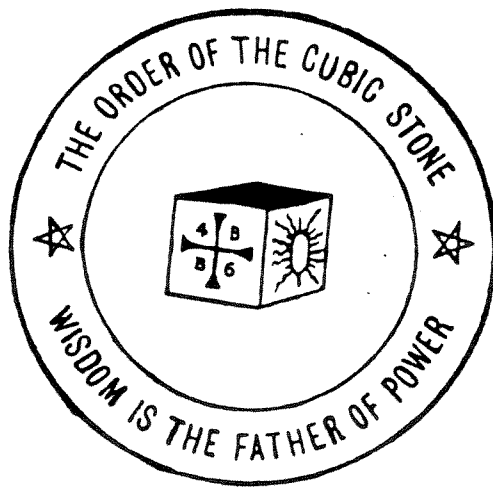


THE MONOLITH



Vol. 2



WINTER 1978

THE MONOLITH

Volume 2. No.4.

Winter Solstice, 1978.

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EDITORIAL

Despite all our efforts (and the liberal application of the bull-whip), it seems that this issue of The Monolith will be long overdue by the time it reaches our long-suffering readers. Perhaps we could blame the inclement weather, or maybe we have fallen en masse to the leaden vice of Malkuth?

The true reason for this unforgivable delay - like our previous excuses - must remain obscure; please accept our apologies, and rest assured that those responsible will be released from the dungeons in time to prepare our Summer issue.

In this number we include the second section of The Golden Dawn Knowledge Lecture on the 'Lineal Forms of the Names of the Sephiroth in the Tree of Life', known as Document 'M'. The first section of the lecture was printed by Regardie as 'The Vision of the Universal Mercury' - he omitted the second part because he considered it too complex to reproduce. We did not think so, and have done our best to ensure that our rendering is correct in every detail (this Document should prove of special interest to Members of the Necoris Grade).

Thelemites rejoice! A new volume of Aleister Crowley's Magical Diaries is due to be published on February 22nd., 1979. This previously unpublished section of A.C.'s Magical Record covers the period immediately after his banishment from Cefalu, beginning 11th. May, 1923 and ending 3rd. October the same year. These Diaries supplement the earlier Duckworth edition which covers the period between 1914 and 1920 (The Magical Record of the Beast 666, Duckworth & Co. Ltd., 1972), but benefit greatly from the excellent introduction - and illuminating footnotes, furnished by the knowledgeable Occultist Stephen Skinner. The book seems rather overpriced at £11.25, but it is superbly produced; contains valuable appendices and a useful 'Crowley Chronology'. Not everyone's meat perhaps, yet it constitutes a detailed record of the experiments of a practical Magician, and these are hard to find. (The Magical Diaries of Aleister Crowley - Edited by Stephen Skinner. Neville Spearman Ltd., 1979. Price: £11.25)

AN APPEAL TO 0⁰ = 1⁰ MEMBERS:

Due to a sudden influx of new Members entering the 0⁰ = 0⁰ Grade of Probationer, the present Course Tutors are finding it progressively more difficult to cope with Q/A's and other correspondence. In order

to ease the situation, we invite Members of the Necoris Grade who are so inclined, to enroll as Course Tutors without delay. If you are interested and can spare a little of your time to help those 'in the Outer', apply to The Wardens at the usual address.

Shortly after the publication of the last issue of The Monolith we were informed of the death of the noted Magician, W. E. Butler. A great and worthy man who devoted so much of his life in helping others on the Path, never faltering, even during the last years of his life when the odds were so very much against him.

A whole generation of Occultists have built their techniques upon the system outlined in his best known book, "The Magician: His Training and Work"; a book which represented the first rational attempt to bring the traditional aspects of Magic into sharp, scientific focus.

The work of W. E. Butler lives on. All of us who knew him as a friend will miss him greatly; but we should not mourn his passing, rather that we wish him - Godspeed and a joyful return.

THE WARDENS.

Winter Solstice, 1978.



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MAGUS BY NICHOLAS SPALDING

THE DUODECIMAL SCALE
A Record of Ancient Rememberances

BY

H. T. HOWARD.

THE DUODECIMAL SCALE

A Record of Ancient Rememberances.

BY

H. T. HOWARD.

It is now many years ago since we met.

He was a Freemason. He was also a professional mathematician - employed in that capacity by a firm of musical instrument makers. And he knew about the duodecimal scale of numerical notation.

Whether he discovered this himself, or derived the knowledge from other sources, I do not know. But the applications of it to be set forth hereinafter are my own.

His own favourite application seemed to me to be almost incredible. It involved what the Pyramidologists call the Displacement Factor of 286.1, the Earth's polar axis of rotation employed as a unit of length, and the Earth's orbital eccentricity at a particular epoch of great occult significance. He stated that the accepted value of 286.1 is inaccurate - there is a longer decimal expansion. He remarked that such things do not usually work out properly; but this one does - exactly!

If such be the true significance of the Displacement Factor, that Factor must have been disclosed by Divine Revelation. Before the Age of Instrumental Astrology and Modern Mathematics no human being would have been in a position to make the necessary calculations leading to such a conclusion.

Be all this as it may, I am convinced that the use in ancient times of the duodecimal scale of numerical notation is an historical fact.

Our scale of numerical notation has a decimal base. That is to say - the series 1 to 10 is repeated as 11 to 20, 21 to 30, 31 to 40 and so on. This is simply due to the fact that we have 10 fingers on two hands, and primitive people (like young children) counted on their fingers. But in the Bible we come across the Tradition of the Rephaim - the twelve-fingered giants like Goliath of Gath and his brethren; and six-fingered and six-toed people are occasionally still being born. These cases are treated as abnormalities. Might they rather not be survivals of a primitive pattern which was once widespread in an earlier age of the world?

The Bible treats these six-fingered giants as exceptional. But at some remote period they must have been much more common, because there was an ancient numerical scale of notation which had a duodecimal base, and traces of this exist in the Hebrew Version of the Old Testament, but not in the Septuagint Greek Version.

A duodecimal scale of notation, of course, required two extra digits and two extra symbols.

