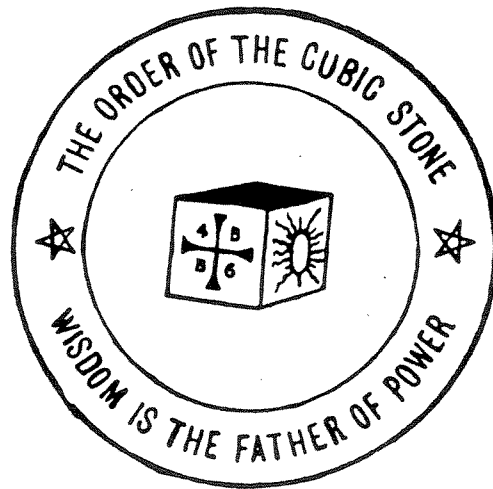


THE MONOLITH



Vol. 2



SUMMER 1978

THE MONOLITH

Volume 2. No.3.

Summer Solstice, 1978.

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THE MONOLITH is printed by GALATA COINS LTD., Park House, 77 Albert Road, Wolverhampton, West Midlands. WV6 0AG.

Single copies: £1.00 post free U.K. only. U.S.A. \$6.00.
Subscription: £1.90 (2 issues) U.K. U.S.A. \$11.00.
Europe & Scandinavia: £3.50.
Australia, New Zealand, Africa & South America: £5.50.

Available from:

THE ORDER OF THE CUBIC STONE,
P. O. BOX No. 40,
WOLVERHAMPTON,
WEST MIDLANDS, WV2 4PL.
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EDITORIAL

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We must apologise to readers for failing to meet our July deadline with this edition of The Monolith. This situation stems partly from the absence of the dedicated team of slaves normally employed to tackle the arduous and soul-destroying tasks involved in collating and binding these pages, and partly from the unusually excessive amount of work encountered in other departments of the Order. It is our sincere hope that the contents of this issue will satisfactorily compensate for this delay.

Continuing our series of previously unpublished Golden Dawn material, we include in this issue of The Monolith : G.D. Flying Roll No. XXVIII which deals with the value of Magical implements and insignia and their application in divination. As this document is omitted from Francis King's book on the Flying Rolls (Astral Projection, Magic and Alchemy - Neville Spearman, 1971), it should prove of particular value to both students of practical Magic and collectors of modern Hermetism. (We have resisted the overpowering temptation to sub-title this item: 'One that got away!') Once more our thanks are due to Gerald Yorke for allowing us to publish yet another rarity from his magnificent collection of G.D. MSS.

During the past few months several important Magical works have come into print, chief amongst these being the excellent presentation of THE FOURTH BOOK OF AGRIPPA issued by Askin Publishers, with a most interesting and erudite introduction by Stephen Skinner. We feel that there is a great need for modern Occultists to restudy the ancient source works that form the essential basis of the Western Magical Tradition, and we wholeheartedly applaud the efforts of those who strive to make these worthy texts more readily available.

On a different note, inferior books on Magic are all too common. A book in this category that has recently received our horrified attention is : 'The Runes and other Magical Alphabets' by Michael A. Howard (Thorsons, £3.25). This book seems to be the product of a muddleheaded probing into several of the lesser known areas of occultism by a misinformed and reckless commentator. The result is quite disasterous. The reader is treated to a veritable feast of misleading information, half-truths, clangers, and downright rot. We were amazed to read such historical dynamite as: "King David of Israel, son of the arch-magician Solomon" Really! (Our Bible reads from right to left, but surely Mr. Howard's

caption should read the other way round?); and that John Dee (1527-1608) met, and received magical instruction from Cornelius Agrippa (1486-1535) during a visit to Europe! (We feel that this is most unlikely as Dee was nought but an eight year old stripling at the time of Agrippa's death - precocious child that Dee!) Mr. Howard waffles inanely on, happily attributing the Enochian Castles (Watchtowers) to the Quarters of Witchcraft Circles and, at times, pauses to make learned statements such as: "Each word of the Enochian Alphabet, which Dee claimed to have received from an extraterrestrial source, was given letter by letter backwards." (p.76) (Doesn't he mean: each word of the Enochian language?) This book of topsy-turvy statements has given us all nightmares, and we were more than a little astonished to find such manifest nonsense favourably reviewed in so many occult magazines by those who ought to know better. What is the Magical world coming to?

Finally, we take this opportunity of thanking all O.C.S. members who have submitted material for inclusion in this, and future issues of The Monolith. It is our intention to print the bulk of these (the standard of work being really excellent) as space permits. This will take time, so do not be disappointed if the fruits of your labours have not yet been included. Keep up the good work.

THE WARDENS.

Summer Solstice, 1978.

