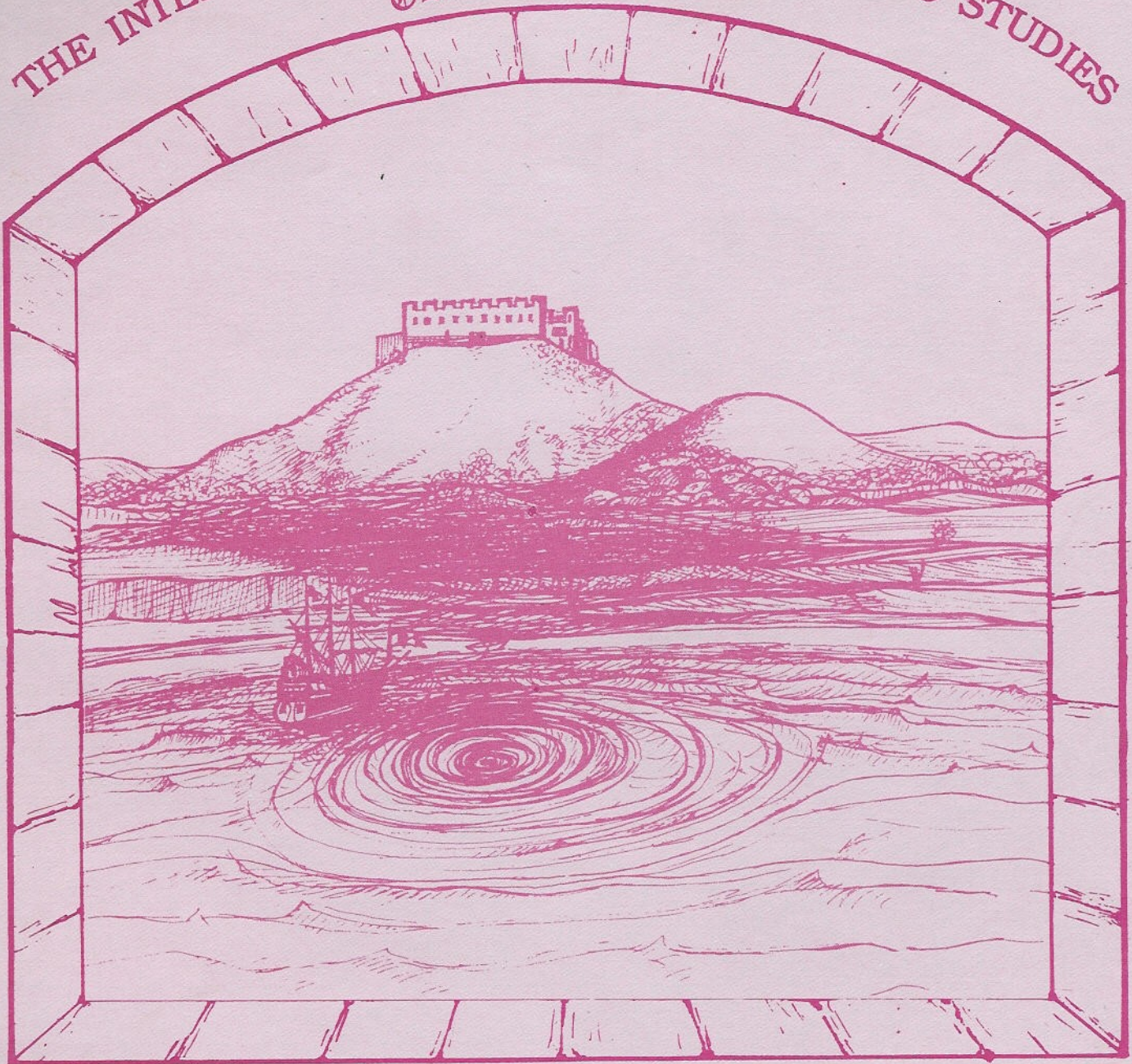


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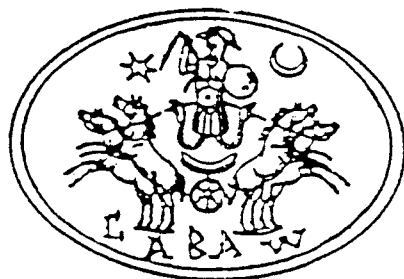
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DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