In Genesis V we find that the age of each of the two patriarchs at the birth of his eldest son is differently given in the Septuagint and Hebrew Versions, as follows. (See, 'Helps to the Study of the Bible', article XVI; 'Chronology of the Early Period of Old Testament History', page 35. Oxford University Press).

<u>PATRIARCH</u>	<u>SEPTUAGINT</u>	<u>HEBREW</u>
Adam	230	130
Seth	205	105
Enos	190	90
Kenan	170	70
Mahalalel	165	66
Jared	162	162
Enoch	165	65
Methusalah	167	187
Lamech	188	182
Noah's age at the Flood	600	600

TOTALS:	2242	1656

At first sight, therefore, it appears that there is a discrepancy of 586 years in the period between Adam and the Flood as given by the Septuagint and the Hebrew Versions. But the apparent discrepancy is based on a misunderstanding of the figures given in the Hebrew text. These are, in fact, in the duodecimal scale of notation; they are based on a count of twelve, not on a count of ten. In such a numerical scale of notation what we call 12 appears as 10, what we call 144 appears as 100, what we call 1728 appears as 1000, and so on.

Thus, when we are told that Adam was 130 years old at the birth of his firstborn, this is really $(12 \times 12) + (3 \times 12)$ or $144 + 36$ or 180 years. Similarly, it can be shown that Seth was not 105 but 149 years old at the birth of his firstborn, Enos not 90 but 108 years old, and so on.

Let us tabulate these results:-

<u>PATRIARCH</u>	<u>SEPTUAGINT</u>	<u>HEBREW DUODECIMAL</u>	<u>HEBREW DECIMAL</u>
Adam	230	130	180
Seth	205	105	149
Enos	190	90	108
Kenan	170	70	84
Mahalalel	165	65	77
Jared	162	162	218
Enoch	165	65	77
Methusalah	167	187	247
Lamech	188	182	242
Noah's age at the Flood	600	600	864
----- TOTALS:		2242	2246

We thus find out that the two statements are in close agreement, and the true total must be in the region of 2242 or 2246. It is also obvious that the figures given in the Septuagint Version have been "cooked" so as to bear a general resemblance to the Hebrew Version figures, and yet give the approximately correct total of 2242. Thus we have 230 corresponding to 130, 205 and 105, 190 and 90, and so on.

Now Suides, the Byzantine Lexicographer, who lived in the X Century, A.D., says that 120 sars = 2222 years, so it might be worth our while to enquire whether there is any period in nature to which such totals as 2222 or 2242 years tend. There is, in fact, such a period, and its true value to the nearest whole number is 2232 years which is 120 revolutions of the Moon's Nodes round the heavens, each revolution occupying nearly 18.6 years.

This period is by no means unknown to ancient mythology. For example, according to the Turin Papyrus, the 23 reigns of the Shus en Har (servants of Har) lasted for 5613 years. As 5613 divided by 300 = 18.71, it is evident that the period is intended to represent 300 revolutions of the Moon's Nodes round the heavens.

The number 432 occasionally occurs in mythology. From each of Valhalla's 540 doors 800 heroes will issue forth to take part in the Last Battle, i.e. 432,000. The number of years in a Mahayuga is said to be 4,320,000. The factor of 432 seems an odd sort of number to have a Cosmic significance ascribed to it. But in the duodecimal scale it appears as 300! Could that be the origin of it?

In this issue of 'The Monolith' there is a review from my pen of 'The Qabalah' by Papus. In it I have put forward the idea that the

constellation of Draco, viewed from a certain angle, shows the outline of the Scythe or Sickle of the Skeleton Reaper of the Tarot, which is the 13th. Key. Now the Skeleton Reaper is a form of Chronos or Saturn, who cuts off with his scythe each completed period of time. One revolution of the Pole of the heavens (which is the same as the Precessional Period) was thought by the Ancients to be 25,920 years. And 25,920 in the duodecimal scale appears as 13,000. Could that be the reason why the Skeleton Reaper is No. 13 in the Tarot? Are such items as these, folk memories of twelve fingered counting?

ZELATOR! (Master of the Astral Worlds) By TONY JEFFERY.

Way above the star-studded skies, agony lurks!
You've always known, and even angels wonder why
Heaven frowns upon me!
In the mansions of the gods of ages running scared,
I drift on by past forgotten faces to save the Human race.

And on past the watchers of the gate the waters lie silent.
But your voice, like a choir on the wind, is lying confusion.
Through the luna planes of light to the graveyard of angels,
you look with that diamond-fire in your eyes --
that forever bewitches me.

Below the planes of the wise men, scarlet battles rage.
Burning armies of legendary warriors in dark array;
With a glance that splits the glass below, the gods look down in anger!
Your body melts into tears of ice as their love flows into me.

Through seas of burning brimstone jagged clouds descend.
Hords of age-old demons fly crying in the wind.
With wand of gold and stars upon my head, the Sun
bows down in homage.
And through future years of burning sands --
the Lord smiles down on me.

THE HERMETIC ORDER OF THE GOLDEN DAWN

Document :

M

(Part 2)

- Being -

The Z.A.M. Knowledge Lecture on the
Lineal Forms of the Names of the
Sephiroth in The Tree of Life.

.....

(From the Gerald Yorke Collection)