CROWLEY IN CONTEXT

BY

SHIRLEY McIVER

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BY

SHIRLEY McIVER

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To judge by the number of books by or about Aleister Crowley that are available at the moment, he is as popular now as he was in the late 1960's. Why should he still be followed avidly after ten years and why should he be more successful now than when he was alive anyway?

Obviously, these questions cannot be answered by taking Crowley out of the context of other modern day cult figures and this will be looked at in due course.

In looking at Crowley in particular, the first thing that seems to stand out is his link with messianic and millennial movements. Basically, a messiah claims to be a god or a representative of god and when he asserts that he brings in a new age, this is the start of the millennium. Crowley heralded the New Aeon of Horus when the world was 'destroyed by fire' in 1904 and later, in laying claim to the title of Ipsissimus, he averred his link with god.

Claimants to messiahship were common in Jewish history before Jesus and were not uncommon in the Middle Ages among Jews, Christians and Moslems. A more recent example is that of Henry James Prince and the Agapemonites who were assembled in the 1840's. Prince was an Anglican priest whose first curacy was at Charlinch in Somerset. Here he gained a reputation for powerful sermons and a strong personal magnetism, particularly for women. Believing himself to be possessed of the Holy Spirit, his sermons became increasingly heretical and after some time his relations with the Church of England became strained and he opened his own chapel at Brighton. Eventually he bought a large house and grounds and a farm at Spraxton in Somerset and there established his community, the Abode of Love.

Similarities with Crowley and his Abbey of Thelema are apparent and although some of those discovering Crowley today see him as a true harbinger of a new age, it is clear that he was not the first of his kind, nor is he likely to be the last.

The second point that emerges is the influence that evolutionary theory had upon him. At the end of the last century, Darwinism hit established religion like a gale force wind and for a time the theory of the 'survival of the fittest' permeated all areas of life. Most notably it influenced Hitler in his harsh doctrine with its emphasis on the 'master race'. Elements of this can be seen in Crowley's 'Book of the Law' and although it is claimed there are subtle undertones implied in phrases like (1):

"We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched and the weak: this is the law of the strong: this is our law and the joy of the world.", it is hard to see where they lie. (And this quote is from Chapter Two of the Book and not the more vitriolic Chapter Three).

The law of the jungle may be perfectly adequate for animals but man is no longer just an animal and complications have arisen in his self-conscious attempts to direct his own life and environment. Individuals are significantly moulded by their environment which is socially constructed and this implies that the wretched and the weak have been made that way by society - that is, other men. Weakness is not necessarily natural, it can be man made and also removed by man in a less barbaric manner than that suggested in Liber A1.

A third point which leads from the above is the destruction of traditional religion by Darwinism and more generally, the rise of the authority of science. Crowley, clearly, was one of the first to make his doctrine scientific as a perusal of "Magick in Theory and Practice" will show. More modern movements are Scientology and UFO cults, although a distinction needs to be made between UFO research groups and UFO cults. Research groups do not necessarily believe that UFOs are spaceships, they merely investigate inexplicable phenomena. UFO cults on the other hand usually have religious trappings like 'Jesus is alive and well and living on Venus' (The Aetherius Society).

Most scientific religions place heavy emphasis on doctorates and degrees for its leaders, illustrating the modern authority (and mystique) of a technical education, although in many cases these degrees are not genuine. They also show a fascination with technology, using modern gadgets, often to questionable effect. There is the use of the psychogalvaometer (used to measure the galvanic skin response in some psychological experiments) by Scientologists, only they term it an "E" meter and use it to detect Engrams (something like subconscious psychic disturbances). However,

Scientologists hold the "E" meter terminals directly in the hands where they can be squeezed at will, instead of taped onto the skin to avoid direct manipulation.

An even better example of the power of gadgetry perhaps, is the 'Hieronymous machine' promoted by John Campbell, editor of "Astounding Science Fiction" in 1957. This machine in its simplest form, involved merely drawing a circuit of some kind on a sheet of paper and using this blueprint itself as the machine - a real example of modern magic!

Perhaps the most outwardly significant aspect of Crowley's work seems to be his apparent prediction of modern emphasis on sex, drugs, self fulfillment and other aspects of what some sociologists have termed 'the cult of the self'. This involves, according to Prof. Daniel Bell, 'a freedom to ransack the world's storehouse' of cultural symbols.

"Such freedom comes from the fact that the axial principle of modern culture is the expression and remaking of the 'self' in order to achieve self-realisation and self fulfillment. And in its search there is a denial of any limits or boundaries to experience. It is a reaching out for all experience; nothing is forbidden, all is to be explored," he writes. (2).

