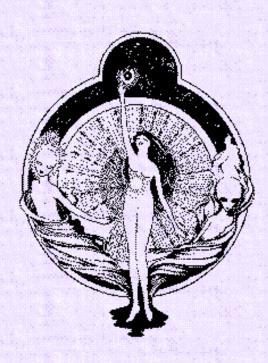
October 31 2002 E.V. Issue #1

Grey Lodge Occult Review™





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Grey Lodge Occult Review™

A 1950 Lecture on UFOs by Brother Manly P. Hall, 33°

Following is a rare historical gem. Quite probably the only copy extant, it is a 12-page set of typed notes from a 1950 lecture on the subject of UFOs by one Manly Palmer Hall, 33° Mason and prolific author on such esoteric subjects as magick, alchemy, occultism, secret societies, comparitive religions, etc. Although we had expected a decidedly less Prosaic Perspective to have emerged from the Magickal Masonic Mind of The Manly One, the document is nonetheless of great value in an historical psense and may or may not reflect either the genuine views or tactical obfuscations of such secretive fraternal organizations as the Scottish Rite or the Dark Brotherhood of the Langley Lodge.



THE CASE OF THE FLYING SAUCERS

by Manly Palmer Hall (33°), July 2, 1950 Typed lecture notes by Virginia B. Pomeroy 241 Orizaba Avenue, Long Beach 3, California.

This morning our purpose is to analyze certain aspects of the human mind in connection with the mysterious case of the Flying Saucers. First of all I would like to create a little parallel, something that will help folks to see just what we are up against in a matter of this kind. Quite a number of years ago a famous stage magician by the name of Harry Keller created a strange illusion, he perfected in stage magic the Illusion of levitation. Keller, who was a very able exponent of the art of conjuring, worked out a method by the means of which the human body could be suspended in the middle of a well lighted stage without any visible means of support. He was able to so project it that a committee, honestly chosen from the audience could walk around the stage and even could walk under the floating body. Of course, in those days legerdemain was one of the principal forms of entertainment. It has failed in popularity because folks of our generation are insulted rather than amused when they are fooled. Keller gave his professional secret, the mystery of the floating lady, to Howard Thurston, who exhibited it to the public throughout his life. In order to add glamour to the spectacle, the scene was decked in Oriental splendor, like the Arabian Nights, which brought to the mind of the beholder the wonderful story of the magic of the East, all of which contributed to the disorientation of his judgment, which was the necessary ingredient of such entertainment.

After watching this illusion a number of times from the audience, I used to listen to the explanations that were given. Those present knew in their common mind that it was a trick of some kind. The majority of these audiences assumed that and were not profoundly shaken in their judgment even though completely deceived by their eyes, which proved definitely that you cannot always believe what you see. There were, however, in such

groups several classes of people, and there was always that little group interested in Eastern mysticism, which would have been willing to die to defend the belief that the lady actually floated, that it was done by a secret formula right out of the Arabian Nights. Nothing could have convinced them to the contrary.

Then there was another group semantically addicted to the belief that conjurers and mirrors were always associated. When you do not know how it is done, it is done by mirrors. So another group was very smug, happy and wise and knew all about it, it was done with mirrors. Having decided that, they gained proper distinction in their own eyes and among their associates and they were ready to enjoy the performance. There was another group with a more scientific type of mind. This group would gather in the corner of the lobby and explain in detail how it was all done with magnets. Magnets were the mysterious thing you could do anything with. It never occurred to these people to have it done by magnets would be more difficult than to have the lady actually float.

I listened to these groups explaining the wonder and it was only on rare occasions that anyone ever suggested anything that was close to the facts. In the first place, facts were too simple and in the second place, the mind was conditioned away from the prosaic understanding of the matter. It was very amusing because I happened to know how it was done having been present on a number of occasions when the device was assembled. They did not realize how perfectly, how simply and how completely the human mind can be misdirected. Of course, incidentally, we may say there was the lunacy fringe that had decided the whole audience had been hypnotized. But the real answer was very simple, but very cleverly and intelligently worked out.

Also when I was younger than I am now, considerably, I lived in a small town where circuses went by. One year before these more recent devices, such as the radio, but not before the party line on the telephones which was the great method of communication at the turn of the century, everybody listened to everybody else, the deepest rut in the linoleum was in front of the phone. On this occasion an old, decrepit, dying, mangy lioness disappeared from one of the cages. In the following week the lioness was sighted in an area of over five hundred miles. It was seen anywhere from three to ten places at the same time. It frightened dozens of reputable, honest, God-fearing citizens, all of then solid citizens. Then the lioness showed up dead two hundred yards from the circus tent. It had ambled over there and fallen dead. Yet all of those who reported having seen it were honest, God-fearing people, which brings us to a simple fact that has been studied and analyzed for centuries, that is the delusion of masses.

Once a story starts it is almost impossible to determine how far it will go and how many variations it will assume before the journey is ended. Like interesting fragments of gossip it develops jet propulsion and also passes through innumerable transformations, so the final account has little resemblance to the original story. Knowing these tendencies of the human mind, these tendencies that are present in perfectly honest and honorable people, we have to approach all remarkable accounts, not in an effort to demonstrate how remarkable they are, but to discover, if possible some simple, natural, normal explanation, clinging to that until that explanation itself obviously falls. There are always levels of explanations ascending from the simple to the complex. We should carefully wear out every level, exhausting its most reasonable probabilities before we ascend to more rarefied strata of opinions.

Not long ago I was talking to a gentleman who had had a very bad moment, he had nearly killed a friend while out deer hunting. He told me the happiest moment of his life was the moment he realized he had missed him. But he said while he was aiming, while he was attempting to shoot what he believed to be the deer, which, of course, was obscured in the thicket, he would have taken an oath on any Bible and swear before God as a witness, that he actually believed he saw the deer. He saw movement, he saw movement in the underbrush, twig and branches took the actual appearance of antlers, and he was perfectly willing to swear that he saw the deer.

Now such visualization along lines of expectancy is not a new experience, and after a number of reports are circulated we have to recognize the possibility of such delusions. We must, however, bear in mind that the elements of delusion may not disprove the entire structure, but may account for certain difficulties which arrive later. I read an article recently on the flying saucers in which one researcher in the field was attempting to reconcile all the differences in the accounts, and trying to find an explanation large enough to include all the details of the various authentic statements. This was to my mind a mistake. These authentic details will probably never be completely reconciled when all the facts are known. It is not necessary for us to verify every tiny thread of the report. It is impossible. These very threads may be so tangled and so exaggerated and enlarged in the retelling, that they obscure rather than contribute to a general statement of facts. The facts will probably show that a great many honest reports were untrue and that many very simple and factual elements were completely overlooked.

I do not believe there is any use in attempting to explain away the existence of these flying saucers. Even had we not the most recent reports, such as that which appeared in the last issue of the Readers Digest, and even before that, probably a year ago when Winchell mentioned the flying saucers in his column, telling the people not to worry, it was a government secret, even without these statements that have never been disputed there is still evidence enough that there is something, or several somethings, that has been seen. Thus we may assume without any great exaggeration that something not previously generally considered is happening, and that there are basic truths under the stories of the flying saucers, that these truths like the levitation of the lady, have been explained very badly is also pretty evident, inasmuch as explanation utterly irreconcilable cannot all be right. Conversely, we can say they cannot all be wrong. That may also be possible, then again the truth may be a little different from all the reports, because it is hard to formulate reports where the necessary facts are not available.

But assuming for the moment that which I think we are entitled to assume without too much allowance for imagination, that something has been seen, and that the various reports about it like those matters in which they are in common agreement may have some validity, we are then confronted with the question of what we have seen. Nearly all accounts report several different things seen. Naturally, some of these accounts, including the flying cucumber, and the report of a great space ship that took fifteen minutes to float across the horizon, and reached from side to side of the visual heavens, might be suspected of exaggeration. These things get larger the longer we think about them, and like the famous fish story, they improve with the telling and with the enthusiasm of the narrator.

The various things seen and described can be classified into various groups; one group consisting of the flying saucer which is round, almost round, oblong, concave and convex. That various sizes have been noted, we know, some being of no great size, and others being of considerable proportion. Then something resembling the jet propulsion machine, either without wings, or with exceedingly thin, fin-like extensions, propelled by a tremendous power from what appeared to be gills on the sides, the whole structure shaped roughly like a cigar, have also been described by several persons. Detached floating lights that are seemingly under control have also been noted. Rays, beams and lights, and such phenomena, disassociated from any visible structure have been reported. These might, theoretically, represent the distortion due to the pressure of the excitement of seeing something, but as the reports gather and fall naturally into several classifications they are worthy of being given consideration in those classifications.

But we must consider the type of person testifying. Several witnesses have been of more than common integrity, they have been specialists in various fields, they have been experts in aerial physics, and things of that nature. We must also take into consideration the pressure of an enlarged legend and how this legend can bring with it a tendency toward the fulfillment of expectancy. No sooner had the mysterious missiles, or whatever they were, begun to accumulate as stories, then we began to have the same type of thing that we had in the story of the floating lady. We had a number of well-authenticated, well- documented forms of hysteria. Of course the milleniumists moved in immediately. This was a new indication of the end of the world and the Second Coming. I think that can be somewhat discounted. I do not believe the next Avatar will arrive on a flying saucer. In spite of the delinquencies of humanity I am also loath to believe we are apt to be wiped out by the wrath of the Almighty, or something of that nature. Not the wrath of the Almighty, but the stupidity of man, is causing most of the trouble. So those who used the flying saucer as a "Repent ye, the day is at hand" made quite a stir at the time and worked upon the level of thinking that has been so tormented in the past by such procedures as to be rather receptive to the most incredible beliefs. This would be equivalent to tying the floating lady to the Arabian Nights, and making it appear it could be justified that the magician is a fakir of India, or some other equally wonderful explanation.

The next question that arose was the possibility that the so- called flying saucers were a guided or propelled weapon, and that they were the result of experimental research in military armament. I imagine that if at any time since the flurry began Mr. Gallup had conducted a poll on public opinion, he would have found the idea that they were experimental research in arms was held by the majority of people, end to a degree this rather matter of fact attitude toward the subject would indicate that the mass mind is more calm and collected than any of the individual elements which compose it. If the flying saucer, the floating cigar, and the very highly stratified will-o'-the-wisp, if these were indications of armament projects, then naturally it would be difficult for the average citizen to pierce the protective wall which the government has placed around such research under prevailing world conditions.

I remember very well the flurry in Santa Fe and that area during the development of the atom bomb. Santa Fe is only a short distance from Los Alamos where so much of the research was carried on, and of course the cracker barrel congress was held in the lobby of the Fonda Hotel in Santa Fe. It was there the great physicists brushed elbows with the agents of espionage from various countries. It was there that detectives and secret service men were breathing down each other's necks all the time. It was here also we had a factory for rumors that was almost out of this world. Everyone had the inside of it. Everyone had a friend who had a friend who was in the know. The stories, when the facts became known, were all of them wrong, but each one was strongly defended by a group of champions who are now ready to defend something else equally uncertain.

I remember one day while I was down there in that mountain country, something happened that almost belongs in the department, projects flying saucers. Out on a ranch there of several thousand acres, and standing on the side of a hill with the view extending from ten, twenty or thirty miles, I noticed one afternoon an extraordinary roar. It was far stronger and more powerful than the sound of any ordinary airplane motor, even a large transport or passenger plane. Suddenly without any warning whatever, this roaring took on the proportions of a definite vibration and some thing moved at an incredible rate passing almost directly over the place where I was standing. That it was moving very close to the ground was evidenced from the fact that pinion trees not more than ten feet high were bent half way to the ground. The thing passed in a fraction of a second, but I saw absolutely nothing although there was ample visibility for miles in the direction in which the sound seemed to fade out. What it was I have not the slightest idea, but I am quite certain it was not the Second Coming. The thought that came to mind was that it was a jet-propelled instrument of some kind, moving more rapidly than the human perception could follow, and by the time I could organize myself to look for it, it was gone. That almost certainly was the answer. It is also quite possible that the sound of the instrument, or whatever it was, was such that it actually was moving in the opposite direction from that which the sound seemed to be traveling, and in looking in one direction I failed to see it because it moved in the opposite direction. Anyway, nothing was visible, it left no track of any kind, no smoke or gas, there was a terrific roar as it moved over the ground, bending the trees and it was gone. Well, at that time what was going on in these research laboratories was not known to us, but it seemed almost certain that it was a high powered, possibly jet-propelled plane. I thought no more of it and said nothing about it until it came to my mind in connection with the project saucer. Almost certainly these things have an explanation in terms of the incredible advancements that have been made in scientific research in recent years.

Considering the next problem we have to bear in mind also the association between the concept of the flying saucer and the rapidly intensifying scientific-fiction literature which is getting more and more attention in the popular mind each year. This is like tying the story of the floating lady to the Mahatmas of India. It is a fortuitous circumstance that reality and fiction should exist at the same time which would incline thousands, possibly millions of people, to enlarge their sense of the possible and cause them confusion when trying to estimate the probabilities. We have become comparatively immune to such abstracts as interplanetary travel, we have become immune to the fantastic fortunes of Buck Rogers and Flash Gordon. We would not be surprised to see Superman float in our window at any minute; there might be a slight shook but nothing serious. We are being constantly conditioned by the pressure on one hand of a scientific fiction concept, and on the other hand by the quiet but intense findings of our great geophysicists and astrophysicists, and persons of that caliber. These groups seem to melt together and defend each other, but this defense is more of appearance than reality.

If we go beyond the second theory of the possibility of international armament, which we will come back to later, we come into the most delightful phase of the whole problem, and that is the problem of interplanetary or interworld communication. The reasonable and inevitable conclusion held by some as being demonstrable and the only adequate explanation is that the flying saucer is a space ship. Back to our illusion, there is no doubt in the world that the lady floats because of magnets. Obviously, there is no other explanation except the scientific theory. Now the space-ship idea

appeals to a great many people but it has been my observation during the two and a half years I have been watching it, that it appeals to the wrong people; that is, it has appealed to a group of people who represent a level of worry, a group that is always present and always ready to be involved in such problems.

One of the interesting phases has been to draw Charles Fort and some of his opinions into it in an effort to prove that mysterious atmospheric visitors have been reported for more than two hundred years. Now, if that can be proved then we have a new equation to consider, but before we consider it seriously let us remember that not only were the aeronautical sciences inferior two hundred years ago to anything we have today -- in fact unknown except to men like Leonardo -- but the general approach to any phenomena was exceedingly inadequate. We have in the history of periods back to the beginning of time, reports of various things. Let us consider, for example, the accounts of comets. Scientific books, and books of pseudoscientific interest, borderline theories, very often include tables of comets, in which the shape, form and appearance of comets are distinctly described. Some of them show as many as twenty forms of comets, each type in the form or shape of some familiar object, a comet exactly the shape of a sword with hilt and decoration, a comet exactly the shape of a snake with two eyes and a forked tongue, a comet exactly the shape of a crown with jewels set around it. These comets were claimed to have been seen, and one was reported in the form of a sword hanging over Jerusalem at the time of its fall, and a similar one was seen hanging over Mexico City at the time of Cortez.

Now I think we can safely say that in the experience of astronomy in the last two hundred years there have been no comets that exactly resembled swords. There are no comets that can be seen writhing away through the sky like snakes, and there are no comets that resemble physical articles so closely that the article itself seems to be floating there. So we must assume a considerable degree of interpretation. We can also find well authenticated accounts of sea-serpents, lake monsters, and within the last two hundred years quite a collection of very justifiable, authentic and conscientious descriptions of mermaids. These are not due to the desire to deceive, but it is believed that a certain type of penguin was mistaken at a distance for a mermaid. That is quite possible, although to me they look more like a groom at a wedding, but a dozen penguins standing an a piece of ice, just barely within the actual vision range of some old salt of the Seven Seas, suddenly developed long golden curls and started playing harps gesticulating wildly. These stories are not intentional fabrications, they are the result of the human mind looking for that which it expects, and taking a dim and uncertain form and clothing it in those expectations.

The problem of space navigation around this planet is one which remains as yet in the position of remote probability, nothing is impossible. We should be wise enough to realize that, and we should also be modest enough to recognize that other planets might have very well developed arts and sciences, far beyond our own accomplishments. At the same time we have incredible time factors. We have to begin to think of man or creature built machines that can go at the speed of light. We have to think of cosmic energy already controlled as a means of fuel. We have to further assume that the production of space ships on other planets, or other suns, or other planets revolving around other suns, would present innumerable difficulties. We have incredible difficulties, difficulties as to whether creatures of other worlds could even exist in the atmosphere of the earth, which would make it necessary for them to be protected by some special kind of device. We have already so completely embraced the concept of a trip to the moon that the first two or three journeys are already sold out and it will not be long until they will be subdividing with a slight additional charge for frontage facing the earth.

Some three, four or five years ago people believed so certainly that lost Lemuria was coming up near the coast of California that they even bought land that has not shown up yet. There is always someone to believe everything, but the problem of the space ship as a solution to the present dilemma should be held, it seems to me, as a last recourse to be considered only when every other explanation fails. It involves too much that is imponderable to us, too large an explanation for what we see and for what we have seen. It makes the tail of the kite much longer than the kite and gives us such a tremendous disorientation that we should consider it carefully. The concept, in fact, as far as can be discerned, landed on the public mind with a dull thud. It would be impossible to assume that we would have the present sense of complacency in the matter if we really believed that these ships navigated by intelligent creatures capable of building them were approaching and sailing around in good military formation, not alone entirely, but in bunches and clusters, without a definite reaction from the only group that could really estimate what it means, and that is, your scientific body.

The only person able to mentally envision even twenty-five per cent of the implication would be your physicists, astrophysicists and your researcher in the fields of cosmic energy and atomic power. These particular people are not apparently suffering from unnervement. They are not collapsing on street corners, they are not wandering around their homes absent-mindedly as though the sword of Damocles was hanging over their heads, they are not breaking up and falling to pieces under the nerve tension of it. In fact, from these distant, austere ivory towers there is a thundering silence. The wrong people are talking about space navigation. If there were a reasonable probability of these mysterious things actually being the spearhead of a possible "project earth" being carried on from elsewhere, this fact in itself would almost inevitably unite the earth in a common determination to devote every possible research of every nation to determining the aims, purposes and means available for such contact between this planet and another. We would have no more right to assume that such space visitors were friendly than we would have a right to assume they were unfriendly. If they exist and are capable of such methods of transportation they must be accepted as at least equal and possibly superior to ourselves in scientific accomplishment, because if they exist they got to us well before we had the means to get to them, which would indicate a very high degree of scientific knowledge.