THE HERMETIC ORDER OF THE GOLDEN DAWN

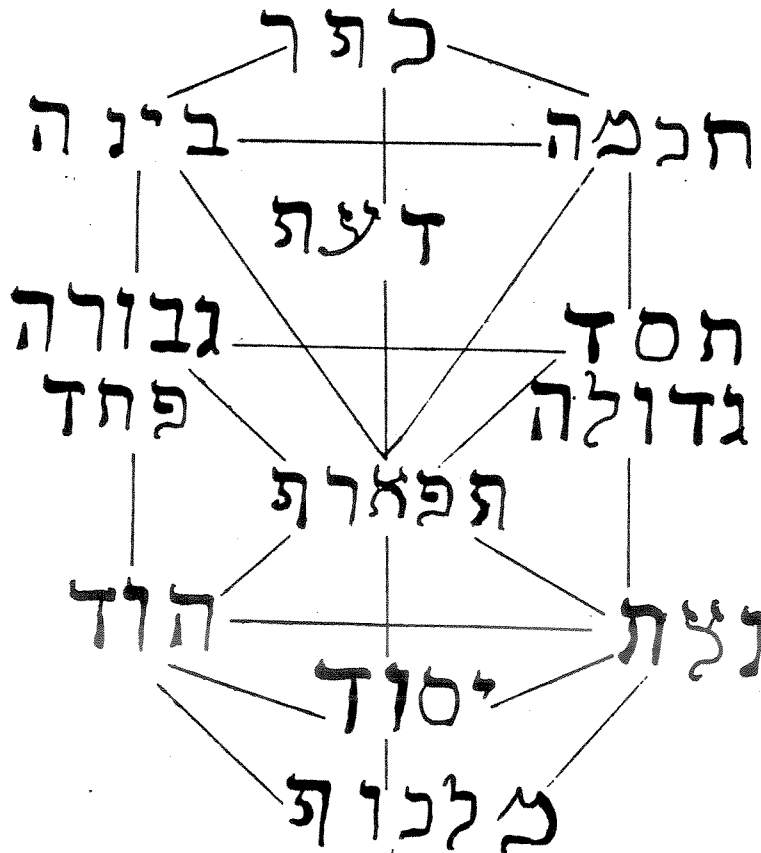
Document M : (Part 2)

THE LECTURE ON THE LINEAL FORMS OF THE NAMES OF THE SEPHIROTH IN THE TREE OF LIFE

(For such Zelatores Adepti Minores as have mastered the Pentagram and Hexagram Rituals; and Consecrated their Magical Weapons. N.O.M.*)

* Dr. W.W. Westcott's 7^o=4^o motto, i.e. Non Omnis Moriar. "I shall not wholly die".

Note the Number of Letters in each.



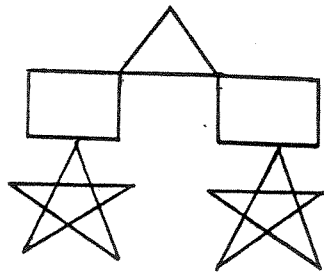
In examining the number of letters in the words on the Tree of Life; it will be observed that Kether consists of three letters whose equivalent then is the Triangle among the lineal figures. Chokmah and Binah each of four letters, as also Yesod; their actual lineal figure is then the Square. Gedulah, Geburah, Tiphareth and Malkuth have five letters, equivalent to the Pentagram. While Chesed, Pachad, Netzach and Hod have each three like Kether: as also Da'ath.

The total number of letters in these Names on the Tree will then be $3 + 4 + 4 + 3 + 3 + 5 + 5 + 3 + 5 + 3 + 3 + 4 + 5 = 50$, the number of the Gates of the Understanding, as is laid down in the Kabbalah.

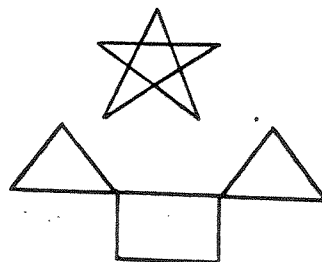
Then in the ensuing translations of the Names of the Sephiroth into lineal Symbols, what is at once evident is, the absolutely harmonious balance of forms which results. פחד Pachad is a correspondence of Geburah and means Fear. גדולה Gedulah is a correspondence of Chesed and means Magnificence.

The Supernal Triad (Triad) will then be represented by a Triangle surmounting the two Squares.

The first reflected Triad by three Pentagrams.