S T G E O R G E A N D  
T H E D R A G O N  
- by -  
R I C H A R D , D U C D E P A L A T I N E



THE SANCTUARY OF THE GNOSIS  
London & Halifax

## ST. GEORGE AND THE DRAGON

- by -

Richard, Duc de Palatine

CLASSIFIED

The historical story of St. George is shrouded in mystery. According to the Christian version, George, an officer who stood high in the Roman army, ventured to protest to and rebuke the Roman Emperor Diocletian for his persecution of the Christians in 303 A.D. Diocletian promptly banished him to Asia Minor where he still protested, and where finally he was put to death. He was eventually canonised by what was at the time a triumphant and flourishing Church. Since then, however, the story of St. George seems to have been involved with that of the Greek hero Perseus who, some centuries B.C., arrived in Lyddia to slay the sea-monster which was attacking the maiden Andromeda. We must remember that all religions, including that of Greece, took many of their myths and legends from those of previous civilisations; therefore, whether St. George ever really lived is a matter of conjecture.

The various myths, legends and traditions held by the many nations are symbolical and allegorical, embodying certain fundamental truths which have been carried down through the ages. One nation would take over the entire Pantheon of Gods of another and, by changing their names, accept them for their own. The Old Testament stories are really modified traditional stories taken from Babylonia and accepted by the Jews as their own history. The Greeks accepted the myths and legends of the lost Atlanteans, as has been clearly shown in Ignatius Donnelly's "Atlantis." Jesus, Jason, Joseph,

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Mithra, Orpheus etc. were all originally the hero-gods of various nations. St. George must also be included in this type of hero as we shall try to show.

All of the hero-gods were symbolic of the Divine Soul of Man and were given a Divine title, and when the Soul descended into its human tabernacle to teach mankind, the personality was also given another name; for instance: Jesus Christ, Jupiter-Ammon, Osiris-Ra, Horus-Ra, Bacchus-Dionysus, and so on. It simply indicates, for example, that Jesus, the Man, was overshadowed by his Divine Self, the Christos. It must also be considered that the stories of the so-called Christian persecutions have been so enormously exaggerated and misrepresented that historians regard them with a good deal of incredulity. Many did die; however, a great many of those who died did so not because of their faith, but rather because of the political opinions they held.

All the legends of the guardian angels and race spirits, the gods and the divine heroes, are not merely childish stories. There are facts lying behind them. We shall find that these realities produce a definite effect and teach us a specific lesson down here in the region that we can reach and realise and understand. In the Legend of St. George, when taken as referring to the eternal conflict between the Soul and the images of menace which are to be found in the subconscious mind, we find that this story presents to us a definite form of psychological teaching.

In this conflict, St. George represents the Soul of Man who does battle with the Dragon of the subconscious mind in order

to rescue the oppressed human soul on the other side of the river (the 'river,' in this instance, refers to the emotional stream of energy which divides the conscious mind from the mental vesture).

In mythology and Roman Catholic legend, the Dragon is representative of the whole host or hierarchy of Demons who beset and tempt man at every turn he makes. These Demons are simply the images of menace created by us in our subconscious mind through our thoughts of fear, resentment, frustration, hatred and feelings of loss. These images may cause us to weep and sigh, but this sighing and weeping is worthless if our sentiments are derived from these demon-images. But when we have awakened to the power which they exert over us, all artificial images will finally return to the place whence they came, namely the Dragon of the subconscious mind. Consequently, as these images are perishable, the sentiments which they excite will duly perish with them.

The Dragon with his images will always make the life of the human soul in the body a hell on earth so long as we keep perpetuating their life by continually thinking on them. In order to help us eradicate them, we have only to call upon the Soul (St. George) who will grant us true faith which is more powerful than, and superior to, natural light, and which is stronger than all our images of menace. Just as we have misused our faith and imagination to create our tempting demons, so we must learn to use this faith and imagination to dissolve the images, and then accomplish whatever we may desire. The psychological images of menace living in our minds are caused by the

emotional currents due to our wrong thinking. Thus, the emotional currents created by the imagination of a disturbed mind will produce certain states in man as the Soul, and will affect the external man. We can, however, by right thinking, change these emotional currents and thereby destroy the demons which reside therein.

Thus, the story of St. George and the Dragon describes to us how we can call upon the Power of the Soul with faith and imagination to consume the Dragon and its images of menace.