That these strangers for some reason might scout the outer atmosphere of the planet is fantastic but conceivable, but that they should suddenly take such an interest in these matters, gives us time for pause. Either those in the best position to know do not believe that these mysterious projectiles come from the outer atmosphere, they do not believe they are space ships, or the whole group of them is the most idiotic combination ever recorded. They are stupid beyond concept if they believe or have any scientific evidence of penetration of our earth's atmosphere from the outside and are still worrying about China, Korea, India, Russia, America, England or any other nation on the earth. If our experts are still pondering how to raise taxes, or lower the budget, or the politicians and statesmen of the world are still trying to cheat each other, in the presence of such a situation, then their imbecility is beyond calculation.

The least we should expect from those like Einstein, or other leaders In these fields, although they might be able to explain something created by

another culture, is that they shall not be indifferent to its imponderables. If these people have information which they are not passing on to other leaders of the world, information that would unite the planet against a possible threat, if such things do not happen we must assume that those in a position to make them happen either know a great deal, or else are incapable of knowing anything. While there might be exceptions to both extremes it seems unlikely that we have a complete breakdown among all the leaders of our higher scientific and diplomatic life.

It would therefore appear that unless we see more interest in preparing the planet on the basis of a global concept that we are not much concerned about this possibility. You will remember the result at the beginning of the second world war of the actions and intentions of Hitler when his planes flew over France without dropping a bomb, until the people hardly expected anything to happen, then suddenly without warning a terrific bombardment began. The possibility that space ships floating in the earth's atmosphere might be cruising about indefinitely for no reason is no better a possibility than that these are the spearhead of a project of some kind, and the earth, its people, its leaders and scientists, should either be unrolling the red carpet for friendly visitors, or else getting into a position for taking care of unfriendly ones. Neither procedure has been followed. Therefore, we can only assume that the space ship theory is interesting people who are interested in the scientific-fiction approach to life, but not those deeply concerned with the salvation of the planet. There seems to be no reason for the assumption, and no actual-proof, that these mysterious flying saucers and their retinues of other factors have to be explained as belonging to some other universe, or coming to us from out of space.

There is an ingenious belief that the explosion of the atom bomb here and the recent report of something that happened in the flash of an instant, purported to be an explosion on Mars, might be tied together, and that the investigation of the planet is due to the reports of such atomic phenomena which has been noted by the astronomers and physicists on another planet, but this again more or less undermines the idea that scientific-fiction writers have advanced, that this touring around the earth's atmosphere has been going on long before the atomic bomb. The whole issue is a little too confused on these matters to require much further consideration along those lines. I think it is possible that some day there will be communication between planets, but we will have to make several very marked advances beyond even what we know as our atomic project before we will be ready to launch ourselves into the incredible vicissitudes of space, where we know with the highest concept of energy and power we possess today, that even presuming we had all the equipment necessary, the human being would not live long enough to make the trip there and back, even with very old age. That such things might happen on other planets where life might be different, where life may be longer and the problem of the rejuvenation of life has been accomplished, all this is possible, but where it means fifteen, twenty or twenty-five years of travel through space at an incredible speed, with fuel problems almost beyond estimation, traveling at a speed almost as great as that of light, we might be wise and look for something simpler, and only depend upon such a concept in an emergency. Where everything else fails we are forced to fall back on the miraculous as an explanation of the problem we face.

Now let us consider the problem that was originally advanced. and which has been more or less sustained by documentation and recent reports. We know that on various continents in secluded areas very elaborate experimental laboratories have been functioning for a number of years. We know that prior to the collapse of Germany the Germans were already pondering a number of ideas in relationship to the development of atomic armament, and fantastic, scientific dreams about the earth's outer atmosphere. Many of these scientists survived the disastrous collapse of Hitler's regime, and have disappeared behind the Iron Curtain. It is known with reasonable certainty at least a few of these scientist are now cooperating with the Russian atomic project. We also have every reason to believe that that project is situated in the great Mongoliain area in a little community called the State of Tanna-Tuva, where many of these laboratories are underground and where research in atomic missiles and in the delivery of these missiles is under consideration. There are almost certainly other such centers of this research which will account for the reports of jet- propelled rockets, or something of that nature that were seen in a considerable number over Sweden and other Scandinavian countries several years ago. There are other reports that Britain has experimental projects in Australia and Canada. There is every reason to believe that even France may be carrying on moderate work in one of her lesser known colonial possessions. We do not know exactly where, but we can well imagine they could do a lot of private work in Madagascar, where the inhabitants seldom leave their own country, and very few people go there. That the United States has an elaborate research project we know too well to even question it, because the reports that come out, little by little, are backed up by every indication that we actually lead the world in that type of research.

That all these nations are searching for certain means which include both missiles and the delivery of missiles, and undoubtedly include a number of other problems relating to matters of which we have no knowledge -- and probably it is not good that we necessarily have knowledge if that knowledge can be of any comfort or assistance to a real or potential enemy -- cannot be questioned. We know, for example, that we hear very little about the development of bacteriological warfare, yet there have been hints of research in that field, and from material that has come to my hands I do not think all of it is imagination. There has been a hint of pollutional warfare in which sources of, water can be so rapidly and definitely contaminated as to completely wipe out huge areas of civilian population. These things in themselves are very terrible to think about, very horrible to contemplate, but are still, apparently, the inevitable consequence of the materialistic trend of our way of life. We are dooming a great part of our own race to destruction by our own ingenuity. We have enough strength and resourcefulness to do this but we have not as yet sufficient greatness of heart and goodness of spirit to find constructive solutions to world problems. With the situation as it is we must realistically recognize a tremendous rise in atomic armament, a tremendous determination for one people to excel or exceed all others in the accomplishment of the instrument of offensive warfare.

There seems to be very good grounds for believing flying saucers are an experimental project in such warfare research. There has been some question as to where they came from. A recent opportunist film indicated they originated in Russia. I think probably that would cause Uncle Joe to have a broad smile under his mustache. I do not believe that is true. I think again it is the field of the unknown dramatized by the mystery of the Iron Curtain. We always wonder what someone is doing who is off in a corner where we cannot see him. It seldom interests us sufficiently to go over and explore, we simply sit down and wonder. The chances are if we go over we find him doing something just as useless as we would be doing under the same circumstances, probably nothing.

But with the conviction of Russia's broad militaristic program, and the great chart or map of the Communist revolution dangling before our eyes, we are quite certain that with the various scientific minds that have been commandeered from other countries, the Russians could be well on their way toward the development of atomic science, and through spies, espionage and treason have most of our knowledge on the subject. Therefore it would seem possible to some that these missiles might be of Russian origin.

This presents us, however, with another problem. Problems multiply when we contemplate them. One is, what would cause the massing of these missiles over certain areas of our own country where they would be extremely remote from their source or origin. If these missiles were developed within the boundaries of the Soviet Union, even in Mongolia, they would have to cross Japan, or at least the great Pacific wastes, and finally come here, almost half way around the world. That such missiles traveling at such distances should be so completely controlled as to be able to move a little to the right or left when some airplane approaches them would be a little hard to believe in terms of guided missiles. That guided missiles might be brought within a reasonable scope of their objective, yes, but most of the reports of these projects indicate that the instrument was exceedingly sensitive in its reaction to almost any contact.

Well, we have again the dear old magnetic theories and other things to fall back on, but the fact seems to beg if the missiles were guided and came from another nation there would be a larger report of these disabled in various ways, disintegrated in mid air, or things of that nature. It at least offers an interesting thought, but it seems unlikely as a first choice that if these missiles contained living persons and are guided by crews, which might be possible with the larger ones, that they would be used experimentally by one nation on the opposite side of the earth from its own laboratory and expose them to a number of accidents which might dump them and their entire secret right into the lap of the enemy. Of course, there is the possibility of detonation equipment intended to destroy the instrument in case of disability. The possibility of such instruments themselves being destroyed when they become disabled brings up the problem of a crew that would have to bail out or die with it, and even if the crew died with it, there would be wreckage of some kind, so it would seem such an experiment would be carried on over an isolated area. That it should be so secret and so wonderful that no one is allowed to know anything about it, and yet to have the testing field on the opposite side of the earth presents too many technical difficulties to me.

Another consideration we have to face is, that for whatever espionage we have operating in countries dominated by the Soviet policy to have no way of determining the work going on there, this seems a little strange, and it also seems a little strange that absolutely no effort has been made by any of our equipped military forces to shoot down or attack any of them. Nothing has been done to pursue and investigate them. Where any effort has been made to contact them, it was instinctively on the part of some individual pilot who thought for a moment of trying to ram the disk or something of that nature. There is no program, as might be expected for those in authority being ordered to get hold of one of these disks. Even traveling at high speed over various areas a few potshots should have been taken at them. An alert could have been created, and still could be, by which some military emplacement would get a visible opportunity to turn anti-aircrafts on them, but no such thing has been done. Certainly a foreign country sending such instruments without our knowledge could not complain if we attacked and destroyed them. In some instances they have been reported as low as one thousand feet, in other instances as high as fifty, or twenty thousand feet, and at other places have been reported to be stationary for a considerable time. These reports indicate efforts could be made to bring them down if anyone wanted to do it.

There has gradually drifted out from the same sources a report that the facts about the saucers are known and those who apparently have the facts are not worried. I met one individual who has the facts, who was not talking. He did not tell me anything, but he was not collapsing from worries, in fact, he was playing bridge. Now with so heavy a cosmic secret as some folks would like to maintain, it does seem like he would have trumped his partner's ace, but he was in good form. He was undoubtedly a member of the air intelligence and knew the answer.

The only conclusion that seems to be reasonable and carries a larger part of the story is that which is now beginning to drift to our contemplation, and that is that the flying saucers and the floating cigars are the products of our own research equipment, that the flying saucer is some type of research device, an experimental device for either defensive or offensive armament. It is the only practical explanation that exists. This explanation violates none of the essential facts of the matter. So prosaic an explanation should not immediately discourage us. There is every indication that the secret of the flying saucer will come to the public in the relatively near future, that the time of useful secrecy is nearly passed. Whatever it is we will know, and whatever knowledge we receive will be received with mixed emotions by those who have already thought about it. Some will accept it when the explanation comes, other will insist that the explanation is only a blind to cover up the fact that Venus, or Mars, or a Fixed Star has frightened us out of our wits. Actually, almost certainly the explanation will be the correct one.

Upon the point of explanation we can all speculate. Certainly I have no further enlightenment on it than anyone else has. If anyone really knows it would be his duty to refrain from any factual statement as long as the government or intelligence service desires that it should be that way, but without any prior knowledge, therefore without any restrictions of secrecy we can speculate within the bounds of the reasonable. Our speculations may be as false as any other, but there are things that apparently are necessary in armament today, and we may be right to assume that that which is necessary to the balancing of the efficiency of our modern defense program would be the logical direction in which research would be carried on. We would be plugging weaknesses in our defense structure and also plugging weaknesses in our offensive program if we have to carry a program of offense into another nation's territory.

The one thing that seems to me to have been a weakness, up to the moment, in nearly all the defense programs, and the offensive programs of other nations, is in the ingenuity for the discovery of such incredible instruments as the atomic bomb, the hydrogen bomb, the bacteriological bomb and the pollutional bomb, the difficulty with all of them is delivery. The only way we have of delivering them at the moment is the old traditional forms. We can deliver them by controlled rockets, which, however, as was proved in the blitz on England was not effective directly and against which various defenses could be created. We can deliver them in high-powered, high-flying airplanes, in which one plane in a large convoy of planes carries the bomb, but against this we will find a rising tide of defense. No matter how far we extend the ceiling for anti-aircraft, the enemy can extend the anti-aircraft defense. We have the problem of trying to reach a destination with various kinds of material.

We also have another problem which relates to protection against types of armament, which we can well imagine will be developed in other countries, but about which our public knows nothing. This interval of efficiency between available means of accomplishing certain projects, and the more desirable means, could explain the problem of saucers. It could well represent a guided missile or an instrument with a living crew, capable of certain advantages in the delivery of armament, in the delivery of bombs, or the delivery of some forms of material. They could also definitely be useful in development of observation in the discovery and checking of the activities of an enemy. But their construction, their formation, the way

they operate suggest they have one of several possibilities, either they are going to be used for the distribution of rays or some natural force that could be the focal point, possibly some means of short- circuiting motors, or affecting or attacking various mechanized devices. or they could be used for the delivery of bombs, they could control or pilot robots, and function upon larger instruments and give the nation that has them complete control over the air.

That this type of thinking should be consistent with the projects as we know them, and with the temper and thought of our times, would seem to suggest that this is the general direction. There is always a possibility they may represent an entirely new dimension of cosmic rays or the penetration of some principle of energy by which we could have very definite advantages. There is a discussion as to the possibility of these devices being radioactive. That situation has not been satisfactorily solved. There is the report that some are luminous, according to others, they appear to be either a silver light or white disk. Whatever they may be they are most certainly instruments for the defense of a land, or for the extending of the power of the military into the land of the occupied, and there is much to indicate the experimental work is being carried on in the United States.

The question as to why such experiments are permitted in areas with considerable habitation, where there is the possibility of one of these huge disks, some being two hundred and fifty feet in diameter, falling to the earth, injuring individuals, or destroying property, has caused a number of speculations against it being developed here. It seems we would be endangering our population in experimental research. Yet most accounts report these devices contain some means for their own annihilation. What this means is we are not aware. As far as I know no one has seen one of them disintegrate and break up. There has been no wreckage to speak of, although one or two have reported it. That the project may be in experimental stage and completely harmless is also a possibility. That it is extremely light, having the appearance of mass, but actually consisting of a small amount of any heavy material is suggested by the type of research. We have thought of it as containing motors and things of that type, but no report has been made that any such motor power has been used. It is possible the entire device in its experimental stage is completely harmless, and even if it should fall in a community would cause no more damage then a little consternation. We must therefore assume it is in an experimental stage and not equipped with whatever is intended to be used as a device of offense or defense.

That some of them are comparatively small might indicate they are involved in a new principle, either of motion or focus of energy of some kind. That they have practical utility is certain or else they would not be developed as a military project. These things have to pass very extreme groups of critics, scientists and research men before the army or navy would adopt them, and their utility must be demonstrated, or else a good probability of it, before the project begins. The project seems to have been running for several years, but is gradually emerging. The public mind does not seem to be unnecessarily anxious, and from everything indicated, the secret will soon be out.

But up to that time it is a very good example for those persons who wish to be thoughtful to assume the attributes, attitudes and policies of mature thinking, and show how intelligent human beings can approach the unknown, and also give those of a less stable and substantial type of mind an opportunity to control their own thinking and escape from a tendency toward the fantastic. If we approach these things reasonably we shall generally be right; whereas, if we approach them too dramatically we shall be wrong.

The device in all probability is some highly specialized scientific structure intended to advance research. The device itself may not be the project, but some means of testing for something else, but whether it is a means to an end, or is the end itself, it is almost certainly humanly guided, humanly devised, and is being advanced in the unfoldment of necessary research into the great and powerful potentials of the planet. Beyond that I think we shall simply have to wait until Uncle Sam decides to talk, and anyone who talks before that would be doing every one concerned a great unkindness.

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Grey Lodge Occult Review™

The Men in Black and their Magical Origins



"...we are dealing with a full-size world-mystery and a real fight between the Black and White Brotherhoods."

- Frater Achad, 1948

Throughout medieval times, a major current of thought distinct from official religion existed, culminating in the works of the alchemists and hermetics. Among such groups were to be found some of the early modern scientists and men remarkable for the strength of their independent thinking and their adventurous life, such as Paracelsus. The nature of the beings who mysteriously appeared, dressed in shiny garments or covered with dark hair, and with whom communication was so hard to establish intrigued these men intensely."

- Jacques Vallee, Passport to Magonia

In 1947 the CIA was organized and the first UFO cases burst upon the American media landscape as "flying saucers." In that year, also, the first modern visitation by the infamous Men in Black took place in which a witness, one Harold Dahl, was silenced. From that point on, a pattern began to emerge.

The Men In Black legend is perennial; that it shows up in connection with the UFO lore should come as no surprise. UFOlogy bizarro chronicler John Keel (*Disneyland of the Gods, Jadoo*, etc.) observed in his *UFOs: Operation Trojan Horse*: " The records of demonology are filled with striking parallels ... the general descriptions of the vampires themselves are identical to the 'men in black.' The dark skin and angular, Oriental-like faces were commonly reported ..."



The Autobiography of Malcolm X described Malcolm's encounter with an MIB in prison: "He had on a dark suit I remember. I could see him as plainly as I see anyone I look at. He wasn't black, and he wasn't white. He was light-brown skinned, an Asiatic cast of countenance, and he had oily black hair..." It is interesting that the celebrated film Malcolm X chooses to imply that this figure was Nation of Islam leader Elijah Mohammed. While Elijah Mohammed and his mysterious teacher Wallace Fard (who vanished without a trace) had come out of High Degree Prince Hall

Freemasonry, and certainly knew some of the esoteric secrets, the being Malcolm X described is more in accord with Aleister Crowley's description of the praterhuman intelligence Aiwass than of Elijah Mohammed.

"In the shadows, the Men in Black had long lurked, biding their time, waiting. Here and there, now and then, some people thought they had seen them, but they weren't quite certain; perhaps they more sense than actually regarded them...
"Fourteen years earlier, the shadowy visitors had shown themselves openly. Then they had descended upon flying saucer buffs, threatening and terrorizing them, hushing them up...

"Al K. Bender, a UFO researcher, had been the first known victim ...he performed a certain experiment and the lurking horror came. It began with glowing blue lights. Then came the stranger with the luminous eyes in the darkened theatre, and later on a dusky street. It culminated when the Men in Black, three of them, paid him a visit"

- Gray Barker, The Silver Bridge

UFOlogist Gray Barker got his one and only best-selling book in detailing the Albert K. Bender story and the world-wide wave of silencings. *They Knew Too Much about the Flying Saucers* was an international success. It was widely assumed that the Men in Black were either government agents or extraterrestrials, but as researchers Wilgus and Keel have shown, the eye in the triangle was sometimes their only insignia, while my own research showed startling parallels to certain black magick rituals in medieval times which provoked visitations by what was often called "the Man in Black" — widely understood to be the Devil himself. Even Barker noted that Albert K. Bender's experiments were more like a magical conjuration than an attempt at extraterrestrial communication. Any initiated magician reading Bender's accounts would recognize the elements of magical conjuration immediately.

Maybe, I mused, we were dealing more with magick than with Martians.

The Black Lodge

"Mathers, of course, carried on; but he had fallen. The Secret Chiefs cast him off; he fell into deplorable abjection, even his scholarship deserted him. He published nothing new and lived in sodden intoxication till death put an end to his long misery. He was a great man in his way..."

- Aleister Crowley

"What I am out to complain of is what I seriously believe to be an organized conspiracy of the Black Lodges to prevent people from thinking..."

- Aleister Crowley, Magick Without Tears.

