragon-currents'; this Chinese term refers to the geomantic forces within the earth and the subtle forces within the body, the twin aspects of expansion and contraction, Spring and Autumn, and the mastery of the dual serpent-force symbolised in balance by the Caduceus of Mercury. (See diagram.)

Ascent of the Sacred Mount is spiral evolution with its accompanying expansion of consciousness and receptivity. The opening of the Third Eye in proportion to this is revealed as a flame of wisdom (in effect, the uraeus). In the Graal Quest the Cup or Holy Chalice may be considered a spiral labyrinth. The hero is enabled to reach the centre only when he acquires the necessary spiritual purity and perfection. Spiralling action within the Cup invisibly encircling the mystic centre provides natural protection for the power-vortex. Both St. George of Lydda (Spring) and the Mighty Archangel Michael (Autumn) are associated with dragon-slaying, labyrinths, and Holy Mounts. Seasonal 'piercing' of the dragon within the labyrinth (the unconscious coils of Maya, illusion) creates interior and exterior order; the cosmic nature of this act is emphasised in art by spiralling depicted above the dragon-slayer's head. Nature itself confirms man's spiritual Quest in search of divine Knowledge for the Dragon Way is mysteriously concealed by the nature forces becoming spiral-vortices ever-swirling about the aspiring soul. Natural spirals may be seen in whirlpools, leaves blown by the wind, and there is a geometric spiral at Wilcrick Hill in Monmouthshire.

"The Secret of the Golden Flower" refers to a flaming pearl in the centre of the (spiralled) light-body between two opposing dragon-currents. The pearl is the symbol of enlightenment and spiritual knowledge infusing collected thought and divine light into the spiritual body.

In Taoism the Dragon Way reveals the Dragon as the 'Spirit of Changes' spiralling in the clouds and deep pools. Here, the flaming pearl symbolises spiritual perfection and divine wisdom; the mystic centre of the spiral.

The opposing forces of moon and sun spiral into interlocked unified formation becoming a swirling harmony revealed as the Yin Yang symbol.

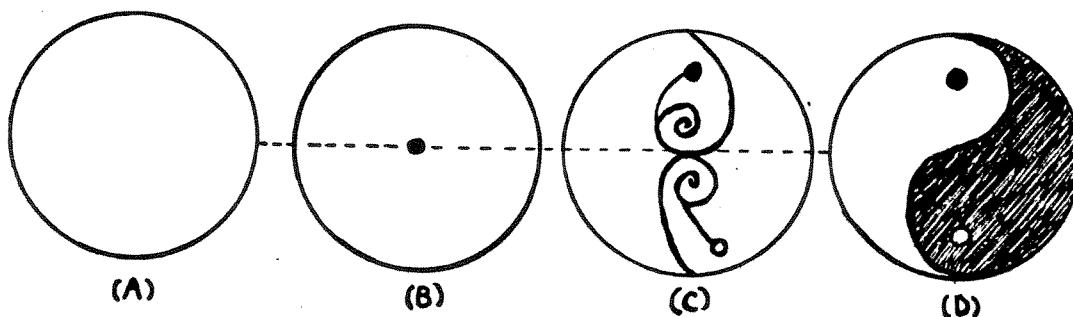


Figure 3. Development of the Yin Yang Symbol.  
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The Yin Yang symbol is a double spiral: involution - evolution; alternate rolling and unrolling between the polarities; a condensation and dissipation of the cosmos. Macrocosmically it is the Days and Nights of Brahma; Microcosmically, the birth and death of man.

In the Indian tradition Creation and Destruction are termed the Days and Nights of Brahma. The cosmic balance between gods and demons is preserved by the God Vishnu who set them to turn the world serpent Sesha, by degrees round the central axis (equilibrium); thus churning the sea-milk Amrita. When the Day of Brahma ends Vishnu absorbs the Universe and retires within the Golden Egg in his three-fold aspect - of Himself, the world-serpent Ananta-Sesha, and the Cosmic Sea. After completely absorbing and experiencing his creation he breathes out again another Day of Brahma spiralling into manifestation as the coils of Sesha.

Nagas, the semi-divine serpents with human heads, figure strongly in Indian mythology as the embodiment of the life-energy and the powers of earth and the waters. As guardians of the threshold the serpents coil round like a spiral creating and protecting the centre which contains the hidden treasure: the pearl of wisdom and divine knowledge. The Initiate transmutes the creative coils by harmonising his natural energies to reach the still centre of his being.

The physical parts of man have also been used as symbols of the spiral. The 8-fold stages of manas (the mind) and the natural form of the brain are identified by Indian tradition with the labyrinth. The Entrail-labyrinth, Mesopotamia, where the 'Palace of Intestines' symbolised the convolution of nature, the underworld, and the unconscious, Also, the Rite of Passage, wherein the Initiate is reborn enlightened, participating in divine knowledge. Mesopotamian diviners used the configuration of the entrails in planning a new town as the intestines were considered to mirror the universe at the time of the sacrifice - as a labyrinth, it creates order by making space holy and chaos cosmosised.

A terracotta Mask of the Babylonian entrail demon Humbaba, (early 2nd. millennium B.C.) shows the Mask made up from a single line except for the eyes. Humbaba guarded the maze-forest with seven-fold terrors. The hero Gilgamesh enters the underworld, his hidden nature and conquers Humbaba, thus gaining control of his inner self emerging reborn into the balanced state.

A modern lithograph by M. C. Escher, (1956), in his 'Band-Bond in Union' shows the infinity of male and female as a continuum of two intertwined spherical vortices - the balancing interaction of polarity. (Compare the Yin Yang symbol for similarity of ideas - ancient and modern).