Let us take a few examples of how our faith can dissolve these awful and distressing conditions in man. A woman who is in love with a man who is already married will create her images of menace by brooding, worrying and being anxious for her love. Once the images have been formed, they will seek to perpetuate this mental condition causing sickness, nervous tension, a diseased blood stream and a feeling of hopelessness. The cure for this situation is this: If she has faith in herself and in her Divine Soul, stops thinking about her condition and has the patience to wait, she will dissolve the tempting demons in her mind which will allow the body to correct itself.

A man who thought he was sexually impotent from an early age will turn his emotional currents into streams of envy, frustration and resentment towards the supposed image of his fear. Thus, the more he thinks along these avenues of thought, the stronger will be the power he gives his images to cripple him sexually in later

life. The simple cure for this is for him to realise that he originally created the artificial images which are sapping his sexual force, and then with faith and imagination believe that he is potent. He will thereby change the emotional currents from ones of destruction to those of construction. Then the impotency will dissolve, the organ will swell and return to its normal size, and the Soul, acting upon the pituitary gland, will resume the supply of oil to the sexual glands.

The man who cannot hold a position of employment for very long has turned his emotional current into avenues of short-lived activity causing them to form into images of menace which will prevent him from working. The cure for this is also simple. He must turn the emotional currents into faith and imagination that he will stay at his position and work with it. The chopping and changing of jobs is derived from the images. He must ignore any emotional feeling of wanting to escape, and be determined that he will stay and make a success of his position.

In the three cases described above, we can see that it was doubt which caused these people to destroy their faith in themselves. What they have done has been to throw the power of themselves away to the images which have turned this power against them. It is the faith in ourselves and in the God within ourselves which renders us strong and thus able to destroy the Dragon of the subconscious mind. The prize we seek is the Divine Soul, comely and full of all that is beautiful. And so we put on the Armour of Faith, gird our-

selves with the Sword of Imagination and then go forth within ourselves to kill the Dragon of the animal nature.

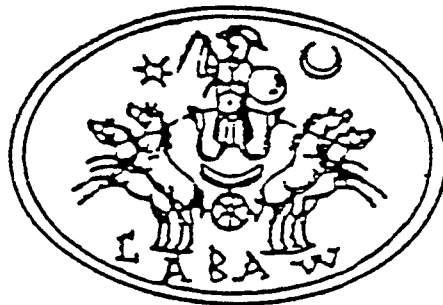
Finally, the more we dwell upon our supposed misfortunes, the more strength we give to the Dragon of our animal nature, and it will devour our every good thought. However, once we bring ourselves to stop pandering to the effects of the images, they will shrink and die for we have refused to feed them with our vital energy. Think on these things, and if you feel that you have an unwanted image of menace, then you will know what to do about it.



THE MYSTIC CROSS

- by -

RICHARD, DUC DE PALATINE



THE SANCTUARY OF THE GNOSIS  
London & Halifax

# THE MYSTIC CROSS

- by -

Richard, Duc de Palatine

For the Christians to claim that the Cross is a purely Christian symbol introduced after our era is very strange indeed when we find this same cross used in every ancient civilisation on both sides of the Atlantic, in the East, on the statues on Easter Island, in Old Egypt, in Central Asia and numerous other locations. This cross can be seen in chemistry, alchemy, biology, astronomy, astrology, atomic physics and mineralogy. The symbol of the cross is as old as man himself. It applies to him and to the whole universe, and without an understanding of this symbol the whole of our academic world would fall into the dust. For instance, if we were to delete from the university curriculum all the writings of the ancient world, our universities would be no more. The philosophers were first and foremost Mystics, and philosophers afterwards. Let the reader who doubts this statement consult the writings and lives of these mystic-philosophers before he denies it.

If we were to ignore the chemical cross which is to be found at the base of our chemical elements, the nuclear cross which is found within the atom and within most of our scientific discoveries, our boasted sciences would cease to be sciences. Where does this cross come from? Why is it to be found

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at the very foundation of all the known avenues of human knowledge, both ancient and modern? Why do all religions and philosophies accept the cross? These questions can only be answered by the mystical experience and understanding of Nature.

The philosophical cross, the two lines running in opposite directions - the horizontal and the perpendicular, the height and breadth - which the geometrizing Deity divides at the intersection, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the Occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolises our human existence, for the circle circumscribes the four points of the cross which represent in succession, birth, life, death and immortality.