Often when a person or institution allied with the historical Great White Brotherhood approaches success (variously defined) or comes into possession of certain aspects of transcendent wisdom, Something Intervenes. That something has been defined as the Man in Black, the Men In Black, the black lodges, or The Black Lodge. The latter term most nearly accommodates my own view. That they need to do this, and that they often fail in their efforts, is itself an indication that (A) the Black Lodge is opposed by Something Else, equally as strong, and (B) they are afraid of something we might find out -- about them, about their opposition, about ourselves or all three.

The story of our interaction with the UFOnauts begins with the Qabalistic Tree of Life, and the Chakra system of the body.

According to the primal occult and frequently secret and subversive view, the manifest universe emerges from an Ultimate NOT-Thing, a Consciousness or Beingness beyond words or expressions sometimes referred to as the Unmanifest or The Limitless Light. This Unmanifest cannot be understood in the external sense, but can be Known in the Gnostic sense by the initiate or perfected sentient being, the Ubermensch. It can be plugged into.

For reasons equally inexpressible, this uniqueness unfolds itself in manifestation. Thus, the limitless light becomes a series of emanations or expressions or Intelligences that devolve increasingly toward our material form of existence and thus towards accessibility in the conventional sense. But the manifestations also increasingly become subject to subdivision into arbitrary concepts such as "good" and "evil" as these are commonly understood. And they also become closer and closer in form and content to our own mundane reality, though in the relativity of things, these Higher Intelligences may seem unspeakably powerful, mythic and divine.

The Gnostic view has tended to be that what the external world of the conventional person understands as god, devil demon, angel or, more recently, extraterrestrial beings are, in fact, such emanations of the unspeakable ultimate. Indeed, the ancient Gnostics saw the 'god' and 'devil' of conventional theology as an ego-maddened entity under the delusion that it, indeed, IS the Ultimate Being! The late Phil Dick, in his last Gnostic allegorical fiction, eventually settled on the name "V.A.L.I.S." or "Vast Active Living intelligence System" for this being or Demiurge. He wrestled through his literary career and secret life as a Christian Gnostic philosopher with whether VALIS was a benevolent, if machine-like deity of a sort, or an insane extraterrestrial supercomputer.

Throughout recorded history, and, from the evidence of primitive objects and works of art, for aeons before, certain humans have had the capacity to tune into or channel various of these Higher Intelligences with varying degrees of accuracy. These humans have been our Seers, Oracles and Prophets. It appears, in fact, that much of the source-material of all religions comes from such channelings, including, arguably, *The Book of*

Concurrently, and not coincidentally, the two great initiatory bodies, or orders have been generated and regenerated throughout history. The so-called Great White Brotherhood, when undistorted, appears (according to legend) guided by Intelligences associated with the dual star system Sirius or Sothis in some manner [see *The Sirius Mystery* by Robert Temple for a discussion of the Sirius connection -- also Kenneth Grant's *Outside the Circles of Time* discusses the matter from a magical perspective].



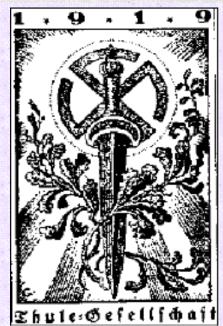
This brotherhood also seems to have the purpose of uplifting human character and initiating biological and social evolution designed to move towards identification with Ultimate Being. What is sometimes called "the Black Lodge," which we may associate with the Gnostic Demiurge or Phil Dick's VALIS, is generated to keep humanity in a state of materialist trance and evolutionary stagnation.

Mystics generally consider that understanding the motivations of either of these Sources may be beyond our knowledge or even our capabilities. Existentially, however, it may be stated with confidence that one is dedicated to keep us in subjugation, misery and stagnation; the other to our betterment and enrichment though both at times have made claims to being our saviors.

There are keys for decoding which is which -- for example, rituals that have been generated or handed down to the magical lodges of modern times which refer to a star or the stars directly or indirectly tend to be transformative and thus of the Great White Brotherhood. Ciphers for decoding messages between the black lodges and their alien sponsors have always existed. But confusions of a deliberate nature exist; the ancient Gnostics uncovered a cipher which clearly indicates that the story of the Garden of Eden in its conventional form is turned on its head. The Serpent is clearly the symbol of Knowledge, Wisdom, the Kundalini Yogic force, the Will-current -- that is, it is the symbol of Liberation and Self-Mastery. The jealous "gods," as read in the original manuscripts, are clearly the forces of blockage, self-denial and repression -- which is to say, the Intelligences governing the Black Lodge. This Knowledge of Good and Evil and Life and Death has been the Terrible Secret of Initiates throughout history, recorded in ciphers and myths, and passed on through ritual.

The Black Lodge may be defined as the organized institution guided by VALIS for the purpose of holding back human evolution and keeping a slave mentality in place. Its human leaders are the "black brothers" who are not to be mistaken for mere black magicians. Indeed, Aleister Crowley observed that "the 'Black Magician' or Sorcerer is hardly even a distant cousin of the 'Black Brother.' The difference between a sneak-thief and a Hitler is not too bad an analogy..." The Black Brothers are highly advanced adepts of the Art who have simply, as the popular phrase goes, "been seduced by the dark side of the Force." At certain times and places in history -- for example, medieval Tibet or, in more modern times, Nazi Germany -- the Black Lodge as operated more or less openly with characteristic occult symbols of human skulls, lightning bolts, etc. out in the open. But like the Great White Brotherhood that it actively seeks to subvert and overthrow (as it did in the time of the Knights Templar), the Black Lodge has generally communicated by cipher and myth, in silence and secrecy, often within religious, fraternal and political institutions dedicated to the status quo.

In the West since at least the early 18th century, the Black Lodge has tended to operate along crypto-Masonic lines, and its development has tended to coincide with and mirror that of the Great White Brotherhood. This development may, in fact, be attributed to a cosmic principle of "equal generation of forces." Thus, the birth of the modern form, as the fraternity of the knights militant of the New Aeon in the cultural and political turbulence of Germany in the 1890s, may fairly (along with the coincident peak in the development of the Hermetic Order of the Golden Dawn and the Universal Gnostic Church) be characterized as the resurgence of the Great White Brotherhood and its rejuvenation out of the degeneration of classical speculative freemasonry. This coincides closely with the "Great Airship Scare" of 1897.



At almost the same moment, and in the same unhappy land, the Black Lodge reasserted itself in the form of such fraternities as the Vril Society and the Thule Group. The full story of the Vril Society, the Thule Group, the Ahnenerbe, the Schwartze Orden (The Black Order) and other manifestations of the Black Lodge in the pre-Nazi and Nazi era has yet to be told, though Pauwels and Bergier take an informal stab at it in The Morning of the Magicians. Rudolph Hess, the last known member of the Thule Group, told Jack Fishman (The Seven Men of Spandau) that Thule leader and occult initiate General Karl Haushofer (1869-1946) "was the magician, the secret Master..." of Nazi Germany.

Hess believed in the cause to the end of his life. The last prisoner at Spandau, Hess died at the significant age of 93, proclaiming his loyalty to the Thule ideal to the very end.

The period, in the middle 1930s, in which these groups attained their greatest, ruinous power over the German state coincides closely with the reports of "ghost rockets" over Northern Europe.

The British Raj in India, and the European Christian colonization of the East in general, had all but destroyed the classical Tantrism and Illuminism of the Great White Brotherhood in the East, finding such institutions as Temple Prostitution, chakra-puji, Shiva devotion, etc. to be sexual obscenity.



On the other hand, fearing the power of the Black Lodge as a political entity and eroding its hold on esoteric Eastern Religion as a practical necessity had provoked the British to effectively dismantle the classical Eastern manifestation of the Black Lodge, and Western occultists visiting the East in the 19th and early 20th century already could only find watered-down remnants and secret adepts carrying on the hidden wisdom in either form. The Great White Brotherhood survived in Tibet along with the Dark Lodges, and, since the Chinese occupation, many of its chiefs have found their way to India and around the world.

As far as is known, the last classical chakra-puj to be observed by a Westerner was in the 1930s, while the last ancient intact body of adepts of the Eastern Black Lodge, ironically dedicated to foisting upon sleeping humanity a rank and demoralizing materialism, was discovered and destroyed in accordance with the insipid Marxism which guided the Chinese "People's" Liberation Army into Tibet in the late 1950s. Among various Tantric Buddhist and Bon religious institutions, the P.L.A. liquidated the cavern retreats of Schamballah and Agarthi, the former being possibly the oldest surviving branch of the Black Lodge on the planet. (See Ossendovski's Men, Beasts and Gods, circa 1925, for an account of Schamballah and Agarthi.) As survivors of the Marxist massacre from the Tibetan Great White Brotherhood are known to have come to the West in subsequent years, it may be assumed that survivors of the Black Lodge have set up operations in our own society as well. We can see the marks of their presence in socalled right-handed Eastern circles that have gained a certain currency among Westerners, and which peddle a Western mystics including Karl Kellner, P.B. Randolph and G.I. Gurdjieff received instruction from surviving institutions of the Great White Brotherhood and carried their influence back with them to Europe, just as the Templars had done centuries before, and incorporated their teachings into the Western Esoteric System.

It is known that the Black Lodge -- which, as it opposes evolution, inherently fights a rear-guard action -- has made unceasing war on the Great White Brotherhood in the West from the beginnings of the magical revival. Indeed, fallen and failed adepts of the Great White Brotherhood have become the tools and pawns of the Black Lodge, from Mathers to Hubbard and beyond. It would seem that the immediate goal of the Black Brothers is to delay the Manifestation of the New Aeon, the birth of the magical child and the realization of the ubermensch through diversion of the Willcurrent into less than useless power plays, demoralizing materialist and superstitious delusions, New Age jargon, etc. The classic example in the Twentieth Century was the Nazi appropriation, under Black Lodge influence, of the very concept of the ubermensch, and sidetracking it into a pathetic racialist caricature of Nietzsche's super being.

"We should found society upon a caste of 'men of earth,' sons of the soil ..." said Crowley, "The worst thing they can do is what is done in America, to disenchant the man of earth with his destiny; to fill him with the facts and fancies that enthrall etiolated and degenerated idealists and unfit him for his evident purpose, that of supplying society with supermen." The Black Lodge in the Nazi era totally discredited the concept of the evolved human supermen by grafting it onto German nationalist and racialist conceits, while suppressing the Gnostic Church, the OTO, the Anthroposophical Society and even lost-word freemasonry -- in short, anyone who might have an actual understanding of the coming Being. The leading figure of the OTO in Germany, the future Grand Master Karl Germer, was placed in a concentration camp. His official crime was that he knew and maintained relations with Aleister Crowley. The Chief Bishop of the Universal Gnostic Church in France was executed by the Nazis. Crowley, for his part, "on the outbreak of the War ...was invited to see the Director of British Naval Intelligence."

According to Gerald Suster, "Crowley claimed that he advocated the use of two magical signs which were to boost British morale and frequently used by Winston Churchill: the 'V' sign, which, in magical terms, is the counter of the Swastika; and the 'Thumbs Up,' the Sign of the Phallus and Victory, which was published in a pamphlet of Crowley poetry during the most desperate days of 1940 and whose use spread throughout the nation." War of the magicians, indeed!

I believe the New Age distortion of the New Aeon concept is a direct attempt by the Black Lodge and its Inner Planes Rulers (which we call, for convenience VALIS) to delay manifestation of the Aeon by creating confusion among the receptive. Much of the "White Light Channeling" clearly bears the stamp of the Black Lodge and VALIS, an empty metaphysical blind of insipid psychic trivia. Many self-improvement groups have their origins in the ideas of failed magicians like L. Ron Hubbard. We have new age centers that teach nothing useful, UFO message-oriented cults waving flashlights on mountains, and, as I have shown end-of-the-world doomsayers touting this or that grand cosmic alignment, harmonic convergence or polar shift.

The UFO cults have clearly influenced even Kenneth Grant's so-called "Typhonian OTO," which appears to use valid magical currents to pursue the hideous old ones of H.P. Lovecraft's fictional Cthulhu Mythos. Phil Dick's last efforts were marred by insipid trivial UFO cult channelings -- the kind of stuff that was old hat to hardened UFOlogists by the late 1950s. Compare Phil Dick's musings in *The Last Testament* with, for example, the Mark Prophet or Dick Miller or Gloria Lee Bird materials of UFO contactee lore.

The magick of the Black Lodge can be defined and thus identified in only one way and by one set standard: the subversion of the True Will. This is the essence of Black Magick, and is its only true definition. Aleister Crowley explained it this way:

"The Magical Will is in its essence twofold, for it presupposes a beginning and an end, to will to be a thing is to admit you are not that thing.

"Hence to will anything but the supreme thing is to wander still further from it -- any will but that to give up the self to the beloved is black magick -- yet the surrender is so simple an act that to our complex minds it is the most difficult of all acts; and hence training is necessary ...

"The majority of the people in this world are ataxic; they cannot coordinate their mental muscles to make a purposed movement. They have no real will, only a set of wishes, many of which contradict others ...and at the end of life the movements cancel out each other..."

Crowley's references to his wars with the Black Lodge are scattered throughout his writings and bear further study. From these writings, one can come to understand that the form of the attack upon the magician can range from political repression to seduction.

The great magicians, Theosophists and other Western sources have devoted even more testimony to the other side of the coin -- the "Great White Brotherhood" or "The Secret Chiefs" or "The Masters." In the early days of the magical revival, the existence of an inner order was taken for granted. This was followed by a long epoch of expose, disillusionment and world weariness. But now, revisionist historians are finding evidence that these groups, usually described in mythic terms, are as material as they are archetypal. They are, in very Truth, the "Inner Order" -- in communication with and overlapping with Ultraterrestrial Sources.

The Reality of the Secret Chiefs

The mythology of the secret masters or chiefs and the myth of the black lodge form an archetypal substratum of modern magical lore which is almost a necessity if magick is not to drift into a kind of bland parapsychological secular humanism or offbeat psychology on the one hand, or a religious fundamentalism grounded in a new faith substituted for Christianity. But one should at least allow that the legend of secret chiefs may have some rather literal basis in fact; that there are high masters of the art scattered around the world, that they are in communication with one another, and that how they use their illumination depends upon their character and predisposition. This is all that one must grant to consider the great brotherhood, or secret chiefs, as well as their opposition plausible.

In medieval Tibet, this was known as the "whispered succession." It is an open part of the literature of Tantric Yoga, and the often-invoked Tibetan connection of adepts and publicists comes quickly to mind. It was the Hidden Church of Karl von Eckartshausen that brought Aleister Crowley to the path, and small wonder; von Eckartshausen wrote in the 18th century of

"...the society of the Elect, which has continued from the first day of creation to the present time; its members, it is true, are scattered all over the world, but they have always been united in the spirit and in one truth ...

"It is from her that all truths penetrate into the world, she is the School of the Prophets, and of all who search for wisdom, and it is in this community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities yet possesses members from many circles; of such is this School ...From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church."

In medieval European graal mythology, we find a strain of accomplished Graal Templars going out in secret to govern and protect far-flung populations, but (as in von Eschenbach's Parzival), "...writing was seen on the Gral to the effect that any Templar whom God should bestow on a distant people for their lord must forbid them to ask his name or lineage, but must help them gain their rights ...members of the Gral Company are now forever averse to questioning, they do not wish to be asked about themselves..."

As magical mythologist Aleister Crowley has a wonderful time with both friend and foe in the fictional *Moonchild*, but his nonfictional recounting of the same period comes uncomfortably close to the metaphor of the war between the Great White Brotherhood and the Black Lodge. Then we find the matter of fact (if remarkable) essay on sexual magick, "Energized Enthusiasm," interrupted, as it were, in midcourse by an anecdotal accounting worthy of *Moonchild*.

"Thus far had I written when the distinguished poet, whose conversation with me upon the Mysteries had incited me to jot down these few rough notes, knocked at my door ...'If you come with me now, we will finish your essay.' Glad enough of any excuse to stop working, the more plausible the better, I hastened to take down my coat and hat. 'By the way,' he remarked in the automobile, 'I take it that you do not mind giving me the Word of Rose Croix.' I exchanged the secrets of I.N.R.I. with him..."

What followed was an account of a close encounter of a Most Peculiar Kind, best read in the original.

Crowley, ever both rationalist and mystic, was aware of the superficial difficulties in the idea of secret chiefs. Yet he tended to be rather unambiguous on this matter.

"Yes; this involves a theory of the powers of the Secret Chiefs so romantic and unreasonable that it seems hardly worth a smile of contempt...I propose to quote it here in order to show that the most ordinary events, apparently disconnected, are in fact only intelligible by postulating some such people as the Secret Chiefs..."

He remarks in this manner in his autobiography, but is still quite convinced 20 or so years later when he notes, in Magick Without Tears:

"They can induce a girl to embroider a tapestry, or initiate a political movement to culminate in a world-war; all in pursuit of some plan wholly beyond the purview or the comprehension of the deepest and subtlest thinkers...But are They men, in the usual sense of the word? They may be incarnate or discarnate: it is a matter of Their convenience..."

We should take note of Paul Johnson's recent trailblazing study of the theosophical masters. The essence may be boiled down to this: secret chiefs or hidden masters may have good reason to mythologize themselves, and encourage those in direct contact with them to follow suit on the border where magical philosophy meets with its political implications, the need for secrecy assumes a more practical rationale. The Secret Chiefs may be secret not because they are myths or immortals, but because they are neither.

Do the Gods Leave Footprints?

The recent revisionist histories, especially Paul Johnson's *The Masters*, Joscelyn Godwin's "hidden hand" articles, and our own work with the "ciphers of the Secret Chiefs" (identical with that of the UFOnauts) have begun to restore the political component to historical understandings of the magical revival of the late 19th century.

For Westerners, especially in America, the separation of Church and State has been sufficient to make it difficult even to think in terms of spirituality and political philosophy as a continuous sphere. Even hardcore Bible-belters are unable to truly imagine an established religion in the European sense, let alone in the Asiatic. I believe most of us have virtually no idea of what makes Islamic Republicanism tick, and we stand appalled not only at the atrocities of Islamic Government, but at its sheer zeal. The idea of Pat Robertson driving a truck filled with explosives into an enemy military compound shouting "Jesus is Lord!" is ludicrous in our imaginations. Put Billy Graham behind the wheel ... but you get the point.

Yet, it has been shown that the founders of speculative freemasonry in the 18th century, especially in its continental version, were upholders of a radical spiritual, sometimes republican political vision that captured the imagination of many, including early socialists on the one hand and occultists on the other. These tendencies meet and overlap, and explain much about the nature of Masonic and occult secrecy, the cell structure common to political radicals and occultists, and the hostility of the established State and Church to both.