A good example of the modern viewpoint is this quote by Punk rocker, Poly Styrene, (3): "I don't believe in anything, really. I don't have set ideas about things, just wait till they happen and see how you react then. Life should be spontaneous. Change is really important. I think everyone should freak out and do just what they want in life, because you've only got one."

Sociologists see this development as being primarily due to the collapse of traditional religion, namely the Protestant Ethic. The puritanical emphasis on work as a vocation performed for the 'greater glory of God', they see as a major factor in the growth of early capitalism in this country. In those early days man made money for God and not to enjoy its rewards. With the collapse of religion, this meaning to life and reason for work was removed and, in addition, the rise of mass production meant that industrious workers should also become indulgent consumers. In other words, the hedonism latent in a consumer society was released when traditional religious meaning was destroyed. Crowley attempted to give new meaning to life with his Law of Thelema, but it is debatable whether his doctrine does more for most people than underline the hedonism already rampant in the West, and that would have emerged without Crowley.

From the foregoing it may seem that I am dismissing Crowley by attempting to explain some of the issues that he was involved in. This is not true. Crowley was a great character full of wit and intelligence and I find much that is of value in his books, not the least being the struggles of another human-being trying to make some sense of his life. All that I am attempting to do is put Crowley's originality into sociological context. He did not come 'out of the blue' and many of his ideas can be seen in predecessors like Karl Marx, Sigmund Freud and Nietzsche. The Crowley fan however, is often convinced of his omniscience, unaware that much of his work is derivative (as everyone's is).

Crowley is popular today because he embodies all the elements that our modern culture bereft of traditional belief needs:- something that gives meaning and significance to life while incorporating rationality, hedonism and transcendence, three major factors in our society which were in their infancy in Crowley's day. Whether these factors will continue to be important is debatable. Already sociologists are predicting a move from the 'individual' as the social unit, to the 'community organisation' because of changes taking place in society at the moment and so perhaps shifting the emphasis from 'self' to 'society'.

The changes they refer to involve a shift from manufacturing to services where life is a 'game between persons' and not a battle against nature or a relationship with machines. The concept of rationality too may need to be modified in the face of an increasingly complex life. Reality, according to Daniel Bell, is now experienced through the "reciprocal consciousness of self and other."

What is important is the fact that whereas science can be a tool to aid man's discovery of his universe, it cannot provide a meaning to life. But this is what is desperately needed in modern society. As Dr. C. Evans writes (4):

"The truth is that we have been too clever for our own good and have let our technical mastery of science move far, far ahead of our philosophical and social expertise. With contemptuous ease Man has kicked away from under his feet the bases of his age old truce with the unknown -- the multiple belief systems which we know as religion. Now that the truce has been broken, the glowing uncertainties of the universe and the enigma of Man's existence and purpose are revealed only too clearly."

Occultism and magic provide meaning, they also provide a means to explore areas where mainstream science is hesitant to go. Unfortunately they also encourage thousands of people to lose their critical faculties. In a way Crowley is a sad corollary of this fact. He, personally, emphasised the need for a razor-sharp mind and yet many of his modern followers must be some of the most crddulous people in the West. One adherant of Crowley I met briefly, asked me how he could make lots of money through sex magick. I told him to do it with a rich woman.

.....

References:

- 1) Liber Al vel Legis : stanza 21.
 - 2) Daniel Bell: The Cultural Contradictions of Capitalism.
 - 3) Poly Styrene: 'Woman's World' magazine (March, 1978).
 - 4) Dr. C. Evans: Cults of Unreason.
- * Bryan Wilson: On messianic and millennial movements, 'Man, Myth and Magic', Volume 5.

THE HERMETIC ORDER OF THE GOLDEN DAWN

FLYING ROLL No. XXVIII

(Previously unpublished)

On the Value of Magic(al) Implements and Insignia in Methods
of Divination.

From

The Gerald Yorke Collection.

.....

FLYING ROLL

No. 28

By

D.D.C.F. (Mathers) and N.O.M. (Westcott).

On the Value of Robes, Insignia, and Implements as Aids
to Divination.

So far as an Adeptus Minor is concerned the successful practice of Divination, whether by Astrology, Geomancy, or Tarot, depends upon the training of Intuition. The rules of Astrology, the dots of Geomancy, and the laws of the opening of the Key are the guides which lead the Intuition and limit its functions to definite aims and ends.

All processes of Divination require a concentration of the mind and of the Vital and Astral fuses of the Operator upon the subject matter: this being so it is of vital importance to success that the mind does not wander,

that the Body be at rest and peace,
that no opposing forces intervene,
that the personal and social attitude be cast aside.

These things being so, it is of great value to furnish the physical form with symbols of protection and power, and the astral form with the astral counterparts of these insignia and implements. For by such means are the lower Elementals forced to abandon their attacks, and they being absent, the opportunity is presented for the access of Superior Powers.