Christianity has continued to follow the thread in the labyrinth in its many art-forms. For example, a 13th century psalter (Marienthal, Germany) shows a beautiful labyrinth-mandala with the head of the Lord Jesus in the centre. 7th century Irish monks illuminated the ornamental page of the Book of Durrow with Celtic whorls representing the continuous creation and destruction of the world. As the monks lived on rocky islands they were no doubt strongly influenced by the action of the sea which they related to the cosmos as they understood it. Many of the Pastoral Crooks had their decoration set in a spiral format. The Bishop had taken over Mercury's role as the soul's guide. He held the crozier instead of the Caduceus, but man still travelled on a spiral quest. Many funerary urns and figures have the spiral depicted on them. It is the 'spiral clue' which opened the door from this world to the next.

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The enigma of time has been puzzled over by humanity for many centuries although the existential reality of what is past, present and future constitutes problems of metaphysical subtlety and complexity. Because humanity, unlike other species on earth, is born with an innate time-consciousness; thus constituting a determinative factor in Man's evolution making him a 'planner'. Analysis of past history has been exploited to a fantastic degree. From our tool-making Paleolithic ancestors to the planning of nuclear power stations today humanity owes much of its success to Time-sense and anticipation of the power it brings. Although taking care of his material needs has occupied much of Man's time the necessity for mental and spiritual comfort has forcibly imprinted itself upon Man's mind. In the Bhagavid Gita the God Vishnu reveals Himself to Prince Arjuna firstly as the Beneficent Creator and Sustainer of the World then He terrifies the Prince by announcing "Know I am Time that makes the worlds to perish when ripe, and come to bring on them destruction." It is very much a part of Indian Philosophy that Time governs the alternating rhythm of creation - destruction; life - death; an everlasting spiral of All-devouring Time.

Affinity with Space is slowly being regained by the continuing scientific space-flights by Russian cosmonauts and American astronauts (the variation in terminology here is indicative of the two countries aims for the future!) In ancient civilisations the people felt strong connections with cosmic rhythms and the cosmos as a whole. Nowadays, the so-called 'Christian' world and its Communist counterpart regard themselves connected to the cosmos by history alone.

The importance of time-cycles, of day and night and the seasons; the reproductive cycles in humans, animals, and vegetation, phases of the Moon, were seen in their widest sense as the eternal fight between chaos and cosmos, light and darkness, life and death, fertility and barrenness, atonement and regeneration. Mystery religions at their height brought about extensive expansion of consciousness in their Initiates to the benefit of their parent civilisations. At the present time we must work toward the manifestation of progress - evolution on a higher level of consciousness yet conceived by the ordinary man. This expansion may be thought of as a four-directional spiral unfolding of space and time from a central star (the mystic centre). See diagram below of the pattern taken from the Reverse of a tetradrachm from Knossos, Crete, 1st. millennium, B.C. (An example of which may be seen in the British Museum coin collection).

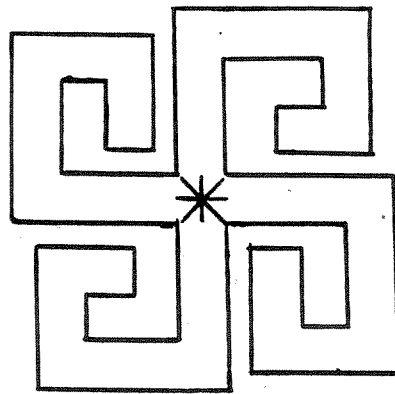


Figure 4. Svastika pattern: Square frame of meander labyrinth with 8-rayed star in centre.

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A certain elaboration is necessary concerning the Sacred Mount or Holy Mountain. You may conceive of a flat spiral at its base - within a square and the summit as a circle; an alternate visualisation is as a 3-dimensional cube and sphere. The method of ascent is on the "inner" represented by inter-twined serpents: the synthesis of creative and destructive opposites on a higher winding of the spiral. Above the serpents

are the ziggurat-type windings of the heavens. (Seven or Nine depending on the system used). The spiral continues everwinding upward into the multi-directional expansion of Time and Space.

(Ziggurats, or temple towers of Mesopotamia, were often constructed in seven stages connecting with the seven planets. In Babylon, the Ziggurat of Marduk had a Shrine surmounting the top where it was reputed the god slept each night). And on the summit of the Holy Mountain symbolised by the windings of the Temple-towers, stands the Tree of Life on its radial four-armed Cross. The Cosmic Axis is at the base of the Mountain piercing the basal square through the centre of the flat spiral. It is the linear expansion of the Point passing through the multiple planes and levels of the Tree into the depths of the Mountain.

There is an interesting Keltic parallel in the revolving islands common in Welsh and Irish legends and 'Caer Sidin' means 'Revolving Castle' in Welsh. The word 'sidi' has evidently come from the Goidelic 'sidhe' meaning a round barrow fortress of the Aes Sidhe. Perhaps the most well-known Fortress of the Sidhe in Ireland is Brugh-na-Boyne (now known as 'New Grange') on the banks of the River Boyne, said to have been lived in by The Dagda himself, the Father-God of the Tuatha dé Danaan, equivalent to the Roman God Saturn. Two others nearby are Knowth and Dowth. In front of the entrance of Brugh-na-Boyne there is a broad slab carved with spirals - double ones, one spiralling inward and one outwards to take you out of the maze again, typifying death and rebirth. The entrance slabs to the inner funerary chamber are decorated with more spirals and forked lightning on one lintel. A full and detailed description of the above Fortress of the Sidhe may be read in "The White Goddess" by Robert Graves. There are other ideas on the subject by Dr. R. S. Macalister in "Ancient Ireland (1935)" where he ascribes the mound to the Milesians c.1000 B.C. Irish archaeologists, however, consider the tomb was probably built by a matriarchal passage-grave-making people who reached Ireland c.2100 B.C. and constructed burrows for their kings and chieftains about five hundred years later. As very ancient spirals were found in Malta and there is some doubt about their exact date, and the Irish spirals parallel those of Mycenaean grave-shafts c.1600 B.C., and again the mystery deepens because of the supposed 'Cretan-ideogram' on one of the outer stones, the Brugh-na-Boyne could be very ancient indeed. The spiral entrance slabs are obviously linked with the revolving wheel set before the door of a castle of Goidelic legend.