This symbol takes on the same meaning when applied to chemistry, and when one studies the anatomy of the brain and the spinal cord we see the same cross showing itself. In the operations of the solar plexus the cross again appears. In all the known sciences the cross is shown as being the basis of all physical manifestation. In psychology the same cross is shown as the subconscious, preconscious, conscious and unconscious aspects of the mind,

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and in function they assume the four-armed cross of existence.

The writer of "The Source of Measures" reveals one of the Kabalistic meanings of the cross when referring to the crucified man: "In symbol, the nails of the cross have for the shape of their heads a solid pyramid, and a tapering, square, obeliscal shaft or phallic emblem for the nail. (This has been clearly shown in the four eminences on the top of the pons at the summit of the spinal cord). Taking the position of the three nails in the man's extremities and on the cross, they mark or form a triangle in shape, one nail being at each corner of the triangle, (this again is shown in chemistry). The wounds or stigmata in the extremities are necessarily four, designative of the square. The three nails with the three wounds are six in number, which denotes the six faces of the cube unfolded (which makes the cross or man-form, or seven, counting three horizontal and four vertical squares) on which the man is placed. This in turn points to the circular measure transferred on to the edges of the cube. The one wound in the feet separates into two when the feet are separated, making three together in all, and four when separated, or seven in all - another and most holy feminine base number."

The enigma can be unriddled

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through the Mysteries of Initiation when the Adept, having successfully passed through all the trials, was attached - not nailed, but simply tied on a couch constructed in the form of a Tau - and then plunged into a deep, trance-like sleep, to remain in this state for three days and three nights. During this time his Soul was free to confer with the Gods or Divine Souls. He then descended into the hell of the body to do the work of charity to the Invisible Beings, his body remaining all the time in a temple crypt. In Egypt, the body was placed in the Sarcophagus in the King's Chamber of the Great Pyramid, and was carried during the night of the approaching third day to the entrance of a gallery where, at a certain hour, the rays of the rising Sun hit full on the face of the entranced candidate who awoke to be initiated by his own Soul.

In the above, one will see the Source of Light and its Life-Principle of the seven kingdoms is fully shown as the sevenfold cross whose branches or aspects are: heat, light, electricity, terrestrial magnetism, astral radiation, motion and intelligence, or, what some might call self-consciousness. Here we have the forces known to science: light, heat, electricity and motion. In fact, science is now at the doors of terrestrial magnetism in nuclear physics. In the Roman Church and its offshoot, Protestantism, the Cross

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has been adopted in its phallic meaning - the male and female organs of procreation.

The Cross, in its original sense, was called the 'Chrestes' or 'Chrestoi,' and stands at the base of the Hermetic and Alchemystical systems. As Eliphas Levi says, "The Sign of the Cross adopted by the Christians does not belong to them exclusively. It is also kabalistic and represents the opposition and quaternary equilibrium of the elements. We see by the occult verse of the Paternoster that there were originally two ways of doing, or, at least two very different formulas to express its meaning: one reserved for the priests and initiates, the other given to the neophytes and the profane. Thus, for example, the initiate, carrying his hand to his forehead, said, "To Thee;" then he added, "Belong;" and continued, carrying his hand to his breast, "The Kingdom;" then to the left shoulder, "Justice;" to the right shoulder, and "Mercy." Then he joined the two hands, adding, "Throughout the Generating Cycles," ("Tibi Sunt Malkuth et Geburah et Chesed Per Aeonas"), - an absolutely magnificent kabalistic Sign of the Cross which the profanations of Gnosticism (the later bodies) made the militant and official church completely lose."

In the above the Mystic sees the whole procedure of the chemical formulas being enacted within himself and within the external force-matters,

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whereas the Christian sees the operations and results of the action of his sexual saviour, Jesus Christ, the seed of Jesse, being the interaction of the male and female arms of the Cross - Jehovah, who is but the second God who impressed himself on the universe in the form of a cross. This above all in its Christian and Hebrew sense is the worship and adoration of the sexual organs of the male and female, which may be one of the reasons for the fierce persecution of Witchcraft by the Official Church.