For it is the Higher Self which receives promptings from Higher Powers, at those times when the Lower Self is set aside and when the interference of Elementary and Qliphothic forces is provided against.

Do not attempt Divination -
when angry,
when anxious and worried,
when ill,
when fearful,
for under all these circumstances the tendency to obsession is great.

As an Adeptus Minor - Divine when calm, peaceful, healthy, and courageous.

To supplement your own powers, use the means provided by your Adeptship:-

The White Robe, emblem of purity,

The Yellow Sash of 5^o = 6^o Rank,

The Rose Cross, that comprehensive symbol, so well able to afford mystic protection, and which itself affirms the support of the Knowledge and virtues of the Keys of Wisdom you have already attained.

Hold - or have at hand the Magic Sword of Mars and Geburah to hinder the attacks of opposing forces acting with hostile intent, and if errant forces crossing your path, it will also increase the power of your ownself.

The Lotus Wand should be in frequent use because it gives precision to your working and supplies a ready means of appeal to any special force, Zodiacal: or planetary by house in present position: or elementary by triplicity.

The Four Elemental Implements should be all laid on the table before you for immediate use as required. The whole Four must be present to preserve a certain Balance and Harmony in the Sphere of your aura, and yet it is desirable to take up and hold with concentrated any one of them when trying to form an estimate of the strength of the corresponding force in any detail of your world; or you may hold one of them to secure physical or astral power and intensity of that character: or again, to preserve your own natural equilibrium.

For Example: in the act of judging an Astrologic Figure.

Suppose you find the Ascendant is Aries, and Mars is found in Virgo. To ascertain more accurately their effects in the case, take the Lotus Wand in the right hand and use the left for the Elemental Implements. Hold Wand by Scarlet Band of: ♈ consider, take up the Fire Wand, consider - then shift the grasp to: ♃ and lay down the Fire Wand, and take up the Pentacle for that Earthly Sign.

Again: Suppose the End of the matter to be in: ♄ and the: ♃ in ♋. Take first the Lotus Wand by one sign band and then by the other: taking up, with the left, the Cup and the Pentacle in succession.

Or: If ☿ be in ♁ in ♁ to the ☽ hold the Wand by the Emerald Band and take the Air Dagger in the left hand, if you wish to consider what mischief the Square of ☿ does to the ☽ .

The same method will apply to a Geomantic Consideration and the Lotus Wand is here especially suitable for Geomantic working, it is markedly Zodiacal rather than Planetary.

If a Divination must be done when you are in Trouble, use the Sword to give strength in working, and Fortitude: holding it in the Right Hand, and Wand or Implement can be held in the Left Hand.

In a Tarot Judgment the same mode of working condenses to accuracy of result.

In Geomancy, also, you may hold the Sword in the Left Hand, while making the Dots with the Right Hand.

The actual presence of your Mystical Motto painted upon your Magical Weapons has its special use of 'Identifying the Power of the Weapon with your own face'.

You should not imprint your own Motto upon a Telsma or Flashing Tablet given you by another member. But you may add it to such a design intended by you, for your own wearing or use.

This Caution does not apply to a Telesma drawn and energised by you for presentation to the Chiefs for purposes of Examination or for tests of your ability: in such cases you may preferably write your Motto on the reverse side of the Talisman or Design.

A POEM BY TONY JEFFERY
.....

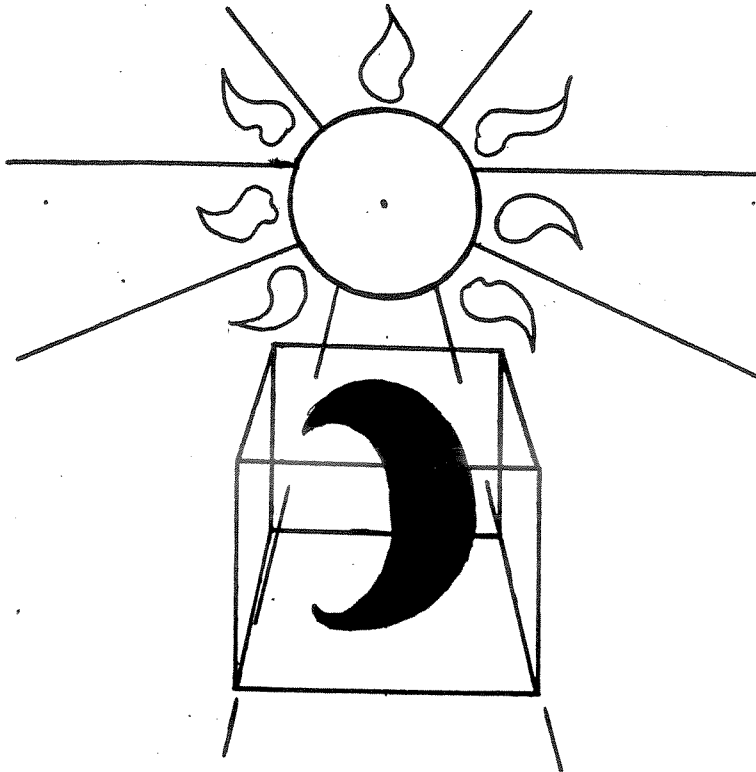
DEDICATED TO ALL MEMBERS OF THE O.C.S. : TO INITIATES AND STUDENTS
ALIKE; ALL TRUE CHILDREN OF THE STARS.