The pagan sacred kings of Ireland were buried in the burrows and their spirits went to 'Caer Sidi', the Corona Borealis, the 'Crown of the North Wind', or 'Cretan Crown', the silver-circled castle at the back of the North Wind belonging to the Goddess Arianrod, daughter of Doñ. (See the 107th Triad).

On the Isle of Man, the Magic Castle of the Enchantress Blanaid was also said to have a revolving wheel before the Great Door as a protection.

For our Keltic readers wishing to follow the Thread further - in the 'Preiddeu Annwn' (The Spoils of Annwn), the seven stages of the Spiral Castle are named: Caer Sidi; Caer Rigor (Royal Castle); Caer Colur (Gloomy Castle); Caer Pedryvan (Four-cornered Castle, four times revolving); Caer Vediwid (Castle of the Perfect Ones); Caer Ochren (Castle of the Shelving-side); and Castle Vandwy (Castle on High). Note also in Triads 50 and 61 the references to the three death-prisons; and the 'Glass Castles' or star-prisons in other Irish, Manx and Welsh legends.

The Qabalistic Tree of Life demonstrates fully within its concepts shown on the Glyph the rhythm of vertical and horizontal axes. Linking with these axes are the Involutary and Evolutionary spirals spinning on a central merging axis which is symbolised by the Hexagram or six-point star as Man becomes Perfected.

As the outward creative breath of Macrocosm brings manifestation into being so the Lightning Flash on the Tree zigzags through the levels culminating in Malkuth, the Earth-sphere, which also contains the material world. The Serpent of Wisdom coils itself upward to Kether the Crown, touching each Path and Sphere on the Way. Man, the Macrocosmic reflection; becomes aware of divine knowledge and evolves, following the spiralling coils of the Serpent back to Spirit.

Qabalists are aware of the alternating phases on the Tree. For example, on the Involutary descent heaven is brought to earth: Kether-Malkuth, Spirit into Matter. On the Evolutionary ascent Malkuth-Kether: Matter into Spirit plus the sum total of experience. The Mirror-analogy brings Microcosm and Macrocosm face to face. When the experience of matter by his creation has been fully absorbed by Macrocosm, Creation spirals forth once more on a higher arc or winding than before.

The importance of the Divine Word and Breath found in the majority of religious and occult systems together with the letters of the alphabet and permutation of Holy Names, etc., is accounted for as Man affirms his affinity with cosmic rhythms by consciously aligning his breathing with the same before and during Ritual or Meditation. It is during meditation that he spirals inward to the still centre of his being. Concentration on the Symbol concerned leads him to follow the Thread with Ariadne's Ball in his hand exemplifying the existential unfolding of his inner self in time and space till he reaches the Reality behind the Symbol, and, becoming one with that Reality, enters into the Still Centre.

As we in the West seek still further into the nature of the Spiritual Worlds through scientific investigation and analysis by Magical means extending the pathways of mind by breaking down our self-imposed limits - Let us take up the Caduceus of Mercury, this archetypal model for Spiritual and psychological development and through this most potent image of transformation and progress, travel the royal road of the struggle between and union of, opposites to the Ultimate Splendour of The Light!

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The Bhagavad Gita.  
All standard Mythologies (the older editions)..

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Figure 5.

THE CADUCEUS OF MERCURY: REPRESENTING THE SPHERES OF  
THE TREE OF LIFE. THE SPIRALLING FORCES OF THE PRIMUM

MOBILE BEING CONTAINED  
WITHIN THE WINGED DISC.