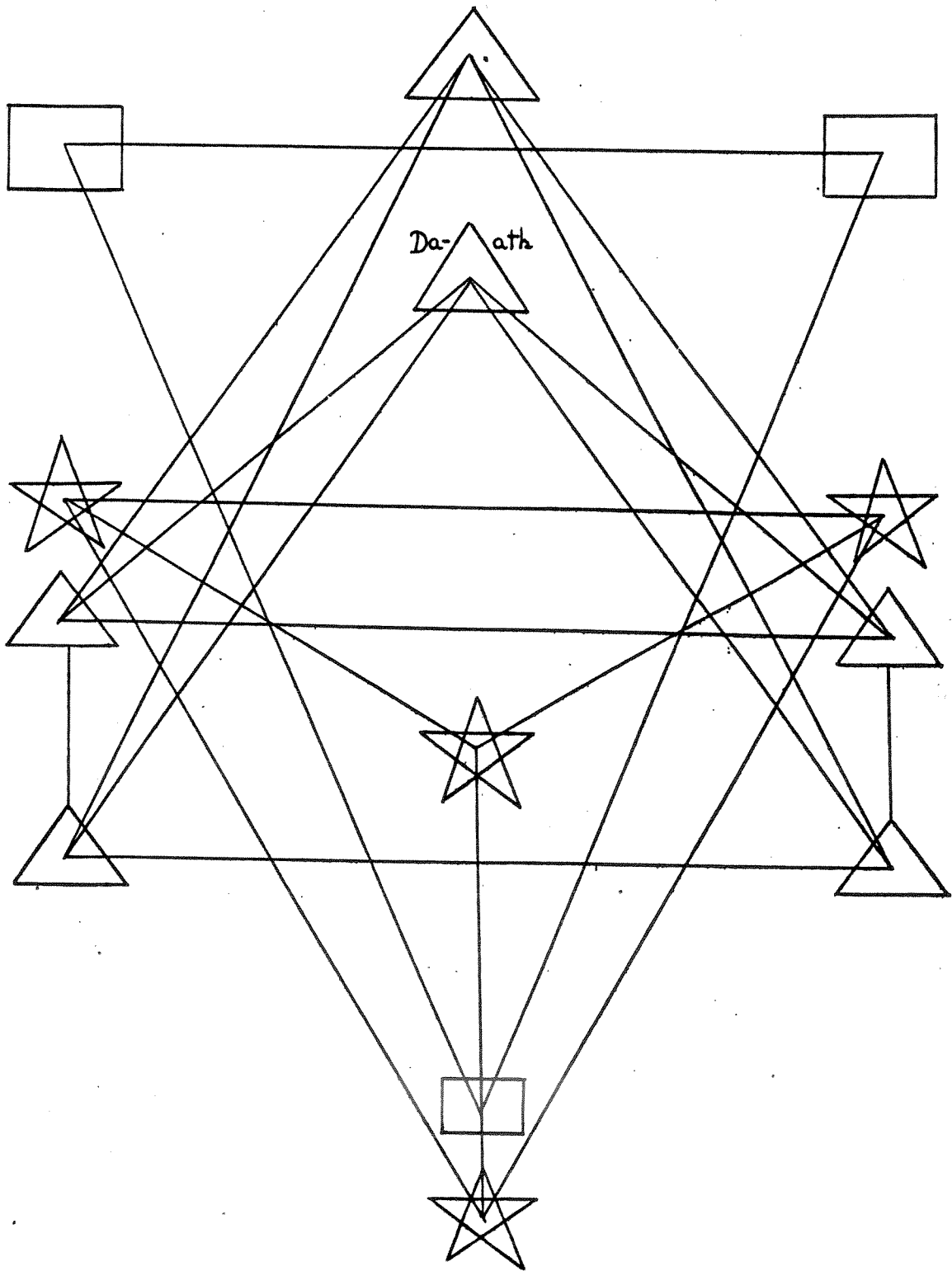


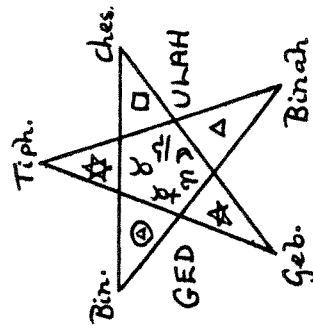
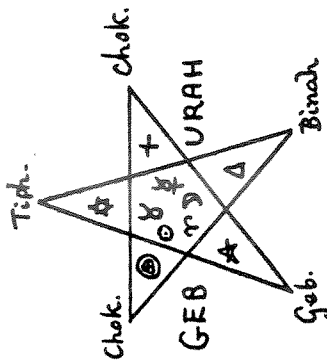
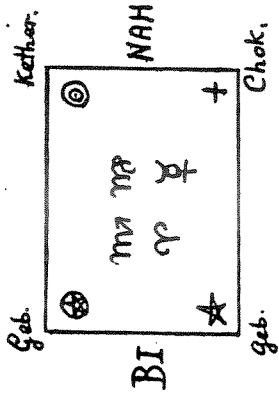
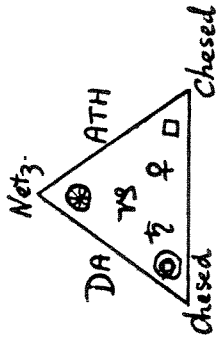
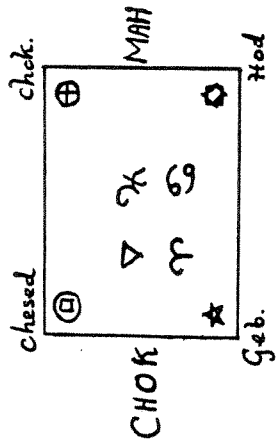
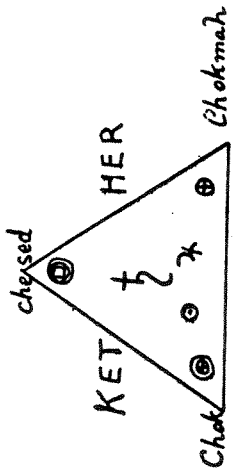
The second reflected Triad by the converse of the Supernal, e.g. by two Triangles surmounting a Square.

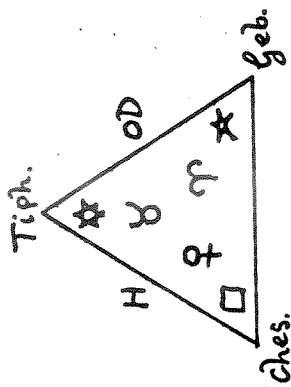
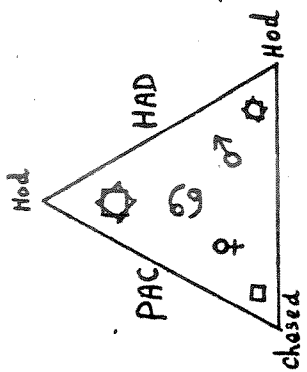
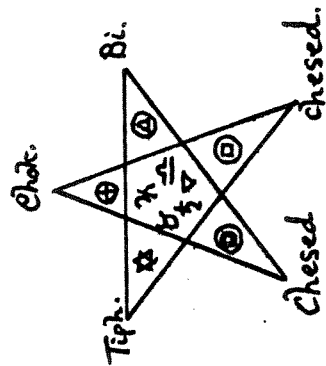
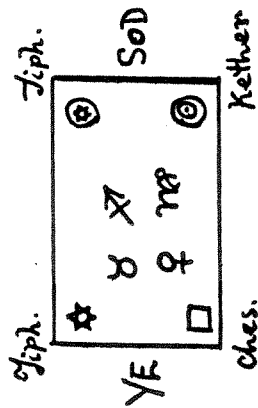
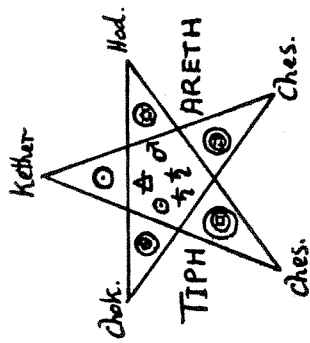
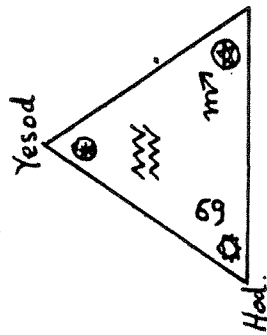
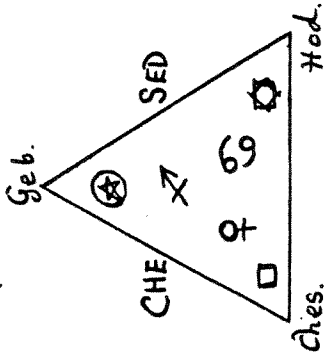


While Malkuth has the Pentagram.