FROM ONE ANGEL TO ANOTHER.....

Do you remember years ago my friends
When we stood like shining sapphires
In the Glory of the Burning Sun?
Did we not behold that Starry Countenance on
High that kindled our eyes with fire?
Glancing at your face I beheld the Wonders
of Infinite Space.
You and I stood Immortal on the Wings of the Wind!

Now I look at your eyes that rain down from the skies,
See the tears and the fears. The long darkened years
have scorned us!

Yet deep in this night I rekindle The Light,
The Light that ever towers up before me.
I reach out my hand to grasp a Strand,
To place on thy head the Golden Band
That Crowned thy starry brow!



HIDDEN WISDOM IN THE PSALMS

BY

H. T. HOWARD.

.....

HIDDEN WISDOM IN THE PSALMS

BY .

H. T. HOWARD.

.....

In spite of all that has been said by the textual critics about the Elohist and Yahvist sections of the Pentateuch, there are also other factors to be considered. For the occultists believe that the various names for God in the Hebrew indicate different aspects of the Godhead, and this belief is by no means without foundation.

For example, the sevenfold creative power of God is expressed as the "seven spirits before the throne" of the Apocalypse. It is symbolised by the seven sacred planets of mediaeval astrology. In the Hebrew, it is signified by the name Elohim, which is a plural form.

The first chapter of Genesis sets forth this sevenfold creative process in a symbolic manner, and it is appropriate that the first sentence comprises seven words in the Hebrew: Bereshith bara Elohim eth ha-shamayim ve-eth ha-aretz. That is: In-the-beginning created Elohim indeed the-heavens and-indeed the-earth.

"And Elohim created man in his own image" (Genesis I, 27). Hence in Psalm VIII, 4-5, we read: "What is man that thou wilt remember him, and the son of man that thou wilt visit him? And thou hast made him lack but little of Elohim, and thou wilt crown him with glory and honout."

Likewise it is written in Psalm LXXXII, 6-7, -- a psalm containing both warning and exhortation -- "I said: Ye are Elohim, and all of you sons of Elyon. Surely ye shall die like man, and fall as one of the princes."

Now man can form a mental image of that which he wishes to bring to pass, and by an act of will he can bring it into manifestation. The creative artist - such as the poet or painter - does exactly that.

The occultist also does a similar thing in a more potent and subtle manner, by means of the technique known as creative thinking. He may wish to produce a particular set of circumstances in his own life. He therefore lays down a thought-form of the effect he wishes to produce, and by an act of will he can bring it into manifestation.

Every magical operation should be preceded by an invocation of God for protection, help and sanctification. But before the occultist involves the power of God in the preparation of his thought-form, he should make sure that its fulfilment will not carry any hint of selfishness, or involve any harm to another or constraint of another's will. Otherwise the fulfilment of the thought-form cannot be blest.

Weeks, months or even years may pass away. But if occult power was closely and deliberately involved in a certain manner, the day will come when the thought form is returned to its maker, perfectly fulfilled in every detail. But if its fulfilment is of such a kind that it cannot be blest, then in that solemn moment, the adverse effect of the fulfilment will fall upon the maker of the thought-form. This is that which is written (Psalm CVI, 14-15): "And they desired a desire in the wilderness, and tempted EL in the desert. And he gave then their request, but sent leanness into their soul." In an extreme case the result could be lasting injury to health, or even death.

In the psalms, however, God as creator is named as the Tetragrammaton. For example, Psalm XXXIII, 6: "By the word of JHVH were the heavens made; and all the host of them by the breath of his mouth." Again, Psalm XCVI, 5: "But JHVH made the heavens." Again, CXV, 15: "Blessed are ye of JHVH, which made heaven and earth." Cf. CXXI, 2; CXXIV, 8; CXXXIV, 3, etc.