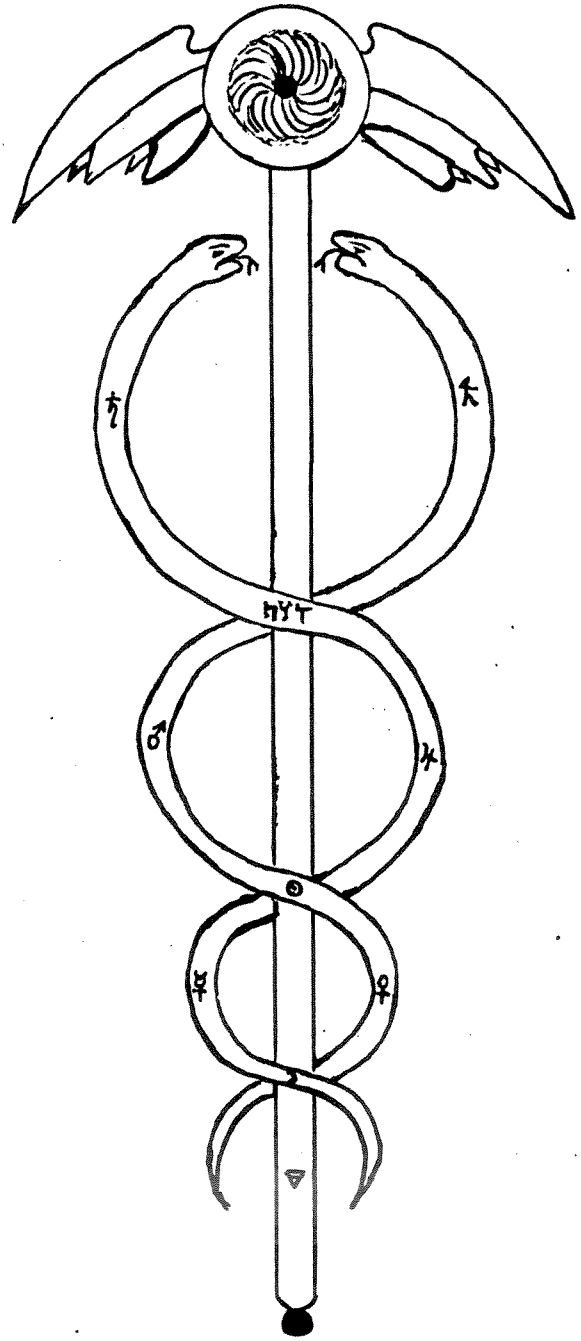
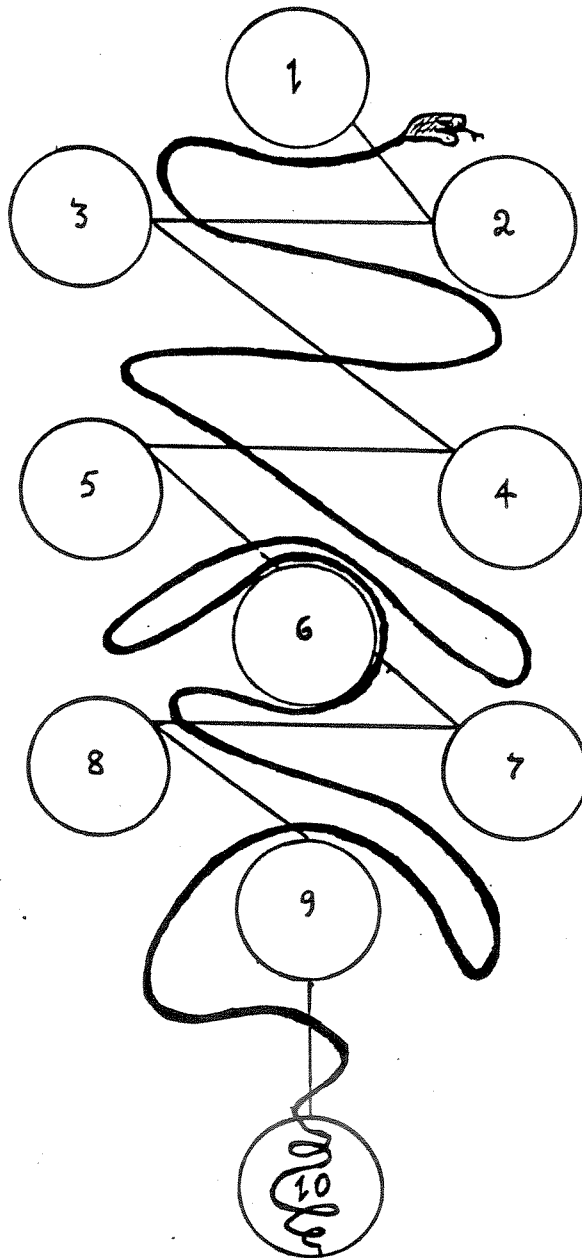


Figure 6. SPIRALS ON THE TREE OF LIFE: THE LIGHTNING FLASH AND  
THE SERPENT OF WISDOM.



ROSICRUSIAN ORDER OF A.O.

O. O. GRADE.

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ADDRESS

TO THE NEOPHYTE

ON THE OBJECTS OF THE ORDER.

(By Vestigia Nulla Retrorsum 5<sup>o</sup>=6<sup>o</sup>.)

Praemonstratrix of Athor Temple.)

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## THE OBJECTS OF THE ORDER

### Note:

The following (undated) transcript formed an essential study for the Neophyte on entrance to the R.C. Order of A.O. (The Rosicrucian Order of Alpha and Omega; being the reconstituted title of the Golden Dawn -1913- under the rule of Mathers and Brodie-Innes).

Apart from providing an interesting insight into the workings of the A.O. this document further represents one of the few extant examples of the Magical writings of Moina Mathers (Vestigia Nulla Retrorsum, wife of S. L. MacGregor Mathers), a powerful Seer, through which S.R.M.D. (Mathers), established his Inner Plane contacts.

R.T.

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To give to the Neophyte, when he is merely a member of the O. O. Grade any idea of the knowledge and powers he may ultimately possess is a difficult task; that is, assuming that he be a novice in every sense of the word and that he has in no way studied the published works of the Great Mystics, the which although necessarily always more or less obscure to the un-initiated will certainly have given him some glimpse of that Wisdom which may be obtained by the student of Occult Philosophy and Magic.

The words "occulta Philosophia" are usually translated thus:  
occult - secret or concealed, philo-sophia - love of wisdom.

The word "Magic" has several supposed derivations, but is given in our Order as originally from the Oriental root M A G H, which signifies the work by Fire - fire in its purer sense to the Magian symbolising the Divine Energy.

The Magian or High Magician, what is he? It is he who by a certain training has gained supremacy over nature, over the Elements. To obtain supremacy over these implies an understanding of them. An understanding of them equally implies the corresponding purification and strengthening of those elements in his own nature and hence the necessity of the simultaneous study of both the Macrocosm, the Greater World, and the Microcosm, Man, the Lesser World.

Contrary to most of the Occult Societies of today our studies commence principally with that of the Greater World. We are counselled not to concentrate too much on ourselves until we have learnt how to do so with a certain judgment and breadth of mind. Our tendency is so easily to narrow all things to our own personal nature and idiosyncrasies.

Now although the explanation of the nature of Man is little touched upon in the earlier grades, the principal study being directed to that of the Greater World, yet in a sort of more or less un-conscious manner, the commencement of the growth and purification of the nature of the candidate may be said to begin as he enters the Threshold of the Temple.

For our ceremonies which we believe to be the direct descendants of those practised in the ancient Temples and Mysteries of Antiquity are constructed in accordance with the plan of the Universe in general or some particular portion of the Universe in particular.

Every part of the Temple, the places of the Chiefs, of the Officers, of the furniture, every prayer, speech and gesture in following such and such a plan are so to speak in tune with Nature and therefore contain formulas of great spiritual power.

Hence the importance of reverence and minute care in the performance of a Ritual, for it is the nature of a Magical Rite and although only a very partial explanation of the ceremonies can be given in the earlier grades to the Aspirant, yet because of their perfect correspondences the magical potencies therein involved are great, and although his intellectual self may not cognise them, his psychic body may be able to do so and thereby obtain a certain strengthening and purification.

