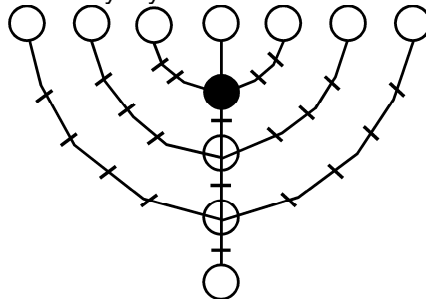


# Inner Light Journal

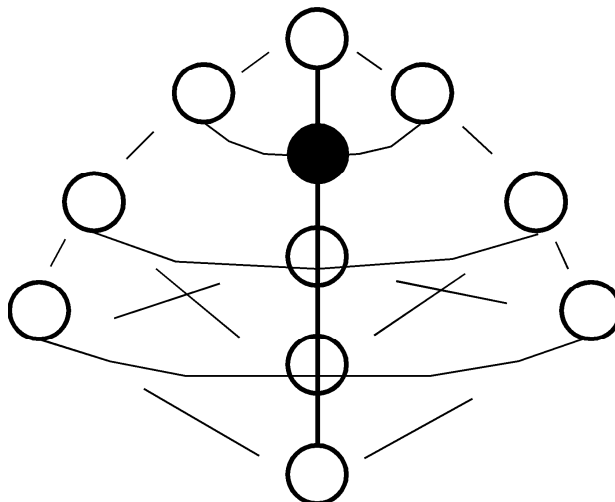
## A Basic View of the Tree of Life

The Tree of Life is a diagrammatic representation of both the macrocosm and the microcosm and as such defines for us the perfection of the nature of Divinity. It also defines the potential balance of the perfect man who after all, as it is said in Genesis, was made in the Image of God. It also illustrates the interaction of the forces behind all of creation as we know it, whether it is that which has its roots in the Supreme Being or that which is made by mortal man. The reality is that unless all of the principles that are embodied in the Tree are perfectly matched in any human creation or structure then what ever it is, it will surely and inevitably fail. This applies no matter whether we consider the Cosmos; the alchemy of a steam locomotive, or the nature of our everyday life.



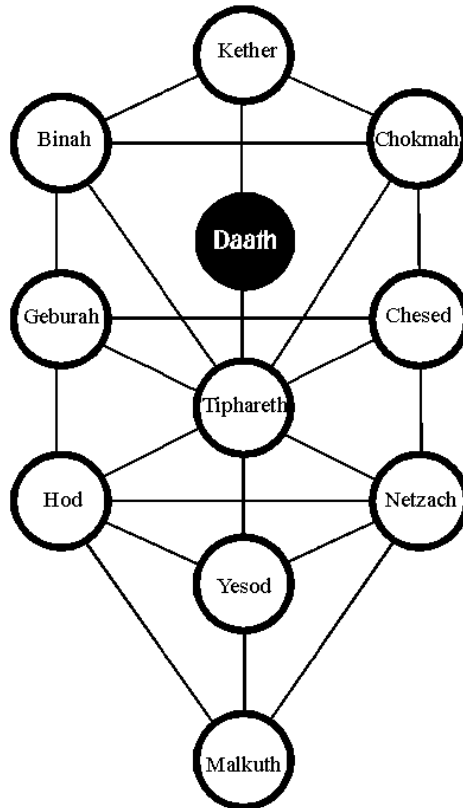
When I started reading about the Qabalah, I found that one of the most difficult things to comprehend was the names and their meanings on the Tree and the relationship of those strange concepts to my ordinary and everyday life. It was as though they were a science in themselves and had little to do with anything else. How wrong I was and to help those who have had similar thoughts, I have tried to put these Principles into a practical setting so as to demonstrate their true value.

The Tree of Life is a picture of Creation in the form of a diagrammatic lattice which was devised by the early Jews from one of the Holy Vessels of the Temple, namely the Menorah which was the original symbol for this Mystical tradition. The pattern of the Tree emerges from the elongation of the diagram of the Menorah.



It demonstrates the flow of the forces downward from the Divine, to the lowest worlds and then back again and it is a comprehensive view of man. As man is an image of Creation, so is Creation but a reflection of the Creator. We are able, therefore, to study that which is below by looking at that which is above, and what we cannot observe above, we may perceive by observation of that which is below. Tradition states that God willed to behold God or that God willed to know God and this is the reason for the admonition "Man know thyself". In order for this to occur, God vacated a space into which He allowed

Creation to happen and into this void there emerged a point that like the acorn contained all that ever will be. This point was without dimension either in time or space, yet it contained all the worlds from the highest realms to those of the lowest that compose our material universe. This was what we know as the Big Bang, the scientific way of describing the beginning of Creation. To us 'time' is a constant, but the reality is that time can be bent and must be regarded as being fluid. Since, according to Einstein's Theory of Relativity, 'space' is dependent on time then it must follow that before time there was no space, i.e. No-Thing and this is exactly what the Qabalists taught. To the Qabalist the Big Bang of the universe was the emergence of Time - and space followed with it.



This "Prime Acorn" of the Oak Tree is the first of ten Holy Vessels called the ten Sephiroth Lights. Its title is Kether or the Prime Crown. It also has many other titles, such as; The Concealer of the Concealed; The White Head and The Ancient of Days. It is the seed of all that was to be and all that will be. From this first Light, all the other nine Sephiroth emanated. God willed the worlds into existence and they were created (Genesis chap.1); formed (Genesis chap.2) and made into this physical manifestation. Thus He caused the Cup of the first Sephirah to overflow; form and fill the second, and so forth to the tenth Sephirah.

For the sake of regularity I will go through these spheres and then afterwards will all take part in this process of Creation.

The ten Sephiroth are; Kether - The Crown; Chokmah - Wisdom; Binah - Understanding; Chesed - Mercy; Geburah - Justice; Tiphareth - Beauty; Netzach - Eternity; Hod - Glory; Yesod - The Foundation and Malkuth - The Kingdom. However they were not manifested in a linear fashion because we are told concerning the Menorah that it was fashioned from one piece of gold and it therefore came into being all at the same time and in the same instance, just like our practical Big Bang,

You will notice a presence between Kether and Tiphareth. This is called Daath which is usually defined as Knowledge. Much rubbish is talked about this aspect and much care is needed to avoid a complete misunderstanding. It is not a Sephirah but is rather like a change of state. For example it is like the interface where water becomes ice and if we liken the Sephiroth to 'nouns' then Daath is much more like a 'verb'.

The basic plan of the Tree shows it to be divided into a series of three triangles and three vertical rows of these Lights or Sephiroth. The triangles relate to the Four Worlds of the Qabalists - Atziluth (Divinity);

Briah (Creation); Yetzirah (Formation) and Assiah (Physicality or the World of Action). These four worlds are not in themselves different in substance, but rather they are different in nature. For example let us look at the different natures of water. Firstly there is molecular water (Atziluth); then comes a slightly denser form which is steam; denser still there is fluid water and finally the densest forms that of ice. Yet in all its forms, it is still 'Water'. This increasing density becomes even clearer if we use the different colours of one of the colour scales given to the Sephiroth.

In this context Kether is the purest white and this spills over into the pale grey of Chokmah. The opposite to white is black and therefore Binah is that colour. The word 'opposite' is usually used, but I prefer to say 'complementary' when describing the sides of the Tree because this gives a more accurate idea. Left is not considered to be in opposition to the right, but rather it is said to compliment it or to complete it. The colour of Daath is the palest of lavenders and is like the emergence of the first hint of the dawn of time. Just as the dawn marks the start of day, so does the lavender mark the beginning of the spectrum of colours; it marks a change from the black and white into the diffusion of colour. The second world is that of the primary colours and as the highest frequency of the primary colours is blue and the lowest is red., so is Chesed coloured blue and Geburah red. The remaining primary colour is the yellow in Tiphareth, the yellow of the sun and the Solar Logos. The third and denser world is marked by the blending and consolidating of the primary colours. Therefore Netzach is green from the blue of Chesed and the yellow of Tiphareth. Hod is orange from the red of Geburah and the yellow of Tiphareth and finally there is the dark purple of Yesod from Chesed and Geburah. However just as Tiphareth is said to be a reflection of Kether, so to is Yesod - the moon, a reflection of Tiphareth - the sun and this also would result in the dark purple of Yesod which is the complementary colour to the yellow of Tiphareth. The densest world is the natural world, and the colours are those in physical manifestation. Hence Malkuth is coloured with the four colours of the seasons; citrine of spring; olive for summer; autumnal russets and finally the densest of all 'colours' the black of winter.

Well, that is enough of the theory and I now want to turn our attention to the practical world and look at how the Tree relates to it.

Consider now that you are standing in the middle of a woodland scene. You have nothing that is yours, you are homeless and alone. You have been wandering for a long time; it is cold and you are tired. You have nowhere to go and at this precise moment, you wish and your wish is to belong and to have somewhere to call your own. So you clear a space in the wood and make a place where you can begin. Here now is where you will stay and here is where you will live. This is action of clearing the void into which manifestation can pour.

You decide that you want somewhere to live and this first notion or will is the seed of an idea and is the essence of Kether, sometimes also called the 'First Swirlings'. Your first action is to consider what sort of house you want, for example a bungalow or a more palatial building. Having done this (Chokmah) you set about getting the detailed plans (Binah) drawn up. These plans have to be drawn up by a skilled architect so that the builders can follow the instructions and complete the structure so that it will last for years. However before work can be started these plans have to be approved and have to be forwarded to the necessary authorities for their inspection (Daath). Planning consent is given and the work can commence.

The next stage is to collect the materials and to begin the process of preparing the foundations and then of building the walls. This building work of Chesed however has to be tempered by the principle of Geburah that of keeping to the plans because without a strict adherence to the plans the building might not only be wrong, but also quite likely to collapse. Finally the shell of bricks and mortar is complete and then a similar process is gone through for the provision of the pipes and wiring. Your house now stands physically complete; everything is in it and this is the stage of Tiphareth.

The services are the next stage to be connected and the various systems are then switched on so that the house becomes inhabitable. This is Netzach. However there is a lot of fining tuning to be done, for example the central heating system needs to be adjusted and the timing set and the ball-cock aligned. These are actions associated with Hod. Yet there is still more work to be done, because the house has to be characterised; it has to be painted and given a personality to advertise and to state who is going to live there. This is Yesod.

Finally and at long last you move in to complete the process and arrive at Malkuth, the kingdom and your home. Yet still the principles operate over and over again because when you move in you have to clear the rooms of all of the builders debris. You have to make a space. The decisions about the decor and the

furniture all have to be worked through and then the alterations made. Only then can you sit down, put your feet up and open the vintage bottle.

These laws govern everything and were so important that they were given to Moses so that he could direct the chosen people to fulfil their part in the Divine plan. They were called the chosen people because they were chosen to illuminate the heathen and uncivilised Gentiles by living out God's laws by example. The Ten Commandments that Moses received are, perhaps, one of the clearest practical examples of the principles of the Sephiroth in our everyday lives and clearly demonstrate the division of the Ten Commandments into a supernal triad that relate to God and a lower seven that relate to mankind. I will also include the planetary archetypes of astrology and psychology because it helps to clarify the principles involved.

The first commandment states "I Am (Kether) the Lord your God." There seems to be two ways of taking this statement though to the Qabalist the first is very superficial. The first is to say "I am the Lord, your God" whilst the second way is to state "I AM, the Lord your God". It is in this position that Neptune is placed and it relates to the Mystic entity of the planetary Beings. The second commandment relates to having no other Gods or any other graven image or indeed any idea of any other God and thus to the Sephirah of Chokmah; whilst the third admonishes us to speak with understanding and awe (Binah) and not to take the name of the Lord our God lightly or in vain. So far as the planets are concerned, Uranus is to do with revelation and inspiration that is typical of the nature of Chokmah and Saturn which is the archetype of the law and of form instructs us to use The Name of the Lord our God with awe and in due form.

The fourth commandment admonishes us to keep holy the Sabbath and thereby to love that day. It thereby relates to Chesed which as well as being numbered as the fourth Sephirah, it is also the seventh Sephirah on the ascent from Malkuth. "And on the seventh day God finished His work which He had done. So God blessed the seventh day and hallowed it, because on it God rested from all His work which He had done in creation." Chesed is Jupiter, the beneficent King and the all merciful father, whilst Geburah relates to Mars and therefore to justice. Thus with the Sephirah of discipline we admonished to Honour our father and mother.

The next Sephirah is Tiphareth, the Sun and Solar Logos and here we are instructed "Thou shalt not kill". However, the true translation is "Thou shalt not murder" which is rather different and in relation to oneself encompasses not only the unlawful killing of another individual, but also suicide and being true to oneself. Remember the instruction "To thine own self be true." This is a profound directive because it relates to every aspect of life. It tells us to think and to act with honesty and integrity as well as instructing us to be objective and to exercise the highest aspects of Free Will.

The next commandment is about adultery that is the vice of lust that is associated with Venus and therefore of Netzach. The eighth Commandment is concerned with stealing and with dishonesty and this relates to the vice of Hod and Mercury. Then comes the false witness of the ninth Commandment that relates to Yesod and the Moon in the ninth Sephirah. This is concerned with our various egotistical personas with which we clothe ourselves and with which we act out and manifest our shadow side to the world. Last of all comes Malkuth; the Sephirah of physical world and our planet Earth where we are admonished not to covet materiality.

For a final illustration of the practical nature of the Tree of Life I wish to turn to the Lord's Prayer. It is a prayer used by so many and so often, but I wonder if many have ever thought about the reality of what lies behind the words of this ancient prayer. It was given by that Great Teacher who was supremely skilled in the teaching associated in the 'Upper Room' that is to say that teaching given to a higher level of understanding.

In essence it has seven statements which are:-

Our Father who art in Heaven

1/ Hallowed be Thy Name

2/ Thy Kingdom come

3/ Thy will be done on Earth as it is in Heaven

4/ Give us this day our daily bread

5/ Forgive us our trespasses, as we forgive them that trespass against us

6/ lead us not into temptation

7/ deliver us from evil

For Thine is the Kingdom, the Power and the Glory, for ever and ever.

Our Father which is in Heaven (Kether), hallowed be Thy name (Chokmah and Binah). Thy Kingdom come (Tiphareth and the Kingship of Christ); Thy will be done in earth (Malkuth) as it is in Heaven. Give us this day our daily bread and forgive us our trespasses (Chesed) as we forgive them that trespass against us (Chesed and Netzach). Lead us not into temptation and deliver us from evil (Geburah and Hod). For Thine is the Kingdom the Power (Geburah) and the Glory (Chesed), for ever and ever. Amen - "Ateh Malkuth ve Geburah ve Gedulah le olam Amen"

These then are the Principles that lie behind the nature of the Sephirah but in reality these only touches on the subject. Many and varied are the attributes that can be appended to the Tree. All psychology relates to the Tree; the various aspects of astrology also fit perfectly within this plan; the Tarot is a pictorial representation of the nature of the pathways on the Tree and so to is our Lodge.

The chequered pavement is the basis of manifestation of the physical world from the complementary pairing of the principles of maleness and femaleness, of force and from of the Tree. In the centre of the lodge stands the altar that is in the shape of a double cube. It is the symbol of Malkuth and which marks the beginning of Jacob's Ladder that we must all at some stage climb. The Altar is covered by the tessellated cloth that indicates the perfect balance of the 4 aspects of the 4 lower Sephiroth. In the centre of the Altar is the Light that marks the contacts with the higher worlds. It is composed of the Light of Tiphareth set within the moon-shaped (x-section) glass of Yesod. Also placed on the Altar are the two Ashlars; the one that is the rough-hewn aspect of our present self and the perfect ashlar indicating that which we aspire to be.

So far as the Officers are concerned, there are a number of ways of placing them on the Tree and each member must work out which resonates for himself. For example the Magus can be said to represent the Pillar of Air; the Officer of the West, the Pillar of Severity; the Officer of the South, the Pillar of Fire and the Officer of the North, the Earth of Malkuth. Again, the Magus could be said to represent the Kether of the Lodge because "As the sun rises in the East to open and enliven the day, so is the Magus placed in the East to open and employ the Brethren in the lodge." The Officer of the South represents the meridian sun and thereby Tiphareth and the Officer of the West represents the moon and Yesod because "As the sun sets in the West to close the day, so is the Officer of the West placed in the West." Once again this leaves the Officer of the North to mediate the Earth of Malkuth.

For my part I must admit to using what ever version feels right for any given ceremony, but confusion is all too easy!

The Outer Guard stands outside the door of the Lodge to receive the token password of the degree or epoch and to admit only those who are duly qualified. He is thereby firmly placed in the Sephirah of Malkuth. The Guarder stands within the entrance of the Lodge, in Yesod, to admit the members and to receive the candidates in due form. The Messenger collects and conducts the candidate in the Lodge and mediates Hod, whilst the Thurifer balances this with the mediation of Netzach. Gevurah and Chesed are represented by the Officers of the two Pillars and the supernal triad is represented by the three Principle Officers, namely the Magus, South and West seated in Kether, Chokmah and Binah. Finally, because the office of Outer Guard is functional outside the Lodge, there must be an officer within the Lodge to mediate Malkuth and this work is undertaken by the Officer of the North. Yet what of Tiphareth? True this is where the Cup of Form is placed but who mediates the office? Speaking personally I am minded that the candidate is brought to the centre of our Lodge to take the obligation and is therefore being invited to stand in his or her position of Tiphareth. Here the candidate is at the focus point in the Lodge and it must surely follow that this is where we have all, and must in the future all be bound to stand to mediate this Office.

We are told to "enflame this symbol within our hearts" and thereby, it seems to me, to endeavour to be at one with it and in one place now and for all time.

I hope that this short paper will have been of some interest to those who were floundering like myself and to those with a deeper understanding I trust that it will have provoked some further thoughts.

J.R.P.

**Both Sides of the Door - a memoir of Margaret Lumley Brown**  
*by Gareth Knight*

Back in the early sixties, when we were not long married, and I was librarian for the Society, my wife and I had the pleasure of entertaining to dinner one of its leading members and a most remarkable clairvoyant. Although the stories had to be coaxed out of her, she had a fund of tales of various elemental and other-worldly creatures she had met, all delivered in a most matter of fact yet slightly apologetic manner, of one who realised that all this must seem a bit odd to those not gifted with her powers of second sight.

There was also a certain invocatory power about her stories that was not merely subjective, for when we returned to the room after she had gone there was a strange stillness in the air and all the candle flames were standing up straight to a remarkable height. Nothing weird, but certainly impressive, and a fitting end to a memorable evening. The lady concerned was Margaret Lumley Brown, who at that time and for many years previously had provided a considerable amount of the teaching to be found in the archives of the Society of the Inner Light. A great deal of this I incorporated into "A Practical Guide to Qabalistic Symbolism" which was originally published under subvention from the Society, and later in "The Secret Tradition in Arthurian Legend". This was under a remit from the Warden of the time, Arthur Chichester, to use any means to disseminate the Society's teaching as long as the source was not revealed. That was the beginning of the persona of Gareth Knight under whose name much of this teaching went out, although as time went by a considerable amount of my own work and thought went into new books.

The policy of giving out teaching without revealing the source seems a somewhat strange one but is certainly not without esoteric precedent. Israel Regardie told me that he was similarly propositioned vis a vis the knowledge papers of the Hermetic Order of the Golden Dawn but did not feel disposed to work under such a covert embargo. Earlier in the annals of occultism we find in "The Mahatma Letters to A.P.Sinnett" much the same instruction being given to their recipient by the mahatmas Koot Hoomi and Morya. Madame Blavatsky had similarly taken their advice in "Isis Unveiled" in 1877 and later with "The Secret Doctrine" in 1888, most of which stems from their teaching. A valid principle behind this policy would seem to be that esoteric teaching should be evaluated on its own merits without undue consideration for its real or supposed authority.

A somewhat odd situation developed when, as editor and publisher of a magazine called "New Dimensions"; I was commissioning Margaret Lumley Brown to write articles for me under her own name, whilst putting out to other small journals of the day, under the name of Gareth Knight, articles abstracted from Society knowledge papers which in the first place had originated from her. Of such were articles on "Centres of the Holy Grail"; "The Essene Brotherhood"; "The Sea Mysteries"; "The Pythian Power" and "The Asklepiian Order". Sometimes they were slightly slanted by me toward the policy of the magazine as in "Renewing the Ancient British Contacts" for a pagan journal.

The articles that I squeezed out of Margaret Lumley Brown under her own name were "The Urwelt - the Elemental Underworld"; "Nature Spirits"; "The Gods"; "True Thomas Other World Oracle"; "Risen with Healing in his Wings" and "Scent of Atlantis". Later I gave posthumous publication to some notes for lectures on Arthurian topics that she had once given to members of the Society of the Inner Light.

There was also a pseudonymous article, "A Psychic Upheaval," written under the name of Irene Hay. This was a much shortened account of some strange events that had befallen her in January 1913, when, not realising that she was psychic, she had the misfortune to try her hand at a bit of table turning in what turned out to be a severely haunted house. She wrote a small book about these events, published in 1918 under the title of "Both Sides of the Door," again under the name of Irene Hay.