The Secret Chiefs of Theosophy, the Golden Dawn and the OTO may be able to, as Crowley said, "initiate a political movement to culminate in a world-war" (or prevent one), but if Paul Johnson's thesis is correct, one should not conclude from this that they are immune to arrest, torture and execution. Alessandro di Cagliostro, almost certainly a (rather more public than would seem judicious) Secret Chief, was arrested and condemned by the Inquisition, dying in a Roman prison.

Johnson observes of some of his successors: "They were all committed to an international effort to combat religious dogmatism, extend the range of democratic government, and direct public attention to the values of liberty, equality and fraternity ...Sotheran's acquaintance with HPB began in Europe among the disciples of Mazzini. Sotheran's account of Cagliostro makes it clear that he regarded the work of Mazzini and the Carbonari to be direct continuation of Cagliostro's mission..."

Johnson's cast of characters in early Theosophical history overlaps with occultist-magical history considerably. The great Magi Papus, P.B. Randolph and John Yarker all come under consideration by Johnson.

But before we inaugurate Karl Marx or Anarchist Emma Goldman as "Secret Chiefs," we do need to avoid losing sight of the fact that those who professedly encountered these hidden beings were apt to describe them in terms of, at the least, superbeings in human form.

Consider Henry Steel Olcott's account of an encounter at Lahore with the legendary "K.H.":

"I was sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on the open plain, and beyond the protection of the Lahore police, my first animal instinct was to protect myself ... Do you not know me? Do you not remember me?' It was the voice of the Master K.H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his divinely benignant face by the light of the lamp ...Presently, I could feel some soft substance forming in my hand, and the next minute the Master laid his kind hand on my forehead, uttered a blessing, and left ...I found myself holding in my left hand a folded paper enwrapped in a silken cloth..."

The letter, as it turned out, predicted the death of two enemies of the Theosophical Society, which swiftly came to pass. The actual identity of "Master K.H." seems to be one Thakar Singh, an enlightened radical Sikh leader, in contact with the worldwide network of radicals of the 19th century.

Contrast Olcott's encounter with S.L. MacGregor Mathers' account of his relations with the Secret Chiefs:

"It was found absolutely and imperatively necessary that there should be some eminent Member especially chosen to act as the link between the Secret Chiefs and the more external forms of the Order. It was requisite that such a member should be me who, while having the necessary and peculiar educational basis of critical and profound Occult Archaeological Knowledge, should at the same time not only be ready and willing to devote himself in every sense to a blind and unreasoning obedience to those Secret Chiefs..."

Israel Regardie described Mathers' fateful encounter in this way:

"While walking in the Bois de Bologne one day, meditating ... Mathers claimed triumphantly that he was approached by three men. He asserted that these were Adepts belonging to the hidden or Secret Third Order, and therefore belonged to that category of men described in The Cloud Upon the Sanctuary. Apparently, so he claims, they had materialized themselves, and in that tense emotional and spiritual atmosphere of Psychical phenomena, confirmed him in the sole rulership of the Order."

Mathers observed that, for his part, "I believe they are human beings living on this Earth, but possessed of terrible and super-human powers."

As outre as these tales are, they coincide remarkably with close encounter accounts from as early as St. Paul's fateful experience on the road to Damascus, to Albert K. Bender's three Men in Black.

The most intelligent discussion of what is delusion, dishonesty and deception in all this, and what is not, is in Crowley's *Magick Without Tears*. That it is scattered through the work and written under an implicit assumption that the proofs of a residue of concrete reality, however bizarre, are readily obvious to the reader is unfortunate, in today's (properly) more wary magical and UFOlogical circles. All that we attempt to demonstrate here is that a plausible case can be made for historical revision at this time. Johnson's tentative identification of Theosophical Masters both demythologizes them and adds to the credibility of their existence. If Johnson is correct, the Secret Chiefs are not only real but they probably have phone numbers -- doubtless unlisted.

Crowley observed dryly in a postscript: "A visitor's story has just reminded me of the possibility that I am a Secret Chief myself without knowing it: for I have sometimes been recognized by other people as having acted as such, though I was not aware of the fact at the time."

Brad Steiger observed in 1988, that, apparently, "...Space Beings have placed themselves in the role of messengers of God, or that we, in our desperation for cosmic messiahs who can remove us from the foul situation we have made on this planet, hope that there are such messengers who can extricate us from the plight we have brought on ourselves." Only with the coming of cipher knowledge can we decode the Pretended Saviors from Authentic Benefactors or, better Allies. Taking into consideration that UFO contactee George King and his Aetherius Society are earnestly engaged in the war being waged by the (Great White) Brotherhood against the Black Magicians, a group they feel seeks to enslave the human race,"

as Steiger puts it, the UFOlogy mythos and the magical mythos are shown clearly to be cut from the same cloth. The nature of that cloth, in the hands of Crowley or King, is now no longer obscure.

Excerpt from: Secret Cipher of the UFOnauts 1994 by Allen H. Greenfield ISBN 1-881532-04-6 Illuminet Press, P.O.B. 2808, Lilburn, GA 30226

Ask Bishop T. Allen Greenfield

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Grey Lodge Occult Review™

The Aliens of the Golden Dawn

Adolf und die Ubermen von der Golden Dawn

In the history of Hitlerism, or rather in certain aspects of this history, everything happens as if the whole conception on which it was based has baffled the ordinary historian so that, if we want to understand, we shall have to abandon our positive way of looking at things and try to enter a Universe where Cartesian reason and reality are no longer valid.

We have been concerned to describe these aspects of Hitlerism because, as M. Marcel Ray pointed out in 1939, the war that Hitler imposed on the world was a "Manichaean war," or as the Bible says, "a struggle between gods." It is not, of course, a question of a struggle between Fascism and Democracy, or between a liberal and an authoritarian conception of society. That is the exoteric side of the conflict; but there is an esoteric side as well. This struggle between gods, which has been going on behind visible events, is not yet over on this planet, but the formidable progress in human knowledge made in the last few years is about to give it another form. Now that the gates of knowledge are beginning to open on to the infinite, it is important to understand what this struggle is about. If we consciously want to be men of today, that is to say, the contemporaries of tomorrow, we must have an exact and clear picture of the moment when the fantastic first invaded the realm of reality. This is what we are now going to examine.

Magick Socialism

"At bottom," said Rauschning, "every German has one foot in Atlantis, where he seeks a better Fatherland and a better patrimony. This double nature of the Germans, this faculty they have of splitting their personality which enables them to live in the real world and at the same time to project themselves into an imaginary world, is especially noticeable in Hitler and provides the key to his magic socialism."

And Rauschning in an attempt to explain the rise to power of this "high priest of a secret religion," tried to convince himself that several times in history "whole nations have fallen into a state of inexplicable agitation. They follow the flagellants' procession, or are seized by St. Vitus's Dance....

But where does this strange malady come from? To this question he failed to find a satisfactory answer. "Its deepest roots are hidden in secret places."

It is these secret places that we feel we ought to explore. And it is not a historian, but a poet who will be our guide.

P.J. Toulet and Arthur Machen

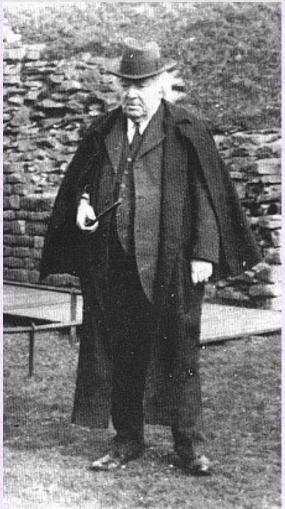
"Two men who have read Paul-Jean Toulet and who meet (probably in a bar) imagine that that means they belong to an aristocracy." Toulet himself wrote that. It happens sometimes that important things are suspended on a pin's head. It is thanks to a minor but charming writer, unknown despite the efforts of a few admirers, that I first heard the name of Arthur Machen, practically unknown in France.

National-Socialism is the St. Vitus's Dance of the twentieth century."

After some study, we discovered that Machen's works (there are some thirty volumes in all) are, from a "spiritual" point of view,

more important than those of H.G. Wells.

Pursuing our researches on Machen, we discovered an English Society of Initiates with a very distinguished membership. This society, to which Machen was indebted for an experience that had a decisive influence on his inner development and which was a great source of inspiration, is unknown even to specialists. Finally, some of Machen's writings, in particular the text we shall be quoting, throw into clear relief an uncommon notion of the nature of Evil, which is quite indispensable for an understanding of those aspects of contemporary history we are examining in this part of our book.



Arthur Machen.

Before entering into the heart of our subject we would therefore like to say a few words about this curious man, beginning with a little literary digression concerning a minor Parisian author, P.J. Toulet, and ending with a vision of a great subterranean gateway behind which lie, still smoking, the remains of the martyrs and the ruins of the Nazi tragedy which disrupted the whole world. The paths of "fantastic realism," as we shall see once again, do not resemble the ordinary paths of knowledge.

A Great Neglected Genius

In November 1897 a friend, "somewhat given to the occult sciences," brought to the notice of Paul-Jean Toulet a novel by an unknown thirty-four-year-old author entitled The Great God Pan. This book, which evokes a primitive pagan world, not entirely submerged but still cautiously surviving and occasionally releasing among us its God of Evil and his cloven- hoofed angels, made a profound impression on Toulet and started him on his literary career. He began translating The Great God Pan and, borrowing from Machen his nightmarish decor with the Great Pan lurking in the thickets of our countryside, wrote his first novel: Monsieur du Paur, homme public.

Monsieur du Paur was published towards the end of 1898, and met with no success. It is not an important work, and might never have been heard of had not M. Henri Martineau, a great Stendhalian and a friend of Toulet, taken it upon himself, twenty years later, to republish the book at his own expense in the Editions du Divan. M. Martineau was determined to show that Monsieur du Paur was inspired by Machen's book, but was nevertheless an original work, so that it was through him that the attention of a few literary people was drawn to Arthur Machen and his Great God Pan and some correspondence between Toulet and Machen was brought to light.

[...]

For Machen, as is apparent in all his works, "man is made of mystery and exists for mysteries and visions." Reality is the supernatural. The external world can teach us little, unless we look upon it as a reservoir of symbols and hidden meanings. The only works which have some chance of being real and serving some useful. purpose are works of imagination produced by a mind in search of eternal verities. As the critic Philip van Doren Stern has pointed out: "The fantastic stories of Arthur Machen perhaps contain more essential truths than all the graphs and statistics in the world."

It was a strange adventure that brought Machen back to literature. It made his name famous in a few weeks, and the shock this gave him decided him to devote the rest of his life to writing.

He found journalism irksome, and no longer wanted to write for his own satisfaction. War had just broken out. There was a demand for "heroic" literature. This was hardly his line. The Evening News, however, asked him for a story. He wrote it straight off, but in his own individual style, calling it The Bowmen. The newspaper published this story on 29th September, 1914, the day after the retreat from Mons. Machen had imagined an incident in this battle: St. George in shining armour, at the head of his angels in the guise of the old archers of the battle of Agincourt, comes to the rescue of the British Army.

The next thing that happened was that scores of soldiers wrote into the newspaper to say that this Mr. Machen had invented nothing. They had seen with their own eyes on the Mons front the angels of St. George mingling in their ranks. This they could swear to on their honour. Many of these letters were published. England, anxious for a miracle in her hour of peril, was profoundly stirred. Machen had been hurt when no notice was taken of him when he had tried to reveal the secrets of reality. Now, with a cheap kind of fantasy, he had aroused the whole country. Or could it be that hidden forces rose up, in one form or another, summoned by his imagination that had so often been concerned with essential truths and was now, perhaps unconsciously, at work deep down within him? Dozens of times Machen insisted in the Press that his story was pure invention. No one ever believed it. Right up to his death, thirty years later, Machen, now an old man, often reverted in conversation to this fantastic story of the Angels of Mons.

How We Discovered an English Secret Society

About the year 1880, in France, in England and in Germany some secret societies of Initiates and members of hermetic orders were founded to which a number of very influential people belonged. The story of this mystical post-romantic crisis has not yet been written. It deserves to be, as it might throw light upon the origin of several important trends of thought which have determined certain political tendencies.

In two letters written by Arthur Machen to Toulet we find the following remarkable passages. In the first, written in 1899, he says: "When I was writing Pan and The White Powder I did not believe that such strange things had ever happened in real life, or could ever have happened. Since then, and quite recently, I have had certain experiences in my own life which have entirely changed my point of view in these matters....Henceforward I am quite convinced that nothing is impossible on this Earth. I need scarcely add, I suppose, that none of the experiences I have had has any connection whatever with such impostures as spiritualism or theosophy. But I believe that we are living in a world of the greatest mystery full of unsuspected and quite astonishing things."

In 1900 he wrote as follows: "It may amuse you to know that I sent a copy of my Great God Pan to an adept, an advanced 'occultist' whom I met in secret, and this is what he wrote me: 'The book amply proves that by thought and meditation rather than through reading, you have attained a certain degree of initiation independently of orders or organizations."

Who was this "adept?" And what were Machen's "experiences?"

In another letter, after Toulet had been to London, he wrote:
"Mr. Waite, who likes you very much, asks me to send you his best regards."

We were interested to learn the name of this friend of Machen and to discover that he was one of the best authorities on alchemy and a Rosicrucian specialist.

We had reached this point in our researches into the intellectual interests of Arthur Machen, when a friend revealed to us the existence in England, at the end of the nineteenth and beginning of the twentieth century, of a secret "initiatory" society of Rosicrucian inspiration. [See Nos. 2 and 3 of the review La Tour Saint-Jacques, 1956: 'L'ordre hermetique de la Golden Dawn' by Pierre Victor.]



Machen and Waite together in 1936.

The Golden Dawn

This society was called the Golden Dawn, and its members included some of the most brilliant minds in the country. Arthur Machen was himself a member.

The Golden Dawn, founded in 1887, was an offshoot of the English Rosicrucian Society created twenty years earlier by Robert Wentworth Little, and consisted largely of leading Freemasons. The latter society had about 144 members, including Bulwer Lytton, author of The Last Days of Pompeii.

The Golden Dawn, with a smaller membership, was formed for the practice of ceremonial magic and the acquisition of initiatory knowledge and powers. Its leaders were Woodman, Mathers and Wynn Westcott (the "occultist" mentioned by Toulet in his letter of 1900).

It was in contact with similar German societies, some of whose members were later associated with Rudolf Steiner's famous anthroposophical movement and other influential sects during the pre-Nazi period. Later on it came under the leadership of Aleister Crowley, an altogether extraordinary man who was certainly one of the greatest exponents of the neo-paganism whose development in Germany we have noted.

S.L. Mathers, after the death of Woodman and the resignation of Westcott, was the Grand Master of the Golden Dawn, which he directed for some time from Paris, where he had just married Henri Bergson's daughter.



William Wynn Westcott

A Nobel-Prize Winner in a Black Mask

Mathers was succeeded in his office by the celebrated poet W.B. Yeats, who was later to become a Nobel Prize-winner.

Yeats took the name of "Frere Demon est Deus Inversus." He used to preside over the meetings dressed in a kilt, wearing a black mask and a golden dagger in his belt.

Arthur Machen took the name of "Filus Aquarti." The Golden Dawn had one woman member [no mention of Fraulien Sprengel...? -B:.B:.]: Florence Farr, Director of the Abbey Theatre and an intimate friend of Bernard Shaw. Other members included: Algernon Blackwood, Bram Stoker (the author of Dracula), Sax Rohmer, Peck, the Astronomer Royal of Scotland, the celebrated engineer Allan Bennett, and Sir Gerald Kelly, President of the Royal Academy. It seems that on these exceptional people the Golden Dawn exercised a lasting influence, and they themselves admitted that their outlook on the world was changed, while the activities they indulged in never failed to prove both efficacious and uplifting.

A Hollow Earth, A Frozen World, A New Man

The Earth is hollow. We are living inside it. The stars are blocks of ice. Several Moons have already fallen on the Earth. The whole history of humanity is contained in the struggle between ice and fire.

Man is not finished. He is on the brink of a formidable mutation ["alien hybridisation" -B:.B:.] which will confer on him the powers the ancients attributed to the gods. A few specimens of the New Man exist in the world, who have perhaps come here from beyond the frontiers of time and space.

Alliances could be formed with the Master of the World or the King of Fear who reigns over a city hidden somewhere in the East. Those who conclude a pact will change the surface of the Earth and endow the human adventure with a new meaning for many thousands of years.

Such are the "scientific" theories and "religious" conceptions on which Nazism was originally based and in which Hitler and the members of his group believed -- theories which, to a large extent, have dominated social and political trends in recent history. This may seem extravagant. Any explanation, even partial, of contemporary history based on ideas and beliefs of this kind may seem repugnant. In our view, nothing is repugnant that is in the interests of the truth.

Against Nature and Against God

It is well known that the Nazi party was openly, and even flamboyantly anti-intellectual; that it burnt books and relegated the theoretical physicists among its "Judaeo-Marxist" enemies. Less is known about the reasons which led it to reject official Western science, and still less with regard to the basic conception of the nature of man on which Nazism was founded -- at any rate in the minds of some of its leaders. If we knew this it would be easier to place the last World War within the category of great spiritual conflicts: history animated once again by the spirit of La Legende des Siecles.

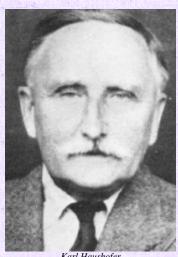
Hitler used to say: "We are often abused for being the enemies of the mind and spirit. Well, that is what we are, but in a far deeper sense than bourgeois science, in its idiotic pride, could ever imagine." This is very like what Gurdjieff said to his disciple Ouspensky after having condemned science: "My way is to develop the hidden potentialities of man; a way that is against Nature and against God." This idea of the hidden potentialities of Man is fundamental. It often leads to the rejection of science and a disdain for ordinary human beings. On this level very few men really exist. To be, means to be something different. The ordinary man, "natural" man is nothing but a worm, and the Christians' God nothing but a guardian for worms.

Dr. Willy Ley, one of the world's greatest rocket experts, fled from Germany in 1933. It was from him that we learned of the existence in Berlin shortly before the Nazis came to power, of a little spiritual community that is of great interest to us.

Haushofer and the Vril

This secret community was founded, literally, on Bulwer Lytton's novel The Coming Race. The book describes a race of men psychically far in advance of ours. They have acquired powers over themselves and over things that make them almost godlike. For the moment they are in hiding. They live in caves in the centre of the Earth. Soon they will emerge to reign over us.

This appears to be as much as Dr. Ley could tell us. He added with a smile that the disciples believed they had secret knowledge that would enable them to change their race and become the equals of the men hidden in the bowels of the Earth.



Methods of concentration, a whole system of internal gymnastics by which they would be transformed. They began their exercises by staring fixedly at an apple cut in half.... We continued our researches.