For when he places his foot on the Threshold of the Temple he may be said to be on the first step of the beginning of the embankment of that Bridge which unites the Visible with the Invisible. He will gradually awaken those powers which the ordinary man by the stifling of his soul has permitted to lie dormant. He will learn that he need no longer be a slave to Fate, (as is the ordinary man), but that he can rule it. For he must learn not only to raise to their highest possibilities his good but also his evil qualities - that is to say, to raise them to that height where the former may be untrammelled and the latter cease to be evil in operation - the which does not mean destroying either. And this is the True Spiritual Alchemy of Transmutation.

But the Great Adept has not only to do this, he has to be able to attract unto himself even those Forces which are, or rather which appear to be extraneous to his own individual personality.

For as Microcosm of the Macrocosm we each individually follow some one particular symbol or symbols; for example, astrologically speaking we are more especially ruled by one sign of the Zodiac than another, by certain planets rather than by others. (Yet the other signs of the Zodiac and the other planets are present); also as atoms of the Great Whole we must possess in latent germ a reflex of that whole. The Great Adept would be one who by his knowledge of Arcane Forces, by his perfect comprehension of their Formulas could attract a ray from any Potency and use it in harmony with the scheme of the Universe unto the end desired. "For, he has learnt to move, one with the First Mover, and be His Will,"\* to quote from a learned author, - who continues, "Increase thyself into an immeasurable greatness leaping beyond all bodies, and transcending time, become eternity, and thou shalt understand God. If thou canst become higher than all height, lower than all depth, thou shalt comprehend in thyself the qualities of all creatures. Conceive likewise that thou canst at once be everywhere. Learn to Know Thyself, not yet begotten, young, old, dead, the things after death and all of these together else thou canst not understand God. But if thou hast shut up thy soul, blinding it, fettering it, saying I understand nothing, I can do nothing, I am afraid of the sea, I cannot climb up into Heaven; I know not who I am; I cannot tell what I shall be; what hast thou to do with God? It is the greatest evil not to know that there is a God-power latent in Man."

Iamblichus says: "The Priest who invokes is a man; but when he commands powers it is because through arcane symbols, he, in a certain respect is invested with the Sacred Form of the Gods."

Now the teachings of our Order is by Ritual and Lecture. The Rituals develop the Soul, and to an extent, the body by the Rhythm of speech, movement and gesture. The knowledge lectures touch the intellectual side, beginning with the alphabet, so to speak, of the language of Mystic Philosophy and correspondences that you are called upon to study. These may appear at first but a disordered assemblage of odd words and symbols arbitrarily selected; and yet as you will find later there is hardly a redundant word or symbol in the whole scheme.

To such who are in the habit of committing much to memory the task of learning these will not be difficult, but to those who are not so used to consecutive study the mere effort of will needed to excite an un-used or dormant faculty will prove in itself a discipline, a symbol of that will-power without which they will do little, that Will-power which properly organised becomes the Magic wand of the Magician.

\* "The suggestive enquiry", published anonymously in 1850.

On account of the difficulties of the daily life of many among us, our manifold duties and vocations, it would appear at times almost impossible to find the time necessary for a systematic course of study. Yet by memorising the first two or three lectures in a methodical manner a great deal can be accomplished in a comparatively short period. Even five or ten minutes a day are better than nothing - one or two symbols or letters might be learned in that time, even if only partially. Habit is such a curious thing. It may be said to be of a psychic nature. Initiate a certain action, - repeat it the next day (preferably at the same hour) and the next and the next and so on; and in fifteen days or thereabouts the act will work automatically. Some students work best alone, some in company with others or another, but in such working there should be much harmony and sympathy, otherwise for psychic work it is better to be alone. When working alone late at night at occult study it is usually wise to do the Banishing Ritual of the Pentagram before retiring to sleep.

Secrecy has ever been insisted on by all the Great Schools of Magic, and must remain even in the present day. Many would-be students appear to object to the idea of secrecy but I think I may say that I have never heard a really advanced student of occultism make this objection, for such a one knows, because he has realised them, the reasons why Secrecy is all vital.

There are various reasons - the more real and profound ones can only be later understood by the student when he is far advanced. However this may be said:- There is the reverence due to that which we respect, - we must not permit an ignorant crowd to profane such. The difficulty, even the impossibility, of presenting to the non-physical mind a mystical fact, Eliphas Levi says: "If you preach great knowledge to the ignorant and profane they will misunderstand and pervert it, and it then ceases to be that which you taught."

There is also the question of danger to the ignorant. The formulas of so-called Magic are good or evil according to the use that is made of them. Would you place in the hands of a child a powerful electrical battery or permit him to play with dangerous chemicals? He who plays with "the Forces" carelessly and without the proper training will do great harm unto others as well as himself. The average man will probably use any unusual power he may possess either selfishly or unwisely until he has learned to understand.

Francis Barrett, quoting Cornelius Agrippa, regarding Secrecy in ceremonial magic says: "And we would caution you in this beginning, that every magical experiment flies from the public, seeking to be hid, is strengthened and confirmed by silence, but is destroyed by publication;

never does any complete effect follow after, likewise all the virtue of thy works will suffer detriment when poured into weak prating and incredulous minds; therefore if thou would be a magician and gain fruit from this art, to be secret and to manifest to none, either thy work, or place, or time, nor thy desire, or will, except it be to a Master or partner, or companion, who should likewise be faithful, discreet, silent, and dignified by nature and educated; seeing even that the prating of a companion his unbelief, doubting, questioning, and lastly, unworthiness, hinders and disturbs the effect in every operation."

A notable of ill-understood "Magic" is openly practised in the present day. I allude to the mesmerist and hypnotist. To begin with he is working with a formula that he does not understand. He may sometimes effect some good, but he may simultaneously, or later, attract something hurtful into the sphere of the subject, for he has set open a door that he has not known how to close. But while we condemn the mesmerist of the present day there is considerable exception to be made in the case of Mesmer himself. For his operations were more of the nature of a magical ceremony, and he also kept himself isolated from his subjects, instead of confounding his magnetism -- with theirs.