I soon grew tired of the thankless task of publishing esoteric magazines and many years passed before our paths crossed again. When they did it was as the result of a bizarre coincidence the odds against which must rival being struck by lightning or winning the national lottery. My wife and young daughter were shopping in the small country town in which we now live when an old lady walking in front of them suddenly collapsed. My wife literally caught her as she fell and then was amazed to find that it was Margaret Lumley Brown she was holding in her arms.

After helping her to a shop doorway and emergency transport it turned out that she was staying with a niece who lived near by. Fortunately her collapse was not medically serious and we were delighted to renew old acquaintance and invite her to our home once more. There were no more candle phenomena but she delighted us all with the priceless remark, said in all seriousness, that she quite liked Braintree, (an ancient crossroads since Roman times), but sometimes found it rather difficult to sleep on account of the noise of the arching legions.

In any bare account of remarks like this it may well seem that she must have been a rather scatty creature after the mode of Noel Coward's hilarious Madame Arcati in "Blithe Spirit". She was, on the contrary, a very clear headed and articulate person with a formidable historical knowledge. By all accounts she had received a most unusual education. Her father was something of an eccentric, interested only in the classics. wine and horses, who had a passionate hatred of anything post George III. His children were taught to read from primers with f's instead of s's, and childrens' books in vogue from seventy to a hundred years before, whilst at the age of eight they were introduced to Ovid accompanied by a huge dictionary dated 1715 and a grammar written almost entirely in Latin. This may have been no bad education after all, for Miss Lumley Brown demonstrated above all an almost eighteenth century clarity of mind and precision of expression. The early introduction to Ovid may also have encouraged the liberal views which brought her into contact in the 1920's with Dr. Marie Stopes, with whom she worked in her campaign for sex education, birth control facilities, and general emancipation for women of the working classes.

Towards the end of her stay in Braintree she turned up one day and presented me with a little bundle of memorabilia: including a little black plaster statue of a goddess of seeming incredible antiquity, and a brass thurible ornamented with swans and roses. Along with these was a sheaf of papers, including a couple of little books she had written, and a sketchbook of psychic drawings. Along with this box of delights she said she wanted me to be her literary executor.

The two small books were published in 1918 under the pen name of Irene Hay. One was a volume of poems, called "Litany of the Sun"; and the other "Both Sides of the Door," subtitled "A Psychological Sketch". This was a fictionalised account of her experiences when her remarkable clairvoyance first opened up, in circumstances that make even Dion Fortune's adventures of Dr. Taverner seem comparatively tame.

The papers included press reviews of the books, and some correspondence with Sir Arthur Conan Doyle and the explorer Colonel P. H. Fawcett. Both these gentlemen were interested in psychic phenomena and both showed great interest in accounts of her experiences.

On 31st October 1919 Conan Doyle writes: "Dear Miss Hay, I was deeply interested both in your book and in your letter. It is a unique experience so far as I know. I have been at this subject 30 years and I have struck nothing of the kind...you really seem to have got in contact with something sub-human and elemental - the D.T. section of the other world." [*i.e. delirium tremens, or paranoid delusions induced by alcohol. Ed*]

Ten days later she heard from David Gow, editor of the leading spiritualist journal "Light", saying "Sir Arthur Conan Doyle, whom I know well, has been good enough to lend me "Both Sides of the Door" which I regard as one of the most valuable and striking documents of its kind which I have ever read." It received an extensive review in this journal which later, in October 1923, published extracts from it.

Their interest was aroused on three counts. One was the possible identity of one of the psychic communicators, who seemed to be Oscar Wilde. The second was the violence of some of the phenomena experienced. The third was what the reviewer described as a most vivid and valuable contribution to the literature of "cosmic memory". That is to say, like the sound of the legions in Braintree, she seemed able to experience a locality as it had been in previous times. On this occasion however, it was in the neighbourhood of the public execution scaffolds at Tyburn, and the immediate building was on the site of an old house of prostitution and drug abuse.

It all started innocently enough. There seemed nothing peculiar about the mid-Victorian building in which they had a maisonette except for a certain obstinate fustiness that persisted in spite of all scrubbing, fires and open windows. Then those in the household began to dream repeatedly of the district as it had presumably been a hundred years and more before. The dreams corroborated each other in depicting a brook, fields, cobblestones and an ill-kept turnpike. The next phase was a sudden impulse to try table turning. Nothing very interesting seemed to result from this and so Miss Lumley Brown decided to try her hand at automatic writing. This soon became very productive, with a communicator who at first used the name "Charon", and later purported to be Oscar Wilde.

Whatever the identity of this particular communicator, much of the recorded script has a certain Wildean ring, or what a later reviewer in "Light" described as "evidence of a brilliant wit and a quite exquisite choice of words," despite "a certain foppishness of phrasing..."

A few brief examples must suffice. "We will now have a dissertation of psychic phenomena, which I am really in a position to give. I trust Mr. Stead will not contradict me. It is high time someone wrote a little common sense about what is called 'the astral plane'. The accounts seem coloured by dead sentimentalists and living ghosts."

"Except for the first few hours after physical dissolution, and when I have moods of despondency which always weaken one, I have not been through anything like Hell, figurative or literal...people like - well, those with perceptions of the highest possible in art, say - never go near the limbo of the commonplace that haunts the usual seance chamber. That is Hell if you like."

And shortly after a discussion about food: "I will tell you a wonderful thing to eat words, when they are beautiful. They are most exquisite. There are words of wine and words of honey, and some of wormwood and gall. Which are mine?" (MLB: "The Milk of Paradise, surely!") "You are delicately sweet! It is the first time I have been fit food for the young."

Whilst there is a certain philosophic seriousness amongst the flirtatious badinage: "You are like a water-lily in a silver sheath. Is not that a charming compliment? I only want you to realise yourself. Don't laugh! Don't try to emulate others. Never laugh at what is out of the common; laugh, rather at what is ordinary."

"I am still puzzled as to what to make of you. If you dressed in some barbaric saffron robe and sat upon an ivory chair I could consider you better... You know so much and yet so little. I have taught you more of life than you ever knew, and the amount you know about death is disgusting. Life and youth, my child, are better than your anaemic theosophical books. I wish you were a Catholic. Why are you not?"

Sir Arthur Conan Doyle seems prepared to take the identification as Wilde at face value, for he says in his letter, "Wilde seems to have played up well - he will get promotion for that, for even to him it must have been pretty

awful." This slightly back handed compliment with regard to Wilde refers to the fact that he appeared to protect the spiritual integrity and even the life and sanity of the reluctant medium by taking over her mind with almost obsessional force during the worst times of the "pretty awful" experiences that began to unroll in that strange house. The problems began for her when curious tunes began to come into her head of a style quite different from modern music. Then for several days it seemed that her brain was being used for a species of table tapping. The whole alphabet would in some strange way tap itself against her consciousness stopping at each letter necessary in the spelling of a certain word. When this was spelt, the same process was repeated with the next word, and so on till a whole sentence was complete. When this experience stopped, whole sentences intercepted her conscious thoughts so clearly that she found her mind taking part in them and answering them exactly as in ordinary conversation. This could happen at any time. "I don't like your dress - is it the fashion?" would come into her mind. Or "Shall we come out soon?"

The experience became more frequent and definite, and continued through three whole nights, entirely preventing any sleep. When she attempted to go out she found herself confused and devoid of will, menaced by astral hounds and other threatening creatures. At the end of Edgware Road a mass of tangible blackness loomed and enveloped the house, which looked utterly different as she entered it. Then she experienced the worst sensation of any. It seemed as if a thousand voices poured into her mind and began to talk at once.

She decided to go to bed but at the top of the stairs found a disinclination to go into her bedroom. She went instead into a little room used as a study and looked out. Grotesque figures of animals and persons crowded among the shadowy debris of the houses she was usually accustomed to see there. Some ravens croaked and flapped their wings upon the leafless tress of the high road, and far below a brook flowed between the cobble stones into the distance. Then another personality interpenetrated her nature, although it later turned out to be protective. It lent her unhabitual attitudes and gestures. It used her organs of speech, but the voice which came from her lips was a man's, slow in utterance and deep in timbre. Her consciousness, still in partial habitation of her brain and body, knew this but was not averse, for in some peculiar fashion the experience rested her. Alternately her tongue was used by the other personality and her own. They had a long conversation. It seemed a little later when the domestic help with white face burst in, saying: "It's five in the morning, and you've never been to bed yet. I woke up and saw the light and heard a man talking to you." There was of course no one there.

She went into her bedroom, undressed and got into bed. Something had happened. Large discs of light were swiftly entering the room; some merged into each other against the ceiling; others settled over her form. Thin points of curious flame flickered for a moment in various parts of the room, and then were extinguished. Through the doorway some tide flowed upon the air, and in an instant the room was thronged with dense black shapes. One had a huge body with the head of a bird. Another had some equivalent of a face sunk with the upper part, spindly legs and a pot-like body, round the middle of which circled a band of fire. She was terrified. She could neither move, speak nor scream, but only watch.

Then the other voice came out of her mouth, of Wilde or Charon. "Don't be frightened. It only makes them worse, and they can't obsess you, because I am doing so. The lights, I believe, are protective. They hate light. It's an awful house, you know - that's why they come. You, of all people, ought never to be in such a place. I suppose they are devils - distressing to think so much is true. I can tell you I had a fight to reach you through the current. It's one of the worst nights I've seen."

The morning light dawned slowly. The room was insufferably hot, as though a current of electricity swept it, ballooning the bed clothes and the garments that hung on the wall. Something definitely separated or broke from the figure on the bed. Suddenly she felt far away from it - close to the ceiling. I'm evidently dying, she thought. The bed-clothes moving apparently of themselves and assuming enormous proportions and strange shapes recalled her back to terror.

"Leave this room! Quick!" said the voice. She jumped on to the floor and was horrified to find that she was unconscious of touching it. She ran downstairs and fell into the arms of a friend who had just arrived that the servant had telephoned for. This was the beginning of some days of illness which might well have been diagnosed as hysteria or schizophrenia by orthodox medical opinion, except for the fact that others were witnesses to strange phenomena too.

One day as she lay in her room the atmosphere grew heavy and drugged some loathsome and stupefying odour. It seemed that drunken sailors and loafers were in the room. Their costumes were strange. There was a crowd of half-undressed, coarse looking women who danced, shrieked and ogled. She tried not to hear or see them, but they were insistent, scoffing and determined. Their language was foul. They said the house was theirs.

Those in the kitchen below suddenly looked at each other. What was the smell coming down the stairs? "Opium!" they said, almost simultaneously, and rushed up to her room to see what new terror might be upon them.

During this time kitchen utensils and other articles disappeared for days and then



were found in unaccountable places. The remarkable fustiness of the house increased a hundredfold. A skin rug rose on end, apparently of itself. A dressing gown stood up as though inflated by a form within it, and when touched, sank with a faint whirr to the floor. The two cats would walk up purring to invisible presences, or sit alert with gleaming eyes, side by side outside her door for hours, hoping for the chance to slip in.

Her sister was attacked one night by a very strong entity but after fighting with all her strength managed to throw it off, commanding it to go in the name of the Trinity. It fell with a thud to the floor but when she contrived to turn on the light nothing was to be seen but a deep impression, as from another form, on the opposite side of the bed. Letters were traced upon the window blind which then gradually faded.

Eventually a well-known occultist and clairvoyant came at their request to visit the place. He declared that in his considerable experience he had never known such an awful house psychically. It was full of evil entities and on the site of a much older building whose conditions permeated it, that had sheltered every kind of crime, including murder, prostitution and an opium den. On top of this, powerful and unusual spirits had been trying to communicate with her but although she had certain rare psychic qualities she had not the physique to stand such a strain and live. He advised that she be got away from the place as soon as possible.

From another letter in the box she left me it would appear that the occultist concerned was the Reverend Robert King, the mentor of Ernest Butler amongst others, and a bishop in the Liberal Catholic Church. A short note from him to Margaret Lumley Brown reads "Many thanks for the book which I have read with great interest. I much like the manner in which you have related 'the Story' and feel sure that it will do some service to the cause of true psychical research. I well recall the events you narrate, they come very vividly before me as I read the book."

His first prediction, that she could be one of the most valuable mediums on record, was remarkably accurate as her long service to the Society of the Inner Light was later to prove. His second, that she would not be able to stand the strain, was fortunately wide of the mark, for when I last saw her she was vivaciously declaring herself to be "nearly ninety" although to be more exact she was probably no more than a spritely eightysix!

A long standing interest in her life was the tradition of the lost continent of Atlantis, and it is this which brought her into contact with the explorer Colonel P. H. Fawcett D.S.O., F.R.G.S. a retired army officer and explorer with a distinguished record. In 1925, at the age of 61, he was about to sail for Rio de Janeiro intending to break through 1500 miles of jungle and swamp in search of a hidden ancient city in the heart of Brazil. This he believed would give proof that South America and not the valley of the Euphrates was the cradle of civilisation.

It was at this time that Margaret Lumley Brown made contact with him, evidently asking him about some Atlantean vision or dream she had had, and also seeking advice about the existence of esoteric fraternities.

In his reply of 9th September 1924 he writes: "Your query suggests that you have been getting communications purporting to be of an Atlantean nature. Such is not impossible as Atlantis is very much 'in the air just now. Such communication might certainly come through sensitives; that is to say waves of released information are picked up, or a deliberate plan is being developed. Are you by any chance getting strange characters? I happen to know a good many of these, albeit I am only aware of the meaning of very few. Such evidence would be very interesting, a good deal more so than general statements. If you are not, try to get them."

With regard to esoteric societies he wrote: "To attempt to get into communication

with an Occult Community depends so absolutely upon the Hierarchy of the latter as to be very improbable. You could never be quite sure that you were not being deluded without other proof of some kind. It might however occur if conditions were suitable and a purpose were being served - for mere curiosity probably not."

As we know, some twenty years later she had found her way into the Society of the Inner Light, and after spending some of the war years in the lower grades as they were being opened up again, became a major force in the development of the Society after the death of its founder.

Colonel Fawcett continues his letter by describing his own efforts to try to discover proofs of the existence of Atlantis by finding a surviving community from it, and admits his occult interests and a fascinating perspective by saying: "Psychics may give very genuine information, but it has to be carefully sifted as there are so many cross currents, particularly when not in trance. Time of course they know nothing about. In fact it is subject to acceleration and retardation by laws they know nothing about. I may be in London before long and if you are in touch with anything Atlantean might possibly be able to help you."

It seems that she must have responded with some description or query of Atlantean modes of dress, for in a four page letter on 12th October 1924 the colonel follows up this subject: "No doubt Atlantean dress varied a good deal, as does national dress in Europe and changed frequently through the ages of its development and decline. During what one may call the post-catastrophic period, men wore a species of short full knickerbockers, sandals, a hat rather suggestive of the biretta and were naked from the waist up. Climate of course permitted this. Hair was a long thick bob reaching to the shoulders. Women wore a robe suggesting Grecian style hanging from the shoulders, sandals, very long hair controlled by a fillet - usually of gold - and a necklace of square cut stones varying in nature but

usually blue in the upper classes - a stone that I am doubtful if we know today. But it may have been blue diamond (were that not so rare), for it was extremely fiery. Relics of these people still exist and statuary and some relief work in good preservation shows this dress very clearly. Colour of dress was fawn, yellow or white and the texture was extremely silky. But it was neither cotton nor silk of the silk worm.

"I do not think your experiences should be abandoned but rather carefully controlled. They will certainly not lead to any disagreeable quality of the World of Effects. On the contrary you may be assisting the purposes of the occult Hierarchy in some way, for 'Atlantis' is destined not before long to revolutionise many branches of science and bring religion to its senses."

A series of press cuttings between 1925 and 1932 show that she followed the fate of the explorer with great interest. He never returned from this last expedition but had, however, made arrangements to send psychic messages to a team of clairvoyants should he become lost. Unfortunately for our story Margaret Lumley Brown seems not to have been one of those selected. Maybe she should have been, had the Colonel been a little more discerning. Anyway, messages were duly reported from the appointed sources and convinced his wife Nina Fawcett of his continuing survival. These are described in a full page article in the "Sunday Despatch" for September 11th 1932, under the headline of "Mystery Calls From Lost City - a Vanished Explorer's Telepathic Messages". Many years later the medium Geraldine Cummings wrote a book about her association with Fawcett, in which, as librarian of the Society, I remember Margaret Lumley Brown being most interested.

In 1953 his son Brian Fawcett published his father's manuscripts under the title of "Exploration Fawcett". Colonel Fawcett's projects sound at times like something out of the novels of Rider Haggard, of whom indeed he was a close friend. He possessed artefacts given him by Haggard that encouraged him in his researches, in particular a stone idol inscribed with characters that were beyond the ken of the experts at the British Museum. A photograph of which is reproduced in the book and is probably the source of the characters which Colonel Fawcett wrote to Margaret Lumley Brown about in search of possible psychic confirmation.

Some of her experiences recounted in "Both Sides of the Door" gave Margaret Lumley Brown a keen interest in the mantic sound of words, particularly as expressed rhythmically in poetry, and she later wrote an article on "The Occult Side of Poetry" in "The Occult Review" of October 1939 under the name of H. O. Hamilton. This interest struck a chord with Colonel Fawcett, who wrote to her: "The potency of words is little understood. It is rather the sound or intonation which is important, the word may be meaningless - like the potency of the 'Om' or 'Ohm'. All ritual was originally based upon this knowledge, and it is quite possible today to invoke the aid of very powerful influences by calling upon certain names a definite number of times. I have known of very curious cases of cure of cobra bite by the recitation of a certain formula, itself puerile to a degree, but setting up a condition antagonistic to the poison when accompanied by a definite motion of hands and posture of body. 'Science' nowadays of course calls this absurd."

Margaret Lumley Brown's poetry appeared in various journals of the 1920's in addition to the little volume called "The Litany of the Sun", which attracted encouraging reviews from "The Times Literary Supplement"; "The Spectator"; "The Scotsman" and "The Glasgow Herald" amongst others. "The Financial Chronicle" (an unlikely sounding reviewer of poetry) remarked "There is the real spirit of poesy in this delightful book, and it has that Pagan touch of splendour one so rarely finds expressed with true felicity in these days. In 'The Gipsy,' 'Leda,' 'Christ on Earth,' there is at once a mingled mysticism and a realisation of the forces which underlie life. 'The Moon's Song to Spring' and the title poem reveal the gifted author as a nature worshipper. But I love 'To A Grey Cat' best, which rivals Mrs. Browning's 'To My Dog Flush'".

All those wondrous, circling lines  
On your breast and on your paws,  
Must be cabalistic signs  
Traced by wicked heathen laws.  
That sepulchral resonance  
Mellowed through your throbbing throat,  
To a deep reverberance  
Is a lost archaic note.

Whilst the "Publishers Circular" declares that "Only a true poet could have written the melodious verses named respectively, 'Chastelard to the Queen,' and 'Claverhouse'. Both deserve a place in future anthologies of Scottish poetry."

For myself, I must say that the opening to this first poem strikes me as containing some of her best lines, with their note of personal tragedy and irony in human history, couched almost in the form of a traditional ballad.

It's a shining axe with a swift, sharp edge,  
And the day is bright and keen,

For the penalty of a lover's pledge  
And the pleasure of a Queen!  
Will thine eyes turn unto me, Mary,  
Or thine hand lie on the ledge?  
For the mood of woman must vary  
Lest her heart perchance be seen!

She had a strong feeling for things Scottish. Impressions of Mary, Queen of Scots came upon her in her early days of psychic perception. She also felt that she had had an incarnation as a young boy who was taken prisoner and executed for his part in the '45 rebellion. Certainly I recall her enthusiasm for the early Scottish poet Thomas the Rhymer and the celebrated ballad where he meets the Faery Queen. The Mysteries of the Sea and also of ancient Babylon were favourite topics of hers, as attested in some of her articles, to say nothing of the Arthurian legends and in particular their Cornish/Atlantean connections. Some of this lives on in "The Secret Tradition in Arthurian Legend" which has now been republished in the United States and also in French and Italian translations.

Finally, one is enabled to see at fairly close second hand what it is like to see through the eyes of a natural clairvoyant in some of the pages of the sketch book she left me, which dates from 1919. It appears that she was by no means always sure of the identity of some of the beings she saw with her second sight. A vast form in white film like drapery is seen towering over houses at the new moon of June 1919. A less ominous looking anthropomorphic figure with furry body and horns is labelled with a query "Earth Spirit?" Other drawings include various elementals of air, water, fire and earth, as well as some larger figures - one very tall draped in sky blue, blowing a long silver trumpet, with rose and blue light around her and a flock of doves is queried as being a planetary entity from Venus. It is very difficult to appreciate what life must have been like for one with her very high degree of spontaneous clairvoyance. I can recall her saying, when the Society was located in Bayswater, how difficult she sometimes found it to cross Queensway because she could feel the cars physically rush through her aura. She seemed to have come to terms with this, however, when to my wife's horror, she walked straight out into the maelstrom of traffic at the busy junction outside Archway tube station, looking neither to right nor to left. Nonetheless she reached the other side unscathed.

It is possible she was taking at face value the remark of a highly reputed communicator whom she once remonstrated for coming in with an urgent message just as she was crossing the street. He replied tartly that she would die when her time had come and not before!.