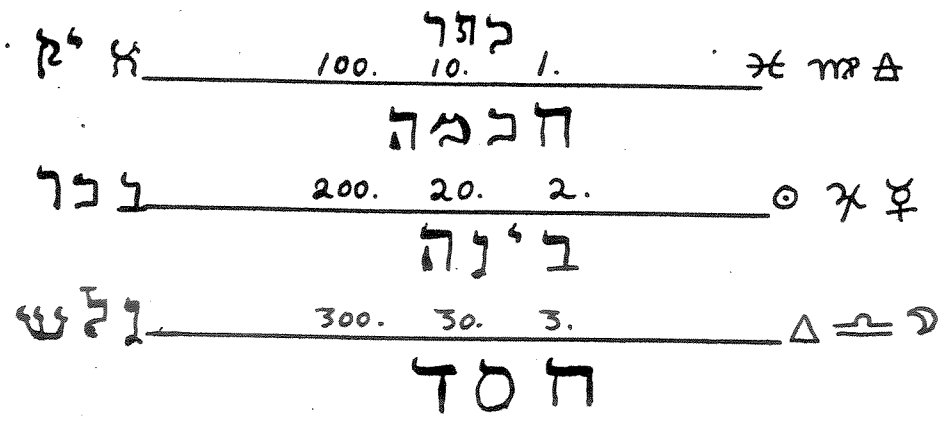
The Sephiroth may thus be summed up in Three Classes, the Δ \square and \star the respective lineal equivalents of ב'ינה, חסד and גבורה in Six under the Triangle in Kether, Pachad, Chesed, Netzach, Hod and Da'ath. Three under the Square, Chokmah, Binah and Yesod. Four under the Pentagram:- Gedulah, Geburah, Tiphareth and Malkuth. Now, if as in the diagram we draw lines, connecting those Sephiroth which are represented by the same lineal equivalents; we shall find that these lines number Twenty Two, that is, the number of the Paths in the Tree. For you require - 13 lines to join initially those Sephiroth under the Triangle - 3 those under the Square, 6 those under the Pentagram - $13 + 3 + 6 = 22$.

The Letters of each Sephiroth Name may then be translated into the lineal Symbols of the Sephiroth to which their numerical value is referred by the Qabalah of the Nine Chambers.

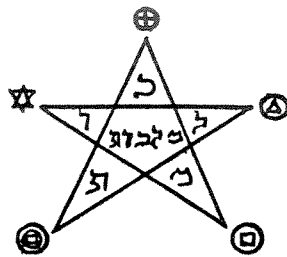
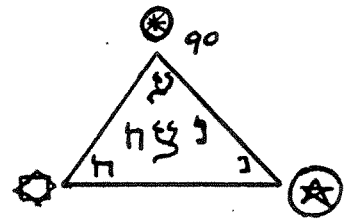
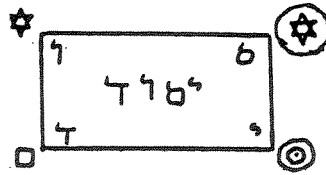
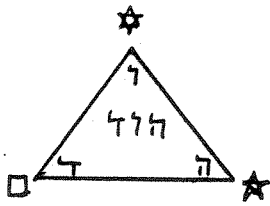
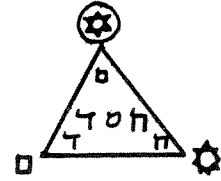
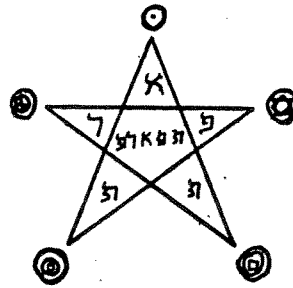
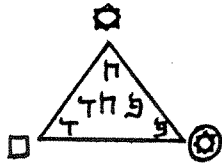
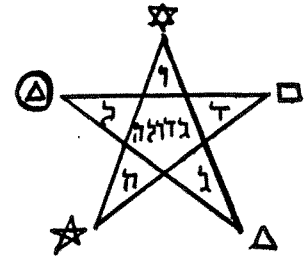
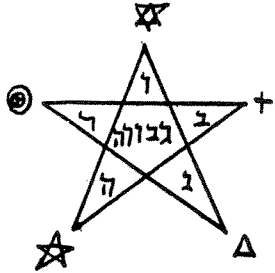
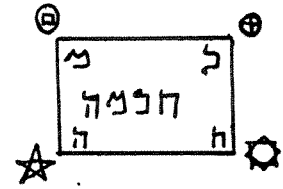
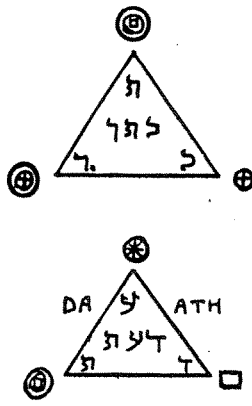
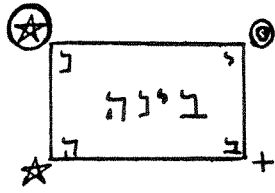
If these Letters be again translated into their Yetziratic Attribution and this combined with the former, we shall obtain an analysis compounded of both scales of Interpretation.

In the Diagram, the lineal figures of the tens and hundreds are distinguished from those of the units by being encircled with either one or two rays, according as tens or hundreds are implied. If these be further placed within the Lineal Figure of the Whole Name, a species of Hieroglyphic Form of each Sephira will result: which may again be represented by a cognate Angelic form, as taught in the Formation of Sigils from the Rose.