This Berlin group called itself The Luminous Lodge, or The Vril Society. The vril [the notion of the 'vril' is mentioned for the first time in the works of the French writer Jacolliot, French Consul in Calcutta under the Second Empire.] is the enormous energy of which we only use a minute proportion in our daily life, the nerve-centre of our potential divinity. Whoever becomes master of the vril will be the master of himself, of others

round him and of the world. [Reich's "orgone" ...? -B:.B:.]

This should be the only object of our desires, and all our efforts should be directed to that end. All the rest belongs to official psychology, morality, and religions and is worthless.

The world will change: the Lords will emerge from the centre of the Earth. Unless we have made an alliance with them and become Lords ourselves, we shall find ourselves among the slaves, on the dung-heap that will nourish the roots of the New Cities that will arise. [shades of Crowley's Liber AL? -B:.B:.]

The Luminous Lodge [Silver Star, Argon Astron, L.V.X. and latter-day "Lightworkers" woven together in this Luciferian tapestry? -B:.B:.] had associations with the theosophical and Rosicrucian groups. According to Jack Fishman, author of a curious book entitled The Seven Men of Spandau, Karl Haushofer was a member of this lodge. We shall have more to say about him later, when it will be seen that his association with this Vril Society helps to explain certain things.

The Idea of the Mutation of Man

The reader will recall that the writer, Arthur Machen, we discovered was connected with an English society of Initiates, the Golden Dawn. This neopagan society, which had a distinguished membership, was an offshoot of the English Rosicrucian Society, founded by Wentworth Little in 1867. Little was in contact with the German Rosicrucians. He recruited his followers, to the number of 144, from the ranks of the higher-ranking Freemasons. One of his disciples was Bulwer Lytton.

Bulwer Lytton, a learned man of genius, celebrated throughout the world for his novel The Last Days of Pompeii, little thought that one of his books, in some ten years' time, would inspire a mystical pre-Nazi group in Germany. Yet in works like The Coming Race or Zanoni, he set out to emphasize the realities of the spiritual world, and more especially, the infernal world. He considered himself an Initiate. Through his romantic works of fiction he expressed the conviction that there are beings endowed with superhuman powers. These beings will supplant us and bring about a formidable mutation in the elect of the human race.

We must beware of this notion of a mutation. It crops up again with Hitler, and is not yet extinct today.

Hitler's aim was neither the founding of a race of supermen, nor the conquest of the world; these were only means towards the realization of the great work he dreamed of. His real aim was to perform an act of creation, a divine operation, the goal of a biological mutation which would result in an unprecedented exaltation of the human race and the "apparition of a new race of heroes and demigods and god-men." (Dr. Achille Delmas.) [perhaps these same neo-Nephilim Nazi "ubermen" are today clothed in the time and culture-appropriate sci-fi regalia of "alien"/human "hybrids" a la Whit Strieber, Harvard's Dr. John Mack, and a veritable cornucopia of other associated -- often Rockefeller-financed -- socio-cultural metaprogrammers. - B..B..]

We must also beware of the notion of the "Unknown Supermen." It is found in all the "black" mystical writings both in the West and in the East. Whether they live under the Earth or came from other planets, whether in the form of giants like those which are said to lie encased in cloth of gold in the crypts of Thibetan monasteries, or of shapeless and terrifying beings such as Lovecraft describes, do these "Unknown Supermen," evoked in pagan and Satanic rites, actually exist? When Machen speaks of the World of Evil, "full of caverns and crepuscular beings dwelling therein," he is referring, as an adept of the Golden Dawn, to that other world in which man comes into contact with the "Unknown Supermen." It seems certain that Hitler shared this belief, and even claimed to have been in touch with these "Supermen."

G.'. D.'. Mathers Meets the "Great Terrorists"

We have already mentioned the Golden Dawn and the German Vril Society. We shall have something to say later about the Thule Group. We are not so foolish as to try to explain history in the light of secret societies. What we shall see, curiously enough, is that it all "ties up," and that with the coming of Nazism it was the "other world" which ruled over us for a number of years.

That world has been defeated, but it is not dead, either on the Rhine or elsewhere. And there is nothing alarming about it: only our ignorance is alarming. [Indeed, those who forget history, etc. -B:.B:.]



Mathers claimed to be in communication with these "Unknown Supermen" and to have established contact with them in the company of his wife, the sister of Henri Bergson. Here follows a page of the manifesto addressed to "Members of the Second Order" in 1896:

"As to the Secret Chiefs with whom I am in touch and from whom I have received the wisdom of the Second Order which I communi- cated to you, I can tell you nothing. I do not even know their Earthly names, and I have very seldom seen them in their physical bodies....They used to meet me physically at a time and place fixed in advance. For my part, I believe they are human beings living on this Earth, but possessed of terrible and superhuman powers....My physical encounters with them have shown me how difficult it is for a mortal, however "advanced," to support their presence....I do not mean that during my rare meetings with them I experienced the same feeling of intense physical depression that accompanies the loss of magnetism. On the contrary, I felt I was in contact with a force so terrible that I can only compare it to the shock one would receive from being near a flash of lightning during a great thunder-storm, exper- iencing at the same time great difficulty in breathing....The nervous prostration I spoke of was accompanied by cold sweats and bleeding from the nose, mouth and sometimes the ears."

Hitler Claims to Have Met Them Too

Hitler was talking one day to Rauschning, the Governor of Danzig, about the problem of a mutation of the human race. Rauschning, not possessing the key to such strange preoccupations, interpreted Hitler's remarks in terms of a stock-breeder interested in the amelioration of German blood.

"But all you can do," he replied, "is to assist Nature and shorten the road to be followed! It is Nature herself who must create for you a new species. Up till now the breeder has only rarely succeeded in developing mutations in animals -- that is to say, creating himself new characteristics."

"The new man is living amongst us now! He is here!" exclaimed Hitler, triumphantly. "Isn't that enough for you? I will tell you a secret. I have seen the new man. He is intrepid and cruel. I was afraid of him." "In uttering these words," added Rauschning, "Hitler was trembling in a kind of ecstasy."

It was Rauschning, too, who related the following strange episode, about which Dr. Achille Delmas, a specialist in applied psychology, questioned him in vain: It is true that in a case like this psychology does not apply:

"A person close to Hitler told me that he wakes up in the night screaming and in convulsions. He calls for help, and appears to be half paralysed. He is seized with a panic that makes him tremble until the bed shakes. He utters confused and unintell- igible sounds, gasping, as if on the point of suffocation. The same person described to me one of these fits, with details that I would refuse to believe had I not complete confidence in my informant.

"Hitler was standing up in his room, swaying and looking all round him as if he were lost. 'It's he, it's he,' he groaned, 'he's come for me!' His lips were white; he was sweating profusely. Suddenly he uttered a string of meaningless figures, then words and scraps of sentences. It was terrifying. He used strange expressions strung together in bizarre disorder. Then he relapsed again into silence, but his lips still continued to move. He was then given a friction and something to drink. Then suddenly he screamed: 'There! there! Over in the comer! He is there!' -- all the time stamping with his feet and shouting. To quieten him he was assured that nothing extra- ordinary had happened, and finally he gradually calmed down. After that he slept for a long time and became normal again..." [Hermann Rauschning: Hitler m'a dit. Ed. Co-operation, Paris, 1939. Dr. Achille Delmas: Hitler, essai de biographie psycho- pathologique. Lib. Marcel Rivimere, Paris, 1946.]

utterances of a man who, at the time Rauschning recorded them, was preparing to launch the world into an adventure which caused the death of twenty million men. We beg him not to ignore this comparison and the lesson to be drawn from it on the grounds that the Golden Dawn and Nazism, in the eyes of a "reasonable" historian, have nothing in common. The historian may be reasonable, but history is not. These two men shared the same beliefs: their fundamental experiences were the same, and they were guided by the same force. They belong to the same trend of thought and to the same religion. This religion has never up to now been seriously studied. Neither the Church nor the Rationalists -- that other Church -- have ever allowed it. We are now entering an epoch in the history of knowledge when such studies will become possible because now that reality is revealing its fantastic side, ideas and techniques which seem abnormal, contemptible or repellent will be found useful in so far as they enable us to understand a "reality" that becomes more and more disquieting.

We are not suggesting that the reader should study an affiliation Rosy Cross-Bulwer Lytton-Little-Mathers-Crowley- Hitler, or any similar association which would include also Mme Blavatsky and Gurdjieff. Looking for affiliations is a game, like looking for "influences" in literature; when the game is over, the problem is still there. In literature it's a question of genius; in history, of power.

The Golden Dawn is not enough to explain the Thule Group, or the Luminous Lodge, the Ahnenherbe. Naturally there are cross- currents and secret or apparent links between the various groups, which we shall not fail to point out. Like all "little" history, that is an absorbing pastime. But our concern is with "big" history.

We believe that these societies, great or small, related or unrelated, with or without ramifications, are manifestations, more or less apparent and more or less important, of a world other than the one in which we live. Let us call it the world of Evil, in Machen's sense of the word. The truth is, we know just as little about the world of Good. We are living between two worlds, and pretending that this "no-man's-land" is identical with our whole planet. The rise of Nazism was one of those rare moments in the history of our civilization, when a door was noisily and ostentatiously opened on to something "Other." What is strange is that people pretend not to have seen or heard anything apart from the sights and sounds inseparable from war and political strife.

All these movements: the modern Rosy-Cross, Golden Dawn, the German Vril Society (which will bring us to the Thule Group where we shall find Haushofer, Hess and Hitler) were more or less closely associated with the powerful and well organized Theosophical Society. Theosophy added to neo-pagan magic an oriental setting and a Hindu terminology. Or, rather, it provided a link between a certain oriental Satanism and the West.

Theosophy was the name finally given to the whole vast renaissance in the world of magic that affected many thinkers so profoundly at the beginning of the century.

In his study Le Thiosophisme, histoire d'une pseudo-religion, published in 1921, the philosopher Rene Guenon foresaw what was likely to occur. He realized the dangers lurking behind theosophy and the neo-pagan Initiatory groups that were more or less connected with Mme Blavatsky and her sect

This is what he wrote:

"The false Messiahs we have seen so far have only performed very inferior miracles, and their disciples were probably not very difficult to convert. But who knows what the future has in store? When you reflect that these false Messiahs have never been anything but the more or less unconscious tools of those who conjured them up, and when one thinks more particularly of the series of attempts made in succession by the theosophists, one is forced to the conclusion that these were only trials, experiments as it were, which will be renewed in various forms until success is achieved, and which in the meantime invariably produce a somewhat disquieting effect. Not that we believe that the theosophists, any more than the occultists and the spiritualists, are strong enough by themselves to carry out successfully an enterprise of this nature. But might there not be, behind all these movements, something far more dangerous which their leaders perhaps know nothing about, being themselves in turn the unconscious tools of a higher power?"

Above text excerpted from: The Dawn of Magic by Louis Pauwells & Jacques Bergier 1st published in France under the title "Le Matin des Magiciens" 1960 by Editions Gallimard, Paris Home Contents GLORidx

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Aleister Crowley and the "Sirians"

"The Khabs is in the Khu, not the Khu is in the Khabs." -Aleister Crowley

The most important aspect concerning the discoveries made in the previous chapter is that they explain key aspects of our ancient heritage. As was already said, The Book of the Law leads us into the Great Pyramid with a line drawn at a 26' angle. We are also led to the Sphinx when the anagram of Bast appears in the book. This leaves us in the middle of two ancient wonders and right next to Cairo, the city of Mars. It has already been demonstrated that Egypt as well as many other aspects of our civilization have fashioned themselves to serve as a tribute to the planet Mars, but there was another heavenly body that was held in even higher regard: the star Sirius.

Shining as the brightest star in our heavens, the Egyptians based their entire calendar on the movement of this sacred star. It was already indicated that he Great Pyramid was built to synchronize with Sirius so that the star would shine through the hole to the Queen's Chamber at a precise moment. Esoteric writings indicate that the light shining through the shaft was meant to impart the starlight of Sirius to an initiate during a ritual. If Egypt was so fascinated with Sirius, it stands to reason that the ancient civilization of Mars had a similar reverence for the star. In fact, the geometric shapes on the planet Mars have been said to be built in tribute to Sirius.

According to one legend, the face on Mars was in honor of the god or solar logos known as Sukon. The Sirians settled Mars through his permission. He has also been identified as Set or Seth. The reason the Sirians settled Mars was because it was at that time in the cradle orbit of life. Taking 720 days to get around the sun would have resulted in the most preferable weather that was conducive to civilization at that particular time period.

In The Montauk Project, it was the Sirians who provided the Montauk chair used for the time experiments. It was a Mr. X who had approached me and told me that he had been involved in negotiations to obtain the chair. This man also told me of Crowley's ability to manipulate time and was the first to suggest that the Philadelphia Experiment and Montauk Project were both resulting effects of Crowley's magick.

All of this is very ironic when one looks yet deeper into Crowley's secret connections. Crowley was not only involved in the OTO but was also a member of an arcane secret society known as the A:.A:. (Argenteum Astrum) or the Order of the Silver Star. The "silver star" referred to is Sirius itself, the most prominent in the heavens and positioned as the chief star in the ancient constellation "Phoenix". The ancient Assyrians and Phoenicians both derive their name from this legacy.

Crowley identified the Order of the Silver Star as the Illuminati itself. As he was considered to be the head of the Illuminati, the correspondences continue to run even deeper. The heart of his magical current was inspired from Sirius and there was much tradition to back this up. In occult tradition, Sirius is the Hidden God or "the sun behind the sun". As the moon reflects the sun, so does the sun reflect Sirius. This concept was expressed in The Book of the Law when Crowley wrote "The Khabs is in the Khu, not the Khu is in the Khabs." The word Khab means star while Khu refers to light. What is being taught here is that collective "wisdom" often assumes that the stars emanate light. The truth of the matter is that the stars are in the light and are merely reflecting it. It was in this sense that Crowley and the ancients who worshipped Sirius were worshipping the light of creation. Sirius was the brightest star, therefore it reflected the most light and was the most powerful.

According to the ancient Egyptians, there was a special occult link between Sirius and the Earth when they were at their closest distance. In other words, more universal light was being reflected from Sirius than at any other time of the year. This link was found to be most powerful during the Dog Days of August (Sirius is known as the Dog Star) which run from July 23 rd to August 23rd. Some consider them to peak out as late as September 8th. This aspect of Sirius is very synchronistic if you remember the theory referred to in The Montauk Project that the biorhythms of the Earth run every twenty years on August 12 th. This date is not only the anniversary of Crowley's wedding, the Philadelphia Experiment and the culmination of the Montauk Project; it is right in the center of the Dog Days. Of course, the Montauk chair was supposed to be supplied by the Sirians. Obviously, if this whole incredible Montauk scenario is true, it stands to reason that the Sirians might have an idea or two about how to make a chair that resonates with the consciousness of time.

According to information from the Montauk story, the Sirians were technical creatures and were not very political. According to Al Bielek, the Sirians look very human in some respects. They are muscular but have vertical slit eyes, like a cat's eyes. They wear a covering over their hair, and it is suspected that they are bald. Sometimes they have strange things on their ears which could be communicating devices. They are approximately six feet in height and can pass for humans in the proper attire. At Montauk, they were generally affable and did their job.

Not too much else has been said about them, nor do I have anything more to add from that quarter. What is important is that they seem to have a rather strong correspondence in the information that is being revealed.

A book entitled The Twelfth Planet by Zecharia Sitchin documents very well that Earth has been visited by extraterrestrial critters since time immemorial. This work traces the activity back to ancient Sumeria which is exactly where the Sirians settled. All of this not only places the Sirians at the focal point of our planetary theology, it makes them a center of all sorts of alien activity.

Crowley studied this time line at its source when he examined the ceremonial rites of the Sirians or ancient Sumerians, whatever you want to call them. In history, these beings were known as the shepherd kings and they were called the Yezidi. Their prophet was Yezid and Crowley discovered that he was a reincarnation of him.

As Crowley studied these ancient Sumerians and their rites, he learned they were sexual in the extreme and orgiastic. The ceremonies were all done in synchronization with the stellar revolutions. Many eventually found-their way into the Roman and Greek mystery schools. These ancients looked at the primitive urges in a much different way that "civilized" society does today. Not unlike animals in mating season, they recognized instinctually that revolutions of the universe coincided with sexual urges that enabled one to gain access to invisible worlds or other dimensions. In the Hindu tantric arts which is known as the yoga of love, these urges would be better defined as kalas which are units of time or vaginal vibrations. If one reduces space and time to its male and female aspects, it is easy to grasp that Mother Nature is going to have undulations that correspond to the vagina. Earlier in this book, the vesica pisces was illustrated. This was an eye shaped glyph that resulted as the second act of creation unfolded. It is not only the shape of an eye, it is known as the Eye of Horus or as the Eye of Set (Sirius). When this "eye" is in a vertical position, it is symbolic of the vagina.

As the geometry of space and time unfolds in the evolutionary process (which is known as Mother Nature), there are processes and repetitions that mimic or harmonize with what we know as the sexual process. These very energies are incredibly powerful as they make creation a reality. Of course, the morphogenetic grid is the blueprint that becomes reality. It is in this manner that the ancient Sumerians or Sirians did orginatic rites. They were honoring the undulations and unfoldments of geometric evolution by linking their consciousness through the sexual process.

We all know that we go into a different state of consciousness during the sexual act. As it is a creation process, it is not hard to relate that we can then have an effect on creation when in this form of consciousness. When we engage in sex, we are tapping into the blueprint that made the whole universe possible.

As Crowley studied this information, he saw that the ancients understood what they were doing in their orginatic rites. Of course, if you were to walk in on an orgy today, you might find that the procedure has degenerated into an unholy mess. On the other hand, magical energies would definitely be present.

All of this brings us back to Bast, the goddess of witchcraft and sexual magick in the Egyptian pantheon. If you ever had the urge to do anything of a bizarre sexual nature, you were entering the realm of Bast. Who exactly was she?

Often identified as the Egyptian cat goddess, Bast is one of the most ancient forms of Babalon, the Mother goddess. Bast is portrayed as both a cat and lion. As the goddess of sexual magick, she ruled over lust and sexual heat. It was her job to see that all potentialities manifested and had their day in the sun. Bast is readily identified as the Beast because she "presided" over the vast sexual experiments of Atlantis (and later Egypt) which

gave rise to mermaids, minotaurs, centaurs, Pegasus and the like.

Bast's legacy gives us at least two words in our modem lexicon. The word "bastard" was derived from the Pandora's Box that opened with the unrestricted breeding practices that were common during her reign. During the reign of the goddess, paternity was not an issue. Marriage came into being in large part due to the need to preserve a patriarchal structure for inheritance and succession purposes. When the father god took over, he made parentage an issue and punished women who bore children outside of the established tradition of wedlock. This is not so much a moral issue as a power issue.