We might fittingly conclude however, with the heartfelt remark she made in the preface to "Both Sides of the Door": "My only personal prejudice throughout is against the indiscriminate use of the term 'psychic,' which too often has come to imply either a trite spirituality or a form of insanity. The sanest thing to realize, surely, is that we all possess much the same qualities varied only in degree and grade, and that, unless we entirely fail to regulate their proportions, there is nothing necessarily either unwholesome or remarkable in them."

Added to which we can only recall Dion Fortune's remarks on much the same subject, that the fact that there are foxes who have no tails is no reason why those who do have tails should cut them off.

### **EVE AND THE SERPENT**

**by Gareth Knight**

*Some Biblical speculation in the light of the Cosmic Doctrine*

The expulsion of Adam and Eve from the Garden of Eden has been a considerable source of speculation going back possibly almost to the day after it happened!. And this kind of speculation is no mere philosophising because many moral interpretations can be drawn from it. Not least the Victorian crisis of conscience over whether women should be allowed anaesthesia in childbirth.

Many interpretations can indeed be made of the Biblical account of the creation but we need to bear in mind that they are the speculations of individual men. Men with the conditioning of a particular place and time and culture, and with varying degrees of ability in handling or expressing metaphysical concepts.

For this reason there is something to be said for a very basic and pictographic approach to the Bible stories as in stained glass windows. When represented in parables of coloured light they may speak directly to the heart, effectively bypassing the obscurities and confusions, the limited and formal concepts of the concrete mind.

However, there is also another way of approach, through the intuitive faculties of the abstract mind, that is developed by the type of mystery training exemplified in study of "The Cosmic Doctrine", a text designed to train the mind rather than inform it.

But what are we to make of obscure statements in the book of Genesis such as there being "enmity between the seed of the serpent and the seed of mankind"? What is meant by "the seed of Eve bruising the serpent's head"? Is this Mary - on behalf of everyone else? And what is meant by "the serpent's seed bruising the heel of Eve's seed"? Is

this some weakness? An Achilles heel? What is the difference between serpents and dragons - if any? And is the fact that dragons have fire and serpents not, of any significance?

The part of Genesis that contains all this comes from a ninth or tenth century B.C. oral tradition, that was not rendered into holy writ until the post-Exilic period, some four hundred years later. And a certain degree of metaphysical and theological disagreement is revealed, for the text is assembled from different sources. Different stories are melded together to make a unified tradition. A kind of early ecumenical movement.

This shows in the different names that are used for God. `Elohim` in the first part of Genesis, and `Jehovah Elohim` after Chapter 2 verse 3.

Now the name `Elohim` has a plural ending, so when God is called simply Elohim we have traces of a pluralistic conception of the creator. The name `Jehovah Elohim`, usually rendered in translation the Lord God, is in origin more like the `Lord of Gods` or even `The Lord of Hosts`. Or perhaps the idea of Many in One. Now who or what were these `gods`? Were they like pagan gods, (which the Puritan Milton chose to regard as demons), or like ministering angels - or of the order of what "The Cosmic Doctrine" and various post-Renaissance Hermetic philosophers have called Star Logoi?

And in relation to them what is the status and role of `the serpent`? In some respects it seems as if the serpent were representing some higher kind of wisdom. And in the context certainly a `secret wisdom`, for it was a `knowledge` (of good and of evil) that was kept secret and apart from Adam and Eve - even if the serpent seemed to know a good deal about it.

In terms of "The Cosmic Doctrine" we might wonder if this secret wisdom was of the Cosmos rather than of the Logoidal system. That the Divine Sparks, (the projections of Cosmic Atoms attracted to and bound up into a Logoidal universe), suddenly had revealed to them that a higher form of life expression was possible.

Thus the God of the early part of Genesis is a personification of the creative Elohim who projected and created the Logoidal system. That is to say, the more `senior`, and cosmically complex Sparks, than those who were to form the human swarm. The Elohim thus include those Sparks who became Lords of Flame and Form and Mind - capable of formulating and creating the laws of physics, chemistry and organic life - and by extension the animal forms of consciousness - be they ape-men or dinosaurs - sustainable by these laws. But was that the highest level of created awareness that the Elohim, or Lords of Flame, Form and Mind, were able to conceive?

We might then regard the `serpent` as a higher kind of cosmic contact, and not necessarily from outside the Logoidal jurisdiction, for many forms of composite atom, in the annals of "The Cosmic Doctrine", go to form the cosmic being and surrounding aura of a Great Entity - that is to say, one destined to become a Logos.

To human awareness this might well be conceived as a kind of higher angelic contact, and not necessarily a `fallen` one. Let us remember that it is the function of angels to communicate, to mediate. To form, as it were, the nervous system of a Logoidal universe and indeed of the cosmos. A highly intelligent and spiritually aware nervous system, with unimpeded links even to the Central Stillness.

In this respect they could be regarded in some degree almost as agents of `disobedience` to the creator(s) and sustainer(s) of a universe or similar closed system. But on the other hand it could be said that they bring freedom, and opportunity for growth, beyond that which was first envisaged by the system makers. For the latter may be but replicating their own experience in simpler stages of cosmic evolution, in earlier phases of the establishment of the pattern of Rings and Rays and Planes.

Then the serpent/angel contribution is like a `seeding` of a higher potential. It is as if a creator were busy in the business of making robots by replication in a species of limited perfection, but as a result of this input, this cosmic seeding, finds itself with a creation not of robots but of self aware, spiritually motivated independent beings.

All this is a somewhat crude analogy, but if we meditate along these lines we may find that a very appropriate `form` for this seeding agency is of the order of `fiery serpents` or Seraphim, very exalted angelic orders in traditional angelology - that very sparse and little understood area of metaphysics and theology that might well be termed "meta-theology".

On the debit side of metaphysical speculation we may be warned off by the medieval legend of Dr Faustus, who came to a very bad end through seeking `forbidden knowledge`. And that form of knowledge known as Gnosis was also firmly suppressed by the early church. But on the credit side we have a resonance with the divine fire that Prometheus `stole` from heaven to bring to mankind, and which he brought in a hollow rod, in its way a rigid kind of serpent form.

There is a whole range of sexual imagery which could also be introduced here, as well as the highly metaphysical interpretations, and this is perhaps why there is a certain ambivalence in the symbol of the serpent. On the one hand for craft and subtly, on the other for holy wisdom. Whilst Moses was told to put up a serpent of brass to inspire the Israelites in the wilderness, so did a later king, Hezekiah, strike them down from hill top shrines as being pagan monuments.[2 Kings 18 iv].

This confusion is perhaps understandable if we consider the serpent to represent the bringing of a higher form of consciousness to within a universe, beyond the thoughts and intentions of its form creator. Then we have the true meaning of the often abused concept of `beyond good and evil`.

Such a process is likely to bring problems, although not necessarily the simplistic peevishness of the Almighty as portrayed by the scribes of the Genesis story, even though this has a validity in the `stained glass window` type of exegesis. By the higher awareness brought about by eating of the fruit of the Tree of the Knowledge of Good and of Evil, mankind, (the forms at best like higher monkeys created by the Elohim `out of the dust of the ground`, that is to say, spun from sub-created substance), became potentially as Gods, as the Elohim.

This would be likely to cause the breaking asunder of the Earthly Paradise in the conscious awareness of Adam and Eve. To have awakened in them a `divine discontent`. This in itself would have put them out of the Garden of Eden, without the need for the wrath of William Blake's `Nobodaddy`. They had simply grown, if not too big for their boots, (for being naked, they did not as yet have any), but too big for a planetary paradise. They would have to go through the labour of creating another one - and not just a new Garden of Eden, but a New Jerusalem.

And it would seem that there were also cosmic consequences for the Seraphim, the serpent/angels, whatever we like to call them. If they are responsible cosmic beings they will surely remain with the consequences of their spiritual actions. That is to say, locked within the Earth. Or upon its heights as was Prometheus. We might even identify them with the dragon power. A kind of cosmic kundalini, which is the implanted divine potential locked within the Earth. As such, it could be regarded as a fallen `Lucifer` - or at least, in another line of symbolism, the emerald tablet that fell from his crown, and which is linked by some to the Graal.

These conceptions resonate in different symbolic ways - in Draco, the dragon constellation that circumscribes the celestial pole - the projected axis of the Earth's spin. And at another level as the lower lunar dragon, where the dragon's head and tail are the nodes where the path of the moon crosses the ecliptic every lunar month. And yet again it is shining forth in the constellations of the southern celestial hemisphere with their various serpents and sea monsters. Also indeed in much serpent and dragon lore - as of Ladon and the Isles of the Blessed in the west, and the Pythian powers at Delphi. And let us remember that the archangel Michael controls, not slays, the dragon.

There is also the matter of original sin, or the Fall as a disobedience of spiritual will, but this seems a separate matter. Yet it is connected in a way, insofar as it is a consequence of the eating of the fruit of the Tree of the Knowledge of Good and of Evil. Without that primal raising of consciousness it could not have happened, for animal man and woman would not have had the ability to fall.

Furthermore, it is one thing to have the knowledge of good and of evil, (as do, by definition, all the `gods`), and another to succumb to the temptations that this allows. Perhaps that Fall was inevitable - perhaps not. It is a discussion that properly belongs to the courts of the Most High.

But it will be apparent that the seed of `Adam and Eve` and of the `serpent` are in this together, until the Last Day dawns of this particular Logoidal system. The higher (the serpent) has become lower, and the lower (Adam & Eve) higher, in a kind of cosmic interchange. And there is a consequent suffering and mutual sacrifice in all of this. The crown of thorns of Jesus is perhaps the nearest equivalent we can make in striving for some kind of conscious understanding. Conceive that as being also a condition placed upon Lucifer by the weight of human upliftment, under its heel, so to speak. At the same time there is a drag on the lower parts of humanity as by its toilsome efforts, it tries to draw Leviathan out of the swamp.

Yet by the intercession of the Christ, whose roots are in the Cosmos, and the pattern of what might be termed the Cosmic God and Man, that swamp can never be an eternal Slough of Despond. As Eve took the fruit of the knowledge of good and of evil from the Seraph, so Mary stands with the head of the serpent of wisdom at her feet, in the triumph of universal redemption.

### History of the discovery of the Fraternity of Christian Intent.

There was, in or about 1610, a curious and anonymous Latin text that was circulated among the learned of Europe. It purported to be an account of a secret fraternity of adepts but how far it represented historical truth, or how far it could be regarded as symbolical truth in its form as a parable, has never been decided. In any case, internal evidence shows it most certainly was the work of an illuminated adept, and such is the nature of the document that it is regarded as a fountain-head of the popular tradition concerning Western occultism.

The object of that Fraternity was to attain knowledge of Jesus Christ, and of Nature hitherto unknown: to induce great wisdom, which would renew and reduce all arts to perfection, so that man might understand his own nature and worth, and why he is called the microcosm.

Although theology, physics and mathematics do manifest the truth, it must also be said that the pride, the covetousness and the blinkered views of the learned do not permit them to agree together. It was to this

end that "Our most godly and illuminated Brother C.R.C., a German, chief and originator of our Fraternity, hath much and long time laboured."

He was born in 1378 and was descended from noble parents, but by reason of poverty was placed in a cloister at five years of age; - where he learned Latin and Greek indifferently, and became associated with a Brother P.A.L., with whom he planned to go to the Holy Land.

Brother P.A.L. died at Cyprus on his way, and Brother C.R.C. went on to Damascus, intending to go on to Jerusalem. But because of ill-health, however, he remained at Damascus, where he greatly impressed the Turks. It was here that he became acquainted with the wise men of Damascus and Arabia, who taught and showed him about the wonders of Nature that they had discovered. Although only 16 years of age, the Arabians received him, not as a stranger, but as one whom they had long expected, and they called him by his name, and showed him many secrets.

He learned there the Arabian tongue; physics; mathematics and translated the book "M" into Latin. After three years he went on into Egypt where he sojourned for a short while before sailing to Fez. Here the Arabians instructed him, and he became acquainted with those beings which we call the Elementals, who revealed to him many of their secrets.

As regards the work in Fez, he confesses that their magic was not altogether pure, and that their Qabalah was defiled by their religion; but he was still able make good use of their knowledge which not only served to increase his own faith but further confirmed to him the perfect harmony of the whole world and in that tune and melody of God with Heaven and Earth.

He stayed for two years but then left Fez and sailed to Spain, hoping to exchange his knowledge with the learned men in Europe, however they made a mockery of his learning. All that is except one man whose name was Paracelsus who studied and complemented his work.

After many painful travels, our loving Father C.R.C. at last returned to Germany where he built his house and there spent a great deal of time in meditation on the philosophy, alchemy and mathematics. Five years later however there came about a change in his life and he was joined by three others in his work, who we know as; Bros. G.V., J.A., and J.O.. With these three he entered into an obligation that they would all be faithful, diligent and secret, and that they would commit carefully to writing all that he should direct and instruct.

Thus did Christian Rosencreutz form The Fraternity and thereby the root stock from which we are sprung. At first there were only the four members, but they eventually finished the new building which was called 'Sancti Spiritus', or The House of the Holy Spirit. However because of the extent of this work; their writing, research and the healing for the great many sick people who came to them, they were forced to increase their numbers. To this end our Father chose his cousin Bro.G.G.; Bro.B. who was a skilful painter; Bro.G. and lastly Bro.P.D. who was the secretary. All except fro Bro.J.A. were German and all were batchelors who had vowed to remain celibate.

Eventually these eight brethren so arranged things that they were able to devote a considerable amount of time to their passion of philosophy and magical works. Each thereby became so learned in the study of the secret and manifested philosophy that they decided to separate and to travel to widen even more their understanding and to test their wisdom so that if anyone found it to be lacking in any way, then it could be rectified. However, before they separated they all agreed that:-

1. None of them should profess anything, and should cure the sick gratis.
2. They should not be constrained to wear any kind of habit but to follow the custom of the country.
3. Every year on an appointed day they should meet together at the house 'Sancti Spiritus' or write the cause of absence.
4. Every brother should look for a worthy person to succeed him.
5. The word R.C. should be their seal, mark and character.
6. The Fraternity should remain secret for 100 years.

Five of the brethren then departed, but Bro,B. the painter and Bro.P.D. the Secretary, remained with Father C.R.C. for a year, after which they likewise departed after their annual meeting, but left there Bro.G.G. who was Bro.C.R.C.'s cousin and Bro.J.O., so that he always had two Fratres with him. Every year they assembled together and met with their accustomed fraternal fellowship and made a full report of what had been done and the wonders which God had showed them during their journeys there through the world.

The first to die was Bro.J.C. in England. He was very learned in the Qabalah as his book "H" witnesseth. He was spoken of as having cured a young Earl of Norfolk of leprosy. They had agreed that as far as

possible their burying-place should be kept secret, and it is not known to us what has become of them, but each one's place was supplied by a fit successor.

After the death of Bro.J.C. Father C.R.C. called the rest together and from what we can gather laid the plans for his grave. It is not known exactly when that loving Father died, but we do know something about the vault where he was laid to rest. A certain Bro.N.N., who was of the third generation of the fratres, decided that since 'Fortune' had smiled on him, then he would make some alterations to the building. This was in the year 1604. In so doing he came upon a brass memorial tablet containing all the names of the brethren, and some other few things, which he thought he would transfer to some more fitting vault. In this tablet was stuck a great nail and which on being drawn out brought with it a large stone out of a thinly plastered wall, which revealed a hidden door. Immediately he pulled down the rest of the wall and cleared the door, and upon the door he found some large writing which read:-

### **POST CXX ANNOS PATEBO**

"After 120 years I shall be open." and with the date.

In the morning the door was opened and there appeared behind it a vault of seven sides; every side was 5 feet wide and 8 feet high; and although the sun could never shine in this vault, it was brightly lit from the centre of the ceiling.

In the midst was a round altar covered over by a plate of brass on which was engraven:-

**"A.C.R.C. This compendium of the Universe  
I made in my lifetime to be my tomb".**

Round the first circle or brim were the words, "Jesus is my all". Whilst in the middle were four images of figures which were enclosed in circles, whose circumscription was:-

"A vacuum exists nowhere.

The yoke of the Law.

The liberty of the Gospel.

The whole Glory of God."

With this discovery we all knelt down together and gave thanks to God who hath shown us so much more than all men's wit could have thought out.

The upper and lower part of the vault was divided into triangles and those from the seven sides of the upper part met at a mysterious light in the centre, which brilliantly illuminated the whole place. In every side or wall there was a door behind which was contained a chest in which was stored many strange things, books and the supposedly lost arcanum of the Fraternity.

We then returned to the altar that was in the centre and moved it to one side and lifted a strong plate of brass from the top. There we found the body of our Father which, most strangely, was entirely whole and without any decomposition. In his hand he held a parchment book called "I", which next to the Bible is our greatest treasure. At the end of this book stands the following eulogium:-

"C.R.C. sprang from the noble and renowned German family of R.C.: a man admitted into the mysteries and secrets of heaven and earth through the Divine Revelations, subtle cogitations and unwearied toil of his life, In his journeys through Arabia and Africa he collected a treasure passing that of Kings and Emperors, but finding it not suitable for his times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs to his arts and also of his name. He constructed a microcosm corresponding in all motions to the Macrocosm, and finally drew up his compendium of things past, present and to come. Then having now passed the century of years (106), though oppressed by no disease, which he had neither felt in his own body nor allowed to attack others, but summoned by the spirit of God, amid the last embraces of his brethren he rendered up his illuminated soul to God his Creator. A beloved father, an affectionate brother, a faithful teacher, a loyal friend, he was hidden here by his disciples for 120 years,"

Under this were subscribed the initials of eight Fratres, and at the end was written:-

"We are born from God; we die in Jesus;  
we live again through the Holy Ghost."

We then covered the body again with the brass plates, and returned the altar to its original position; shut the door and made it secure with all our seals. Then we departed one from the other, and left the natural heirs in possession of our Jewels, knowing that after a time there would be a general reformation, both of Divine and human things. Then we hope some few may join together to increase the numbers and revitalise our Fraternity and make a happy renewal of our philosophical canons as prescribed by our Bro.C.R.C., and thus be partakers with us of our treasures, and walk not blindly in the knowledge of the wonderful works of God.

Like all topics and explanations that concern the mysteries it is most difficult to try and decide what is fact and what is allegory. For example, there has always been some doubt whether the name Rosicrucian did in fact come from the rose and the cross, or whether Father C.R.C. was the literal founder of the Order in and about 1400. There is a report that the word Rosicrucian comes from the word Ros, which means dew. It is also interesting that Ras means wisdom and Rus is translated as concealment; all of which are important. Waite believes that it is the word dew that was the secret concealed within the name.

One aspect however that is certainly clear is the connection of the Rosicrucians and Freemasonry. Many of those connected with the development of Freemasonry were suspected of being Rosicrucians; some, as in the case of Robert Fludd even wrote about this brotherhood. Similarly Elias Ashmole, who was a member of the Rosicrucians, was also an eminent Freemason. Some authorities are even of the opinion that it was Sir Francis Bacon who had a hand in the writing of the Fama and Confessio, because they are said to have a very similar rhetorical style to Bacon's 'New Atlantis'.

Even though the authorship may be in some doubt, the adepts of the Brotherhood were most certainly men of a very higher order in terms of their evolution. Candidates were only accepted after long periods of probation and it took many years for them to complete their training. This, as now in most occult societies, included the transmutation of the base metals. Whether this was in purely physical or allegorical terms is open to question, but as most students of the Qabalah will know, all of the alchemical metals are precisely placed on the Tree of Life with the purest gold at the centre of Tiphareth; the position of Apollo and the position of the Solar Logos, to which we all must try to aspire. Thus the transformation of the base metals of our instincts into the gold of our Divines Spark is a task that we must all master.

The vault shows us the way because the vault is an allegory for ourselves. There were seven sides which were the seven Elohim; the seven days of Creation and the seven lower Sephiroth of the Qabalah, with the Supernal Triad shining forth as a brilliant white light at the centre of the upper level. This is a symbol of our bodies. There is the brilliant Divine Spark illuminating the perfect potential which we all have deep within ourselves, but which remains hidden beneath a very crude and superficial layer of the plasterwork of our personalities. Also we should remember that the central lamp at the focus of the ceiling of the vault is emblematic of the everlasting and eternal nature of our Divine Spark as opposed to the plasterwork of our bodily flesh which is both mortal and transient. It is the Divine aspect of each one of us that can illuminate our lives and lead us to escape that cycle of birth and death which is amply illustrated by the state of the body of our Master within the tomb.

One of the most important things that we must all remember is that to call a person a Rosicrucian does not make him one; for precisely the same reason that to call a person a Christian does make him a Christ. The real Rosicrucian or Mason cannot be made; he must grow to be one by the expansion and unfolding of the Divine Will in his heart; the gradual expansion of his consciousness to encompass the Universe instead of just himself and the natural and fluidic inclusion in his daily life of square conduct, upright intentions and right actions in his daily life. It is the lack of attention to these truths that is the cause for so many of the churches, sects and secret societies from being far from that which their names express. God is not a problem to be solved or a solution to be admitted, but He is a reality to be possessed, known, contemplated, conversed with, enjoyed and loved. Because God made man in his own image the power to respond to the divine life which is at the centre of all things is inbuilt, and we should recognise that the Son of God is the personal disclosure of God to man. There is a natural body and there is a spiritual body and in Christ the Deity dwells bodily as a person. It is this that was the aim of the Rosicrucians and it is this that should be our constant aim.