In the Ancient Mysteries the Neophyte passed through the physical as well as the intellectual and spiritual ordeals of the elements of Earth, Fire, Water, and Air. Spiritually we must pass these tests in our progress to Adeptship, for the Adept is one who has purified and equilibrated the elements in his nature.

If we attempt to classify under the form of the elements the various characteristics of human nature, roughly speaking they will give us the following:-

**EARTH.** On its good side we find steadfastness, reliability, perseverance; on its evil - avarice, grossness and materiality, and all these tendencies which as the Ritual says, "ever drag down and fetter the soul."

**FIRE.** Will give courage and energy and the ambition of the ascending flame: but its evil part tends to malice and cruelty and oppression.

With the **PURE WATERS** you can be flexible, mobile, impressionable, imaginative; but its antithesis will render you indolent, passive, and sensual.

The good qualities of **AIR** are energy, and subtlety; and its evil ones superficiality and caprice.

TRY TO:- Equilibriate these elements in yourself, and as you progress the ceremonies can help if you will; for they impress on your psychic atmosphere the balanced symbols of these elements which will assist you to test your own nature, and will give you, if you are attentive to your intuition, a certain power which should enable you to search into your own character and to see its defects.

You should be able to perceive which of the elements are to be strengthened and purified in yourself and also which have yet to develop, for when you say that you do not possess such and such a quality, and that therefore you cannot exercise it, you are in error, for as a properly constituted human being you have the four elements in your composition, and consequently the qualities of their natures, and it remains with you how far these are suffered to remain dormant.

Few of you probably realise the enormous power of thought. The un-initiated are apt to imagine a thought not actually formulated in word and crystallised by action is impotent. There are many who would shrink from committing an unworthy act, but who would nevertheless permit themselves to dwell on evil and low thought. Both Religion and occult experience teach us that the actual effect of a powerful thought is hardly secondary, even if that, to that of words and acts.

At the same time it would be an error to avoid thoughts and actions however trivial and material which constitute our daily life, for there can be no duty however apparently insignificant, that we may not see the better side of, make the best of, and learn to make a strength of both as regards ourselves as well as others.

But the error is when we allow these lesser human duties to usurp the place which should be held by the higher ones.

Make then of your human life an initiation itself -- only then is it performing its true work. Then indeed shall this human life be unto you the means to an end, and not as our modern civilisation would make it, -- but the End.

You are told to maintain a benevolent fraternal relation towards the Members of the Order, - a harmonious feeling being a strength and a necessity to those who work together. Any slander or jealous and malicious feeling against a "frater" or "soror" affirms a weakness in yourself, which must presently react on you. If you will only realise that in an Order you each form a part of a Great Body working towards a certain Ideal, it must appear absurd when one member is jealous of or hurtful to another.

Endeavour to be benevolent to one another and tolerant to your fellow students' weaknesses, for it is only one who has had a vast experience and who possesses a rare insight who can have acquired the right to judge another human being.

"To be in the world and not of It," is the Ideal of the Rosicrucian. Not to shut yourself in a hermitage, and separate yourself from your fellow creatures: (though in this acceptation the prayers you are instructed to repeat, not only for yourself, but for others, and for the outside world in general, will have a certain force but instead, to live among them, to understand the exigencies of their daily lives, and to realise in yourself the knowledge of the varying entities of the Universal Creation; this is our end, and when properly realised, it confers upon those who have attained it that detailed Universal Knowledge, of which the more selfish and isolated life can only give us a too general sketch and conception).

Lastly I would speak of Courage and Determination, without which nothing can be accomplished.

In the legend, - in the fairy-tale, it is never to the coward, but to the Brave, - to the Brave Prince, that is bestowed the Magical Sword, the impregnable Shield. That is to say, - the Prince (the Initiate) must have made the initial effort, and to that end must have had the real desire; for without the real desire, of what efficient value is the mere statement of wish. Never be discouraged but remember that great mystical axiom:- "Unto the persevering mortal the Blessed Immortals are swift."

Fear not then to tread that dark and difficult path which appears obscure to you only because you are blinded by the hoodwink of ignorance, for before you ever goeth Kerux with his lamp, the symbol of the Hidden Light of Truth.

When you have trained your spiritual eyes to bear that Light, then only can the hoodwink be removed, and then only may you stand in the presence of the Hierophant of the Universe, who will say then, as the Hierophant of our Temple symbolically saith to you, - "Child of Earth, long hast thou dwelt in Darkness, - quit the Night and seek the Day."

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LIBER MYSTERIORUM

A study in the lesser known aspects of

Dr. John Dee's Magic.

BY

ROBERT TURNER

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## LIBER MYSTERIORUM

A study in the lesser known aspects of Dr. John Dee's Magic

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Liber Mysteriorum (The Book of the Mysteries) is the title given to a whole collection of manuscripts written in the hand of Dr. John Dee and his principle scryer Sir Edward Kelly. The main bulk of Dee's Magical writings is presented to us through a series of Diaries (eighteen in all) dealing with the various Angelic conversations (or as Dee calls them 'actions') that took place between 22nd December 1581 and 23rd May 1587.

Many readers will no doubt be familiar with a portion of these spiritual records by way of the printed edition of Diaries Six - Eighteen, published by Meric Casaubon, (son of Isaac) in 1659 under the title of: 'A True and Faithful Relation of What Passed for many years Between Dr. John Dee and Some Spirits' (recently reprinted in facsimile by Golden Dragon Press, Portmeirion). The fragmentary rendering by Casaubon unfortunately represents rather less than half of the extant material dealing with the practical aspects of Dee's specialised brand of Occultism, the rest remains preserved within the Archives of the British Museum.