Anything which can be created can also be destroyed by a reverse process - like the walls of Jericho; and God, in His aspect as destroyer of evil is signified by the name of EL. But the name Elohim sometimes signifies the Divine Judge; and as such in Psalm LXXXII, 1-3, is compared with the human judge - who is also called Elohim in this psalm. "Elohim is standing in the congregation of El, he will judge in the midst of Elohim. How long will ye judge in iniquity, and lift up the faces of the wicked? Judge the feeble and the orphan, do justice to the poor and destitute."

Elohim is the Divine Judge also in Psalm VII, 11: "Elohim is a righteous judge, and El is indignant every day."

So also in Psalm L, 6: "And the heavens shall declare his righteousness, for Elohim is judge himself."

So also Psalm LVIII, 11: "Verily there is Elohim that judgeth in the earth."

God in his aspect of destroyer of that is evil is, as before stated, denoted by the Hebrew name of El, and the numerical value of this name in Hebrew is 31. Therefore, in Joshua Chapter XII, all the evil forces are symbolised by the 31 kings. Thirty of them are referred to individually; all the rest are included in "the king of the nations in Gilgal" (XII, 23). Opposite the name of every one of the 31 kings stands the word Echad (one). The numerical value of echad is 13, which is the mirror-image of the number 31. The implication is that every kind of evil is reversed and brought to nought by the power of El.

God in His aspect as destroyer of evil is indicated by the name of El in several psalms.

Psalm V, 4. "For thou art not an El that hath pleasure in wickedness, evil shall not sojourn with thee."

Psalm XVIII, 47: "Even the El that executeth vengeance for me, and subdueth peoples under me."

Psalm LII, 5: "El shall likewise destroy thee for ever."

Psalm LV, 19: "El shall hear, and answer them, even he that abideth of old, the men who have no changes, who fear not Elohim."

Psalm XC shows us that God under the name of El is concerned with time periods both of the universe and of man. Verses 1-5, etc.: "O Adonai, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art El. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up."

This is a poetical description of the immense alternating time periods of universal manifestation and universal non-manifestation, called Manvantara and Pralaya among the Hindus and Buddhists. At the Great Pralaya there takes place the final universal destruction of all that is evil. The parable of the Wheat and the Tares told by Jesus refers to the same thing.

The phrase "from everlasting to everlasting" signifies the alternation of Manvantara and Pralaya, and so does the double Amen, as in Psalm LXI, 13: "Blessed be JHVH, the Eloah of Israel, from everlasting to everlasting. Amen and Amen." Cf. LXXII, 19; LXXXIX, 52. In the Egyptian Tradition, this is signified by "Eternity and Everlastingness", as we learn from the Book of the Dead.

In this same Psalm, Psalm XC, verse 10, we read: "The days of our years are threescore years and ten"; and in verse 12 we read: "So teach us to number our days, that we may get us a heart of wisdom."

The equinoctial point (according to the ancients) traverses the complete circle of the heavens in 25920 years. A man who lives for 25920 days will be a fraction over 70 years old - 70.96 years to be exact. He breathes on an average 18 times a minute or 25920 times a day of 24 hours. These mystical relationships between man and his world were well-known to the ancients.

Psalm XIX, sometimes referred to as the "astrologer's psalm", is a remarkable work, consisting of two parts. Verses 1-6 set forth the Law of God as applying to the heavens. Verses 7-14 set forth the Law of God as applying to Man. The implication is that Man is a microcosm of the macrocosm, and Divine Law applies equally to both.

The first part reads: "The heavens declare the glory of El; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice cannot be heard. Their measuring line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

There is an old tradition that men formed the various asterisms into alphabetic characters. Two of the Hebrew magical alphabets moreover - Celestial and Malachim - are clearly formed from asterisms, but it is now impossible to say what asterisms they represent. Such information, if available, would be fascinating.

It is possible that this is what is meant by the words: "night unto night sheweth knowledge."

The second section begins: "The law of JHVH is perfect, restoring the soul." How solemn and telling this sentence is, occurring at this juncture! We have seen the myriad stars in their courses, and the Sun striding across the heavens like a gigantic bridegroom - all moving according to an inexorable Law. We now learn that Man, too, is subject to an inexorable Law - the Law of God; or, as we would say, the Law of the Restoration of Equilibrium (karmá).

It should be noted that the name of God - JHVH - here occurs seven times.

The First. The law of JHVH is perfect, restoring the soul.
The Second. The testimony of JHVH is sure, making wise the simple.
The Third. The precepts of JHVH are right, rejoicing the heart.
The Fourth. The commandment of JHVH is sure, enlightening the eyes.
The Fifth. The fear of JHVH is clean, enduring for ever.
The Sixth. The judgements of JHVH are true, and righteous altogether.
The Seventh. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O JHVH, my rock, and my redeemer.