Christian Rosencreutz may or may not have been an actual personality. He may or may not have been a system of spiritual philosophy, but he most certainly was the embodiment of those precepts that we as Masons hold most dear. Therefore and especially to those of us who presume to call ourselves Rosecrucians we should for ever hold that symbol of the Rose and the Cross vividly before us every minute of every day. It will maintain the mental and visible contact that exists between Him who is the Rose who was crucified upon the Cross of the Elements and ourselves. It is this contact that enables us to receive His help in times of crisis; His assistance through the maze of our daily lives and His Love and Grace which can flow to aid and assist in the transmutation of the metals of our base natures into that Heavenly Gold.

# Melchizedek



# The Grand High Priest

From Genesis we read :-

"And Melchizedek, King of Salem brought forth bread and wine : and he was the priest of the Most High God.

And He blessed him and said, "Blessed be Abram of the Most High God, possessor of Heaven and Earth: And blessed be the Most High God, which hath delivered thine enemies into thy hand." And he gave Him tythes of all."

Then from the The Epistle of Paul to the Hebrews

"For this Melchizedek, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace;

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

And it is yet far more evident; for that after the similitude of Melchizedek there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life.

For he testifieth, Thou art a priest for ever after the order of Melchizedek.

Yet apart from this there is little else to be gained from the Scriptures.

According to the Priestly code, the Jewish hierarchy was threefold. It was divided into the High Priests, the Priests and the Levites each of which was distinguished by different functions, privileges and consecrations.

The Levites were dedicated by the sprinkling of water, their bodies were shaved and their clothes washed. They were then solemnly presented to God, the High Priest laid his hands on them and were required to present two bullocks, one as a burnt-offering, the other as a sin-offering. The Levites were said to have been given as a gift to Aaron and his sons. In other words they were to be regarded as the servants of the priests. They were in charge of keeping the vessels and furniture clean and everything else that the law did not require of the priests. They were supported from the tithes which in the first instance were paid to them.

The priests who belonged to the family of Aaron were consecrated by special ceremonies although they were not anointed in the same way that the High Priest was. At most their anointing consisted of sprinkling various parts of the body with holy oil as well as with blood. They were required to wear special vestments during their ceremonial work which consisted of; offering up the sacrifices; giving decisions about such matters concerning the diagnosis of leprosy and plague; and also of blowing the trumpets either in times of war or at the new moon. The priests were supported partly from the tithes collected by the Levites, partly from the first fruits and firstlings and partly by the sacrificial dues. These dues came from; the private meal-offerings, sin and guilt-offerings; the peace-offerings and burnt-offerings and also from the shewbread. Naturally there was a tendency towards natural inflation - even in those times - but this was explained away by virtue of the ever more complicated ceremonial which required more and more.

Finally, there were the High Priests. The High Priest was the eldest son of his predecessor in that office and was consecrated with an elaborate ritual. The ceremonies, in true symbolical style lasted for seven days and by means of washing, solemn vesting, anointing with oil and blood and other sacrificial rites, the candidate was symbolically conducted through all the mystical levels of the creation to end at his perfected state. He wore a blue seamless robe, the ephod with its attached breastplate which originally contained the Urim and Thummim and a turban which had four distinct segments to mark the mystical four worlds, on which was a plate engraved "Holy to Jahweh". His special duties included the offering of a daily meal-offering and the ceremonial sprinklings of the sin-offerings for the whole people. But by far the most important duties were connected to the great Day of Atonement on which he alone, in the linen tunic of a priest, would enter the "Holy of Holies" and sprinkle the mercy-seat with the blood of a bullock as a sin-offering for himself, and that of a goat as a sin-offering for the people.

It was against this background that Melchizedek was described as a High Priest and who, being without father or mother, was described as a Priest of the Most High God and was made like unto the Son of God. His high priestly predecessor, if I can use that word, was therefore God. It is for this reason that this Masonic Degree of The Grand High Priest when conducted in due and perfect form has the potential of being one of the most powerful rites and must never be undertaken in the usual masonic tradition, devoid of any holy reverence.

Melchizedek came as a messenger from God to greet and to instruct Abram after the slaughter of the kings. He refreshed him with bread and wine, blessed him and received from him a tenth part of the spoils that he had taken. The commitment to this Priesthood does however still require a sacrifice and this is of oneself. Not that is of our physical bodies, but rather of our personalities that clothe it and obscure the reality of that individual.

The focus of the ritual is the meeting between Abram and Melchizedek but there is a great deal of action that precedes this event. It centres round Chedorlaomer and his neighbouring Kings and peoples with whom, having lived in peace for twelve years, is then forced to go to battle when the revolution begins. It was a scenario that has occurred in every country since time began. Thus we are informed that Chedorlaomer who was King of Elam, which is King of Persia, led his allies to fight the Kings of the plains. During this period of crushing the uprisings, Chedorlaomer crushed the Rephaims in Ashteroth-Karnaim; the Zuzims in Ham; the Emims in Shaveh-Kiriathaim; and the Horites in Mount Seir. Then on their return, for good measure, they also slew the Amalekites and Amorites that dwelt in Hazetontamar.

The Kings who were allied with Chedorlaomer were Amraphel the King of Babylon; Arioch a King in Southern Babylon and Tidal who was not only another foreign King, but also thought to be Arioch's son. They began their expedition when the Canaanite Princes rebelled and they marched to the Valley of Siddim to engage them in battle. The five Canaanite Princes or Kings were; Bera, King of Sodom; Birsha of Gomorrah; Shinar of Admah; Shemeber of Zeboiim and the King of Bela or Zoar.

Thus far, the first half of the 14th Chapter of Genesis is little more than a brief summary of the exploits of the battles that Chedorlaomer fought. Although it must seem strange that such an accomplished war-lord should then choose to fight in the Vale of Siddim, because as we read in Gen.14;10 "Now the Vale of Siddim was full of slime pits" or as in other versions, it was full of bitumen pits. Nothing is said as to why the Kings rebelled, only that they did after the perfect number of twelve years.

For many people the Bible is full of allegory and many hidden meanings and teachings and so let us begin this exploration with the name of the battle ground. 'Siddim' in Hebrew means pitted fields; stony land; open land and difficult passages. However it also has a metaphysical meaning of being the lowest material idea and manifestation of a substance and thus when applied to the person, it signifies the materiality and sensuality of that individual. It also alludes to this physical world which is the densest and lowest of all the levels of existence into which the human spark incarnates to gain the experience of the laws of the Cosmos. Whilst this probably seems to be of little relevance at the moment, it does give the direction that the story will take and will fit in with the rest in due time.

'Rephaim' means 'the giants, fearful ones, terrors and fears' and it alludes to the fear-producing and opposing thoughts in consciousness that arise with man's unfoldment into Truth. The land in which this race dwelt, namely Ashteroth-Karnaim indicates a state of mind that is purely intellectual. In this state man believes that his intelligence is the source of his intellect rather than that its root lies in God. Man forgets that the intellect only borrows its real light from the spirit in a similar manner to the way that the moon borrows the light of the sun. The Zuzims were of a race that means 'fertile, sprouting, and restless' and alludes to the confusions, fears and unrestrained instincts of the physical body. They came from Ham which represents the physical part of man that is given over to sensuality. The Emims whose name means the 'terrible, formidable people and objects of terror', allude to the giants in the human consciousness. They are the product of man; the creations of the created and the results of man's belief in the power of Evil. They lived in Shaveh-Kiriathaim and in man they represent the terrors and fears in our mind which destroy the natural balance that was to be the ideal in man. Lastly, there is the race of the Horites from Mount Seir. 'Seir' is Edom and like Edom signifies the sensual consciousness of man from its literal meaning of being; hairy, rough, tempestuous and fearful. 'Seir' apparently refers especially to the emotional and carnal tendencies of the physical body. The Horites were cave-dwellers and alludes to the deep seated, subconscious activities and tendencies of the physical nature in man.

Chedorlaomer then returned to Enmishpat in Kadesh. Enmishpat is taken to be either the same place as Kadesh, or else as a fountain in that same city. The significance of Enmishpat is that when sensual indulgence reaches a certain point, it destroys that very desire. For example, it is only when the alcoholic

realises exactly what he is that he will develop a desire to solve the problem. Therefore it is not good which destroys evil but rather it is evil which is its own destruction. Kadesh means 'pure, holy, sacred, consecrated and a sanctuary' and is of great significance. Abraham dwelt near there; it was from here that the spies went out to investigate the Promised Land and it was here that Moses trespassed and so was not allowed to enter the Promised Land. Kadesh represents the pure, ideal and sinless state of being that can exist in every individual. As the various thoughts emerge into consciousness, they are measured according to these high ideals and a judgement takes place as signified by Enmishpat, the fountain of judgement. It is here that the carnal and personal aspects which fall short of perfection are subjected to a cleansing.

It was at this place that Chedorlaomer fought and defeated the Amalekites and the Amorites. The Amalekites were the dwellers in the valley and represent the base desires of the individual and the animal forces of that part of the mind called the subconscious. They are war-like and destructive and must be cleansed. They are not receptive to the illumination of the spirit and they crave self-gratification to such an extent that unless it is fulfilled then it will destroy the individual. It is only by obedience to the Lord and His Laws that peace, joy and prosperity can be fully enjoyed. The Amorites on the other hand were the dwellers of the summits or high-landers. They represent the forces of the generative functions which mankind has elevated to the very highest level of importance but these energies must be laid to one side in order that the regeneration of both mind and body can proceed.

Chedorlaomer whose name literally means a 'sheaf band' was a King of Elam. Elam means 'eternal; puberty and a young man' and as such suggests that Chedorlaomer is a person who is forever searching for eternal youth; or rather he was a person who was always being ruled by his adolescent instinctual and emotional forces. It has also been suggested that his name might have been Kudur-Lagamar, meaning the servant of the goddess Lagamar who represented the Dawn.

However Chedorlaomer having reached some degree of physical maturity finds himself being overwhelmed by the instinctual powers of the flesh in a manner that must be very similar to that which most of us have experienced. He, like so many of us, then decided to fight these aspects of his personality with force not realising that this was not the way to solve the problem. When therefore he looked into the mirror of the fountain in Kadesh he realised that he had achieved very little in the way of overcoming the four elemental aspects of his lower nature that he thought he had just fought and vanquished. So he again waged war on his extremes that this time were personified by the Amalekites and the Amorites. Once again he tried to use force to subdue his base instinctual drives and energies that were such powerful desires within him and yet again this was to no avail.

The allies of Chedorlaomer are aspects of his personality. They are the qualities of himself which he regards as his strengths and those aspects on which he can always rely. Amraphel the first of Chedorlaomer's allies means 'the keeper of the mysteries and the enlightener of secrets'. He was king of Shinar which is 'of Babylon' and literally the country of the two rivers and this alludes to the divided mind. He believed in the power of the two forces, that of good and that of evil. His name alludes to the fact that in physical regeneration he believes that he is fulfilling the injunction to go forth and multiply and to subdue the earth. What he misunderstands is that he is being called to express the ideas of the one Mind and the Word. The Word is the creative power of God and it is by this alone that man can build for himself a spiritual body that is immortal. Arioch means 'lion-like' and represents the seeming power, strength, and dominion that sex lust has over man. He was the King of Ellasar where the power and mind of the flesh was the source of strength rather than the spirit. The last of these allies is the King of Goiim. Goiim stands for 'gentiles, nations and peoples' and again the allusion is to the carnal materiality of the physical man. Thus can be seen that Chedorlaomer now growing in age is still motivated by the instinctual desires of the flesh on which he depends. They are his strengths and his allies but he has yet to learn that evil cannot be fought and defeated by evil. Instincts and emotions cannot be sublimated by their own carnal power, they must be elevated by man's higher spiritual powers.

The Kings of Genesis who served Chedorlaomer for the period of twelve years represent the ruling thoughts in the sense consciousness of man. They served their purpose for the perfect cycle of twelve years after which they became a hindrance. These ruling energies, perfect in their way, having fulfilled their function in the propagation of the species now become pathogenic. The man ages; he grows old and this physical desire leaves him. Man feels unwanted, rejected, his purpose irrelevant but yet still with his mental appreciation of his sensual drives rule in his mind. He, quite naturally becomes very frightened and figuratively goes to war with these kings to restore his dominion over them. He believes that youth (Elam) and the renewal of life, represented by the 'Dawn'- (the goddess Lagamar), depend upon his

vigour and strength and the only way that he believes that he can show this is by his sexual power. He has yet to learn that it is by raising his thoughts to spiritual levels he can overcome the lusts of the flesh, the pathogenic ageing of his body and his physical decrepitude and so lead to a renewal of himself and thus find the fountain of eternal youth, vigour, and unfailing strength. Remember that it is only the 'Good' that die 'Young' - that is young at heart.

Lastly, let us look at the Canaanite Kings with whom Chedorlaomer gave battle. Bera of Sodom has a literal meaning of 'the son of desire, of thought and of evil'. Birsha of Gomorrah means the 'son of wickedness, son of godlessness and full of wickedness'. The Kingdoms of Sodom and Gomorrah represent a concealed thought or habit of man in the former and tyranny and material force in respect of the latter. These wicked cities are located in man and before he can come into the full realisation of the Christ force or that of his manifestation, he must first consent to the purification of his consciousness. This is only achieved by the purifying fire as the story tells. Shinab the King of Admah alludes to; 'father of mutation and father of transgression'; and refers to the adverse consciousness from which all fleshly thoughts and sensual desires spring. Shemeber King of Zeboiim is literally; 'the superior brilliance; splendour of heroism and superior name of the kingdom of the waging of wars; bestiality and carnivorous plunderings'. This shows that the perfect-man idea of God is implanted in the physical being of man as well as in his consciousness. However, because of ignorance the spiritual power within him is misunderstood and instead of being driven by the power of the spirit, man is fired by the power of the senses. Lastly comes the king of Bera or Zoar. His kingdom is one that is dishonoured, despised and treated with contempt. Therefore once again the story text emphasises the internal pressures and battles that each and everyone of us has to engage with.

From all of the Biblical text Chedorlaomer is seen to be the typical example of mortal man as he wages war with himself. Indeed he even goes so far as to hijack himself. When Sodom is sacked, Lot is carried off. 'Lot' is of great interest because the word is spelt Lamed Vav Teth. In the Bible everything has an allegorical and hidden meaning besides that of the literal. Since the Hebrew letters are also their numbers, then it will follow that every word has a numerical value. There is a science which believes that words of the same numerical value have a connection. Whilst this is never an absolute rule, it is my belief that to dismiss it outright, is to throw the baby out with the bath water. Numerically the word - Lot - is spelt; Lamed-30, Vav-6, Teth-9 which equals 45. 45 is the value of Adam (Aleph-1, Daleth-4, Mem-40) and this is Primal Man. This story suggests that Youth is that great surging power that holds the Spiritual Man hostage. The powers and beliefs of the Higher Self or Evolutionary Personality are held prisoners by the Ego, Psyche or Incarnatory Personality. That is until Abram comes on the scene.

Abram who is the father of exaltation represents the power of the mind to make manifest its ideas of Faith. He dwelt at Mamre which signifies 'firmness; vigour; strength and being abundantly supplied'. Mamre also refers to the front part of the brain and thereby the area of conscious thought. These definitions of Mamre signify an abundant consciousness full of riches. The qualities, whilst not being of the highest spiritual level, are meant to show the spiritually awakening intellect of the individual. Man is therefore expected to express his faith by bringing and manifesting this faith in God into his every thought, word and act. The first step in spiritual development is the awakening of faith and we must all have faith in the power of the invisible reality. Abram goes forth and makes war on Chedorlaomer and brings back Lot. Faith in the person of Abram goes forth and conquers and brings back mankind from the grip of the instinctual prison. When this faith is concentrated upon the one God, a connection is made that brings about a God consciousness and man intuitively knows that he is in the presence of the everliving source of all existence. Thus Abram personifies that faith with which mankind may emerge to illuminate the dark places of his mind and lighten those aspects of his instinctual nature and then, and only then, will he be enabled to go forth and to rescue Lot or himself from the powers of the flesh.

Unlike Chedorlaomer, Abram went forth with his servants and members of his household. In other words he went out to battle with his real strengths that were within him. He fought from a position of real strength and not from a position of illusory power. Abram shows the way for man to have dominion over the beasts of the field which in this sense are the personification of those instinctual forces that reside within himself. When this is accomplished then the individual is travelling the path that leads through the Vale of Shaveh. Shaveh literally means; 'equalized; balanced; composed and harmonious' and it signifies an equalization of the thoughts, forces and powers that reside in the individual. In Shaveh Abram is met by The King of Sodom; the lowest form of the sensual desire (Sodom being the southernmost of the four cities that were destroyed by fire) but this King is now a servant. Abram is also met by Melchizedek

Melchizedek literally means king of righteousness; righteous rule; upright counsellor and king of justice. He represents the Divine Will established within man, in terms of righteousness, justice and peace. Melchizedek refers to the super-consciousness, the state of divine contact which when established, maintains right actions, perfect thoughts, and a peace and serenity in daily life.

After the meeting, Melchizedek gave Abram bread and wine. The breaking of the bread is the stirring into action of the spirit into consciousness. With this all the outward pleasures of the flesh give way to the inner light of the Holy Spirit as it sheds its rays through the heart. The wine symbolises the life and vitality that connects the soul with the body and it is this life force that enables the mystical wedding of the soul and the body to take place. Thus with this mystical union there comes about a change of state. It is blessed by the Grand High Priest, our Lord Melchizedek, who comes to consecrate and set us aside for a higher service. It is to this highest state that our work leads and this work is our regeneration, to our gradual perfection and further progress towards that final marriage and union which is with God.

Abram went out to do battle with the Kings with 318 of his household. This means that a total of 319 men set out for the fight. 319 is the value of the name of Sargon (S-60.R-200.G-3.V-6.N-50). Sargon was literally a Prince of the Sun and represents the exaltation of the will that is functioning through the intellect as though it were the rightful ruling power in the individual. Abram was no longer in the state of being a servant of his instincts and emotions. He was their master and they were his servants and it is this condition that we must seek to emulate.

Yet what of this being we call Melchizedek?

In Phoenician mythology Melchizedek is called Sydik and is the father of the 7 Elohim or angels of the Divine presence. He is also called Zorokothera in the gnostic *Book of the Great Logos* and Hippolytus refers to a sect who claimed that there was "a great power named Melchizedek who was greater than Christ". In certain occult sources, Melchizedek is identified as the Holy Ghost. In the book *Enoch 2*, R.H.Charles includes the myth wherein Melchizedek figures as the supernatural offspring of Noah's brother Nir, who is preserved in infancy by Michael, and who becomes a great high priest after the flood. He is the "Word of God" and king of Salem who has "power to work great and glorious marvels that have ever been". In the *Midrash Tehillim* commentary on Psalm 76, Melchizedek is identified as Shem, one of Noah's sons and this same source contains the legend that it was Melchizedek who fed the beasts in Noah's ark.

There is one book that contains a long explanation of the Enoch - Metatron legend and this called *Enoch 3*. The legend centres on the sentence in Genesis; "And Enoch walked with God; and he was not; for God took Him". Rabbi Ishmael ben Elisha, during one of his meditational ascents through the worlds to behold the vision of the Merkaba describes how he is given over to the charge of Metatron. He asks many questions but in Chapter 4 he says:-

I asked Metatron and said to him: "Why art thou called by the name of thy Creator, by seventy names? Thou are greater than all princes, higher than all the mighty ones in kingship, greatness and glory: why do they call thee 'Youth' in the high heavens ? (Youth - in Hebrew Na-ar and in Proverbs 22v6. we learn that "Enoch was made into the Na-ar (Metatron) by the Holy One".)

He answered and said to me: "Because I am Enoch, the son of Jared". and then in v.5 "Hence the Holy One, blessed be He, lifted me up in their lifetime before their eyes to be a witness against them (those of the flood generations) to the future world. And the Holy One, blessed be He, assigned me for a prince and a ruler among the ministering angels."

From Chap.10 we are told how God places Metatron on a throne at the door of the seventh Hall (Araboth) and announces through the Herald, that Metatron henceforth is God,s representative and ruler over all the princes of kingdoms and all the children of Heaven, save the eight high princes called YHVH by the name of their King. Finally in Chap.11 it says that God revealed all the mysteries and secrets of Wisdom; all the depths of the Perfect Law and also the secrets of Creation to Metatron. Metatron then taught the Heavenly Academy. He is the Supreme Teacher and Initiator and this includes mankind.

All this necessarily implies a direct relationship between man and the highest of the Archangels, since the latter had previously been one of the former. Metatron or the power of his throne (since in legend it is Metatron who is placed on that throne that was once occupied by Lucifer after Lucifer had fallen) is represented as being present in all the righteous: in Abraham, Isaac, Jacob, Joseph and Elijah . It is said that he was the Spirit of the first Adam, but left him when he sinned. Metatron represents the pilgrimage of the spirit, its descent and ascent. Metatron's identity with Enoch symbolises the descent of the spirit into earthly life, into the existence as a terrestrial man, and the ascent of the terrestrial man into a celestial being.