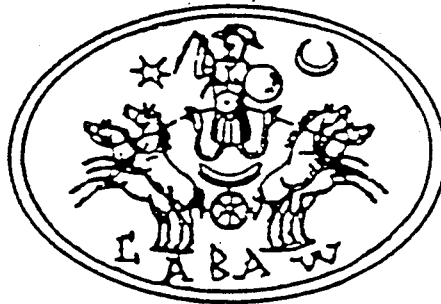
Finally, whilst the phallic or sexual meaning of the Crucifixion can be proved by the 'nails' through the geometrical and numerical reading, its mystical significance can be seen in the legend of Prometheus: he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his complete devotion to the cause of the spiritual nature within Humanity. The story of Jesus, in its Gnostic sense, follows the latter interpretation whilst the Church adheres to the former; hence the conflict between the Gnostic Church and the Somatic Church. We leave the reader here to use his own intuition and follow through to their logical conclusions the implications of both meanings or explanations.

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THE FIVEFOLD  
STIGMATA

- by -

RICHARD, DUC DE PALATINE



THE SANCTUARY OF THE GNOSIS  
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## THE FIVEFOLD STIGMATA

- by -

Richard, Duc de Palatine

CLASSIFIED

In Protestant countries the conception of the stigmata of some of the Saints has been grossly misunderstood. This is even more true of modern occultists, in spite of the fact that we find the basic principles which underlie these stigmata being taught by them. Because of prejudice and superstition, however, they have been unable to allow their intuitive faculties to take the logical step and thus reveal the one and only way in which the physical man can discriminate between a true Adept and his simulacra (shadowy likeness or deceptive substitute). Countless numbers of mediums and passive clairvoyants have claimed to have seen one of the Master-Adepts at some time or another, and yet they have been mistaken.

The vital key which unlocks some of the greatest mysteries of Nature is the Law of Correspondences, wherein we find that whatever is mirrored in the subtle natures of man and all other creatures will be reflected within the gross material envelope. In the numerical key to wisdom one will find recurring the numerical values of two, three, four, five, seven, nine and twelve. These are to be found in practically all religions, philosophies and occult systems such as Alchemy, Magic, Rosicrucianism, Illuminati and Masonry. The philosophy which is known as Theosophy is also built upon the Law of Correspondences.

One of the most guarded secrets of initiation refers to the Fivefold Stigmata of the Adept or Illuminee. The first open reference

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we have to this condition is in the drama of the Crucifixion of Jesus, who demonstrated to us in this life that every true follower of the Christ must, and always will, recapitulate in his life and acts that which was enacted by the Christ. Those who have become unified with their Divine Soul have always manifested the stigmata in either their vital or physical bodies, and there are records available of those who have been Master-Adepts, showing that these Beings always manifested these selfsame stigmata in their subtle bodies. In fact, should a person possess x-ray sight, he will see these stigmata in and around the bodies of every Illuminee or Divine Messenger in this wise: in the vital vesture he will see oozing from a wound on the left-hand side blood and water mingled with a certain ray of colour. This condition recapitulates the fact that Eve, the human nature of man, sprang from the left rib of Adam, the Divine Hermaphrodite, the original state of man when he was male-female in the same body. Then one would see that the palms of the hands and feet of the Adept showed four wounds in the likeness of those suffered by Christ. From each of these wounds would be seen flowing vitally the same blood and water intermingled with four coloured rays. Remember that Jesus called the first five Disciples, bearing in mind that these Disciples refer to the five Zodiacal Signs and that their correspondences are shown in the body. Study the values and qualities of these five and you will gain much wisdom.

The stigmata become the symbol of the Soul who has mastered and is utilising his five vestures of consciousness. This is shown in the Upanishads: "Self is true; the ever-

moving world is false; and the migrating souls that seem to come and go and suffer are nothing else than the one and only Self, clothed in the five successive vestures or incolucra: the beatific, the cognitional, the sensorial, the vesture of the vital airs and the nutrimentious vesture or visible body in the world of sense." Here we see the system as expounded in the Pleroma, and these five vestures correspond to our Soul vesture, higher mental, lower mental, emotional and mortal body. In occultism they refer to the Buddhic, Causal, Manasic, Astral and Physical.