Amazon cultures were known to be able to breed without the use of a male. Because the human body is primarily androgynous, a separation of the sexes is not theoretically necessary for procreation. This contention about the Amazons is backed up by the fact that the zona pellucida (the reproductive body in the female which contains a sack) can be penetrated by a latent male protein within the inherited genetic structure of the female that the body thinks and treats like a sperm. This results in a virgin birth.

It could be argued that the Amazons were unbalanced in the direction of the female energies. Whether or not that is true is not the point. Their culture and the general goddess culture of that time period was supplanted by a patriarchal culture that has attempted to subjugate women to the most unbearable of conditions. The male forces established control. Morality was then generated by the power elite of that particular civilization.

On a very primal level, the purpose of the female energies is to regenerate through the sexual organs. This is the gateway to immortality for the beast or animal form of the species. Only through the female genitalia can the beast project its image into a future circumstance and thus obtain perpetual life for his/her kind. Bast symbolized this and also the idea of uninhibited breeding practices which is sometimes known as "catting". This is the derivation of the word "cunt", common slang for the vagina but almost always used in a derogative sense. This word is so taboo that it has earned its way onto the "list of seven dirty words" that cannot be used on television or radio. As you can see, Bast's influence has no small part in our culture. One can easily see that the rancor and enmity that generally accompanies the words "bastard" and "cunt" derives from the ancient criticism of the culture that was prevalent during the time of Bast.

Crowley's concept of the Scarlet Woman or Babalon is another name for the goddess Bast. Scarlet is chosen because it is the color of blood (also the color chosen for the cover of The Book of the Law). As stated earlier, blood represents the passage of the moon and the menstrual period. The lunar calendar is therefore the calendar of Bast and represents the true time line. This is in direct opposition to the Gregorian calendar that was given to us by the decree of Pope Gregory, the same pope who authorized the inquisition.

In regard to her lunar aspect, Bast's offspring were known as children of the moon, hence the name moon child. In the previous chapter, Crowley was identified as the incarnation of the Priest Ankh-af-an-Khonsu which equates to the Priest of Mentu. As Khonsu also refers specifically to the moon, Bast can be identified as the Priestess of Mentu with regard to her lunar aspect. It is in this respect that Bast could be considered to have presided over the sexual and genetic experiments that are said to have occurred at Montauk. In what is an amusing correspondence, there are usually various cats that roam the picnic area near the lighthouse parking lot at Montauk. They have no apparent home but are always well fed by the tourists who sometimes take one home for a pet. These cats are known as the "Montauk Cats". I was once told that if you follow the cats before a rainstorm, they will lead you to the underground.

Although Bast's correspondence with Montauk is a bit obscure, Bast was glorified in ancient Egypt as the Sphinx. She had the loins of a lion, symbolized by the constellation Leo and the top half of a virgin woman, symbolized by the constellation Virgo. The Sphinx had breasts at one point, but these were defaced as the patriarchal culture established its foothold. The face was also altered at one point to look more like a chimpanzee. This descration of the Sphinx prompts an important question: why did we get a chimp?

The answer lies in our genetics. Human evolution on this planet has been primarily restricted to the biology of the ape. It was said previously in this book that Rh positive blood refers to the rhesus monkey genetics being present in the human system. Rh negative implies an alien blood type. One can also see a resemblance to apes in human beings. If you don't believe me, just go to the gorilla exhibit at the zoo.

The word "monkey" itself gives us an interesting play on words. "Mon" refers to Montu, Montauk or the earlier definitions provided for that phoneme while "key" refers to the "key to Montauk". Although there is some contention about it amongst scholars, "Monkey" derives from the Dutch word monnekijn which traces back to the Roman word monne, the origin of which is uncertain. The handwriting is on the wall. Manikan means little man or an imitation of man. Monne is intimately related to the root words already covered.

The word "ape" is said to be borrowed from a Teutonic word yet there is argument and some say it is really from the Celts. It all becomes clear when we consult the derivation of the word "apex". This means several interesting things. It is the highest culminating point of time and also refers to the vertex of a triangle or the conical top of a pyramid. Apex strongly suggests the concept of the Tower of Babalon or the mountain aspect of Montauk. The word itself derives from tip, specifically referring to the tip of a flamen's cap. (A flamen was a priest or magician in ancient Rome, the word deriving from the Sanskrit word brahman.)

Orangutan derives from oran which means man and utati which equates to forest. The word oran is Malaysian word which is suspiciously close to Orion. Chimpanzee derives from "pan" which means all embracing. It also refers to Pan, the god of the forest and fields. He was quite sexually active and Crowley wrote a lot of poetry about him.

Gorilla was coined as a word by the real life Doc Savage based upon a West African word for a race of hairy women. It is a direct reference to a

genetic specimen that we don't see or hear too much about today. You can read the book Mother was a Lovely Beast by Philip Jose Farmer for more information along this line.

The point of all this is very clear and the phrase "to monkey around with" takes on a whole new meaning. Somebody monkeyed with our genetics in quite a literal sense. In the time of Bast, all types of genetic samplings were embraced. The conquering influence chose to propagate a similitude with the apes through the morphogenetic grid of evolution.

Bast established that human consciousness could become a lower form it if chose to or that the lower forms could obtain the equivalent of human consciousness. This is a sacrilegious teaching to many, but it was highly regarded as the truth in times past. The city of Bubastis was found by archeologists to contain a multitude of mummified cats who stood as guardians of the temple. The reverence to Bast was intense.

The Book of the Law teaches us that the propagation of life is completely unrestrictive in its nature. All potentialities are real and this is accomplished through the evolving geometries that lie beneath the blue print of evolution. The goddess Bast champions the unrestricted potential of all creation. Our limitations in evolution are influenced by those who dominate the morphogenetic grid but are essentially determined by our own free will and choice in the matter.

Excerpt from: The Pyramids of Montauk 1995 by Preston Nichols and Peter Moon ISBN 0-9631889-1-7 Sky Books, Box 769, Westbury, NY 11590

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A Glimpse of the Structure and System of the Great White Brotherhood

"The Order of the S. S." (Silver Star, Argon Astron, A:.A:.) is composed of those who have crossed the Abyss; the implications of this expression may be studied in Liber 418, the 14th, 13th, 12th, 11th, 10th, and 9th Aethyrs in particular. All members of the Order are in full possession of the Formulae of Attainment, both mystical or inwardly-directed and Magical or outwardly-directed.

[...]

Every active Member of the Order has destroyed all that He is and all that he has on crossing the Abyss; but a star is cast forth in the Heavens to enlighten the Earth, so that he may possess a vehicle wherein he may communicate with mankind. The quality and position of this star, and its functions, are determined by the nature of the incarnations transcended by him.

To attain the grade of Magus he must accomplish Three Tasks; the renunciation of His enjoyment of the Infinite so that he may formulate Himself as the Finite; the acquisition of the practical secrets alike of initiating and governing His proposed new Universe and the identification of himself with the impersonal idea of Love. Any neophyte of the Order (or, as some say, any person soever) possesses the right to claim the Grade of Master of the Temple by taking the Oath of the Grade. It is hardly necessary to observe that to do so is the most sublime and awful responsibility which it is possible to assume, and an unworthy person who does so incurs the most terrific penalties by his presumption.

[...]

"The Order of the R. C." The Grade of the Babe of the Abyss is not a Grade in the proper sense, being rather a passage between the two Orders. Its characteristics are wholly negative, as it is attained by the resolve of the Adeptus Exemptus to surrender all that he has and is for ever. It is an annihilation of all the bonds that compose the self or constitute the Cosmos, a resolution of all complexities into their elements, and these thereby cease to manifest, since things are only knowable in respect of their relation to, and reaction on, other things.

[...]

To attain the Grade of Magister Templi, he must perform two tasks; the emancipation from thought by putting each idea against its opposite, and refusing to prefer either; and the consecration of himself as a pure vehicle for the influence of the order to which he aspires.

He must then decide upon the critical adventure of our Order; the absolute abandonmnt of himself and his attainments. He cannot remain indefinitely an Exempt Adept; he is pushed onward by the irresistible momentum that he has generated.

Should he fail, by will or weakness, to make his self- annihilation absolute, he is none the less thrust forth into the Abyss; but instead of being received and reconstructed in the Third Order, as a Babe in the womb of our Lady BABALON, under the Night of Pan, to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss, secreting his elements round his Ego as if isolated from the Universe, and becomes what is called a "Black Brother." Such a being is gradually disintegrated from lack of nourishment and the slow but certain action of the attraction of the rest of the Universe, despite efforts to insulate and protect himself, and to aggrandise himself by predatory practices. He may indeed prosper for a while, but in the end he must perish, especially when with a new Aeon a new word is proclaimed which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where every one else has a rifle.

he must employ to this end the formula called legends of Leda, Semele, Miriam, Pasiphae, an	 Woman" which establishes a n	ew incarnation of deity; as in the

From the Abyss comes No Man forth, but a Star startles the Earth, and our Order rejoices above that Abyss that the Beast hath begotten one more Babe in the Womb of Our Lady, His concubine, the Scarlet Woman, BABALON.

There is not need to instruct a Babe thus born, for in the Abyss it was purified of every poison of personality; its ascent to the highest is assured, in its season, and it hath no need of seasons for it is conscious that all conditions are no more than forms of its fancy.

Excerpts from Alt.Magick FAQ #7: "A Glimpse of the Structure and System of the Great White Brotherhood."

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The Cloud upon the Sanctuary

By the Councillor d' Eckartshausen Translated (with notes) By Madame Isabel De Steiger

Published in six parts in the periodical "The Unknown World", 1895.

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There is no age more remarkable to the quiet observer than our own. Everywhere there is a fermentation in the minds of men; everywhere there is a battle between light and darkness, between exploded thought and living ideas, between powerless wills and living active force; in short everywhere is there war between animal man and growing spiritual man.

It is said that we live in an age of light, but it would be truer to say that we are living in an age of twilight; here and there a luminous ray pierces through the mists of darkness, but does not light to full clearness either our reason or our hearts. Men are not of one mind, scientists dispute, and where there is discord truth is not yet apprehended.

The most important objects for humanity are still undetermined. No one is agreed either on the principle of rationality or on the principle of morality, or on the cause of the will. This proves that though we are dwelling in an age of light, we do not well understand what emanates from our hearts- and what from our heads. Probably we should have this information much sooner if we did not imagine that we have the light of knowledge already in our hands, or if we would cast a look on our weakness, and recognise that we require a more brilliant illumination. We live in the times of idolatry of the intellect, we place a common torchlight upon the altar and we loudly proclaim the aurora, that now daylight is really about to appear, and that the world is emerging more and more out of obscurity into the full day of perfection, through the arts, sciences, cultured taste, and even from a purer understanding of religion.

Poor mankind! To what standpoint have you raised the happiness of man? Has there ever been an age which has counted so many victims to humanity as the present? Has there ever been an age in which immorality and egotism have been greater or more dominant than in this one? The tree is known by its fruits. Mad men! With your imaginary natural reason, from whence have you the light by which you are so willing to enlighten others? Are not all your ideas borrowed from your senses which do not give you the reality but merely its phenomena? Is it not true that in time and space all knowledge is but relative? Is it not true that all which we call reality is but relative, for absolute truth is not to be found in the phenomenal world. Thus your natural reason does not possess its true essence, but only the appearance of truth and light; and the more this appearance increases and spreads, the more the essence of light inwardly fades, and the man confuses himself with this appearance and gropes vainly after the dazzling phantasmal images he conjures.

The philosophy of our age raises the natural intellect into independent objectivity, and gives it judicial power, she exempts it from any superior authority, she makes it voluntary, converting it into divinity by closing all harmony and communication with God; and this god Reason, which has no other law but its own, is to govern Man and make him happy! ...

- ... Darkness able to spread light!
- .. Death capable of giving Life!
- ... The truth leads man to happiness. Can you give it?

That which you call truth is a form of conception empty of real matter, the knowledge of which is acquired from without and through the senses, and the understanding co-ordinates them by observed synthetic relationship into science or opinion.

You abstract from the Scriptures and Tradition their moral, theoretical and practical truth; but as individuality is the principle of your intelligence, and as egotism is the incentive to your will, you do not see, by your light, the moral law which dominates, or you repel it with your will. It is to this length that the light of to-day has penetrated. Individuality under the cloak of false philosophy is a child of corruption.

Who can pretend that the sun is in full zenith if no bright rays illuminate the earth, and no warmth vitalises vegetation? If wisdom does not benefit man, if love does not make him happy, but very little has been done for him on the whole.

Oh! if only natural man, that is, sensuous man, would only learn to see that the source of his intelligence and the incentive of his will are only his individuality, he would then seek interiorly for a higher source, and he would thereby approach that which alone can give this true element, because it is wisdom in its essential substance.

Jesus Christ is that Wisdom, Truth and Love. He, as Wisdom, is the Principle of reason, and the Source of the purest intelligence. As Love, He is the Principle of morality, the true and pure incentive of the will.

Love and Wisdom beget the spirit of truth, interior light; this light illuminates us and makes supernatural things objective to us. It is inconceivable to what depths of error a man falls when he abandons simple truths of faith by opposing his own opinions. Our century tries to decide by its (brain) intelligence, wherein lies the principle or ground of reason and morality, or the ground of the will; if the scientists were mindful, they would see that these things are better answered in the heart of the simplest man, than through their most brilliant casuistry. The practical Christian finds this incentive to the will, the principle of all morality, really and objectively in his heart; and this incentive is expressed in the following formula:- "Love God with all thy heart, and thy neighbour as thyself."

The love of God and his neighbour is the motive for the Christian's will, and the essence of love itself is Jesus Christ in Us.

It is in this way the principle of reason is wisdom in us; and the essence of wisdom, wisdom in its substance, is again Jesus Christ, the light of the world. Thus we find in Him the principle of reason and of morality.

All that I am now saying is not hyperphysical extravagance; it is reality, absolute truth, that everyone can prove for himself by experience, as soon as he receives in himself the principle of all reason and morality- Jesus Christ, being wisdom and love in essence

But the eye of the man of sensuous perception only is firmly closed to the fundamental basis of all that is true and to all that is transcendental.

The intelligence which many would fain raise to legislative authority is only that of the senses, whose light differs from that of transcendental reason, as does the phosphorescent glimmer of decayed wood from the glories of sunshine.

Absolute truth does not exist for sensuous man; it exists only for interior and spiritual man who possesses a suitable sensorium; or, to speak more correctly, who possesses an interior sense to receive the absolute truth of the transcendental world, a spiritual faculty which cognises spiritual objects as objectively and naturally as the exterior senses perceive external phenomena.

This interior faculty of the man spiritual; this sensorium for the metaphysical world is unfortunately not known to those who cognise only outside of it- for it is a mystery of the kingdom of God. The current incredulity towards everything which is not cognised objectively by our senses is the explanation for the misconception of truths which are, of all, most important to man.

But how can this be otherwise? In order to see one must have eyes, to hear, one must have ears. Every apparent object requires its appropriate senses. So it is that transcendental objects require their sensorium- and this said sensorium is closed in most men. Hence men judge the metaphysical world through the intelligence of their senses, even as the blind imagine colours and the deaf judge toneswithout suitable senses.

There is an objective and substantial ground of reason, an objective and substantial motive for the will. These two together form the new principle of life, and morality is there essentially inherent. This pure substance of reason and will, re-united in us the divine and the human, is Jesus Christ, the light of the world, who must enter into direct relationship with us, to be really recognised.

This real knowledge is actual faith, in which everything takes place in spirit and in truth.

Thus one ought to have a sensorium fitted for this communication, an organised spiritual sensorium, a spiritual and interior faculty able to receive this light; but it is closed to most men by their senses.

This interior organ is the intuitive sense of the transcendental world, and until this intuitive sense is effective in us we can have no certainty of more lofty truths.

This organism is naturally inactive since the Fall, which degraded man to the world of physical senses alone. The gross matter which envelops this interior sensorium is a film which veils the internal eye, and therefore prevents the exterior eye from seeing into spiritual realms. This same matter muffles our internal hearing, so that we are deaf to the sounds of the metaphysical world; it so paralyses our spiritual speech that we can scarcely stammer words of sacred import, words we fully pronounced once, and by virtue of which we held authority over the elements and the external world. The opening of this spiritual sensorium is the mystery of the New Man- the mystery of Regeneration, and of the vital union between God and man- it is the noblest object of religion on earth, that religion whose sublime goal is none other than to unite men with God in Spirit and in Truth.

We can therefore easily see by this how it is that religion tends always towards the subjection of the senses. It does so because it desires to make the spiritual man dominant, in order that the spiritual or truly rational man may govern the man of sense. Philosophy feels this truth, only its error consists in not apprehending the true source of reason, and because she would replace it by individuality by sensuous reason.

As man has internally a spiritual organ and a sensorium to receive the true principle of divine wisdom, or a true motive for the will or divine love, he has also exteriorly a physical and material sensorium to receive the appearance of light and truth. As external nature can have no absolute truth, but only phenomenally relative, therefore, human reason cannot cognise pure truth, it can but apprehend through the appearance of phenomena, which excites the lust of the eye, and in this as a source of action consists the corruption of sensuous man and the degredation of nature.

This exterior sensorium in man is composed of frail matter, whereas the internal sensorium is organised fundamentally from incorruptible, transcendental, and metaphysical substance.

The first is the cause of our depravity and our mortality, the second the cause of our incorruptibility and of our immortality. In the regions of material and corruptible nature mortality hides immortality, therefore all our trouble results from corruptible mortal matter. In order that man should be released from this distress, it is necessary that the immortal and incorruptible principle, which dwells within, should expand and absorb the corruptible principle, so that the envelope of the senses should be opened, and man appear in his pristine purity.

This natural envelope is a truly corruptible substance found in our blood, forming the fleshly bonds binding our immortal spirits under the servitude of the mortal flesh.

This envelope can be rent more or less in every man, and this places him in greater spiritual liberty, and makes him more cognisant of the transcendental world.

There are three different degrees in the opening of our spiritual sensorium.

The first degree reaches to the moral plane only, the transcendental world energises through us in but by interior action, called inspiration.

The second and higher degree opens this sensorium to the reception of the spiritual and the intellectual, and the metaphysical world works in us by interior illumination.

The third degree, which is the highest and most seldom attained, opens the whole inner man. It breaks the crust which fills our spiritual eyes and ears; it reveals the kingdom of spirit, and enables us to see objectively, metaphysical, and transcendental sights; hence all visions are explained fundamentally.

Thus we have an internal sense of objectivity as well as externally. Only the objects and the senses are different. Exteriorly animal and sensual motives act in us and corruptible sensuous matter energises. Interiorly it is metaphysical and indivisible substance which gains admittance within, and the incorruptible and immortal essence of our Spirit receives its influence. Nevertheless, generally things pass much in the same way interiorly as they do externally. The law is everywhere the same. Hence, as the spirit or our internal man has quite other senses, and quite another objective sight from the rational man; one need not be surprised that it (the spirit) should

remain an enigma for the scientists of our age, for those who have no objective sense of the transcendental and spiritual world. Hence they measure the supernatural by the measurement of the senses. However, we owe a debt of gratitude towards the philosopher Kant for his view of the truths we have promulgated.