The mention of Metatron may seem to be quite irrelevant, but with regard to the above paragraphs I find it most difficult to ignore the legend that the power of Metatron makes itself manifest as the great Teacher and Initiator of mankind and that this is through the Being named Melchizedek. In other words, Melchizedek is a projection or manifestation of Metatron and is thus The Grand Regent of humanity. It would also quite naturally follow that when terrestrial man reaches that nadir in earth when he begins his evolutionary ascent, he would be greeted and Initiated by Melchizedek as the victory of Abram in the plains so amply demonstrates.

I would now like to look at another angle of the Melchizedek story. I have often found, when looking at the numerical correspondences, that where there is the greatest good, there is usually found to be the greatest evil. For example the Hebrew for the Messiah is spelt M Sh Y Ch and is numerically 358 (40,300,10,8) and it corresponds with N Ch Sh - (50,300,8) which is Nechesh; the serpent that initiated Eve. Melchizedek is spelt M L K Y. Tz D Q and this has a value of 294 (40,30,20,10. 90,4,100). 294 is also the value of Nimrod (N M R D.) and it is therefore interesting to look firstly at that which polarises with Melchizedek. Nimrod means valiant, strong, revolution, anarchy and the self-ruling will. The beginning of Nimrod's kingdom was Babel in the land of Shinar and the land of Shinar has already been mentioned. He was a mighty one in the earth and also a mighty hunter before Jehovah. This pertains to the personal rule of all of the animal forces of the individual and to a material belief in courage and might, and this is a complete antithesis to the meaning of Melchizedek.

Melchizedek was King of Salem and has a numerical value of 294. This also corresponds with the value of Ay Y R. D V D. which translates as "The City of David" and it is that part of Jerusalem that was built on Mt. Zion. Since Jerusalem was always considered to be an image of the Heavenly city so to must we consider that Melchizedek is also the King of that Heavenly City which is built on a higher plane. The word Salem itself (Sh L M - 300,30,40) means perfect, whole, summit, and represents a consciousness of spiritual peace, wholeness, perfection and completed - an apt description for Melchizedek. However Salem also corresponds with Ay Sh (70.300) which is Creation and this infers the divine connection of Melchizedek with God's created kingdom and with man. God's Creation originates in the World of ideas and from this Divine Mind there emerged that which has the potential to be perfect, namely the Universes and man. The expression and manifestation of this perfect, ideal creation was entrusted to mankind but it is this work that we have abused because we have expressed our own rather than those Divine ideals. Melchizedek was also King of Righteousness. Righteousness is spelt Tz D Q and has a value of 194 (90,4,100) and this is the same as Pagiel - P G Ay Y A L (80,3,70,10,1,30). As King of Righteousness he was King of Justice and Equity; but the Pagiel connection suggests even more. Pagiel means the peace of God; a covenant with God and a visitation of God and all of these show other important facets to the character of Melchizedek. However one of the greatest pointers to this great being lies in the implications of the word 'Pagiel'. Pagiel is a place in consciousness where **God meets** with the individual; where the individual enters into conscious unity with the Divine and is assured of his inheritance of good. A place which, it seems to me, is not unlike The King's Dale.

We often think of Melchizedek in much too modern terms. In the days of Chaldea he never did manifest as a physical man because he had no need to. He would have been a shadowy figure who came and went among the primitive people of those times. However, what we lack today, they had in abundance and this was a very sensitive psychic faculty. It was through this psychic perception that he made himself manifest and quite naturally would only be described as being without father or mother.

The planet Venus which is called the evening star has long been regarded by many ancient and modern fraternities as that centre from which great beings, who have long since finished their evolution upon Earth come down to aid and to teach the current developing human race. One of these beings and one of the greatest was said to be Melchizedek. So far back in time did he first come that historical accuracy is impossible. All that the ordinary person of the West knows is the few words that are contained in the Bible, and the traditions of the various mystical and masonic bodies. He had no actual body, as we understand the word, but he would have been perceived either through building up a powerful etheric projection which was sufficiently strong to appear to the people of those days, or by his powerful presence which he would have spoken directly to the mind of the person.

He brought into the mysteries three great symbols which were his gifts to men. They like him, came from the Evening Star, or so it is said. These gifts are worth infinite meditation for they are symbols of symbols which will ultimately resolve into the great Truth. The teachers from this Star always brought the symbol of food which is the symbol for growth. He brought the wheat by which people might live and also gain their nourishment. He also brought the honey-bee which is the symbol of the hive, of the dedicated and

cultured community. However this second symbol also points to the New Jerusalem in which every human being is a stone, or in this symbolism every person is as a cell in that divine hive. It is that great and final city not built with the rough hewn rocks, but with the perfect ashlar of men. It is the City of the Mysteries. Then there is the last symbol, that of asbestos which signifies the spirit of the incorruptible man, that which fire cannot burn, injure or destroy.

Melchizedek in the traditional sculptures and pictures that our later artists have produced, holds a Chalice. The symbol of the Chalice is also that for the holier aspect of Venus. It is also the symbol for Jesus and for the Grail, for there is a legend that tells that the Grail fell from Venus as an emerald from Lucifer's crown and was carved into the shape of a Chalice. Incidentally, inside the stone chalice which Melchizedek holds in his left hand -(the picture on the front page), in that most famous statue which stands outside the north door of Chartres Cathedral a stone is carved to represent that stone which fell from Lucifer's crown.

This Great Being was a priest of the Absolute God. He it is who stands in the East behind the Adept or Master to guide and to illuminate their work. He can be visualised as a tremendous force of blinding light which is the energy and power of the King of Salem, the King of Peace and the King of the New Jerusalem. He is that bright morning star whose rising brings peace and salvation to the human race. He is the one who beckons that you should all hasten to become a stone ashlar within that Great City until it reaches those tremendous heights which will mark the end of your evolution.

Do not think of this being as some vague and semi-mystical figure, mentioned in the Bible, but having no real significance except in a pseudo-mystic sense, which is far from real to many of you. He is indeed most real; he does exist and he is present even now within this Temple.

Therefore, in the company of our brethren of other evolutions, and in the presence of our Grand Master Melchizedek; King of Righteousness and King of Peace, let us with joy, gratitude and dedication surrender ourselves to his priestly work. Let us keep watch with that inner eye and listen with that inner ear to all that may be offered us in this Temple of the Mysteries not built with hands, eternal in the Heavens. Let us then ask God to quicken in us the Body Incorruptible which cannot die, that we may be worthy initiates of our Tradition to the honour and glory of God and to the service of all mankind.

### **THE CHILD STATE OF BEING**

Most are aware of Wordsworth's Ode to Intimations of Immortality in Early childhood and Blake's Songs of Innocence and Experience which reflects the same theme, though perhaps not so directly.

The Childhood State can be considered at three levels;

- a) The Child as a direct expression of the Human Spirit and a mirror of its virtues.
- b) Childishness as the expression of the immature personality, who for one reason or another has rejected or failed to learn and put into effect some of the early lessons of Malkuth.
- c) Negative childhood experiences, apparently or truly threatening, the memory of which is carried in the unconscious indefinitely, obstructing positive spiritual advance until these are confronted and released.

#### **The Aura of the Child**

There is a lingering of the Spirit at the start of an incarnation although this can rapidly disperse in the context of a negative or even neutral environment provoking a headlong collision from the instinctive reaction of self-preservation (5th plane) instincts.

In terms of childhood perception, resonances can be classified as follows:

#### **On the etheric.**

An awareness of the Inner Planes. As an awareness and acceptance of the existence and impact of positive and negative entities (fairies etc.) And so an acceptance of the psychological truths latent in fairy tales and folklore. A marked preference for Light as opposed to Darkness.

A condition of 'suchness' (A Zen Buddhist term) when the surrounding environment is 'loaded' with deeper and deeper implications rather like a Chinese box. This is extended awareness of underlying resonance.

#### **In terms of perception Childhood consciousness can be described as:**

Sight/Vision. Positive reaction to Light generated by the Solar

Logos. Extension of physical vision to what is 'beyond'. Awareness of Inner Vision.

Sound. Awareness of some Inner Plane messages - a classic example being that of the infant Samuel.

Touch. A natural disposition to body contact as an affirmation of the Binah contact as opposed to separation.

Smell / Taste. These perceptions are generally 'purer' than in adults. The sense of smell being more evocative.

#### **Relationship with adults**

Apart from the 'intuitive' instinct of the Mother - a Binah aspect - adults have little reality on the consciousness of children because;

1. They adopt a fixed attitude, believing they are in the command position of greater knowledge and experience which is to some extent true but generally only at the most basic levels. Children are 'in their power' or 'at their mercy' in many different ways. Most of what children say is uninformed nonsense.

There is a tremendous difference in scale; size is awesome, while the etheric impact of a 'fully-developed' adult projecting mood, disapproval and negative emotion in general can be more than daunting. This is usually an expression of a denial of responsibility to accept, love or interact with the child at any kind of high level; in other words to recognise the Spirit of the child.

Yet, like it or not, they are responsible for them and for mediating the Masculine and Feminine Archetypes of Chokmah and Binah. Adults are 'bigger' and control food, warmth, affection, approval, encouragement and practical knowledge in Malkuth.

In any case this is generally only in terms of conditions in Malkuth (varying, of course, according to time and place and the individual's own karmic baggage.) Furthermore adult 'knowledge' is cumulative along the linear time track. Apart from re-memorising the child must, of necessity learn as it goes.

2. At best, most adults view the world in terms of emotional reaction or concrete mind. At worst in terms of negative experiences they had to put up with in their own childhood.

3. There is a standardised, generalised and fairly inaccurate view of child consciousness at a group level.

Having said all this, children, as they develop have to be 'looked after' or the chances of physical, to say nothing of emotional and mental survival, would be stacked heavily against them.

'Childhood' is a State of Being and is much more than the state of immaturity and vulnerability with which it tends to be confused in the adult mind. Adults also may associate childhood memories with various kinds of psychological trauma. Even so until quite recently in Britain and elsewhere children were considered incapable of 'evil intention' up to the age of 7.

Moreover childhood as a state of immaturity and lack of reality can be applied to most social groups, states or nations at one time or another in their evolutionary development, though the preferred term is infancy (originally meaning 'not-speaking') which is best translated as a state of being - 'speaking' being an expression of opinion and one to one communication.

It could be said in the case of the Fraternity that a new impulse led to its renewal in 1922 starting with its infancy and, at that time, certain childhood patterns and imprints prevailed which as the years passed became less apparent and were 'grown out of'.

#### Other Childhood states

1. Being open; hiding nothing - a condition of Spirit. What is considered to be 'unacceptable', inopportune or inappropriate to the norm tends to be concealed by the mind and in extreme cases may become buried in the unconscious.

2. Being spontaneous on all levels - another Spiritual expression.

3. No concern and no understanding of the 'death' of the physical body as it is commonly regarded by many adults.

4. No discrimination because of differences of origin, sex, culture or class.

5. Sympathy for animals and plants; acceptance of the environment.

6. A sense of wonder at the 'novelty' of it all as an underlying acknowledgement of the Creator.

7. Universal trust that everything is for the best and surrounding humans are well-intentioned and well-disposed.

Some say the Creator cannot 'see' or be aware of 'evil' because it is entirely 'phenomenal'. This can be equally true of some early childhood states.

8. A state of innocence meaning 'harmlessness'.

9. A sensitivity to and a disposition to mediate selfless love.

10. A degree of 'psychism'. Children are governed by the moon.

11. Emphasis on living in the present, since there is little 'conscious' past and no great regard for the future.

#### A lesson for adults.

One should work at cultivating the true child state as recommended by Jesus. This 'state of being' should ideally replace the survival driven personality to allow for the expression of the spirit.

#### Aspects of the Child Archetype

Some would describe the Child in terms of Water and Air - In a mist - mediating total receptivity Qualities;

Passivity Wonder Impressionability Innocence Love Imagination Surrender Vagueness Softness Sweetness.

Looked at from the outside and the adult viewpoint, these elements in isolation take no action, they are to do with atmosphere, impressions about places, pretty things, flowers, animals, children's stories, fairyland. In other words, so far as the adult is concerned worlds of phantasy.

To the Occultist these are largely Astral expressions, governed by the Moon, and so often suggest an awareness of the 'supernatural' states lying behind everyday earth perception in other words the etheric and the astral. Research



indicates that the four colours of Malkuth are muted and tend to lack the 'meaning', resonance and vibrancy to be found in genuine astral experience. The same can be said of physical experience in general.

This open, non-reactive state carries much power and is a perfect condition for learning. The experience can result in loss of ego for a time as one's awareness blends with the surroundings.

Sadly this consciousness quickly atrophies in most of us, as we adjust and are exposed to the linear time cycle because we fail to take to heart the advice to 'Be as little children'. When the child dies in us we can no longer experience, on the whole, anything really 'significant' or truly meaningful and as the metaphysical world gradually withdraws until it is closed to our vision, we no longer believe it exists. This is one of our most serious losses; indeed the most serious!

#### Mode of Child Consciousness

State of awe at all that is going on around her. Note well that in this context the child is feminine because she reflects the feminine qualities of Receptivity, Love and Compassion. Receptivity is demonstrated in the mediation of messages from the Inner Planes. Love and Compassion are demonstrated in the normal feminine preoccupation to be caring and to nurture.

Speech is a secondary translation aspect of inner communication a subsidiary to the Child role, and she would say something of what she had experienced in her totally receptive way as a contribution to Malkuth decision making. The Archetype in its purest form would be relatively ineffective in the world of action (Malkuth) though a major channel of ideas on the Daath/Yesod Magical circuit.

#### Associated (Astral) images; Associated states;

The Child, the Fairy, the Angel. Dampness, Mist, Clouds.

Yetziratic/Astral keys; Vague, soft, tender, receptive, impressionable, small, gentle, weak, fragile, beautiful.

Passivity is a notable characteristic. A predisposition to surrender and to give.

To be selfless, open, to give in, lose oneself, 'let go' to have faith, love, compassion, innocence. A state of un-self-conscious non-attachment where one relates to all things.

To have a sense of wonder is to be receptive without intellectual or mass-minded prejudices or preconceived ideas and opinions (a liability, if not the curse, of 'adulthood'). This state can lead us to admire/ worship what is truly lovely and sacred.

A miraculous world unfolds to us when we lose our 'selves' and regain the innocence of a small child. This leads to states of self-effacement, limitless faith, trust, kindness and gentleness. Forgiveness as a generally built in aspect of the childhood state is a key to true bliss. The state set out in 'The Sermon on the Mount'.

#### Recommended exercise;

Cast your recollection back to the positive moments and particularly to positive states of early childhood you can recall. These will often be purest before first contacts with the Group mind as part of what is currently considered necessary 'social' education.

The emphasis is on positive states since 'The Shadow' can be behind some childhood negative experiences and misconceptions involving relationships, often karmic in origin, which may have been suppressed. What is needed is reaffirmation of the first, delicate, resonant childhood states.

Identify with each positive experience and compare that mode of consciousness with your routine, everyday mindfulness now. Record these moments if you want.

Make a regular practice of deliberately adopting a childlike mode of consciousness for a short time every day.

#### The Child in Tiphareth

In our tradition the Christ child is a balancing factor symbolising future positive growth and generally depicted in close association with and under the protection and surveillance of Binah. Jesus was, of course a man, and the child Jesus would be capable of mediating positive as well as receptive qualities. It might be true to say that He mediated largely positive qualities on the outer, though he was also charismatic and attracted both men and women, and receptive qualities when communing on the inner. This aspect is androgynous.

On an Earth level, however, Malkuth is a 'risk' place. Never forget the lessons to be learned from the outcome of the 'Children's Crusade'.

#### A Note about the 'Development' of Childhood over the last 150 years.

At the start of the 19th Century children were seen as little adults at all levels of society. Child labour and powder monkeys or little drummer boys in the 'lower reaches' generally of necessity. The middle and upper classes tended to dress children as little adults and behave in accordance with adult social conventions of the time and programme them with strictly controlled 'useful' knowledge. In some big houses the children were only allowed to mix with grown ups at stated times. Children were dressed to look like miniature 'adults' in many early nineteenth century dramas.

Perhaps it was Lewis Carroll who broke this mould although Edward Lear also gave a shove in favour of child 'irrationality' with his nonsense rhymes.

Soon many authors joined the bandwagon although one school continued to pursue moralistic aims and present an extremely bleak view of the world with such works as *Eric or Little by Little* and *The Lamplighter*. Those with an esoteric input or contact of some kind included E. Nesbitt, Rudyard Kipling's *Puck of Pook's Hill* and *Rewards & Fairies*; to say nothing of Mrs Molesworth's *The Cuckoo Clock*, and Kenneth Grahame's *Wind in the Willows* stretching on to Tolkien's *The Hobbit*, *The Lord of the Rings* and *The Silmarillion* as well as C.S. Lewis' *The Lion, the Witch and the Wardrobe*.

The positive works show considerable respect and insight into the Children's point of view. Some though not all are dismissive of the generally accepted level of 'adult' consciousness noticeable in *Peter Pan* and in some of E. Nesbitt's books where it is implied that adult concerns are generally tedious and often irrelevant to true Spiritual progress. A point of view it sometimes seems hard to argue against.

Of course some 'children' seem to prefer at the least, encouraged by herd instinct and the media, thrills and spills involving violence, sexual exploration, cigarettes and video nasties.

It could be said that their true childhood experience was all too short-lived if it was allowed to happen at all.

David Williams

### **THE MASTER OF MEDICINE**

*by Gareth Knight*

One of the most exciting recent literary finds in the archives of the Society has been a bunch of files labelled "Esoteric Therapeutics". It had been assumed to be work of a former member, a qualified doctor of medicine, who saw long service in the Society from 1946 into the 1960's and possibly later, but who is now deceased.

However, on studying the contents in detail, it was plainly written up from records of the mediumship of Dion Fortune, with a particular contact known as the Master of Medicine, some of it going back as far as 1921.

The original intention of the communicator had been to write a book, and even to found a school of esoteric medicine, but for one reason and another the book was never published, the school never founded, although some of the teaching was privately circulated to suitably qualified individuals, and there was at one time a kind of health retreat owned by the Society at St. Albans, which may have had some connection with this initiative.

Apart from any intrinsic value of the text may have in the province of the healing arts, it is of considerable interest for the light it throws upon the life and work of Dion Fortune. We find a medical and psychotherapeutic background to many stages of her life and so it is hardly surprising to find her concerned over a long period of time with a work on the subject of healing.

Her parents had been concerned in the running of a hydrotherapeutic centre. When still in her early twenties she developed an interest in psycho-analysis, and practised as a lay analyst, working at a medico-psychological clinic under the jurisdiction of the London (Royal Free Hospital) School of Medicine for Women. She attended extra-mural classes at the University of London, and even gave public lectures on psychology herself. These were later collected and published as *"The Machinery of the Mind"* with a sympathetic foreword by a well known scientist. It was from this background that she gradually moved towards more fully committed esoteric interests, and the series of stories she wrote for the *"Royal Magazine"* in the early 1920's, *"The Secrets of Dr. Taverner"*, had as their protagonist an occultly informed medical practitioner.

The role model for Dr. Taverner is generally conceded to be, from her own admission, a charismatic occult teacher under whom she studied, Dr. Theodore Moriarty. It should be said he was not a medical practitioner, nor did he ever run a private nursing home. Thus he served in the main as a character sketch for her hero.

Some of the ideas in the fictional case book may well have come from another close source, a family friend and her immediate teacher in the Hermetic Order of the Golden Dawn, Maiya Curtis-Webb (later Tranchell-Hayes). She had been wedded in her first marriage to a distinguished psychiatrist, who was the head of a large mental hospital. It seems likely that speculative discussion between the two ladies about some of the inmates and their symptoms may well have been worked up into Dr. Taverner stories, for Dion Fortune claims that they are based on fact.

Another strong medical link was made in 1925 when Dion Fortune had a medical doctor and his sister, a nurse, as lodgers at her London headquarters, a relationship which blossomed, and in 1927 she and Dr. Thomas Penry Evans were married. Most of the contacts with the Master of Medicine in the early days are made with Dr. Evans as the principal sitter involved.

However, the first contact was recorded some time before he appeared on the scene, when as part of her psychological and esoteric researches Dion Fortune had begun to investigate the phenomena of trance.

Characteristically, she did this in the most direct way possible, by attempting to do it herself. It is not to be found on the regular curriculum of the Hermetic Order of the Golden Dawn, which she had joined in 1919, but it is likely that

she had been encouraged to think along these lines through her contact with Theodore Moriarty possibly from as early as 1913.

In the earliest session to have survived on record, on 11<sup>th</sup> January 1921, in the presence of Maiya Curtis-Webb, with probably C.T.Loveday as scribe, we find a quantity of medically related communication suddenly coming through. There is no named identity recorded for the inner source of the communication, which is somewhat disjointed and even garbled. Indeed, it might be said to be apprentice work on the part of both medium and communicator – although the transcription skills of the scribe, who is unlikely to have had shorthand skills, is another debatable factor.