Thus, the individual soul, when it becomes projected from its main body, is enclosed in a succession of wrappings or vestures which envelope it and, as it were, fold one over the other; or, in other words, interpenetrate each other and occupy the same position in time and space. The Beatific Vesture is the "Robe of Glory" of the Gnostics, and the "Augoeides" of the Greeks. This is the Robe which is put off by the Soul when it descends into the personality, and which it assumes again when it has become once more united. This can also be recognised in various bird-images, such as the Pelican which tears its breast to feed its young, and the Phoenix which represents the personality consumed by the Divine Fire and the imprisoned Soul rising again out of the ashes. It is the winged bird of the Egyptians and the Eagle of St. John. It is the fabulous bird of the Arabian Nights called the Roc, and so on.

The cognitional vesture is divided into five parts: the head is Faith, the right arm Justice, the left arm Truth, the right leg Ecstasy, and the left leg Intellect. They are sometimes given in other ways according



to the philosophical system concerned. This also refers to the higher mind, the "murmer of running waters" of the Book of Revelation. The sensorial vesture is the lower mental vesture which receives the impressions made on the senses and then transmits them to the human consciousness. This vesture is often shown as a bird on the wing. The qualities of the higher mind are also reflected within the lower mind wherein they are connected with the head, right wing, left wing, the trunk and the tail.

The emotional vesture, or the vesture of the vital airs, is also shown as being divided into five. The breath is shown in the head; its pervading of the vesture is shown in the right wing or arm; when it descends to the body it does so through the left wing or arm; when it meets with the ether it does so with the right leg; and when connected to earth it uses the left leg. In this vesture one finds the instinctual qualities of man, the desires, instincts and passions. Desire coupled with love is the aspiration of the human soul, and desire becomes Love inverted to the body.

The nutrimentious vesture is the mortal body, and it again is divided into five divisions or aspects, and it reflects the divisions of the higher vestures in its nature, as liquids, solids, gases and ethers. This becomes the outermost vesture of the Divine Soul whilst in incarnation and becomes the passive instrument of the Soul. In reality it has no individual life of its own save that which is granted to it through the Soul's ignorance of its higher nature, and to which the human soul becomes subjected during the earthly stages of its incarna-

tional career as a human being.

In the Science of Illumination or Regeneration the aspirant has to undergo a long period of purification. He must first of all conquer the elements of his own mortal body and refuse to be governed by the limited insight of its artificial energiser. He must then transmute solids into liquids, liquids into gases, and then finally gases into ethers. As he conquers each one he will find the stigmata of the hands and feet becoming visible on the vital vesture.

Once he has mastered and conquered the mortal vesture, he must then proceed to master the emotional vesture by transmuting his instincts, desires and passions into pure impersonal love. He will then find the stigmata becoming clearer. When he has conquered the four stages of his mental thinking and changed their drives away from the accentuation of the self to that of the unfolding of his Divine mental powers, the vital stigmata will become still more definite.

When the aspirant has conquered and redirected his mental faculties towards the Divine Soul in the service of his brothers, then he will develop the four qualities of the higher mind: Truth, Faith, Justice and Ecstasy. The vital stigmata will now become more definite and blood will begin to flow. Then he will begin the final labour, that of becoming one with the Soul and unfolding its four qualities. The stigmata will now appear on the left side of the vital body. It must be clearly seen that as the aspirant conquers each of the vestures in turn, the stigmata will appear on each conquered vesture. The four are shown up to the higher mind, and then the Sign of the Conqueror

appears on the left side of the body. He now becomes the Victim, slain upon the fourfold vestures for the sins of the world, and is then wrapped around with the white linen of the Soul Vesture.

In the lives of the Stigmatic Saints of the Church this process has been speeded up by their fervent devotion to the Christ, and, in many cases, the stigmata have shown themselves in the mortal body. It is interesting to note that in the life of Thomas a Beckett we see this process being acted out in real life: the slaying by the swords of the four soldiers in the side, and the king making a pilgrimage to be beaten by the four monks over the tomb of Beckett. We wonder how many students realised the drama which was played out in the film of the same title.

The legend of the hero-god Jesus might have happened in time, but again, if we study the whole life in relation to the lives of other Saviours, we will see, by using the Law of Correspondences, that this life reveals a much more beautiful conception and purpose than that which is accepted today. In that Life we received the assurance that if any man will follow in the footsteps of the Christ, he shall surely become like Him. This means that in our own life we must recapitulate every act, saying and event which happened to the hero-god. In this Legend are to be found the Principles of The Disciplina Arcani.