In addition to the Eighteen Spiritual Diaries, various subsidiary manuscripts exist, in the main these prove to be Dee's contractions and collections drawn from the copious texts that constitute the Angelic Conversations, reconstructed in a more convenient and intelligible form.

The Dee M.SS that yet remain unpublished are as follows:

1. Mysteriorum Liber Primus - Mysteriorum Quintus and Appendix (1581-1583), Dee's Spiritual Diaries 1-5.
2. Liber Scientiae, Auxilii et Victoria Terrestris (1585); A table of the Thirty Aires (or to use a G.D. term AETHERS) collected by Dee from the Angelic conversations that took place in 1584.
3. 48 Claves Angelicae - The 48 Angelic Keys (the Enochian Keys), a version of which has been published (incorrectly) in recent years.
4. De Heptarchia Mystica - A treatise on Planetary Spirits, collected from Dee's Fourth Book of the Mysteries.

5. A Book of Supplications and Invocations (in Latin) - written in Dee's hand.
6. Liber Mysteriorum Sextus et Sanctus - The Book of Enoch or Liber Logaeth. A complex series of Tables most of which consist of 49 x 49 squares filled with letters and numbers. (This book originally formed an appendix to the Section of Liber Mysteriorum published by Casaubon in 1659, but was omitted due to its complexity. See Preface 'A True and Faithful Relation, etc.' for an account of these Tables.) The Book is in the hand of Edward Kelly.

Sixty-four years after Dee's death in 1608 the above manuscripts came into the hands of Elias Ashmole, the great English Antiquarian and Alchemist. Realising the value of these M.SS. Ashmole made copies in his own hand which are preserved to this day in the Ashmolean (Oxford) and British Library Collection (Sloane).

The circumstances leading to the rediscovery of the early Dee Manuscripts are of great interest from an Occult standpoint, an account by Ashmole which forms a preface to Dee's first Five Books of the Mysteries (Sloane M.SS. 3188) recounts the event in full.

In the interests of clarity I herewith reproduce Ashmole's preface in its entirety (the original 17th century English being retained throughout:-

Ashmole's Preface to Liber Mysteriorum I-V.

Be it remembered, That the 20th. of August 1672, I received by the hands of my servant Samuell Story, a part of Dr. Dee's Manuscripts, all<sup>ch</sup> written with his own hand; viz: his conferences with Angello, w<sup>ch</sup> first began the 22nd of Dec: AN<sup>o</sup> 1581. and continued to the end of May AN<sup>o</sup> 1583, where the printed Booke of the remaining conferences (published by Dr. Casaubon), begins, & are bound up in this volume.

Beside these the Booke entiteled The 48 Claves Angelicae, also Liber Scientia Terrstris<sup>+</sup> - Auxilii & Victoria (These two being very individuall Books w<sup>ch</sup> the Angels comanded to be burnt & were after restored by them so appears by the printed (Booke) Relation of Dr. Dee's Actions with Spirits pag: 418 & 419). The Booke entitled De Heptarchia Mystica - Collectanorum Lib: Primus, and a Booke of (Invocations or Calls beginning with the Squares, filled with letters about the Black Cross. These four Bookes I have bound up in another volume.\*

A w<sup>ch</sup>, were a few daies before delivered to my said servant, for my perusall (I being then at Mr. William Lillies house, at Hershaw in Surrey) by my good friend Mr Thomas Wale, one of his Ma:<sup>res</sup> Wardens in the Tower of London. The 5th of Sept. following Mr Wale (having heard of my return to Town) came to my office in the Excise office in Broad Streete: & told me he was content to exchange all the afoursaid Bookes for one of myne, Viz: The Institution of the Garter: to this I agreed & provided one, w<sup>ch</sup> I sent him fairly bound, & gilt on the back.

On the 10th of the said Sept: Mr Wale came thither to me again, & brought his wife with him, from her I received the following account of the preservation of these Bookes, until they came to my hands vizt: That her former husband was one Mr Jones a Confectioner, who formerly dwelt at the plow in Lumbard street London, & who shortly after they were married, tooke her with him into Adle street - among the joiners to buy some household-stuff when (at the Corner House) they saw a chest of Cedar wood, - about a yard and a half long, whose Lock & hinges being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had been part of the goods of one Mr John Woodall - Chirurgeon (father to Mr Thomas Woodall late Serjant chirurgeon to his now Ma:<sup>tis</sup> King Charles the Second (my intimate friend) and tis very probable he bought it after Dr. Dee's death, when his goods were exposed to sale.

Twenty years after this (& about 4 years before the fatall fire of London) her husband and she occasionally removing this chest out of its usuall place, thought they heard some loose thing rattle in it toward the right hand end under the box or till thereof & by some shaking of were, fully satisfied it was so. Hereupon her husband thrust a piece of Iron into a small crevice at the bottom of the chest & thereupon appeared a private drawer, w<sup>ch</sup> being drawn out, therein were found divers Bookes in Manuscript & Papers, together with a little Box, & therein a chaplet of olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &: because they understood them not; w<sup>ch</sup> occasioned their servant maid: to wast about one half of them under Pyes, & other like uses, w<sup>ch</sup> when discovered they kept the rest more safer.

About two years after the discovery of these Bookes Mr Jones dyed; & when the Fire of London hapned though the chest perished in the flames because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs Jones her goods into Moon fields, & being brought safely back, she took care to preserve them: and after marrying the aforesaid Mr. Wale, he came to the knowledge of them, & thereupon with her consent, sent them to me, as I have before set down.

E. Ashmole.

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Margin Notes:

+ 10 Apr. & 20 Apr. 1586.

\* Sloane 3191.

Note by Ashmole in Sloane 3677: "w<sup>ch</sup> of these are transcribeth made with my own hand."

• A further testimony of the sense of Mr. Wales kindness, shortly after his death, I sent for his son<sup>ch</sup> & bestowed on him one of my deputies places in the Excise w<sup>th</sup> an allowance of 80<sup>9</sup>:p Annum. (Note in 3677 - Ashmole's copy of 3188).