The communication seems to start in full spate, and goes on apparently somewhat breathlessly about the possible effect of the ductless glands (*the endocrine system*) in dementia praecox (*now generally known as schizophrenia*) and how hypnotic suggestion might be used in relation to both.

The general theme is that the emotions, or the lower astral plane, can be the cause of physical disease by acting through the etheric vehicle. The importance of the seven planes is also stressed, and their influence one upon the other, from spiritual through to the physical level.

This seems part of a series of more or less fortnightly meetings during the early part of 1921. The subject matter veers off onto more general occult themes but returns to medical topics on 15<sup>th</sup> March. Emphasis is laid on the need to distinguish between two major types of disease. On the one hand those that are genuinely physical in origins, and which act from below upwards; and on the other hand those which have an inner causation, and act from above to below in terms of the planes.

That is all we hear from this source for another six years, at any rate from what has survived on record. During this time Dion Fortune developed her mediumistic ability to the point of producing two book length manuscripts: "The Cosmic Doctrine" and the gist of "The Esoteric Philosophy of Love and Marriage." Apart from these set pieces she also developed some inner contacts of a high and unusual quality who, in one way and another, helped and guided her in her esoteric work for the rest of her life.

One of these, generally known as David Carstairs, who claimed to have been killed at Ypres in the recent war, acted as a general introducer to most of the others, and was what in Spiritualist circles would probably be called a "guide" or "control".

Towards the beginning of August 1927, a few months after Dion Fortune and Dr. Evans were married, Carstairs came through with an announcement: "You are about to meet a teacher whom I believe has spoken to you once before, but who will come to you more frequently in the future."

Without further ado this other contact came in, announcing that he would address them on the occult side of physiology, pathology and therapeutics of mind and body; but that this knowledge, although transcending the orthodox canon, would find its place in the structure of rational science.

Accordingly, on 9<sup>th</sup> August 1927, a book began to be dictated. Its title was "The Principles of Esoteric Medicine", and by the end of the month three chapters were complete: on the method of approach; an analysis of the causes of disease; and the anatomy of the subtle bodies.

The dictated work was interspersed with sessions of question and answer between Dr. Evans and the communicator, about whose identity there was naturally a considerable amount of speculation.

The great Renaissance occultist physician Paracelus (1493-1541) was a popular supposition, but Carstairs intervened in his inimitable style, and advised caution on any public claims as to identity. He suggested using the title "the Master of Medicine". Being Carstairs, he could not resist putting in a few supplementary hints of his own.

This is what he had to say just after the sessions had begun on a regular basis:

"Hello. Seems to have settled down to his job quite happily. Decided to take you on. So you have been looking him up in Who's Who! He was a big Greek initiate, and he brought through what he knew, and the consequences you know. He came back again later on, and that is the incarnation you haven't traced; his last time. He has been back since the middle ages one, not so long ago either. That is his secret anyway. Hahnemann (1755-1843 - *the founder of homeopathy*) learned his ideas from him. But it doesn't matter who he is, the question is what he gives. If you are satisfied with that, all right. I should recommend that for all practical purposes you call him Master of Medicine. Avoid names, too many Shakespeares and Platos about. Never brag about your rich relations – only gets you disliked."

At the same time he made one or two important points about the problems and quality of mediumship in general:

"When you claim to contact the great minds of antiquity it is like putting a two inch pipe into a big lake, you are limited by the capacity of your medium. You are fortunate in that you have got a large bore pipe, and get quite a lot through it. But you will never get the whole through any medium, for if she were a lake she would not be a medium. If you had a pipe the same bore as the cistern, it wouldn't be a pipe."

He then went to give one or two concealed hints as to the communicator's most recent incarnation:

"No reason why you shouldn't trace it if you can. If you can catch him you have got him. I gave you hints - `bugs`. He was the father of modern drugs but he was the father of more than that, and the mother of bacteriology, but he miscarried, or to be more strictly accurate he was aborted by his professional brethren. (I use the word `bugs` in its drawing room sense.)"

A week or two later however, Carstairs refers to him directly by name - as "old Semmelweis". This identification is very much in line with the series of concealed hints in the words we have quoted above, notably "mother," "miscarried" and "aborted", for Ignaz Semmelweis, (1818-65), one of the pioneers of bacteriology, made his name from success in maternity wards. He showed how puerperal or childbed fever, which killed a large percentage of hospitalised patients, could be virtually wiped out if doctors washed their hands in chlorine solution. This was in the days before Pasteur and Lister, and microscope technology, which eventually allowed the scientific investigation of microbes - or what Carstairs calls `bugs`.

There seems a problem with Carstairs' assertion that Semmelweis influenced Hahnemann, in that he only graduated the year after Hahnemann died. However, this is clarified later.

Despite this detailed information as to identity Carstairs again cautions them about being too eager to pin down contacts to specific incarnations.

"Don't be in a hurry to identify your contacts. They are apt to be rather shy birds till they get to know you better. But I will tell you who the last one was if you like to know. He was the one you thought, (*i.e. Paracelsus*) but that was not his last incarnation. His last will give you a clue to his psychology. I don't know how he pronounces his name. It begins with an S - Semmelweis. That is the nearest I can get to it. He was an Austrian. (*Actually he was born Hungarian, but he qualified, and for the most part practised, and died, in Austria.*) He had a pretty tough time of it and it didn't do his temper any good. He does not suffer fools gladly, and that was one of his troubles."

In response to some direct questions about his identity, the Master of Medicine declined to be specific, but afforded some statements which support Carstairs' identification.

"I do not see that you need very greatly concern yourselves who I was or what I was. It is sufficient for you that I am willing to teach, and know what I am talking about. However, since you have framed certain questions and seem perplexed I will endeavour to clear matters up.

"With regard to the teaching used in some of my works, let me say that I wrote for my age, and I wrote in cipher, and the outward form of the cipher was in the language that the populace were accustomed to associate with learning. I wrote with my tongue in my cheek, but I got my results, and my pupils knew what I meant; but if you will translate terms of matter into terms of consciousness you also will get what I mean. You understand? If I had spoken of consciousness and the faculties of the soul, I should have been trespassing upon holy ground. It was enough that I should estrange my professional brethren, without transgressing the rules of Holy Church into the bargain. (*This seems to support the Paracelsus identification, along with an interesting hint upon the way to approach Paracelsus' obscure, alchemically loaded, written texts.*)

"I have had certain work to do in medicine, I took my initiation in Greece, and it was an initiation of the way of healing; and before that I had been one of the Therapeutoi of Egypt. On my initiation in Greece I won my freedom, but I elected to return. I returned twice. I wanted to put through certain tasks in relation to medicine. In each case my success was partial; the reason being that my initiations were imperfect and incomplete. I have justly been called the Father of Modern Drug Systems.

"There are two main systems, as you know. Of one I myself laid the foundations personally. The other was founded by my favourite pupil - reincarnating for the purpose; and I assisted him, as I am assisting you. (*This would clear up our little time problem, mentioned above, if he inspired Hahnemann from the inner planes, before reincarnating himself.*)

"I never intended to reincarnate again, therefore I sought to work through my pupil; but I had to reincarnate again, because I had the science of medicine in my care. It might be said that I was its patron saint, though I had but little claim to saintliness.

"I reincarnated again in order to try and deal with surgical sepsis, and I failed, because I came too soon. I came before the high powered microscope, and therefore I could not demonstrate my discoveries. It remained for another man (*probably Lister 1827-1912*) to do that work, but it has been done, and that is all that matters.

"You will never see again what I have seen, when from one ward we were losing eighty percent of normal confinements. We had to close the wards, it was all we could do. I have seen hospitals pulled down because the mortality was such they dare not continue them. They were known as `Pest-hausen` in my time. They were well named. (*A double play on words - he refers to the Maternity Clinic at Pest, a town which is now part of Budapest.*)

"I have been the father of the modern system of drugs. I was the forerunner of modern aseptics. I desire to be for the third and last time a pioneer in medicine. After that, I shall take my freedom and go on.

"The work I have in mind this time concerns the inter-relation of mind and body, the mental factor in disease, and the mental factor in therapeutics."

In confiding this high purpose he goes on to give some heartfelt advice.

"Now my friends, and brother of my profession, I have made mistakes before in my work, and I do not want to make them again. I made them in that chief incarnation, of which you know, by estranging my professional brethren through what was really my bad manners and unpardonable conduct. I despised them, and I let them see it, which is fatal; and in my last incarnation I made the mistake again of estranging my brethren by alleging what I could not prove. I was right, and they know it now, but I had not got what Lister had – Pasteur's work, and the high powered magnification. I knew, but I could not prove. You will know, if you listen to me, a good many things which you will not be able to prove. Learn by my experience.

"A still tongue, my friend, saves many a broken head and a broken heart. If you desire to give a strong tonic, you give it in measured doses; but I took my patient, the medical profession, by the nose, and forced the bottle between its teeth, and poured down the dose, and my patient had convulsions.

"The measured dose for new teaching, my friend. Too much medicine can be poisonous, and so can too much truth." Indeed the Master of Medicine developed a somewhat acerbic reputation, being described at one point by David Carstairs as a "very raspy old gentleman... .. not in the best of tempers this evening." This was on an occasion when he had been pressed by some of those present upon the ethics of the use of animals in medical research. This he declined to condemn outright, but qualified his attitude by saying: "As a matter of fact, in the researches of esoteric medicine, animal experimentation will be of very little use to you, because in human beings the mental factor is a very large one and falsifies many of the results. But you must remember this, that all your esoteric medicine which concerns the boundary line of mind and body can have no other basis than a sound knowledge of anatomy and physiology. ... .. I do not suggest that as individuals it is incumbent upon you to take up this line of research work, but I would counsel you not to decry the work of those upon whose results you must base your own researches."

He continued with some very straight talking, telling them that "the world is not made according to the pattern of a pink sugar heaven," and that they must learn to distinguish between compassion and sentimentality.

A contact who had been responsible for passing through "The Cosmic Doctrine" here intervened by way of mediation to those who plainly felt some sense of outrage: "The Master of Medicine did not tell you that you were to be deliberately cruel. But he did tell you that you must face facts – and that is what we all tell you – you cannot evade facts... .. You may say 'these things are deplorable, is there anything that can be done?' But you cannot say they are not so, and that is why we train you; because the tendency of the spiritually-minded is to be nice-minded; we want you to be true-minded. There is a distinction."

This suggests that not all who were admitted to this early work were up to a standard that would be expected nowadays. This is never more apparent than in an interview recorded between the Master of Medicine and an aspirant to who sought to offer her services for the healing ministry without having given too much analytical thought as to her abilities.

She was given some forewarning in a preliminary interview with the Master who was Dion Fortune's principle contact: "You must remember, in dealing with him, that he is a man who, in his last incarnation, which of course is the personality in which he manifests, was accustomed to deal with medical students a hundred years ago... .. A man of noble soul, and vast intellect; and you must strive to see the compassionate heart behind the rough tongue. It is because he was a man of extreme sensitiveness of nature that he covered himself with a thorny covering."

The interview, thorns and all, proceeded as follows:

M. of M.: Greeting, what is it I can do for you?

Dr. Evans: Our sister wishes to bring her gifts to the altar, and thinks that she has a special gift of healing.

M. of M.: Well, my daughter, now what about this special gift of healing? What makes you think you have got a special gift of healing?

Querant: Because I have used it. I have been told I have it.

M. of M.: And you have used it and got results? How long have you been using it?

Querant: For a year.

M. of M.: How many cases have you had?

Querant: Only three, but one continued for eight months.

M. of M.: It isn't the length of time, it is the results you have got. It is no especial virtue to have a case a long time, rather the other way about. Now of your three, in how many cases was the original diagnosis confirmed? In how many were they discharged cured? In how many were they improved? In how many was there no change? And how many were killed? It is no good coming to me and saying I have got this case cured. What you want is the necessary statistics. That is the test.

Querant: I have not given the treatment.

M. of M.: That is rather peculiar – yet you have had three cases. How many have you cured?

Querant: Two, and the third was a faith cure.

M. of M.: It does not matter what, if you cured the case. Perhaps it was due to lack of faith. But it does not matter what you call it – if you cure by faith or jalop, I don't mind, if you have a cure. Two out of three – that is a presentable proportion.

Querant: The one I had for eight months was a different thing.

M. of M.: There is as much skill in managing the patient as in treating the human body. You cannot put a patient in a strait waistcoat. One does not treat the disease and forget the patient; and that is where experience comes in, and the art of handling human nature, which is as much part of the art of medicine as the technical aspects. A man may know his science side, but unless he can handle human nature he is not going to succeed in practice. Well now, what do you want to do?

Querant: Can I be trained?

M. of M.: You can be trained, certainly. I cannot make anything of you till you are trained, that is quite certain. And I will give you a word of warning – healing is not a simple thing. So my advice to you is this – learn the technique of the thing you want to do. And remember this – never start your treatment till you are sure of your diagnosis, otherwise you are no better off than the vendor of patent medicines. Now what do you understand by spiritual healing?

Querant: I was told... ..

M. of M.: Don't tell me what you were told. What do *you* mean by spiritual healing?

Querant: Laying on of hands.

M. of M.: I call that massage. What have the hands to do with it? Think it out.

Querant: Being a channel to flow through.

M. of M.: What is the spiritual force?

Querant: The Christ force.

M. of M.: Of what kind is that?

Querant: The gift of healing.

M. of M.: Now we are back where we started.

Querant: I want to learn.

M. of M.: Clarity of ideas is the beginning of wisdom. So unless you begin to think more clearly, I cannot teach you. Now what do you mean when you say spiritual healing? You have got a label, but you don't know what it is tied to. What do you mean by healing?

Querant: Take a case of hernia – by laying on of hands I have reduced the hernia.

M. of M.: How do you know it was a hernia?

Querant: It was diagnosed.

M. of M.: How do you know you reduced it?

Querant: By examination.

M. of M.: And how did you heal it?

Querant: By putting my hands on it.

M. of M.: You see, my daughter, if you want to function with spiritual healing, and don't know what spirit is, and what healing is, you are not a safe guide. What happens when you do this? Shall I tell you? You are going into a medical hospital, into the dispensary in the dark, and you are taking down the first bottle you lay your hands on, and you are pouring some into a glass and handing it to the patient. Now there is a glyph for you to meditate on. One of these days you will be giving the wrong bottle.

Querant: But I am not doing it.

M. of M.: That is a relief to my mind. Now spiritual healing is a very important thing. I will tell you what it is, since you can't tell me. "Healing" means making the abnormal normal; bringing that which has got out of line into line. And "Spirit" is the parent essence of life – life before it takes on form. Spiritual healing means straightening things out, beginning at the top, and that force has to be translated down the planes; and on each plane it functions according to the nature of that plane. In spiritual things it functions spiritually. In mental things it functions mentally. In astral things it functions astrally. And in physical things it functions materially. And what you need to learn is, to know at what point in the planes lesion has occurred, and pick it up there. And if the lesion is on the spiritual plane, nothing but spiritual healing will touch it, and no surgeon or physician can do anything for it. If on the mental plane, you must express your healing in terms of psychology. If on the astral, you will express it in terms of magic; and if on the physical plane, you will express it in terms of surgery and medicine. And what you need to

know is, how to place your case; otherwise, my daughter, you are going to burn your fingers. So that is what you need to know if you do spiritual healing.

Querant: I have no intention of treating anyone unless I am trained.

M. of M.: That is sound policy. Mind you stick to it. You probably won't. That is why we say spiritual healing is not nearly so simple as it looks, and the trouble comes when you get hold of the wrong type of case. And that is where the technical knowledge comes in – in sorting out the cases. But I will say this – there is no case in the world that would not be the better for spiritual healing. But there are only a small percentage of cases where spiritual healing is going to cure by itself. It is part of a much larger whole. You are playing one instrument in a quartet, and you will make some very funny noises if you play by yourself. And the true therapy contains all the elements I have mentioned – spiritual, psychological, magical and physical; and in every case they are present in different proportions, for everything that happens on one plane reflects down the planes always. And therefore, my daughter, the spiritual healer plays a part in the orchestra – not a solo. And what you need to understand is the technique of what you are doing. See what you are doing. Why you do it. How you do it. When to do it, and still more important, when not to do it. Of the non-physical healings there are several types. Spiritual healing is only one. There is also psychological healing; and magical work; and etheric healing. So there are four distinct types. Now, my daughter, I have told you something of what it means; and I have tried to make you think. If I have succeeded in making you see that it is not as simple as it looks, I have done you considerable service. Now is there anything else, or have you had enough?

Querant: I thank you for all you have said. I will think it over, because I wish to serve the Masters, and that is all I think I have got to offer. Perhaps I can serve in some other way.

M. of M.: That is more sensible. It is more to the point to do what is wanted, than what you want to do.

It is about this time that the plans in store for Dion Fortune and her group began to be formulated in some detail by those upon the inner planes. That is to say, the major Fraternity that was about to be formed from what had been up to then little more than a small circle of friends. Carstairs gives due warning of this in an short snatch of conversation with Thomas Penry Evans.

Carstairs: Now, do you see what these chaps are driving at?

Dr. Evans: To establish a school on the basis of discipline.

Carstairs: And they don't want molly-coddles. If you can't stand a hammering, go home, see? ... .. It is not a bit of use pretending it is a bed of roses; it isn't. There is a great deal of difference between half-ideals and true ideals. That is what they are hammering into you. No one had more ideals than old Semmelweis, and no one was so true to his ideals. But we are not out for those short cuts to comfort. We are out for something bigger than that. You can't say where it begins or ends. But they will teach you to handle elemental forces. That is why they are banging away at you. Take the rough with the smooth, it is no good being squeamish in this line of work.

1928 seems to have been a crucial year so far the work of the group was concerned. It saw the start of publication of The Inner Light Magazine and public announcement of the foundation of the Community of the Inner Light, a forerunner of the Fraternity and Society. This seems, of necessity, to have pushed work with the Master of Medicine somewhat to one side. Therefore we find, on 26<sup>th</sup> May 1928, a somewhat plaintive remark from him to Dr. Evans: "I shall be very glad indeed when this matter can go forward. No doubt you will also. The delay is annoying to both of us. Can you see your way at your end?" To which Dr. Evans replies: "Not quite clearly yet, sir."

This seems to refer to the setting up of some kind of school or clinic in a place set apart, for the Master of Medicine goes on to say: "It is not possible to do our form of therapeutic work, except in a place in which we can make our mental atmosphere. Just as the surgeon must have his conditions, so must the psychologist."

Later in the year a conversation is recorded between Dion Fortune's principal contact and Dr. Evans and C.T.Loveday, discussing immediate priorities for the work ahead. Mr. Loveday is hoping to find more time to devote to the Christian Mystic Lodge and further instruction on "The Cosmic Doctrine", whilst Dr. Evans seeks regular meetings for instruction by the Master of Medicine. To these representations they receive the somewhat two-edged response that they will get what they invoke for.

Meetings between the Master of Medicine and Dr. Evans are recorded throughout the next five years, although it is surprising how few and far between they seem to be. There are only six meetings recorded during the whole period from 1928 to 1932, resulting in just 24 pages of typescript, no more than had been received in the cluster of initial meetings in August 1927. It is possible however that the record of trance transcripts is incomplete.

We do not find any further verbatim records until 1941. During this time much water had flowed under the bridge for Dr. Evans and Dion Fortune, including the break up of their marriage. Personal details and precise dates are lacking but we know that Dr. Evans went to advise the Republican government on child nutrition in the Spanish Civil War, and although he was chased out of Barcelona by Franco's forces in 1938, it seems he did not return to

Dion Fortune or to the Society. He later remarried, after Dion Fortune's death, and died in 1959, a well liked and much respected member of the medical community in Amersham, Buckinghamshire.

During the war years Dion Fortune tried to continue work with the Master of Medicine, and to make up for the absence of her husband invited other medically qualified doctors in his stead. As they were not members of her Fraternity, nor familiar with its assumptions, beliefs and culture, this met with somewhat mixed results.

A transcript of May 18<sup>th</sup> 1941, shows the invited doctor deliberately testing the medical knowledge of the trance contact with questions such as: "Can you tell me the treatment for high blood pressure?" and "What is the best way of treating a burn?"

The somewhat surprising reply from the inner plane communicator, in the light of all that has gone before, is: "I myself am not a doctor so could perhaps not help very much in that matter."

A closer examination of the text, however, throws some interesting light on the mechanisms of trance and the supposed identity of contacts. Thus, he goes on to say: "There are others with more knowledge but at the present moment communication is not established. But I could help you on questions of general principles." In other words, the current communicator would seem to be a go-between of some kind, rather than the original Master of Medicine. Following this less than promising start the course of the interview was led onto more general topics by the occultists present, W.K. Creasy, a senior member of the Fraternity at the time, and Mrs Tranchell-Hayes, who turns up here again at Dion Fortune's side, for the first time apparently since the early experiments of twenty years before. The doctor concerned in this first interview was not asked back, but a rather more productive series of interviews followed with a doctor of less sceptical turn of mind. A consequence of the more relaxed atmosphere is that it leads on to a more specialist series of exchanges, including some quite detailed clinical discussion with respect to actual cases, for instance of infantile paralysis (nowadays known as poliomyelitis.)