Kant has shown incontestably that the natural reason can know absolutely nothing of what is supernatural, and that it can never understand analytically or synthetically, neither can it prove the possibility of the reality of Love, Spirit, or of the Deity. This is a great truth, lofty and beneficial for our epoch, though it is true that St. Paul has already enunciated it (I Cor., i., 2-24). But the pagan philosophy of Christian scientists has been able to overlook it up to Kant. The virtue of this truth is double. First it puts insurmountable limits to the sentiment, to the fanaticism and to the extravagance of carnal reason. Then it shows by dazzling contrast the necessity and divinity of Revelation. It proves that our human reason, in its state of unfoldment, "has no other" objective source for the supernatural than revelation, the only source of instruction in Divine things or of the spiritual world, the soul and its immortality; hence it follows that without revelation it is absolutely impossible to suppose or conjecture anything regarding these matters.

We are, therefore, indebted to Kant for proving philosophically now-a-days, what long ago was taught in a more advanced and illummated school, "that without revelation no knowledge of God, neither any doctrine touching the soul could be at all possible".

It is therefore clear that a universal Revelation must serve as a fundamental basis to all mundane religion.

Hence, following Kant, it is clear that the transmundane knowledge is wholly inaccessible to natural reason, and that God inhabits a world of light, into which no speculation of the unfolded reason can penetrate. Thus the rational man, or man of human reason, has no sense of transcendental reality, and therefore it was necessary that it should be revealed to him, for which faith is required, because the means are given to him by faith whereby his inner sensorium unfolds, and through which he can apprehend the reality of truths otherwise incapable of being understood by the natural man. It is quite true that with new senses we can acquire sense of further reality. This reality exists already, but is not known to us, because we lack the organ by which to cognise it. One must not lay the fault to the percept, but on the receptive organ.

With, however, the development of the new organ we have a new perception, a sense of new reality. Without it the spiritual world cannot exist for us, because the organ rendering it objective to us is not developed.

With, however, its unfoldment, the curtain is all at once raised, the impenetrable veil is torn away, the cloud before the Sanctuary lifts, a new world suddenly exists for us, scales fall from the eyes, and we are at once transported from the phenomenal world to the regions of truth.

God alone is substance, absolute truth; He alone is He who is, and we are what He has made us. For Him, all exists in Unity, for us, all exists in multiplicity.

A great many men have no more idea of the development of the inner sensorium than they have of the true and objective life of the spirit, which they neither perceive nor foresee in any manner. Hence it is impossible to them to know that one can comprehend the spiritual and transcendental, and that one can be raised to the supernatural, even to vision.

The great and true work of building the Temple consists solely in destroying the miserable Adamic hut and in erecting a divine temple; this means, in other words, to develop in us the interior sensorium, or the organ to receive God. After this process, the metaphysical and incorruptible principle rules over the terrestial, and man begins to live, not any longer in the principle of self-love, but in the Spirit and in the Truth, of which he is the Temple.

The moral law then evolves into love for one's neighbour in deed and in truth, whereas for the natural man it is but a simple attitude of thought; and the spiritual man, regenerated in spirit, sees all in its essence, of which the natural man has only the forms void of thought, mere empty sounds, symbols and letters, which are all dead images without interior spirit. The lofty aim of religion is the intimate union of man with God; and this union is possible in this world; but it only can be by the opening of our inner sensorium, which enables our hearts to become receptive to God. Therein are mysteries that our philosophy does not dream of, the key to which is not to be found in scholastic science. Meanwhile, a more advanced school has always existed to whom this deposition of all science has been confided, and this school was the community illuminated interiorly by the Saviour, the society of the Elect, which has continued from the first day of creation to the present time; its members, it is true, are scattered all over the world, but they have always been united in the spirit and in one truth; they have had but one intelligence and one source of truth, but one doctor and one master; but in whom resides substantially the whole plentitude of God, and who alone initiates them into the high mysteries of Nature and the Spiritual World. This community of light has been called from all time the invisible celestial Church, or the most ancient of all communities, of which we will speak more fully in our next letter.

TRANSLATOR'S NOTE.

I am afraid that some readers who are interested in "Mysticism," or rather are desirous of entering into its study, may be deterred from doing so by reading these letters of the excellent Mystic, Eckartshausen. For the reason that his doctrine, Regeneration, has been so much misunderstood owing to the over-familiarity with the ordinary signification of that deeply important word, that modern Religion mostly given us. Nevertheless, no reader can fail to see that Eckartshausen has a very real and vital reason for all he says. His language is extraordinarily simple, so much so that many may consider that he hides deeper matter purposely. This is not quite the case; in all Catholic and central truth there are various meanings, not opposing ones, but each opening, as it were, according to the grade of the student's own spiritual understanding.

Indeed, it is very frequently urged against mystic and alchemic writings that they purposely and selfishly veil the truth. No doubt in many cases it has been purposely done, for very sincerely good reasons that real enquiry would amply endorse; but it is by no means a true bill against "Mystic" writings that the language is deliberately symbolic, allegoric, or in a sort of cipher-code, as it were, in which one word is mischievously meant for another and so forth. I have heard all alchemic works described, indeed once thought so myself, as a farrago of pure bosh. But we know, as most people now-a-days who pretend to any philosophy at all, that there are other planes of nature besides the physical, and that mystic and alchemical writings are not generally dealing with physical or mental matters and nomenclature. They refer to higher planes of nature- and if a student is able to enter into higher planes I understand that the terms and expressions all take simple and rightful place. But all that a student can do in his first study in these matters is to try and discern somewhat where the planes change and where the writer means literally on the higher plane or parabolically on the physical or on what plane is the literalness? But most alchemic writing is hyperphysical. Origen says "to the literal minded (or carnal) we teach the Gospel in the historic or literal way, but to the proficients, fired with the love of Divine Wisdom, we impart the Logos." Also we must remember that these writers were Spiritual giants; men who had gone through the vital process of Regeneration, and who wrote to others in like condition, not to the carnal minded or literal man, who have their spiritual "sensorium," as Eckhartshausen calls it, still sealed.

We are, therefore, grateful when a Spiritual giant like Eckhartshausen writes as he does in simpler fashion, one more suitable to the plane of intellectuality on which we usually are. He tells us literally that man has fallen from his high estate, as we have all been taught in "common" Christianity, and he proceeds to point out the Spiritual rationale whereby man may attain his former Greatness. In

doing so, he explains in a most suggestive manner the real value of the rites and ceremonies of Catholic Christendom, the Church as he teaches being the outer manifestation of that Inner Society (the nameless one), that Society of the Elect which has always existed, and must still exist, for the protection of mankind. If this Sacred Circle, this Celestial Church, did not subsist, our earthly sinful Churches could not exist. That they do is a proof of its holy Guardianship- Eckhartshausen's letters on the subject explanatory of this position, are most instructive. There are doubtless a few elect souls who are so richly laden with the ten talents they have earned in preceding lives, that they can, so to say, take the Kingdom of Heaven with violence and obtain their Regeneration and Immortality early in this life, without possibly belonging to any Society, whether Church organisation or otherwise, but to most people this is impossible; and we then, as humbler students, do well to lay heed to the great importance of Christian rites and ceremonies- especially that of the Sacred Supper. This is, of course, not new teaching to instructed Catholics, but I would respectfully suggest that Eckhartshausen does lead the understanding to higher ground and higher possibilites, as a permitted Initiate, than Church teaching generally can do, because Catholic Doctrine does not, cannot fully explain. It is her function only to enunciate ex cathedra as the legitimately authorised channel of communication; but certain writers, Initiates and Regenerate men, have special offices, of instructors and explainers. Therefore those peeple who have not the gift of Faith to receive enunciated Doctrine, have indeed much to be thankful for in that there are such writers who are permitted to explain the reason why of doctrine and dogma. To minds, then, who are not gifted with Faith, or who have not attained to it, the writings of the mystics are priceless, as no doubt through them the student who only commenced the quest through mere but honest curiosity and desire, if, however, he continue sincere and earnest, can without doubt rise not only to the region of faith, but in addition with a clear understanding, and he then is in a still better condition for further advancement. Mad is that person who with the grace and gift of Faith to commence with has left his talent

"The Cloud upon the Sanctuary" is written in six letters, and they show the meaning of Revelation, the means whereby man can receive it; the supreme importance of man's Regeneration and the means whereby he can attain to it. And I may here say that a Regenerated Man in Mystic phraseology is equivalent to "Mahatma," or may be more; in modern theosophic terms, it means a Master, and until man attains to this rank he is not able to fully recognise the Master, so must always remain until that time outside the Temple, not yet fit to enter within the sacred precincts and be hailed as a true Builder by the Master Builder Himself. Regeneration is moreover the only means by which he gains freedom from Karma, and is thenceforth freed from the Circle of Necessity or Re-birth. There is one other matter to note, both in reading sacred writ and mystic writers, that if we find one meaning pretty clear throughout we may conclude we have one key, but that is all, and because we understand this side of the truth is just the reason that we have not all the truth. If we keep this well in our minds it will be a useful preventive against spiritual pride, for it will keep us always respectful to out brothers' and sisters' versions of the matter. Nevertheless there is something so real, so solid, so concrete in the presentment of Mystic Truth that if that foundation be firmly realised it is remarkable how much more easily the building is raised than we could imagine while wandering in the phantasmal regions of astral Revelations- that realm of Chaos out of and from which man has been lifted, by being created Rational Man, but towards which he too easily returns on a retrograde course. We must also note that Eckhartshausen lived and wrote at the period of the French Revolution; at an era very similar to our own in all but its sad consummation. "Magic" was the fashion, and quite as much was known then on these matters as is known now. There were spiritual circles, occult societies, brotherhoods, and a great searching into the "hidden things of the Spirit." We have St. Martin's valuable authority at that period for thinking very highly of Eckhartshausen as a man who worked and thought centrally, and whose writings commanded his highest respect.

Scanned from "The Unknown World", No. 6 - Vol. I, Jan. 15, 1895.

LETTER II

It is necessary, my dear brothers in the Lord, to give you a clear idea of the interior Church; of that illuminated Community of God which is scattered throughout the world, but which is governed by one truth and united in one spirit.

This enlightened community has existed since the first day of the world's creation, and its duration will be to the last day of time. This community possesses a school, in which all who thirst for knowledge are instructed by the Spirit of Wisdom itself; and all the mysteries of God and of nature are preserved in this school for the children of light.... Perfect knowledge of God, of nature, and of humanity are the objects of instruction in this school. It is from her that all truths penetrate into the world, she is the School of the Prophets, and of all who search for wisdom, and it is in this community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities yet possesses members from many circles; of such is this school. From all time there has been an exterior school based on the interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for light, and this interior society was called the interior Sanctuary or Church. All that the external Church possesses in symbol ceremony or rite is the letter expressive outwardly of the spirit of truth residing in the interior Sanctuary.

Hence this Sanctuary composed of scattered members, but tied by the bonds of perfect unity and love, has been occupied from the earliest ages in building the grand Temple through the regeneration of humanity, by which the reign of God will be manifest. This society is in the communion of those who have most capacity for light, i.e., the Elect. The Elect are united in truth, and their Chief is the Light of the World himself, Jesus Christ, the One Anointed in light, the single mediator for the human race, the Way, the Truth, and the Life- Primitive light, wisdom, and the only medium by which man can return to God.

The interior Church was formed immediately after the fall of man, and received from God at first-hand the revelation of the means by which fallen humanity could be again raised to its rights and delivered from its misery. It received the primitive charge of all revelation and mystery; it received the key of true science, both divine and natural.

But when men multiplied, the frailty of man and his weakness necessitated an exterior society which veiled the interior one, and concealed the spirit and the truth in the letter. Because many people were not capable of comprehending great interior truth, and the danger would have been too great in confiding the moist Holy to incapable people. Therefore, interior truths were wrapped in external and perceptible ceremonies, so that men, by the perception of the outer, which is the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths.

But the inner truth bas always been confided to him who in his day had the most capacity for illumination, and he became the sole guardian of the original Trust, as High Priest of the Sanctuary. When it became necessary that interior truths should be enfolded in exterior ceremony and symbol, on account of the real weakness of men who were not capable of bearing the Light of Light, then exterior worship began. It was, however, always the type and symbol of the interior, that is to say, the symbol of the true homage offered to God in spirit and in truth.

The difference between spiritual and animal man, and between

rational and sensual man, made the exterior and interior imperative. Interior truth passed into the external wrapped in symbol and ceremony, so that sensuous man could observe, and be gradually thereby led to interior truth. Hence external worship was symbolically typical of interior truths, and of the true relationship between man and God before and after the Fall, and of his most perfect reconciliation. All the symbols of external worship are based upon the three fundamental relations- the Fall, the Reconciliation, and the Complete Atonement. The care of the external service was the occupation of priests, and every father of a family was in the ancient times charged with this duty. First fruits and the first born among animals were offered to God, symbolizing that all that preserves and nourishes us comes from Him; also that animal man must be killed to make room for rational and spiritual man.

The external worship of God would never have been separated from interior service but for the weakness of man which tends too easily to forget the spirit in the letter, but the spirit of God is vigilant to note in every nation those who are able to receive light, and they are employed as agents to spread the light according to man's capacity, and to re-vivify the dead letter.

Through these divine instruments the interior truths of the Sanctuary were taken into every nation, and modified symbolically according to their customs, capacity for instruction, climate, and receptiveness. So that the external types of every religion, worship, ceremonies and Sacred Books in general have more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man, but only in the latter days, will be conducted to the universal knowledge of the one Absolute Truth.

The more the external worship of a people has remained united with the spirit of esoteric truth, the purer its religion; but the wider the difference between the symbolic letter and the invisible truth, the more imperfect has become the religion; even so far among some nations as to degenerate into polytheism. Then the external form entirely parted from its inner truth when ceremonial observances without soul or life remained alone.

When the germs of the most important truths had been carried everywhere by God's agents, He chose a certain people to raise up a vital symbol destined by Him to manifest forth the means by which He intended to govern the human race in its present condition, and by which it would be raised into complete purification and perfection. God Himself communicated to this people its exterior religious legislation, He gave all the symbols and enacted all the ceremonies, and they contained the impress, as it were, of the great esoteric truth of the Sanctuary.

God consecrated this external Church in Abraham, gave commandments through Moses, and it received its highest perfection in the double message of Jesus Christ, existing personally in poverty and suffering, and by the communication of His Spirit in the glory of the Resurrection.

Now, as God Himself laid the foundation of the external Church, the whole of the symbols of external worship formed the of science of the Temple and of the Priests in those days, because the mysteries of the most sacred truths became external through revelation alone. The scientific acquaintance of this holy symbolism was the science to unite fallen man once more with God, hence religion received its name from being the science of rebinding man with God, to bring man back to his origin.

One sees plainly by this pure idea of religion in general that unity in religion is within the inner Sanctuary, and that the multiplicity of external religions can never alter the true unity which is at the base of every exterior.

The wisdom of the ancient temple alliance was preserved by priests and by prophets.

To the priests was confided the external,- the letter of the symbol, hieroglyphics. The prophets had the charge of the inner truth, and their occupation was to continually recall the priest to the spirit in the letter, when inclined to lose it. The science of the priests was that of the knowledge of exterior symbol.

That of the prophets was experimental possession of the truth of the symbols. In the interior the spirit lived. There was, therefore, in the ancient alliance a school of prophets and of priests, the one occupying itself with the spirit in the emblem, the other with the emblem itself. The priests had the external possession of the Ark, of the shewbread, of the candlesticks, of the manna, of Aaron's rod, and the prophets were in interior possession of the inner spiritual truth which was represented exteriorly by the symbols just mentioned. The external Church of the ancient alliance was visible, the interior Church was always invisible, must be invisible, and yet must govern all, because force and power are alone confided to her. When the divine external[1] worship abandoned the interior worship it fell, and God proved by a remarkable chain of circumstances that the letter could not exist without the spirit, that it is only there to lead to the spirit, and it is useless and even rejected by God if it fails in its object.

As the spirit of nature extends to the most sterile depths to vivify and preserve and cause growth in everything susceptible to its influence, likewise the spirit of light spreads itself interiorly among nations to animate everywhere the dead letter by the living spirit.

This is why we find a Job among idolators, a Melchizedek among strange nations, a Joseph with the Egyptian priests, a Moses in the country of Midian, as living proofs the interior community of those who are capable of receiving light was united by one spirit and one truth in all times and in all nations.

To these agents of light from the one inner community was united the Chief of all agents, Jesus Christ Himself, in the midst of time as royal priest after the order of Melchizedek.

The divine agents of the ancient alliance hitherto represented only specialised perfections of God; therefore a powerful movement was required which should show all at once- all in one. A universal type appeared, which gave the real touch of perfect unity to the picture, which opened a fresh door, and destroyed the number of the slavery of humanity.

The law of love began when the Image emanating from wisdom itself shewed to man all the greatness of his being, vivified him anew by every force, assured him of his immortality, and raised his intellectual status to that of being the true temple for the spirit.

This Chief Agent of all, this Saviour of the World and universal Regenerator, claimed man's whole attention to the primitive truth, whereby he can preserve his existence and recover his former dignity. Through the conditions of His own abasement He laid the base of the redemption of man, and He promised to accomplish it completely one day through His Spirit. He shewed also truly in part among His apostles all that should come to pass in the future to all the Elect.

He linked the chain of the community of light among the Elect, to whom He sent the spirit of truth, and confided to them the true primitive instruction in all divine and natural things, as a sign that He would never forsake His community.

When the letter and symbolic worship of the external Church of the ancient alliance had been realised by the Incarnation of the Saviour, and verified in His person, new symbols became requisite for external use, which shewed us through the letter the future accomplishment of universal redemption.

The rites and symbols of the external Christian Church were formed after the pattern of these unchangeable and fundamental truths, announcing things of a strength and of an importance impossible to describe, and revealed only to those who knew the innermost Sanctuary. This Sanctuary remains changeless, though external religion receives in the course of time and circumstances varied modification, entailing separation from the interior spirit which can alone preserve the letter. The profane idea of wishing to "civilise"[2] all that is Christian, and to Christianise all that is political, changed the exterior edifice, and covered with the shadow of death all that was interior light and life. Hence divisions and heresies, and the spirit of Sophistry ready to expound the letter when it had already lost the essence of truth.

Current incredulity increased corruption to its utmost point, attacking the edifice of Christianity in its fundamental parts and the sacred interior was mingled with the exterior, already enfeebled by the ignorance of weak man.