We shall then find from the Qabalah of Nine Chambers that the numerical values of the 22 Paths are thus allotted under the Sephiroth:-



(Continued on page 22)



(Continued from page 20)

ק	400	40	4.	⊠	♀
ה		50.	5.	⋈	♈
ס		60.	6.	⋈	♄
ע		70.	7.	⋈	♁
פ		80.	8.	⋈	♂
צ		90.	9.	⋈	♁

This Classification may then, be again referred to the Lineal Figures, thus:-

- ⊠ ⋈ ♀ Point within a Circle
- ♀ ⋈ ⊠ Cross
- ⋈ ⊠ ⋈ Triangle
- ♀ ⊠ ⋈ Square
- ⋈ ⋈ ⋈ Pentangle
- ♄ ⋈ ⋈ Hexangle
- ♁ ⋈ ⋈ Heptangle
- ♂ ⋈ ⋈ Octangle
- ♁ ⋈ ⋈ Enneangle.

LIBER MYSTERIORUM: PART 5
A study in the lesser known aspects of
Dr. John Dee's Magic.

By

ROBERT TURNER

LIBER MYSTERIORUM: PART 5

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

BY: ROBERT TURNER


In John Dee's Second Book of the Mysteries (1582) we first encounter the Great Seal known as Sigillum Dei AEmeth. The Angel Uriel instructed Dee to inscribe the figure upon a wax disc: 9 inches in diameter and $1\frac{1}{2}$ inches in thickness. In the later Angelic conversations Dee's principle shew stone - a crystal said to have been delivered to him by the Angel - rested (in its golden frame) upon the highly elaborate symbol. Four smaller versions of the same supported the legs of the Holy Table.


Note: Three of these seals are preserved in the British Museum along with the shew stone, an obsidian skrying mirror and a gold plate engraved with Kelly's 'Vision of the Four Castles'.

The Second Book of the Mysteries opens with a general discourse between Dee, Kelly and the Archangel Michael:

'Forty white creatures then appear (like children)...all in white silk long robes'.

Then follows the dication, and accompanying visions which step, by step, reveal the composition of the seal:


(Dee)... "There appeared  on a plate of gold with 22 over it.

....A bluddy Cross with L and over the L the number 26. 

....then appeared  (characters of gold)

....On opening his garment he displayed these letters on his raw heart:



.... 6^6 all of gold. A circle of gold  - the form of the world.

....The Hebrew Name of God with 40 letters.'

Michael then describes the process by which the Names of various Angels and spirits were to be drawn from the Sigillum (this method will be dealt with in the Monolith Vol. 2 No.5). The first series of Names obtained from the Seal were as follows:

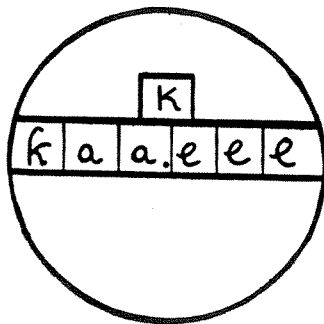
- 1 Galas
- 2 Gethog
- 3 Thaoth
- 4 Horlwn
- 5 Innon
- 6 Aaoth
- 7 Galethog

The Angel then instructs on the characters to be incorporated into other parts of the Seal (working inwards from the circumference):

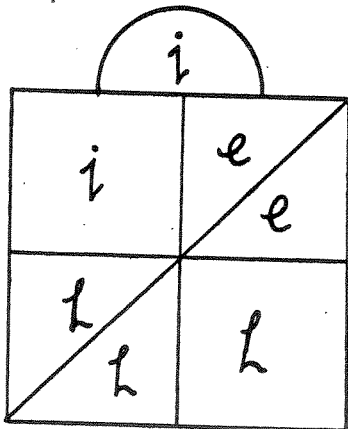
† 5 † † † 24 † † † 30 † † † 21 † † †
 † 9 † † † 14 † † † † † †

The following extracts from Liber Mysteriorum illustrate the manner in which the rest of the characters were obtained:

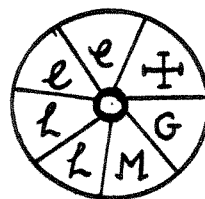
1) A vision of three birds appeared, upon their breasts were the following seals:



← The Eagles Seal



← The Phoenix



The stange fowle with many wings

- 2) Four other Names were added to the above and combined in the following Table:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	v	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	†

(Note: Reading down each column gives the Names of the Seven Planetary Regents: ZAPHKIEL, ZADKIEL, CUMAEL (KAMAEL), RAPHAEL, HANIEL & GABRIEL).

- 3) Pillars come out... 'from the seven parts of the world' - containing other names: **SAAT**, etc...
- 4) Seven young women in green, carried tablets bearing:

El
Me
Ese
Iana
Akele
AZdobn
Stimcul

- 5) Seven young men in white, bore tablets with the names:

I
Ih
Ilr
Dmal
Heeo
Beigia
Stimcul

- 6) The Tablets which formed the table:

S	A	A	I ²¹ / ₈	E	M	E ⁸
B	T	Z	K	A	S	E ³⁰
H	E	I	D	E	N	E
D	E	I	M	O ³⁰	A	
I ²⁶	M	E	G	C	B	E
I	L	A	O ²¹ / ₈	V	N	
I	H	R	L	A	A	²¹ / ₈

Uriel: " The 7 Names proceed from the left to the right are the Names of God not known to the Angello: neither can be spoken or read by man."

were brought forth.

7) From the above table the following Names were obtained:

ZABATHIEL
ZEDEKIEL
MADIMEIEL
SEMELIEL
NOGAHEL
CORABIEL
LEVANAEL

(Note: These are the Hebrew names of the Seven Planets: Saturn, Jupiter, Mars, The Sun, Venus, Mercury and the Moon, in the order of the Sephiroth combined with the suffix:- EL).

(Note: 21 representing the letters
8 EL combined thus: EL)

These final seven names are dispersed about the Pentagram and Calvary Cross which occupy the centre of the Great Seal (See plate).

NOTE ON PLATE: The reproduction of Sigillum Dei AEmeth which accompanies this article will be found accurate in every essential detail. It should be noted that the version printed by Aleister Crowley in 'Book 4' and 'The Equinox Vol.1. No. 7' contains several mistakes.