At one point the communicator draws attention to this phenomenon of quality of communication, saying: "You understand, do you not, that I am picking up the data from your mind and interpreting it from my viewpoint? ... .. As I say, I am not a doctor and you are, and I deal with abstract ideas, and I can, as it were, read these from your mind and make use of them in talking to you. If I were discussing with a layman I should not have them to make use of. That is why I have to teach Esoteric Medicine to one who can supply me with the raw materials. But I deal with abstractions on my plane of consciousness, and you deal with dense matter on your plane of consciousness, and we meet halfway, and I link up my concepts with yours and so make what is abstract concrete, so that you can make the application."

This suggests that the presence of Dr. Penry Evans had been an important factor in the earlier communications. It also raises a point in regard to the mechanics of trance communication that the quality of the sitters is also an important factor.

There is also evidence that sometimes there may be another communicator behind the assumed or usual identity of a contact. Thus on one occasion, following some detailed discussion, the communicator says "We have been honoured tonight. We have been fortunate enough to have the presence of one who does not very often communicate. He can give you what I cannot. You no doubt noticed the point at which the change took place. He is not a very ready communicator."

These concerns with the technicalities of trance are dealt with in more detail in "Spiritualism and Occultism", a much expanded version of Dion Fortune's original "Spiritualism in the Light of Occult Science" due to be published by Thoth Publications later this year. It is true that trance mediumship as a means of communication has been phased out in recent years in favour of a more conscious mode of mentation that is called "mediation". However experience suggests that much the same questions of contact identity remain, whether or not the channel for the communications be in a conscious or unconscious state at the time.

Dion Fortune's meetings with doctors lasted until the end of 1941 when the communicator expressed a preference for dictating lectures rather than having clinical conversations. At much the same time a set of confidential papers began to be circulated to selected recipients, entitled "Esoteric Therapeutics" and described as "Teaching received from the Inner Planes by the Fraternity of the Inner Light".

Later, at some time after the war, all the material along these lines was gathered up and collated into reasonable order and privately run off under the title of "Esoteric Medicine", probably under the supervision of the qualified medical doctor whose name was upon one of the files of this material.

To a layman it contains a fascinating run down of elements of more general occult interest than the specialist vocation of healing. There are sections for example on the chakras or etheric centres and also on means of developing clairvoyance and intuitive powers in the matter of spiritual, psychological and physical diagnosis. Some care needs to be exercised in its general publication insofar that much of the information is up to seventy years old, and apart from any possible controversy over esoteric aspects of medicine, some of the medical terms that were used have now radically changed – some of which we have drawn attention to within the body of this article.



Nonetheless there seems to be much of value within the material that deserves to see the light of day, whether or not it lives up to the high expectations of the Master of Medicine when he began to deliver it. And so at long last it is now scheduled for publication next year under the title of "Principles of Esoteric Healing" by Sun Chalice Press.

#### The Principles of The Sephiroth

When I started my reading about the Hebrew Qabalah, I found that one of the most difficult things to comprehend was the relationship of those strange concepts to ordinary and everyday life. It was as though they were a science in themselves and had little to do with anything else. How wrong I was and to help those who have had similar thoughts, I have tried to put these Principles into a practical setting so as to demonstrate their true value. We are made in the Image of God, or rather in accordance to His Divine Principles and I will now use the process of the development a baby, a subject that many will have had either intentional or accidental knowledge about, to show those principles at work. The stage is set. The Word "Love" is uttered and the Being of the baby is called forth, created, formed and made, through the four Worlds of the Will, the Ideas, the Forms and the Earthly, Material body respectively. Before the Beginning, there is No-Thing. The womb rests together, it is a unity and within it there is nothing. Into this nothingness there emerges a void, it is a self contained space and as yet, it is incomplete, it is but an idea. It is the Ovum, waiting for impregnation. Suddenly the sperm enters penetrating this void and instantaneously this single entity has the potential for everything that is to be in the incarnation of this Being. This on the microcosmic scale is, the Big - Bang of the material Universe. This is The Crown, the Monad that contains, as the acorn does the oak, all that is to develop. At the same moment there arises within this Cell a great pressure of vital energy. This Primal vitality of Life, the Principle of Chokmah which we translate as Wisdom, is to the cell, what the pressure of Divine Revelation is to us. In the twinkling of an eye, we are changed; in that flash of Divine Revelation we are raised up an evolutionary notch from that base level at which we resided. That momentary connection gives rise to a new level of drive and direction in life, it also creates a change and thereby a separation from that which previously existed and this separation may be regarded as the Fall of Adam, as he began his descent into matter. However unless there is containment, then the pressure is dissipated and nothing happens. This is function of the third Principle, that of Understanding which in the Hebrew we know as Binah. Wisdom is an active concept, but Understanding is passive, it shows reflection, a holding and a containment within a Primal Form. Here is the Divine Triad, the initial unity which is now fired with vital energy but contained within that initial but potential Human form, as opposed to that of a cat or a dog. In between the third and the fourth Sephirah is a Portal called Da-at. It means knowledge and whilst it has a number of connotations in this instance it may be regarded as an observation portal for the Grand Overseer. There is now a reflective pause through this position of Da-at, perhaps even a final check before take-off. If all is not right, then implantation does not happen, but all is right in this case and the fertilised ovum implants, the veil is passed and the explosive process of manifestation begins. Cellular growth breaks out from the fourth and expansive Principle of Mercy. Yet once again this has to be controlled, or else an erratic and cancerous growth results. incidentally, a reflection as to why there is a lack of control which allows a cancer to form, and why there is an imbalance in the natural laws that govern the health of the body can be very rewarding. Any pathology is as a result of a Dis - Ease, where pressure from a higher level forces changes into the lower level. This controlling factor is the fifth Principle, that of Justice and it is this factor that regulates and maintains the discipline of the cellular growth into its predestined form. I say "predestined form" because what is happening is that the cellular growth fills out the Yetziratic form that pre-exists, as a hand does a glove. This may well be contrary to most peoples beliefs but it is well worth consideration because it answers so many things that otherwise are regarded as coincidences and also negates the assumption that a particular cell is sufficiently conscious that it knows in itself where it should go. Thus it is only a balance between these two Principles that leads to a healthy growth and thereby to a healthy baby. There is an old maxim that says "As above so below" and just as the first two Principles resolved into a third, so to do the two of Justice and Mercy. This resolution occurs with the sixth Principal named Tiphareth. This is the position of Beauty and Divine Beauty is Truth, it is the Perfect Balance and that Pivot or Point of Control. It is like the Charioteer who has a perfect control over each horse and the vehicle below. In the symbolic world, this is the position of the Sun and the sun is often shown as Apollo riding his chariot across the Heavens. In the baby this stage is associated with the development of the Central Nervous System, with all its controlling functions. It is from the C.N.S. that we operate and direct our vehicle along the road of life.

Still, at this stage of life, there is total dependence upon the mother but preparations have to be made for the time when the baby's existence will be totally independent. The two Principles that are concerned with

this level are Victory and Glory, in Hebrew called Netzach and Hod. These are odd words and need further explanation. Victory is in the sense of completion and the formation of the circle; it signifies the circle of Eternity, the great cycles. In the body, these cycles are of breathing, circulation, digestion and albeit later, ovulation. As regards Glory, then the idea of shimmering (as of a peacock's tail feathers) and reverberation give a closer feel. It is the idea of fine tuning, of adjustment and of synchronising the other cycles. Consider when the baby is born how that the temperature control see-saws about and that the breathing is erratic, well this is the visible operation of the fine tuning. Now these cycles and their adjustment are not usually under our conscious control, this is done by the third Principle of this triad, the Autonomic Nervous System and this system also operates our reflexes. This, the ninth, Principle is called the Foundation, in Hebrew Yesod, and in the microcosm of the baby, it is indeed the foundation of the function of the body. It co-ordinates the basic material functions that keep the body operational and ready for our usage and conscious control.

Thus far, when these Principles are laid out on the pattern of the triangles, it will be seen how that the three Principles on the right-hand side of the diagram are all expansive and active, whilst the three on the left are all controlling and passive. The Principles down the Middle Pillar are four in number and are of a different order, that of Consciousness. The topmost is the original and potential seed; next is the pivotal point and conscious control, below which is the automatic system and the unconscious control. Below this level, is the tenth Principle, called Malkuth, the Kingdom. It is the physical and elemental carcass, the body, the manifestation of that primal seed, now all geared up, systems set and ready for the off. Still contained with the womb, but now with the heart beating and the digestive tract beginning to function as the swallowing reflex starts, the baby waits. Yet still the same Principles operate, for isn't a space made (the nursery) to receive the baby and aren't the first two Principles of Father and Mother waiting in potential to come onto the scene after the birth? The same Divine Laws operate over and over again. The great day arrives and the baby is born. All the systems are operational, the Ashlar is offered up for inspection but alas, it is found to be very rough indeed. The body of the baby is fine indeed but the psyche is in an absolute muddle, there are potential strengths and also weaknesses, there is certainly very little balance, and the balancing to truth and integrity is what is so vitally required. So begins the first blow of the hammer of experience, the hammer that strikes the chisel of education and the chisel that teaches throughout the 24 hours of the 24 inch gauge of the day. Thus the journey through life is in order that we might render the rough Ashlar of our psyche or personality into the perfect Ashlar and thus render ourselves fit and perfect stones that are then of use to the Holy One. What do we aim for? The self same Principles on which we were made, no more, no less. Let us begin the journey back and start to mirror the Word in our stone.

The baby is the Kingdom, the perfect elemental body, and the first action is purely reflex, that of sucking. Gradually however the baby becomes a clever little monkey, manipulation of the parents is quickly learnt. Do not confuse the baby with an innocent individual, this is an older soul that is once again in a baby body, look very closely into the eyes of a day old baby and you will see the eyes of a person who most certainly is not innocent and certainly not a baby. This manipulation is the first sign of the development of the ego-centric child, where everything revolves about that child and where the imbalances in that child's personality start to show themselves. Thus according to our environment, so we build up the Foundation, and we construct our own personal ninth Principle. Our next step is one of education, of learning and activating our intellectual faculty; our eighth Principle. Following on comes adolescence and a feeling for the instincts of puberty, as the cycles of the seventh Principle come into conscious operation. All these must be balanced not only in themselves but also as a pair. For example are we thinkers who always act from the intellect, letting the mind rule the heart? Or is our action taken from our instincts and feelings, without regard for a logical course of action? If the eighth principle itself is out of balance then dishonesty and falsehood is clearly seen in the individual, the fine tuning is out of focus and not only that, but consciously so and we lie because we want to. The cycles of the seventh Principle, the instinctual aspect of the body, produce feelings of, for example, lust. These aspects of excess are, as no doubt is being realised, beginning to sound like the list of the seven deadly sins and so it is. The positive side are the virtues and it is these virtues that are the keys to open the seven seals that are the locks of our own book of life as described in the Book of Revelations. It is all there if we take the trouble to look.

The child develops to bodily maturity, the perfection of the physical form and the individual is, or ought to be in complete control of the body. Here is the sixth Principle, that of Beauty, of truth and of integrity. This is where we are seen to have reached maturity, in terms of age. Lessons and choices are presented in life so that the Principles of Justice and Mercy can be balanced. An excess of discipline is obviously

wrong, but it must be remembered that an over active mercy or kindness will kill just as easily by suffocating the recipient. It is said that Geburah, the fifth Principle, marks early middle age because at this time there is still the drive to make a name in the world and still a determination to challenge for the top. Chesed is late middle age and marks the time when there is the realisation that all that is possible has been achieved. There is a sitting back and instead of the grasping of Geburah, there is now a giving back, the generous encouraging hand of the person who has achieved his goal.

Da-at the portal is by way of which we get our first glimpses into that higher world which is marked by our first contact with death; perhaps a parent or an older relative dies. Then comes early old age when the person looks back at their life and begins to formulate their own philosophy and their own understanding of the direction and purpose of their life. This is the level of Binah. Understanding may seem subjectively very easy, but how many can honestly say that they could show the depth of understanding of the Virgin Mary as she watched her Son being crucified. This is real understanding. Finally there comes the old age of Chokmah when the person begins to die. There may well be revelatory flashes of insight in the closing stages of life as death is approached and gone through into the higher unity through Kether, the Beginning and the End. It is thus that the Divine Principles operate both forwards and backwards. They are in reality so straight forward, and as one excellent teacher put it "The Laws of GOD are so simple, that man has to complicate them to understand them".

### **THE WELLS OF VISION**

**by Gareth Knight**

In the Western Esoteric Tradition we tend to associate practical work with formal assemblies, often in a corporate meeting place elaborately furnished with symbols. However this does not always have to be the situation and some very effective work can be done when just two or three are gathered together in a normal domestic setting. As in individual meditation it is helpful to set aside a regular period perhaps on a weekly rather than a daily basis. Whatever the time interval, a regular meeting seems to set up a kind of track in space that has some effect on one's own body clock. It may also prove helpful to any contact we may have on the inner planes, where they may not have the advantage of a handy clock on the mantle-piece but can more easily judge the passage of linear time from the pulse of a regular interval between meetings.

Here follow some notes taken over a period of six weeks in the Spring of 1985 where just such an arrangement was worked by two of us on a Sunday evening. The interesting thing about this particular set of meetings is that they form a little vignette of picking up a contact, identifying the communicator, and receiving some specific practical teaching, in general and particular terms, after which the communicator took his leave as unexpectedly as he came. The matter of identity makes an interesting little case study in itself, for it raises questions that are relevant to the identity of any inner plane communicator of esoteric teachings. There is always the question as to whether the identity claimed or revealed is an actual or a symbolic one. In practical terms this is a somewhat academic point for the crux of the matter is the quality of communication rather than any claims as to its origination.

The oft-quoted remarks from such a source in the introduction to "The Cosmic Doctrine" apply in all such cases, whether or not the communicator is of the rank of a master. "The Masters as you picture them are all 'imagination' . Note well that I did not say the Masters were imagination: I said 'The Masters as you picture them.' What we are you cannot realise and it is a waste of time to try to do so, but you can imagine us on the astral plane and we can contact you through your imagination, and although your mental picture is not real or actual, the results of it are real and actual."

The technique that we used for these particular sessions was precisely that of building pictures in the imagination, conjoined with the faculty of letting spontaneous images also rise. There was no question of being in any kind of trance or semi-hypnotic state. The two of us simply sat face to face, and jointly described and visualised what appeared to the inner eye and ear. Some novelists, including Dion Fortune, claim to write their works in just such a fashion, so the whole process is more like jointly writing a book rather than indulging in any weird practice of raising spooks. The only difference from creative writing is one of spiritual intention, we were seeking as an end result instruction for ourselves rather than entertainment of others.

#### **7.30 p.m. Sunday 10th March 1985**

Our usual contact did not put in an appearance, and we sat there in a slight quandary until R. picked up a raven flying over a whirlpool in the sea. The raven descended and seemed somehow to take up a "thread" of water up from this vortex and began to construct a castle in the air from it. This soon achieved some size and solidity to the point when we felt impelled to pass over a causeway that led into the castle.

Here we found a large open hall which was something like a great set of film studios, with booths all round the place, each one containing an historical scene. We found that if we went up to any one of these scenes it would set it in motion and we would find ourselves within it as part of the scene, rather like being in a vivid "path working".

However, we did not get deeply involved in any of these attractions for at the end of the hall and drawing our attention in some subtle way was a man in a twentieth century pin-striped suit. He seemed very pleased and indeed proud of all that was going on around us and described it as an "interesting device". He had a moustache and smoked a pipe, and there was a strong image of him tamping down the tobacco, and afterwards putting it into his pocket.

He seemed to be a literary figure and our assumption was that he represented one of the "Lords of Story". That is to say one of a group of writers of the late Victorian and Edwardian era who had, without necessarily having any overt esoteric interests, by some of their writings, introduced magical or other mind stretching dynamics into the group soul. The group seemed to include writers like Rudyard Kipling, Edith Nesbit, James Barry, H. G. Wells and narrative poets such as John Masefield and Alfred Noyes.

Our attention had first been drawn to this group at the end of a very powerful public workshop some time previously, when in a spontaneous visualised journey they seemed to be associated in some way with the constellation Draco, that coils around the Pole Star.

Be this as it may, following upon this home-spun working I looked up a number of photographs of literary figures, comparing them to the figure seen in our vision, and thought that the nearest likeness might be either Masefield or Wells. On the strength of this in a secondhand bookshop the following Saturday I picked up and purchased a book by H.G.Wells, which had the somewhat evocative title of "The Shape of Things to Come", and when I began to read it I found to my surprise that the Introduction was called "The Dream Book of Dr. Raven".

As the vision of the previous Sunday leading to the contact with the pipe smoking gentleman had commenced with a raven, was this a clue confirming identity? Bearing in mind that the castle contained moving vignettes of scenes from history, one was also struck by the fact that H.G.Wells had been famous for writing a history of the world entitled "An Outline of History".

#### **7.30 p.m. Sunday 17th March 1985**

We had been, I have to confess, rather preoccupied with other affairs immediately prior to this session, and indeed might well have missed it had not an inner voice come into the imagination of R. as she stood over the ironing board, saying "Set up a session".

Having done so, the same contact as last week came through and did indeed seem to take on the physiognomy and personality of Wells. He started to talk about time and said that time was of great interest to him, but although he had been much interested in the past his greater concern was with the future, and the flow of the future. He seemed to want to impress us with the idea that rather than seeking to reconstruct the mysteries of the past it was very important to try to reconstruct in the here and now the ideas for the mysteries of the future. In other words that one can influence the future by magical means by building the seeds of the future in the present.

"How many people learn from the lessons of the past?" he insisted, "Would we not be better occupied in laying down the pattern for the future?"

It later occurred to me that this communication was very much in the Utopian tradition - which has antecedents in Plato in his Socratic dialogues, in Sir Thomas More who actually wrote the book from which Utopia derives its name, and Renaissance magical figures such as Thomasso Campanella who tried to interest the Pope of the day in the pattern for an ideal City of the Sun based upon the pattern of celestial archetypes, and so on. Wells of course had not only written a history of the world but had first come to popular fame by his science fiction novels of the future, including "The Time Machine". More specifically "The Shape of Things to Come" is the record of a deceased (fictional) League of Nations official, Dr. Raven, who had achieved the facility of dreaming in the future and his dream book is a history of the future of the world until well into the 21st century.

The contact on this occasion seemed to crystallise very much into the personality of Wells, even though it was not our aim in any of this to forge a kind of spiritualist contact with the personality of the deceased writer. Our focus of interest was upon the message not the medium for it. But the contact did indeed seem a close and personal one to the point of him noting that R had not read his book, which seemed to afford him a little difficulty in getting some concepts through.

#### **7.30 p.m. Sunday 24th March, 1985**

We had, during the earlier part of this weekend attended a group meeting in the west country. There we had spoken of these two "Wells contacts" to others in the group. At the time we did this R. had a strong feeling of Wells being present, as if sitting on the settee beside her. We did not particularly feel like having another esoteric session when we got home as we were feeling tired, however HGW (as we might as well now call him) insisted on coming through. He said he had been with us at the meeting and also in on our discussion in the car coming home, and had been much interested.

He was impressed with what he called our "technology of the mind" in the form of ritual, and said there were others working on these lines too. One got the impression that he rather regretted not having interested himself in these matters during his physical life time. He was of course always something of a sceptical agnostic.

In answer to a question discussed previously in the day as to what his "esoteric status" might be, he said that some who were interested enough in the fate of humanity on Earth were allowed, or enabled, to make and maintain contact in this way. He was not a particularly religious man but was impressed by our techniques. He explained that he used the image of himself puffing a pipe to maintain our concentration, and said it did not taste of tobacco.

The New Jerusalem, he said, was an important image, and of particular import in what we had been discussing was the importance of "humanity" over "the system." That the most obscene word in current usage was the term "mega-death" (at that time bandied about quite a lot in discussions on the politics of nuclear deterrence in the Cold War). Yet the scientist who is using these concepts is concerned with the protection or preservation of his own vision of Utopia or the way to it. It was thus important that we should build our own vision of Utopia and not leave it to others.

He also wanted us to think about how the past affects the present, and the present the future, in terms of psychological problems and all that stem from them. "Does the phoenix carry the memory of its previous existence?" was a striking phrase he used, in conjunction with the concept that if we could cut off the influence of the past we would be freer to build a better present and future.

#### **8.50 p.m. Sunday 31st March 1985**

(The later time of this and subsequent meetings is a consequence of moving to British Summer Time).

There was considerable difficulty in picking up the contact at first because we had just returned (late) from the Prediction Festival and were "hedged about", as he put it, by thought forms. Under instruction from him, to facilitate contact we visualised them as being two-dimensional, like playing cards, and then flattened them.

It is noticeable that he does not let us read his mind, or take imaginative pictures directly from him, but insists on talking - so communication with him is a question of picking up words.

One of the great mistakes he said that he and other builders of Utopias had made was to construct them in some far off place or time or condition. They should be constructed as being in the here and now on Earth.

He referred to the Draco figures, what we had previously referred to as "Lords of Story" as "the Chroniclers". He stressed the importance of writing. Writing was important because it had an element of permanence and could be re-activated by those who read it. Magical work, "in the ether" as he called it, was less lasting but was more immediately powerful.