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Note:

This article will be continued in future issues of The Monolith.

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BOOK REVIEW: REMARKS ON THE MATERIAL CONTAINED IN THE BOOK  
"SWORD OF WISDOM - MACGREGOR MATHERS AND THE GOLDEN DAWN" BY  
ITHELL COLQUHOUN.

BY

H. T. HOWARD, PAST WARDEN.

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This book, as the subtitle shows, is mainly concerned with Mathers and the Order of the Golden Dawn. But in the first part of the book, entitled "Autobiography" the author gives us a fascinating insight into the early stages of her search for a suitable occult school. How refreshing it is to read in what manner her admirable commonsense preserved her from the excessive and uncritical enthusiasm of youth, with its attendant dangers.

From her description of the effects of what she calls "the power of Y" it seems to me that she was subjected on these occasions to simple clairvoyant investigation. Under the circumstances in which they occurred, these intrusions seem to me to have been quite unjustifiable.

I do not believe that "Masters" or "Secret Chiefs" had anything to do with it. "Is such a concept as that of Secret Chiefs" Miss Colquhoun asks, "necessary to account for the experiences I underwent?" and she discusses the matter at some length. But in truth, her doubts about the proposition are well-founded.

In the past much nonsense has been talked about the "Masters" in occult circles. That such beings exist cannot be doubted by anyone who accepts the truth of Man's continuing spiritual evolution. But the powers are delegated in the occult world in much the same way as they are in the external world. Thus, we do not pay our taxes direct to the Chancellor of the Exchequer, but to the local Inspector of Inland Revenue. We do not bring our suits before the House of Lords if the local Magistrates' Court will do. And to imagine that a Master of Wisdom would personally involve himself in the day-to-day running of numerous esoteric orders is preposterous. Those Heads of Orders whose occult training is incomplete, and whose personalities are therefore disturbed by the power of the Inner Plane contacts they may make, may easily suffer from such delusions.

The late Dr. W. B. Crow, Grand Master of the Order of Holy Wisdom, once told me that he did not believe that esoteric orders were directed in this way. But he did seem to feel that it had been his destiny to collect together in himself so many Sacerdotal and Masonic lines of Succession.

No doubt every genuine occult order has its own Inner Plane contacts, however dimly perceived. But the claim to be in touch with Masters or Secret Chiefs cannot be shown to guarantee the Order's Head or his associates against moral failure or unwise decisions. The anarchic condition of the Golden Dawn was not a good advertisement for the personal guidance of its Secret Chiefs. And why did they allow Mathers to continue to countenance the fraudulent Anna Sprengel letters? Miss Colquhoun does her best to play down the fraud. But in view of the strength of the evidence marshalled by Ellic Howe, and the damning fact that Mathers himself levelled the accusation of forgery against Westcott, I fear this won't do.

On page 171 we read of the theory that "by a process familiar in early Theosophical literature, the Secret Chiefs for their own ends had 'impressed' Westcott to act as he did...." etc. Now this not only transfers the blame to other shoulders, but also makes the crime much more serious. To invade the mind of another secretly and influence him to act contrary to his own nature is an act of sheer black magic - no matter what anyone may say. So I'm afraid that theory won't do either.

It is evident that Westcott displayed a serious divergence from his normal or expected line of action in the matter, and perhaps the complete explanation of this will never be disclosed. The natural conclusion seems to be that the Secret Chiefs (or whatever influences guided Mathers) decided that they would not openly disown personal responsibility for Westcott's aberration, and must make the best of the situation as they found it, through their personal contact with Mathers.

On pages 276-7 Miss Colquhoun criticises the essay in The Monolith for Spring, 1967, by Mr R. Turner, a Warden of The Order of the Cubic Stone, relating to Alchemical processes and the Tree of Life. She writes: "I am not convinced that his interpretation of the Lions (Black, Red, and White) is valid: he leaves out the (most usual) Green Lion and alters the generally accepted colour sequence of black/white/red. He borrows three out of the four Horsemen of the Apocalypse and mounts them instead on lions."

With regard to this it must be pointed out that the design of the three lions and their attributes with that colour sequence is by no means the invention of Mr Turner. It is derived from Grillot de Guivry.

She continues: "He ignores the alchemical trees of the Aesh Mezareph and Liber 777 and assigns the metals to their respective planetary spheres. Thus following the planets, he identifies only seven processes."

In the first place she should be reminded of the statement in the Aesh Mezareph that "all systems tend to the one truth." In the second place it must be pointed out that authority for listing seven Alchemical processes can be obtained from more than one source, e.g. Grillot de Guivry, and Michelspacher's design of the Mountain of the Adeptes.

On this same page - 277 - Miss Colquhoun states that she does not exactly know what is meant by Spiritual Alchemy.

But this is the Way of Inner Initiation, to which so much Alchemical symbolism - veiled as laboratory practice - covertly refers. It was this aspect of Alchemical symbolism that interested the late Dr. R. MacGregor Reid, Chosen Chief of the Druid Universal Bond. In a letter to me he wrote: "Rosicrucianism and Alchemy are both allegories constructed by Western minds, and in the Alchemical system one can trace the exact degrees of Initiation, through which the man - still under the great race ideal of progress - must pass before he realises that his real self is the same Yesterday, Today and Forever." And he went on to illustrate this theme.

This Way should be followed before any attempt at physical transmutation is made; otherwise the operator is no Alchemist - he remains a Puffer.

The author plays her genealogical game with Orders, order-memberships and derivations with great enthusiasm, but with a certain lack of discretion. Some of the conclusions derived from this method are quite misleading. For her, the Golden Dawn Succession is as important as is the Apostolic Succession for a theologian; perhaps her admiration for the Golden Dawn is somewhat excessive.

The biographical material in this book is of great interest and value, and Part IV - LEGACY - is also of great interest.

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