N.B. To avoid the confusion that inevitably arises from conflict of opinion, and in the interests of accuracy, students of Dee's Magic should carefully note: that the statement made by a certain 'IIO'* - currently serialising the Enochian System in The New Equinox magazine - to the effect that (sic) "...there is no y14 on the Great Seal..." is quite incorrect. A glance at Dee's original manuscript** reveals the offending y14 in the lower left hand section of the outer circle (also to be found in the version printed by Crowley in The Equinox Vol 1, No.7 & Book 4). IID mistakenly gives y15 instead of y14 and makes further error in omitting : H12, s & a5 from the series of letters and numbers that form the 'outer sequence' of the symbol.

Elsewhere *** the same writer records that he has discovered 41 additional Enochian Calls! and gives an example of the same in Part Nine of his analysis. Once more IIO⁺ proves to be in error. What he quotes is in fact nothing more than an extract from the 1st. Table in Liber Logaeth (Liber Mysteriorum Sextus et Sanctus). A flyleaf note by Elias Ashmole (see: Sloane MS. 3677) - The Book of Enoch - 1583) explains this in detail: (sic) 'To this writing beginning (not at Arney Val nol) at Oxar Vaxmol etc. is the 2nd. page of the first leaf of the famous Book shown in the Stone which consisted of 49 lines or rows & every row of 49 words or letters. The first 40 of this page (see folio 3 - R.T.) have a word in every square which could not well be contained in the little cells of a square table in this Book. Therefore they are

writ thus at large as you see. But the 9 last rows of this page had but one letter a piece and are accordingly set down at the end of page 5. All the other leaves of that Book had but a single letter in each square and so they are set down as here after follows in this Book.'

Each table in the Sixth Book of the Mysteries is therefore composed of 49 x 49 squares, most of which contain a single letter or number. But the 1st Table contains for the most part: a word in each square written out at length to avoid using an enormous sheet of paper (each line numbered). Therefore what IIO quotes as an 'Enochian Call' in his article is, in fact, an incorrect version (he omits the word: Dom, and makes the words: gos dah into one) of the 19th. line of the 1st. Table in Liber Logaeth. Although these words from Liber Logaeth seem to be in the Angelic Language, no translation exists as many of the words do not occur in the 48 extant Keys. The Book is in the hand of Edward Kelly.

R.T.

* The New Equinox, Volume 2. No.6, pages 348-349. 'OSV' by Frater IIO.

** Sloane 3188 - folio 30 - published by Peter J. French in 'John Dee - The World of an Elizabethan Magus' (Routledge & Kegan Paul, London 1972).

*** The New Equinox, Volume 2. No.5, page 312. 'OSV' by Frater IIO:

+ Frater Iadia Ipamis Oresa : (English)"Of the Highest cannot be with darkness"

BOOK REVIEW BY ROBERT TURNER

THE NEW WAITE'S COMPENDIUM OF NATAL ASTROLOGY By Herbert T. Waite, revised by Brian E. F. Gardener, with Ephemeris for 1880-1980, and Universal House Tables by Colin Evans. (Routledge & Kegan Paul Ltd., 1979. Price: £2.50).

A new paperback edition of a book that can only be described as excellent both in terms of content and value for money.

'Waite's Compendium' was first published in 1917 and has since passed through no less than eight editions, all of which have been hastily snapped up by astrological students throughout the world. One cannot help but be impressed by the sheer range of subjects covered in this work, and the clear, concise manner in which they are set forth. In this revised edition six different House Systems are compared - Equal, Porphyry, Regiomontanus, Campanus, Placidus and the Natural Graduation System. Planets, Signs, Aspects, Houses, Casting the Horoscope, Interpretation and character delineations are covered in adequate detail, reinforced by a comprehensive section on Astronomy which deals with essentials such as: Sidereal Time, Solar Time, Fixed Stars, Nodes, Retrograde Motion, The Ecliptic, Right Ascension, the M.C., etc., etc., ... A very useful 100 year Ephemeris is also included (1880-1980) which gives the Planet's places at intervals ranging from 2 (in the case of the Moon) to 12 days - easily corrected for any particular day, together with the Luna Node and position of Pluto for the 1st. of each month. In addition to the Ephemeris a Universal Table of Houses covering Latitudes 10° - 60° N. is given along with a host of supplementary data on: Finding Sidereal Time, conversion from Moving-Equinox, to fixed Star-Zodiac, Geographical and Time-Data, B.S.T. & D.S.T., etc. Blank pages for the reader's own notes are included at the end of the volume.

252 pages (including example charts and tables) packed with really valuable practical information, suitable for both the beginner and the more advanced astrologer. Everything in a nut shell - highly recommended.

R.T.

BOOK REVIEW: THE QABALAH: SECRET TRADITION OF THE WEST BY PAPUS.

BY

H. T. HOWARD.

BOOK REVIEW: THE QABALAH: SECRET TRADITION OF THE WEST BY PAPUS. (Dr. Gérard Encausse). (Thorsons Publishers Limited, Wellingborough, 1977).

BY H. T. HOWARD.

This re-issue of a book first published in 1898 is, unfortunately, riddled with misprints and mistakes; though, to be fair, some of the mistakes can doubtless be traced to the original edition.

There are misprints on pages 84, 85, 92, 100 (2), 101 (3), 123, 124, 145, 166, 167, 168, 193, 196, 201, 206, 266, 268, 270, 273, 274, 275, 276, 281, 282, 284 (2), 286, 287 (2), 288 (2), 289, 290, 304, 335, 367, 371 and 382.

Mistakes of various kinds can be found on pages 75, 100, 101, 102, 104, 181, 269, 272, 274 and 276.

For example: On page 75, "B.C." should be "A.D."

On page 100, the Hebrew word transliterated as "Bashur" should be "Bachur", and in Hebrew should be spelt with a Cheth, not a He. It does not connote "clarity". (See, Davidson: "Analytical Hebrew and Chaldee Lexicon", pp. 74 & 77).

Page 101, some of the transliterations from the Hebrew are quite grotesque, such as "hoe sed" given here for "chesed". Also on page 101, "Hadam" does not mean "formosus, majestuosus"; it means "footstool". (See Davidson, p. 168).

Page 102. "Galgol hamnazeloth" should be "galgal ha-mazeloth".