As the 22 letters of the Hebrew alphabet form a complete series, they are a symbol of "wholeness". That is why there are psalms which are alphabetic acrostics. Psalms XXV, XXXIV and CXLV are imperfect specimens of this.

Psalm CXIX is, however, a perfect specimen of alphabetic acrostic. There are 22 sections of 8 verses each, and each section has a different letter for commencing each of its 8 verses. Each of the 8 verses in the first section begins with Aleph, in the second section with Beth, in the third section with Gimel, and so on. The number eight is a symbol of equilibrium, hence the 8th Key of the Taro shows the seated figure with the sword and scales.

There are moreover, eight special words used in the sections again and again. They are Amer, Dabar, Chaqim, Eduthim, Pequdim, Tzuthim, Shophetim, Torah. That is: Saying, Word, Statutes, Testimonies, Precepts, Commandments, Judgments, Law.

Psalm XIX, which we have just been studying, contains all these words except "statutes". For this "Fear" is substituted.

These words occur in differing sequence in every section, forming a constantly varying verbal mosaic. All 8 words are included in sections 6, 8, 10 and 11. In the other sections the sequences are imperfect, being redundant with respect to some of the words and deficient with respect to others. Perhaps only in four out of every twenty-two people can we expect to find the various qualities in a proper balance.

The symbolism of the number 8 is woven into this psalm in another way. The word Chaqim (Statutes) begins with the 8th letter Cheth. In general it occurs many times; but it occurs just 8 times in connexion with the phrase "teach me thy statutes".

- (1) Verse 12. "Blessed art thou, O JHVH; teach me thy statutes."
- (2) Verse 26. "I declared my ways, and thou answeredst me; teach me thy statutes."
- (3) Verse 33. "Teach me, O JHVH, the way of thy statutes; and I shall keep it unto the end."
- (4) Verse 64. "The earth, O JHVH, is full of thy mercy; teach me thy statutes."
- (5) Verse 68. "Thou art good, and doest good; teach me thy statutes."
- (6) Verse 124. "Deal with thy servant according to thy mercy, and teach me thy statutes."
- (7) Verse 135. "Make thy face to shine upon thy servant; and teach me thy statutes."
- (8) Verse 171. "Let my lips utter praise; for thou teachest me thy statutes."

And so, like a hidden thread of secret influence, this phrase is worked into the fabric of the psalm.

Behind the eighth letter and the eight sentences, and symbolised by the eighth Key of the Taro - the majestic seated figure with the sword and the scales - lies the inexorable Law of the Restoration of Equilibrium, which is the Law of God governing human progress.

LIBER MYSTERIORUM

PART 4

A study in the lesser known aspects of

Dr. John Dee's Magic

BY

ROBERT TURNER.

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During the Spiritual Action that took place at 9 A.M. March 14th. 1582, the Archangel Michael reveals to Dee and Kelly the possession of a Magical ring, and insists that: nothing can be accomplished without its aid.

In Mysteriorum Liber Primus Dee records Michael's revelation as follows (Also contained in: De Heptarchia Mystica - 1582, Sloane MS. 3191 B.M.):-

(Dee -- Now Michael thrust out his right hand with the sword: and bad the Skryer to looke. Then the sword did seem to cleave in two and a great fire flamed out of it vehemently. Then he took a Ring out of the flame of his sword: and gave it to Uriel and said: The strength of God is unspeakable, Praised be God for ever and ever).

Dee -- Then Uriel did make coursy to him.

Michael -- After this sort must the ring be. Note it. I will reveal thee this Ring which was never revealed since the death of Solomon with whom I was present. I was present with him in strength and mercy. Lo this is it. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This is it which I have revealed unto thee. This is it which philosophies dreameth of. This is it which the Angels scarce know. This it is, and blessed be his Name for ever and ever. Yea his name shall be blessed for ever.

Dee -- Then he layed the Ring down upon the table. (Note (Dee) - I noted the manner of the Ring in all points)

Dee -- After that he threw the Ring down upon the Table and it seemed to fall through the table.

Michael -- So shall it do at thy commandment. WITHOUT THIS THOU SHALT DO NOTHING - Blessed be his Name that compasseth all things, wonders are in Him and His Name is Wonderful. His Name worketh wonders from Generations to Generation.



The Ring

Dee: (of the Ring) - It should be a ring of gold; with a seal graved in it and had a round thing in the middle of the seal and a thing like a V through the top of the Circle & an L in the bottom, and a barr clean through it. It had these four letters in it P E L E.

(Mysteriorum Liber Primus)

To my knowledge the significance of the device engraved upon the central portion of the ring has never been fully explained. Reuchlin gives the meaning of the Angelic name PELE (taken from the four corners of the ring) as "He who worketh wonders" (Reuchlin: Art Cabalisticae).