He said many energies were being channelled into the planet at the present time, (that is to say over the past few years and in the immediate future years), to help towards the building of a perfect Earth.

At the end he re-activated the Prediction Festival thought forms and mixed in as a person within the crowd of them. He said that they all represented different streams and energies coming in but that all had a common aim, to build a better Earth. He asked us to join hands with the two nearest us, and then all to join in the linking up in a great chain of all who had attended the Festival. From this a light grew which spread out all over the town and surrounding area. He asked if we had read "The Wonderfirl Visit", a book he had written about angels visiting and walking the Earth. At the end R. said that she felt that there was a two way flow in these contacts with him, that he was probably learning from us at the same time that we were learning from him. This, I suppose, is a natural exchange of energies and polarity flow.

#### **8.30 p.m. Sunday 7th April 1985**

HGW talked about time, and the difficulties of seeing the wood for the trees, or the tree for the leaves, or the leaf for the veins within it, and the need to get an overview. "Time is movement." he said.

He gave us an interesting experiment to try. We had to imagine we were each looking through the tube of a microscope at ourselves. Then we had to, as it were, increase the magnification of the microscope, so as to become conscious of seeing ourselves as part of a group, then as part of a nation, then of a continent, then of a planet. As one does this, so in effect one's point of vision at the eyepiece is being pushed further out into space, and the tube of the microscope is gradually lengthening, and consciousness is moving gradually from that of the personality to that of the spirit. This brings about ancillary sensations. At first of being buffeted by winds and then trying to see through obscuring clouds, which obscure the eye of the spirit from seeing its individual being on earth, but the aim is to clear this view.

Then became aware of other planets and heavenly bodies in space, with the knowledge that this was the level of dreams and aspirations, where we can dream and see clearly, and the spirit is free of the limitations of space and time. After this, began to become aware of angels all about the planet, mediating down lines of light to it, and had the realisation that we need to try to maintain or to recover awareness of these beings, and also to try to be aware of ourselves as "spirits on Earth".

The exercise concludes with going back down in vision via the microscope through the various levels, of cloud, wind, stages of group awareness, to the individual centred with attention on his or her own physical space. At the end of this session HGW took time to speak to me personally. He walked along a Greek looking path before me and his gait was similar to what is described of Socrates - in fact he almost seemed to turn into this figure. Then I was standing with him and Socrates together. There was an impression that we had all been close together in the flesh in ancient days, and were thus able to work closely together now. We were all three, for a moment, suddenly standing outside of the planet, in space. Then we were back again. A crystal form of a particular shape and colour appeared as a linking symbol between us. There was a tremendous power in this. My crown chakra was very evident like a sensation of pins and needles over the cranium. R. could only see a very bright white light in all of this, and we both had some difficulty getting down into normal consciousness again.

#### **8.30 p.m. Sunday 14th April 1985**

HGW appeared, but more as a fellow sitter than a communicator, as we all watched the images rise. Many images came, particularly feminine ones, and it seemed like a resume of the past few years' of work with the feminine principle.

It culminated with a very powerful kind of archangelic contact. The vision was of a huge angel, with flame edged wings and a great sword, point downward, upon which he leaned. Then he raised the sword to point it directly at us, at the heart or solar plexus level. It was a tremendous spiritual contact. One felt all the inner muscular tensions going, rather like a super-Alexander technique treatment. Then he lowered the sword and we felt at the same time a kind of dedication, protection, purification and encharging. Had to use the microscope technique to get down to normal consciousness afterwards.

There was a definite sense of a new phase of work starting, and indeed within a couple of months I had performed a working, based upon the circumnavigation of the world by Sir Francis Drake, that I felt at the time was the high point of my practical magical career and from the perspective of twelve years later it is still a major milestone in my esoteric development.

The HGW contact never returned and it seemed as if the job he had in mind had been done. I make no claims as to the validity of the identity of this contact. Wells was very much a rationalist in his day and so he came across on this occasion, only now as from the other side of the veil rather than this. He might well have been but a figment of our collective imagination that eventually melted, like Prospero's island "into air, into thin air." I only know that to make these things work you just have to take them at face value at the time, and that this "willing suspension of disbelief" pays handsome dividends. I am not in the least interested in wasting the powder and shot of argument with sceptics of no experience in these matters.

The contacts with angels and archangel and ancient Greek philosopher are simply reported as they appeared, without any claims as to having transcendental friends in high places. As with the figure of Wells one can only take the images at face value as they appear, whether or not they are masks being used by actors of another identity and dimension, or moving figures on a painted veil of one's own subjective higher consciousness. All of this can only be speculations of the intellect. The final arbiter is intuition and spiritual experience.

Any personal feelings as to the validity of this work lie not so much with the dramatis personae of this interior theatre, but with the contrast between the rather bored and even churlish reluctance in which we approached some of the meetings compared with some of the spiritual heights to which we felt raised towards the end, together with the very useful exercise in higher consciousness which anyone else is welcome to try.

It is my hope that the records of these imaginative workings, released from twelve years close confinement in my filing cabinet, may go forth and encourage others perhaps to take a first step in seeking similar adventures in wisdom or folly. After all they need no licence or satellite dish - and the programmes to my mind are distinctly superior to what is currently available on terrestrial television.

#### **THREE STRIKES AND YOU'RE OUT - ECLIPSE FOR AUGUST 11th. 1999.**

The argument: (Details from Chapter 24 of St. Matthew - the appropriate verses are marked.)

#### **Destruction of the Temple**

And Jesus went out and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See you all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, 'Tell us, when shall these things be? And what is the sign of your coming and the end of the world?' And Jesus answered and said unto them, 'Take heed that no man deceive you. For a man shall come in my name, saying, I am Christ; and shall deceive many. And you shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilence, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you

up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' (v.1-14.)

'... (whoso readeth let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his Clothes ... and so on.'(v.16 -18).

'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false prophets, and shall shew great signs and wonders; in so much that, if it were possible, they shall deceive the very elect ... for as the lightening cometh out of the east, and shineth even unto the west; so shall also the Coming of the Son of Man be. (v.23-24, 27)

Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in the heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of the heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they gather together his elect from the four winds, from one end of heaven to the other. (v.29, 30.)

The Christ gives the warning. 'Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' (v.36)

**The first sign** - 'the sun shall be darkened and the moon shall not give her light' = an eclipse.

**The second sign** - 'the stars shall fall from heaven' - a meteorite shower.

**The third sign** - 'then shall appear the sign of the Son of man in the heaven' = this sign is the Celestial Cross), which is the 'sign of the Son of man.'

A warning, however, is given later to the over enthusiastic prognosticator regarding predicting the destruction of the world. 'Heaven and earth shall pass away... but of that day and hour knoweth no man; no, not, the angels of heaven, but my Father only.' (v. 36.) This to me means that certain times, according to astrological portends, could be a chosen time' but to categorically state it will be so and will happen is foolish - it is out of our hands because the prognosticators are the 'no man' given in the warning. It is true that God made a covenant with Noah. 'And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.' Genesis 9:11. But technically this only mentions 'floods.' It says they will 'not destroy the earth again', but not that they will not be used again against it.

On the 11th of August 1999 at 11.08 a.m. there is an eclipse. Eight of the ten planets form a Grand Cross in the Fixed Signs of the Zodiac being, Leo , Taurus , Aquarius and Scorpio. It is not unreasonable to predict that 'the stars shall fall from heaven' as a meteorite shower, will also be present, because they occur on most days of the year. Not always in a spectacular manner and most times it is not even noticed. The Fixed Signs of the Zodiac have always been most powerful. They 'set' or 'fix' the outpouring of the Cardinal Signs and establish them until they mutate by the power of the Mutable Signs into another outpouring of the next Cardinal Sign. Then the process is repeated for each of the four seasons with its individual character and purpose. These Fixed Signs have always been stressed and they are sometimes called the 'Foundation Signs,' the 'Pillars of the Earth,' the Corners or Cornerstones of the earth.' In Job God asks him:

'Who is this that darketh Counsel By words without knowledge? Gird up now thy loins like a man; For I will demand of thee, and answer thou me. Where wast thou when I laid down the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the Corner stone thereof: When the morning stars sang together, and the sons of God shouted for joy?' Job 38:2 7.

Four beasts identified in the Heavenly Court in the Book of Revelation '... and round about throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast was like a calf, and the third beast had the face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.'

(N.B. For those who are not versed in astrology and to assist them. I have placed astrological signs in the appropriate place so they can be found on the Chart, which will help them to follow the arguments and, I hope, aid them to read it. Otherwise, they can safely be ignored.)

The 'lion' is the Sign of the Zodiac for Leo, the 'Calf' is the Sign of the Zodiac for Taurus, the 'face of a man' is Aquarius, and the 'flying eagle' is an old Sign of the Zodiac for Scorpio. It is an open Secret that these are the all-important Signs of the Zodiac ruled by the Four Mighty Archangels Raphael, Uriel, Gabriel and Michael. Here, however, they are given two extra indications other than their titles as astrological rulers of the Fixed Signs. We are told 'And the four beasts had each of the them six wings about him.' This implies that these four are seraphim who are the highest order of angels according to the scheme of the pseudo-Dionysus and prevailing Jewish thought. The Seraphim encompass the Throne of God and intone without Ceasing the Trisagion - 'Holy, Holy, Holy.' These high angels appear in the Old Testament but once in Isaiah. '... Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he did cover his feet and with twain he did fly. And one cried unto the another, and said, holy, holy, holy, is the Lord of hosts.' (6:2-3.) The plural is given as 'Seraphims' and the fact that 'one cried unto another' tells us there was more than one.

The word seraph (= singular) is often rendered as 'fiery serpent' and it was a seraphim who came with a 'live coal in his hand' to Isaiah to take away his iniquity. This connects them with 'And the Lord sent fiery serpents among the people.' Numbers 21:6. We are told they have six wings and four faces in Enoch II that they are Angels of Fire, Light and Love. Enoch 3 tells us there are four of them and that they are 'corresponding to the four winds of the world.'

This statement can be connected with 'And he shall send his angels with a great sound of a trumpet, and they gather together his elect from the four winds, from one end of heaven to the other.' Matthew 24:31 quoted earlier. The Revelation of Moses tells us of a 'Six winged Seraphim hurrying to Adam.' The seraphim are not mentioned in the New Testament by name but it is accepted that they are by implication. Revelation 4:6 gives the astrological connection while Revelation 4:8 extends this and the Biblical connection of these four Signs of the Zodiac to the angelic.

The second indication is the additional information that 'four beasts' were 'full of eyes before and behind' to which, is added later 'and they were full of eyes within.' I have taken this simply to mean that with these 'eyes' they could see the future (= 'eyes before'), the past (= 'and behind'), and the present (= 'full of eyes within.') they were the 'all seeing ministers of God.'

Now it is time to turn our attention to the astrological chart and discuss it in uncomplicated terms, before we move on to the closing observations and conclusions. We have already made, I hope, sufficient representation that we must extend our knowledge of the four Fixed Signs beyond the normal confines of an astrological chart into a sphere of speculation that cannot be bound by the outline of Saturn's Ring-of-Pass - Not that that defines the limit of the heavens. This has been brought down to a diagram of a Circle divided into twelve sections on a sheet of paper in which the planets are placed. This is possibly one of the most daring diagrams ever devised by the human mind. Simple though it appears at first and taken far too much for granted - because with its help you can in a sense bring the universe down to a manageable scale and appear to hold the heavens in your hand. We seek the three indications given in Matthew.24 and find all three on one date.

### **THE CONCLUSIONS**

The first sign is present in that the Sun and Moon are conjunct and in eclipse so that 'the sun shall be darkened and the moon shall not give her light.' The eclipse takes place in the most prominent house in any chart, whatever its purpose - the tenth house. This is the 'house of the government and the head of state nationally' because this is a mundane or national chart and not a personal or natal one. Very little done in this house, whatever the chart, can be hidden and most things are done in the full glare of publicity. Make a serious mistake in the tenth house and everyone will know of it, if not now, eventually because someone will seek it out. Make a mistake in the fourth house of the family and the family can close ranks and the matter will not see the light of day. Well, once it would not, but in these days of 'kiss and tell' journalism, no house and its contents appear to be lacked to the 'key' of money. The 'money key' seems to open everything. People eagerly seeking their five minutes of 'fame' or bartering what little soul they have.

The second sign required is that 'the stars shall fall from heaven' and with this, it is taken to mean - as written earlier - a meteorite shower. This is where the stars appear to fall from the heavens because 'they do not stay in their appointed places'. It is most likely that this occurs during the time of this chart. If it does then all three 'signs' as given by the Christ would be present in this chart. The falling stars are discussed next.

A meteoroid is any interplanetary body of relatively small size that enters the Earth's atmosphere. In colliding with atmospheric atoms and molecules at high velocity it begins to burn up and heats the air around it. The resultant luminous phenomenon is called a meteor. If the object survives its passage through the atmosphere and lands on the ground, it is then termed a meteorite. A meteorite shower is the entry unto the Earth's atmosphere of a number of meteoroids, at approximately the same place and time. They are all travelling in parallel paths and apparently having



a common origin. Many meteor showers are associated with Comets. Some showers return annually, others at greater intervals, irregularly or not at all, depending on the relative positions of the orbit of the showers and Earth's. The Cyrillid Shower of 1913 was named after St. Cyril of Alexandria, on whose feast day (February 9th) it was observed. The great Leonid Showers of meteors was observed on November 12th, 1833. Hundreds and thousands of meteors were seen in one night, all over North America. This event initiated the first serious study of meteorite showers. It was later determined that the Leonid Shower recurred at intervals of thirty-three years. Separate records of its appearances have been discovered as far back as A.D. 902. From around 1945, radar observations have shown meteor showers happening regularly in the daylight sky, even though they are invisible to the eye. So the possibility of 'falling stars' on the required date has more than a fair degree of possibility for our purpose.

The third sign is there with a Vengeance 'then shall appear the sign of the Son of man in the heaven.' This is a Celestial Cross, which is the 'sign of the Son of man.' This cross is a Balanced Cross because it is in the heavens. The Cross of the Crucifixion Was 'unbalanced' as was the deed, because it was of the earth. It was unbalanced because one arm of this Cross was longer than the others were. This 'arm' pierced the Earth down which the Blood of the Sacrifice could be received by the Earth. Imperfection and imbalance belong to this planet - not heaven. Eight of the ten planets used in astrology are making a rare Grand Cross in the heavens at this time and this is one of the most potent astrological aspects for stress. The remaining two planets make an excellent aspect one to the other. This may have some mitigation regarding the matter, as they are the Greater and Lesser Benefics Jupiter - and Venus - who are in trine aspect, which is one of the best and easiest of all astrological aspects.

### **Eclipses**

Eclipses have most effect in those countries where they are visible. They also effect the countries and cities ruled by the signs in which they are placed. In eclipses of the Moon, it has been found that the effects Commence almost immediately but with those the Sun - it has been generally observed that some months elapse before the greatest effects appear. This is a total solar eclipse of the Sun - so the latter Conditions will apply. The greater or lesser effect of each eclipse will be in proportion to the magnitude of the eclipse. In other words, the more total the eclipse the more powerfully will it operate upon the earth and its inhabitation. It has been found that eclipses that are invisible are found to have no peculiar or less perceptible influence over that region, city or country in which it is invisible.

### **Earthquakes**

It is said that earthquakes are caused by the action of eclipses and through the position of the planets in the four fixed signs of Taurus, Leo, Scorpio and Aquarius but more especially Taurus and Scorpio.

Earthquakes generally follow close on the heels of eclipses and especially in those countries where the eclipse falls on the meridian or nadir. An earthquake may not always come to pass immediately but it often will not come to pass until it is aspected by a planet or planets to the place of the eclipse. Earthquakes happen more frequently when there are planets, especially Uranus, Saturn, Jupiter and Mars, in the signs of Taurus and Scorpio.

Ptolemy says if the eclipse falls in mid heaven, as it does, the events thereof will begin to appear from the fourth to the eighth month following the eclipse. The chief effects will happen during the second or middle part of that period. In this particular chart, this would mean that they would start between November 1999 to March 2000. Solar eclipses last as many years as the eclipse is hours in length while lunar eclipses last as many months. The Solar eclipse falls in the second decanate of Leo, (= between 10 and 20 degree of any sign - Latin decem 'ten'). This particular second decanate is said to give 'many troubles, anxieties to kings, princes and great and powerful men.'

### **The First House**

The first house is considered by some as the most important of the twelve. In a mundane or national chart as it represents 'the people,' the general condition of the country, the state of affairs in the Country and public health in general. If a malefic is in the first, house there will be much trouble and the health of the people poor. If this is afflicted by other planets the results will be even more marked.

Mars in the first house is considered generally evil when he is badly aspected, bringing discontent among the people, strikes, riots, fires and incendiaries, crime and ill health.

### **The Fourth House**

The fourth house is another important house in mundane matters. It has rule over agriculture, crops, mines, minerals, landed interests, royalties, weather and so forth. It governs the Official Opposition in power to the government. It is especially taken into amount if making any prognostications regarding earthquakes, volcanic eruptions and so on. Uranus in the fourth house is considered especially evil denoting serious trouble to companies dealing in water, causing mining disasters and explosions in public buildings. Uranus also deals with air and rail travel and strikes. It is evil for the government bringing difficulties to them. Land, mining royalties and the taxation of land values are likely to be a source of much trouble under this influence.

Neptune in the fourth has a doubtful and slightly unpredictable influence but it will cause trouble in all fourth house matters. It has reference to all forms of Socialistic agitation with respect to taxation of landlords and landowners,

ground values, mining royalties and the like. If much afflicted it will cause considerable trouble for the government especially from the extreme Left of politics and although the results are as variable as the planet, they are seldom of benefit to anyone.

### **The Seventh House**

The seventh house is very important as it governs all matters relating to foreign countries, disputes, war, international affairs, politics, foreign trade and all matters which arise in the dealings of one Country with another. It also deals with marriages, divorces and matters of a public nature. Saturn - positioned here is not favourable for foreign affairs and presages much trouble and difficulties in dealing with others. Saturn is the most evil next to Mars in relation to international affairs and is sure to cause long, lasting and grievous difficulties in relations with other countries. Especially those ruled by the sign in which Saturn is placed. Any opposition could be adamant and greater possibilities will prevail of natural disturbance. Countries will face increasing aggravation at home and in their possessions. Jupiter is favourably placed here and this planet is favourable to foreign relations and all matters connected with the seventh house. It could mitigate some of the worst implied but Jupiter cannot always alleviate the strength of an oppressive Saturn. With the planets involved in detriment and the number of them, this could be an uphill struggle.

### **The Tenth House**

The tenth house has special reference to the sovereign or the ruler of a country, president, governor and so forth, depending on the country involved. It rules government and the Government, royalty, nobility, national honour, well-known men and reputation in the world. Therefore, some consider this to be the most important house in the Chart because the people involved with this house 'run things.' Therefore, the welfare of the people depends upon this house. An eclipse here, whether solar or lunar is held to foretell of disastrous results.'

An afflicted Sun and Moon in the tenth house denotes 'illness and death in royal circles, among nobility and those in high position'. There will be difficulties for the government of the day with the danger of defeat or disgrace. There are usually internal troubles between the various classes, usually to the detriment of the Monarch, President or Prime Minister. (= Sun). There will be scandals in high life and unpopularity regarding the government. Some eminent women will suffer (= Moon). Many difficulties, disgrace of public officials and scandals in high places.' (= Mercury - opposed to Neptune). Because Neptune is retrograde (= appearing to go backwards from our position on Earth), there is a likelihood that the scandal will happen more than once during this period, will not go away and keep returning.

In Matthew 24:16 we find the words '... then let them which be in Judea flee to the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes.' This is almost self explanatory. To go to the mountains is go up to higher ground than where you are. This appears to be a warning and there must be a reason for giving it. Someone knows a good reason for not staying put, especially on low ground.

If you are on the roof of your house, unless you are doing repairs, you will usually have gone up there for a reason. To be told not to come down to collect any of your goods, which are beneath you and close, speaks of danger below in any language. It may even be the reason you went up on the roof in the first place. 'Neither let him which is in the field return back to take his clothes' tells me that someone is being told that they are safer where they are - and is being told to stay there. I refer you back to the indications of earthquakes, fire and floods earlier because these are some of the things to such warnings may apply. It appears there is a possibility that all the four Elements are involved. Mars gives Fire, the Moon and Neptune give Water, Saturn in Taurus is Fixed Earth while Uranus is close to the 'Dragon's Tail' and if that were to thrash about it would move quite a lot of Air to detriment of much and many.

Is the writer saying that the earth is going to end? No it is not his to command as such or condemn and he is mindful of the admonition of the Christ that neither the angels, nor we know this. Only God knows the day and the hour when 'the heaven and earth will pass away.' What, then, is the writer saying? He is saying that I am not normally given to making dramatic predictions of doom and despair. Too many have done this in the past and fallen by the wayside. However, if a day were being considered for Such a momentous and disastrous event for this planet, this particular period is fully primed with enough potential for such an event. If not for destruction, then a warning shot across our bows that could be too close to home for comfort.