Page 104. "Phodeth" should be "Podeh".

Page 181. The "alphabetic trinity" of the Sepher Yetzirah referred to is Aleph-Mem-Shin, but in the Hebrew the letter Beth is given instead of Aleph! Instead of the normal transliteration "AMSh" we have "EmeS", which is clumsy and grotesque.

The section beginning on page 266 deals with the Shemha-Mephorasch, or Divided Name of 72 Names. This is "according to Lenain". From page 306 we learn that Lenain published his book "La Science Cabalistique" in 1823. This is rather late, and in view of the mistakes and inaccuracies occurring in his work, one wonders what his sources were.

It should be remembered that the 72 triliteral Names are derived from Exodus XIV, verses 19, 20 and 21, each of which consists of 72 letters in the Hebrew. By writing the three verses under each other

letter against letter, verse 19 from right to left, verse 20 from left to right, and verse 21 from right to left; we have 72 columns which give the 72 trilateral Names, and these by addition of -el or -iah give the 72 Names of Spirits. It should be added that the above is the usual method of arranging the three verses together; but there are others.

What is called in each case the "Divine Name", and is written in italics, is derived from Kircher, the XVII Century Jesuit priest, and these Names may be extracted from the frontispiece to this book. Unfortunately Lenain seems to have been unable to decipher some of them! These Names seem to be fanciful, and of little value however.

The trilateral Names, of course, belong to the original Tradition. Unfortunately, in this volume they are not always in accordance with the Hebrew text of the three verses.

To begin with, there is confusion between the letters He and Cheth on pages 274, 277, 279, 282, 283, 286 and 288. Evidently Lenain was no Hebrew scholar.

Page 276. No.30. The Trilateral Name should be aleph-vau-mem, not aleph-vau-resh-nun. The Name should therefore be "Evamel", not "Ornael".

Page 287, No.63. The trilateral Name should be ayin-nun-vau, not aleph-nun-vau. The Name should therefore be "Ghanuel", not "Anianuel". The Psalm verse given is 2.11. But this verse contains no nun. It does however contain a gimel, which the hapless Lenain might have misread as a nun. According to the Tradition, the correct verse is Psalm 100.2, for which the Latin text is "Servite Domino in laetitia. Introite in conspectu ejus, in exultatione."

Page 289. No.67. The transliteral Name should be aleph-yod-ayin, not aleph-yod-tau. The Name should therefore be "Aiäel", not Itaiel".

No.68. The Name of the Spirit begins with cheth, and should be transliterated "Chabuiah", not "Xabuiah".

In each case the psalm verse is quoted in Latin, and these Latin quotations contain misprints in Nos. 2, 13, 20, 25, 26, 29, 45, 47, 52, 58, 62, 65 (2), and 68.

Page 272. "Ps. 9.9." should be "Ps. 35.24."

It seems that the strange edition of the Psalms used here regarded Nos. 9 and 10 as one Psalm, for Psalm 10.1. is given as "Ps. 9.22". Thereafter, as a result, every Psalm carries a number which is one less than it should be. There are, however, two exceptions: Psalm 115 (given as 113), and Psalm 116 (given as 114). Herein Lenain excelled himself.

The verse numbers are likewise incorrectly given in many cases.

Nevertheless, if anyone is prepared to pay £6.50 for this carelessly produced edition and overlook its frequent and irritating blemishes, he will find it not devoid of interest and value. There is a valuable bibliography, though with some serious omissions. Surely Rabbi Moses Cordovero is worth a mention, for example? This section commences on page 296.

On pp. 231 and 233 the reader will find itemised the 50 Gates of Understanding, which are referred to in the Spher ha-Zohar. This is followed by the Yetziratic texts of the 32 Paths. This material is not always readily available. There is also a translation of the Sepher Yetzirah commencing on page 209. There are also various essays from several sources.

Commencing on page 237 there is a short essay on "The date of the Sepher Yetzirah" by Dr. Sair, which calls for comment. The thesis turns on the statement in Sepher Yetzirah, VI,2, that "The celestial dragon is placed over the universe like a king upon the throne". Dr. Sair adopts the view, quite correctly in my opinion, that refers to the time about 2800 B.C. when the pole of the heavens was nearest to the star Thuban in the constellation of the Dragon (Alpha Draconis). Assuming that the work was by the Patriarch Abraham, he then calculates that the work dates from 2300 to 2200 B.C.

I do not believe that this amounts to proof that the Sepher Yetzirah is anything as old as that. It merely indicates that the work embodies ancient traditions.

Precisely the same problem arises with regard to Genesis III, 15, We know that this was written about 900 B.C. But the polar configuration referred to indicates a date about 10,000 B.C., when the pole of the heavens was near the place where the foot of Hercules (or the Kneeler) is poised above the head of Draco.

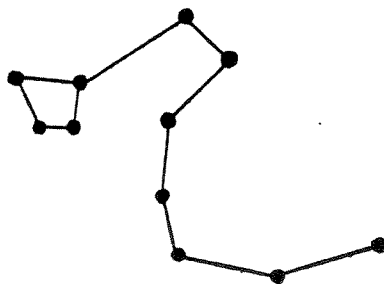
Precisely the same problem, again, arises with regard to the Tarot. The Tarot in the form in which we now have it is not ancient. But the Fool - the Zero Key of the Tarot - is the constellation of Cepheus, and the epoch indicated is about 18,000 B.C., when the pole star was Alderamin in that constellation (Alpha Cephei). At that time, south of

Alderamin at the pole, the constellation we now know as Draco displayed the form of the scythe of the Skeleton Reaper, the 13th. Key, which is a form of Saturn or "Old Father Time". The Vernal Equinox stood in the constellation of the Archer, represented in the Tarot by No.6, in which the Cupid, surrounded by solar rays, aims the arrow at the central figure.

The Autumnal Equinox therefore, stood at this time in the constellation of Gemini. This is represented in the Tarot by the 19th. Key, showing the Sun's disc and the two children holding hands.

The real problem in such cases is to discover why the wise men of old selected certain astronomical epochs to be distinguished by imagery in this way.

☀ Alderamin



The scythe or reaping hook.

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