Whether Dee or Kelly actually constructed the Ring remains uncertain (from what we know of Dee's zest for magical experimentation, it seems likely), and the surviving manuscripts are totally devoid of any further information regarding its power or particular application.

To be continued.....

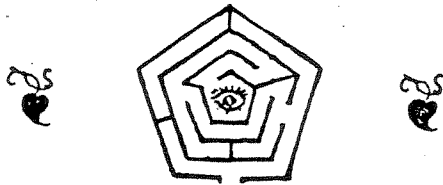
BOOK REVIEW: The Necronomicon

BY

SHIRLEY McIVER

The
**NECRON-
OMICON.**
OR,
The booke of dead names.

*Written by the Moor: El Hazzared,
Done into English by Iohn
Dec, Doctor.*



Imprinted at ANTVERPIAE
1571.



Published by Neville Spearman (Jersey) Ltd.
P.O. Box 75, Normandy House, St. Helier, Jersey, Channel Islands.

BOOK REVIEW:

BY SHIRLEY McIVER.

THE NECRONOMICON: The book of dead names. Introduced by Colin Wilson. Researched by Robert Turner & David Langford. With contributory material by Dr. Stanislaus Hinterstoisser, L. Sprague De Camp, Dr. Christopher Frayling, Angela Carter. Illustrated by Gavin Stamp & Robert Turner. Edited by George Hay. (Neville Spearman Jersey Ltd, £5.50.)

.....

The central part of this compilation purports to be the book of which H. P. Lovecraft wrote:

"It was a key - a guide - to certain gateways and transitions of which mystics have dreamed and whispered since the race was young, and which lead to freedom and discoveries beyond the three dimensions and realms of life and matter that we know." (H.P. Lovecraft: 'The Book' included in 'The Tomb', Panther, 1969).

Lovecraft was ambivalent in his approach to these strange dimensions. Usually he described them with fear and anxiety but occasionally he made clear an intense longing for these unknown worlds. In Colin Wilson's Introduction to this present work, we learn that Lovecraft took a strange pride in regarding himself as a descendant of the rationalists of the 18th. century." He liked to think of himself as "scientific and materialistic". And perhaps this is why he was so spellbound and yet horrified by the 'irrational'. During the heyday of Positivism, science had the world neatly sewn up and yet simultaneously it shook the very foundations of human existence by destroying traditional meaning systems. The world was predictable and yet just beneath the surface churned chaotic seas. Those black seas are still with us so it is no wonder that Lovecraft's tales find such an enthralled audience.

And for those who hear the silence of unknown dimensions, for those who are relentlessly drawn toward other realities, this book should prove a source of inspiration.

It is not just in the long Introduction written by Colin Wilson in his usual compelling style and embodying the essence of his positive approach to all things occult; nor is it just the two thoughtful and entertaining essays on Lovecraftian dream imagery; nor even just the intriguing piece by L. Sprague De Camp on the young man Lovecraft; inspiration can be gained from all these and most important of all - from fragments of the fabled Necronomicon. For the Necronomicon, despite Lovecraft's many horrific allusions to it, exhudes an oddly exhilarating atmosphere.

With each successive article in this compilation, the hunt for the origin of Lovecraft's Necronomicon is described. A letter from a Silesian academic points the way, a Commentary by O.C.S. Warden, Robert Turner, shows how the "Book of Dzyan" and John Dee both provide leads and computer analysis by David Langford, of a strange manuscript, completes the picture. And then we come to fragments from the Necronomicon itself, reconstructed and explained by the knowledgeable magician Robert Turner. Students of magic should not be disappointed, it proves to be fascinating and as Robert Turner writes it "...implies the survival of a tradition that stretches far into the dim and distant past, just how far, we may never know."

But not only the magician and Lovecraftian will be interested. There are puzzles here for the psychologist (non-behaviourist kind, of course!) and for anyone who dreams. In dreams our unconscious depths are revealed in universal imagery and this is a book of dreams brought to life. It deals with the hidden side of man, that region which science knows least about.

In the Necronomicon primal memories are re-awakened and although the trail back to the beast and its link with the stars may be a treacherous one, it could lead to a fuller understanding of man and his possibilities.

We must not forget that the social reality man has constructed is but a minute part of his total reality. In the Qabalistic tradition, the macrocosm is reflected in man the microcosm. Man belongs to the stars and so why should he not yearn to contact that which inspired the mad Arab to sing:

"That which is not dead which can eternal lie
and with strange aeons even death may die."



Moon Ladder

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THE MONOLITH, VOLUME 2, No.4 will be available January, 1979.

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