Then was born Deism; this brought forth materialism, which looked on the union of man with superior forces as imaginary; then finally

came forth, partly from the head and partly from the heart, the last degree of man's degradation- Atheism.

In the midst of all this, truth reposes inviolable in the inner Sanctuary.

Faithful to the spirit of truth, which promised never to abandon its community, the members of the interior Church lived in silence, but in real activity, and united the science of the temple of the ancient alliance with the spirit of the great saviour of man-the spirit of the interior alliance, waiting humbly the great moment when the Lord will call them, and will assemble his community in order to give every dead letter external force and life.

This interior community of light is the reunion of all those capable of receiving light as Elect, and it is known as the Communion of Saints. The primitive receptacle for all strength and truth, confided to it from all time- it alone, says St. Paul, is in the possession of the science of the Saints.

By it the agents of God were formed in every age, passing from the interior to the exterior, and communicating spirit and life to the dead letter as already said.

This illuminated community has been through time the true school of God's spirit, and considered as school, it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and, in short, a method by which they study.

It has also its degrees for successive development, to higher

It has, also, its degrees for successive development. to higher altitudes.

The first and lowest degree consists in the moral good, by which the single will, subordinated to God, is led to God by the pure motive of willing with and to Jesus Christ, which it does through faith. The means by which the spirit of this school acts are called inspirations. The second degree consists in the rational intellectuality, by which the understanding of the man of virtue, who is united to God, is crowned with wisdom and the light of know-ledge, and the means which the spirit uses to produce this is called interior illumination. The third and highest degree is the entire opening of our inner sensorium, by which the inner man perceives objectively and really, metaphysical verities. This is the highest degree when faith passes into open vision, and the means the spirit uses for this are real

These are the three degrees of the school for true interior wisdom- that of the illuminated Society. The same spirit which ripens men for this community also distributes its degrees by the co-action of the ripened subject.

visions.

This school of wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to divine government.

It has never been exposed to the accidents of time and to the weakness of man. Because only the most capable were chosen for it, and the spirits who selected made no error.

Through this school were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms, and hence degenerating.

This society of sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their interior. But all exterior societies subsist through this interior one giving them its spirit. As soon as external societies wish to be independent of the interior one, and to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit. It is thus that secret external societies of wisdom were nothing but hieroglyphic screens, the truth remaining inviolable in the sanctuary so that she might never be profaned.

In this interior society man finds wisdom and with her-All- not the wisdom of this world which is but scientific knowledge, which revolves round the outside but never touches the centre (in which is contained all strength), but true wisdom and men obeying her.

All disputes, all controversies, all the things belonging to the false cares of this world, fruitless discussions, useless germs of opinions which spread the seeds of disunion, all error, schisms, and systems are banished. Neither calumny nor scandal are known. Every

man is honoured. Satire, that spirit which loves to make its neighbour smart, is unknown. Love alone reigns.

Want and feebleness are protected, and rejoicings are made at the elevation and greatness which man acquires.

We must not, however, imagine this society resembles any secret society, meeting at certain times, choosing its leaders and members, united by special objects. All societies, be what they may, can but come after this interior illuminated circle. This society knows none of the formalities which belong to the outer rings, the work of man. In this kingdom of power all outward forms cease.

God himself is the Power always present. The best man of his times, the chief himself, does not always know all the members, but the moment when it is the Will of God that he should accomplish any object, He finds them in the world with certainty to work for that purpose.

This community has no outside barriers. He who may be chosen by God is as the first, he presents himself among the others without presumption, and he is received by the others without jealousy. If it be necessary that real members should meet together, they find and recognise each other with perfect certainty. No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities of this society, they are too genuine. All illusion is gone, and things appear in their true form. No one member can choose another, unanimous choice is required. All men are called, the called may be chosen, if they become ripe for entrance.

Any one can look for the entrance, and any man who is within can teach another to seek for it; but only he who is fit can arrive inside.

Unprepared men occasion disorder in a community, and disorder is not compatible with the Sanctuary. This thrusts out all who are not homogeneous.

Worldly intelligence seeks this Sanctuary in vain, fruitless also will be the efforts of malice to penetrate these great mysteries; all is undecipherable to him who is not ripe, he can see nothing, read nothing in the interior.

He who is ripe is joined to the chain, perhaps often where he thought least likely, and at a point of which he knew nothing himself. Seeking to become ripe, should be effort of him who sees wisdom. But there are methods by which ripeness is attained, for in this holy communion is the primitive storehouse of the most ancient and original science of the human race, with the primitive mysteries also of all science. It is the unique and really illuminated community which is absolutely in possession of the key to all mystery, which knows the centre and source of all nature and creation. It is a society which unites superior strength to its own, and counts its members from more than one world. It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole World.[3]

TRANSLATOR'S NOTE.

There is an expression in the third paragraph which is puzzling. The literal translation would of course be "many worlds," (plusieurs mondes). The same word is also used in the last paragraph, "it counts its members from more than one world." I confess I am at a loss to give the real meaning. Merely translating it, society, circle, set of people, would at once give it a sense of limitation; "from all kindreds and peoples" would seem the best way to convey the idea of an eclectic but universal choice. I can't think it conveys the meaning that another planet or world would imply.

There is a paragraph in Carpenter's work "From Adams Peak to Elephanta," which I must here mention; he says a propos of the rites and ceremonies of a Hindu Temple; "the theory is that all the ceremonies have inner and mystic meanings- which meanings in due time are declared to those who are fit- and that thus the temple, institutions, and ceremonies constitute a great ladder by which men can rise at last to those inner truths which lie beyond all formulas and are contained in no creed."

This is exactly the argument of Eckartshausen, with the exception of the last phrase, as, au contraire, he would say that creeds are quite different to formulas- creeds being synthetic enunciation of verities, so shorn of all but the absolutely necessary words that no one but masters of theology can at all correctly enlarge them. However, the interesting part is the similar view of the importance of the outer ceremony on the part of the Hindu priests. It would be insulting the understandings of my readers if I were to point out the obvious fact that though Eckartshausen speaks so constantly of the Church rites and ceremonies he is not alluding to any special church. In the next letter, which is an extremely interesting one, the word Temple is substituted for Eglise. A Church properly speaking means a body of worshippers. A Temple means a building containing a shrine. This distinction is of importance. In France the R.C. Community call the Protestant places of worship Temples, which according to their views they cannot be, as they would not consider that the Protestants have the Sacred Vessels or offices, or anything really pertaining to a

Nevertheless, it is also clear that Eckartshausen speaks with so much respect of rites and ceremonies, symbols and hieroglyphics, which he may take otherwise than necessarily Egyptian, of course, that one feels that he must have thought with more respect of those Churches that have kept a larger amount of rite and ceremony than those who deliberately docked them. These latter emulated too soon the exalted condition of being "beyond formulas," and so fell below it, the tendency of mankind in a natural condition being towards outer manifestation. This, of course, is but a preliminary stage, but a long way ahead of the condition of not feeling any desire for such manifestation.

In speaking of the "Elect" we cannot be sufficiently careful not to fall into any error of thought on this matter by being influenced by any dregs of Calvinistic limitation. We cannot exalt our ideas on of the subject high enough, for in fact we do not know anything at all about who and what are the Elect. Our mystic is certainly not writing on ordinary lines, neither to ordinary people. One may be inclined then to say, "Oh, then it does not concern us," but it does, for we never know when we may turn from the ordinary into the extra-ordinary. All we have to do is- our best. We certainly shall be in the right if we exalt all theology especially as conveyed through mystic writers (who seem to have the power of exalting the gold into still purer sublimation, only it is only in appearance) as high as our imagination will go. The possibility of reaching this region will always be open to us, if we do not fall into the snare of imagining that we can easily experimentally arrive at this altitude. All the letters of Eckartshausen point to a region of thought and action quite beyond recognised theology. We therefore infer that he and other mystics give us some of the information known to the inner Sanctuary, and not taught generally in the outer circles, that is, in the Churches of Christendom. We must certainly read the words "Christian Mysteries" between the lines. If we said they mean the Sacraments, especially of the Holy Supper, we should limit these mysteries to those that are acknowledged as such and given generally to Christian Europe. We must all of us see an advanced grade beyond the one which we many of us can achieve, a grade of high initiation which will open these mysteries to us, an attitude of thought which at least must command our respect, and which certainly if faithfully maintained would in itself do much to advance us. The fear of God is the beginning of Wisdom. Wisdom, as Eckartshausen points out, being something truly comprehensive.

ISABEL DE STEIGER.

- [1] I Can't but think here that the words interior and exterior are transposed in translating from the original German to the French from which I translate it, but I put it as I find in the text of the very valuable edition to which I have access.- I. de S.
- [2] Civiliser in French, coming also from "civilis," does not mean literally civilise, but it is difficult to find an English equivalent

expressive of reducing things to civil or ordinary practice.- I. de S.

[3] Capitals are rarely employed. I always quote them, but occasionally use them in other places when the sense requires them, so as not to confuse the cases and genders, for instance, esprit evidently requires to be written occasionally Spirit, not spirit.

Scanned from "The Unknown World", Vol. II - No. I, Feb. 15, 1895.

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Grey Lodge Occult Review™

"At about the same time that Parsons was trying to incarnate an extraterrestrial entity, he also claimed that he had met a Venusian in the desert of New Mexico -- an odd fore- shadowing of the claims of later 'contactees' such as George Adamski in the early 1950's."

-Jay Katz, _Saucers of the Illuminati_[1]

Hubbard wished to bring this other world into Manifestation but lacked the technical knowledge to do so. So, he came to the innocent sex magician Jack Parsons. In this version, the Babalon Working, guided by Hubbard, had little to do with "Babalon" and more to do with the hideous Old Ones of the H.P. Lovecraft Cthuthu Mythos. "A door opened; something came through" is the essence of this thesis, and the appearance of the first "flying saucer" case the following year is considered, in this outre rumor, not coincidental at all.



T Allen Greenfield, Bishop EGC/OTO

The Rocket Scientist & The Guru: Stargate 1946

by T. Allen Greenfield

The so-called "Babalon Working" conducted by John Whiteside Parsons and L. Ron Hubbard between January 4 and March 4, 1946, has been the object of much speculation, mythologizing and wonder.

This speculation is due in part to the involvement of two charismatic and brilliant Bohemians of that period. Parsons (1914-1952) was a major force in the early development of solid fuel booster rockets, for which work the International Astronomical Union eventually named a Lunar Crater in his memory. He was an OTO member from 1941, and served for a short period as Master of Agape Lodge OTO in the 1940s. He died under mysterious circumstances in an explosion in 1952.

The other participant, pulp fiction author La Fayette Ron Hubbard (1911-1986), eventually founded the Church of Scientology and has been the center of stormy controversy in the decades since.

Both men were students of magick, especially the sexual magick of Aleister Crowley. According to Bent Corydon, Hubbard once confided in his son, Ron Jr., "Secrets, techniques and powers I alone have refined, improved on, applied my engineering principles to. Science and logic. THE keys! My keys to the doorway of the Magick; my magick! THE power! NOT Scientology power! MY power! The real powers of Solomon..." Hubbard Sr. made clear he was talking about the sex magick central to the OTO system, but with a unique twist: "Sex by will, Love by will -- no caring and no sharing -- no feelings ... Sex is the route to power. Scarlet women! They are the secret to the doorway. Use and consume. Feast. Drink the power

through them. Waste and discard them." [2]

The idealist Jack Parsons could hardly have understood what sort of man he was dealing with; he wrote Crowley in February, 1946:

"About three months ago I met Ron ... He is a gentleman ... He moved in with me about two months ago, and although Maggy and I are still friendly, she has transferred her sexual affections to Ron." [3]

While Parsons was convinced that Hubbard, as he wrote Crowley, "...is in complete accord with our own principles" [4] and proceeded to enter into a joint financial venture with the future Father of Scientology, Crowley was writing his eventual successor as OTO Grand Master, Karl Germer, "From our brother's account he has given away both his girl and his money -- apparently it's the ordinary confidence trick." [5] Parson's friend Alva Rogers, who witnessed these events as they unfolded, described Hubbard's role in this way:

"Ron was a persuasive and unscrupulous charmer, not only in social groups, but with the ladies. He was so persuasive and charmingly unscrupulous that within a matter of a few weeks he brought the entire house of Parsons down around poor Jack's ears. He did this by the simple expedient of taking over Jack's girl for extended periods of time." [6]

[Note: we acquired an interesting little bit of related information the other day from the hand of someone with a curiously Valleean vibe. In regards to a footnote mentioning a 1962 _Darkhouse_ article by "the late and much admired Alva Rogers," found in another Parsons article we had recently posted, the mysterious researcher noted, "It might be worth pointing out that he has another tangential Hubbard connection as the author of a _A Requiem For 'Unknown,' _ a book on the fantasy magazine, 'Unknown,' edited by John W. Campbell, the editor who first published Hubbard's blatherings about Dianetics in his science-fiction magazine, 'Astounding.'" -B:.B:.]

It was against this background that Parsons and Hubbard embarked upon "The Babalon Working" -- an elaborate sexual magick experiment designed to bring Babalon into physical manifestation.

The whole concept of the "Magical Child" has several distinct interpretations. In the more orthodox and traditional view, sex magick is employed to Manifest, by an act of Pure Will, a magical being the material bases of which are the sexual fluids themselves. A more literal interpretation holds that magical rituals such as "The Star Sapphire" will produce a "Moon Child" -- that is, a living child who serves as host to a superbeing, that is, the child is an "avatar" in Eastern terms, or an Incarnation of the Divine in Western thought. Yet a third interpretation is that sex magick is, simply, the "Yoga of Sex" and the "Magical Child" is the Transformed Sex Magician Himself!

Hubbard and Parsons were ostensibly aiming at the second, literal interpretation; to manifest a Scarlet Woman willing to conceive a child who would embody the transformative goddess-being Babalon.

Crowley wrote Germer: "Apparently Parsons or Hubbard or somebody is producing a moonchild. I get fairly frantic when I contemplate the idiocy of these louts." [7]

The reaction was certainly excessive. Crowley's successor as Grand Master of the OTO in the 1980s, Hymenaeus Beta, noted that an adequate chronicle of Parsons' "now-famous 'Babalon Working' of 1946 EV has yet to be published ...Most published accounts focus on his friendship and falling-out with Church of Scientology founder L. Ron Hubbard without appraising the larger issues of what was actually being attempted, and why." [8] Certainly, Parsons' own description of the Working is based upon fundamentals of Ceremonial and Sexual Magick.

In The Book of Babalon -- January 4 - March 4, 1946 EV, Parsons outlines the entire experiment, including the reasons for it:

"The present age is under the influence of the force called, in magical terminology, Horus. This force relates to fire, Mars, and the Sun, that is, to power, violence and energy...

"This force is completely blind, depending upon the men and women in whom it manifests and who guide it...

"The catastrophic trend is due to our lack of understanding of our own natures. The hidden lusts, fears, and hatreds resulting from the warping of the love urge, which underlie the natures of all Western peoples, have taken a homicidal and suicidal direction.

"This impasse is broken by the incarnation of another sort of force, called Babalon. The nature of this force relates to love, understanding, and dionysian freedom, and is the necessary counterbalance or correspondence to the manifestation of Horus."

Thus far, Parsons is reasoning in a sound manner. Keep in mind, however, that he is working with his "friend" Hubbard, then in the very process of making off with Parsons' money and lover; a man who was to tell his son, Ron Jr., a few years later, to use and discard Scarlet Women. In what sense "scarlet?" the younger Hubbard asked? "Scarlet," the Scientology Source replied, "the blood of their bodies; the blood of their souls ... bend their bodies; bend their minds; bend their wills -- beat back the past." [9]

[Note: in the disturbing public domain essay _Hollywood, Satanism, Scientology and Suicide_, we read of Hubbard's heinous abuses of the fairer sex, as described by his own son:

"In my father's private circle," Ron Jr. explains, "there were lots of mistresses. When I was younger, I participated in private orgies with him and three or four other women. His theory was that one has to open or crack a woman's soul in order for the satanic power to pour through it and into him. It got kind of far out, culminating in a variety of sex acts. Dad also had an incredibly violent temper. He was into S&M and would beat his mistresses and shoot them full of drugs."

When asked by an interviewer how this "soul-cracking" worked, L. Ron Hubbard, Jr. said, "The explanation is sort of long and complicated. The basic rationale is that there are some powers in this universe that are pretty strong.

"As an example, Hitler was involved in the same black magic and the same occult practices that my father was. The identical ones. Which, as I have said, stem clear back to before Egyptian times. It's a very secret thing. Very powerful and very workable and very dangerous.

"Brainwashing is nothing compared to it. The proper term would be 'soul cracking.' "It's like cracking open the soul, which then opens various doors to the power that exists, the satanic and demonic powers. Simply put, it's like a tunnel or an avenue or a doorway. Pulling that power into yourself through another person and using women, especially is incredibly insidious.

"It makes Dr. Fu Manchu look like a kindergarten student. It is the ultimate vampirism, the ultimate mind fuck. Instead of going for blood, you're going for their soul. And you take drugs in order to reach that state where you can, quite literally, like a psychic hammer, break their soul, and pull the power through." -B:.B:.]

This is a distortion of Crowley's teaching. The latter observed in the same context, "We do opine that it is better and easier that the other party should be in ignorance of the sacred character of the Office. It is enough if that assistant be formed by Nature signally for the physical task, robust, vigorous, eager, sensible, hot and healthy; flesh, nerve and blood being tense, quick, and lively, easily enflamed, and nigh inextinguishable." [10]

Crowley suggests that a partner in sexual magick should, ideally, in his opinion, be involved for the sake of sensual pleasure, pure and simple. Hubbard, on the other hand, is telling his own son how to enslave minds, bodies and souls. Parsons, who wrote extensively on the subject of freedom, must have had no idea of what type of person he was engaged in High Magick with.

In any case, Parsons goes on to narrate that "In January 1946 I had been engaged in the study and practice of magick for seven years, and in the supervision and operation of an occult lodge for four years, [11] having been initiated into the Sanctuary of the Gnosis by the Beast 666, Fra. 132, and Fra. Saturnus. [12] At this time I decided upon a Magical operation designed to obtain the assistance of an elemental mate." [13] In a sense, deprived of his former lover, Parsons was 'going for broke' in looking for a partner to create a magical child with; "All or nothing -- I have no other terms," as he put it to Crowley. [14]

Beginning on January 4, 1946 at 9:00 PM, Parsons and Hubbard employed the powerful Enochian Air Tablet, using an Air Dagger, parchment talisman, invocations, conjurations, Enochian Calls and invocations, and appropriate banishings. [15] According to Parsons, at various times over subsequent days, wind storms were raised, electrical power was disrupted (January 14), during which Hubbard allegedly had a candle knocked from his hand by Something; several witnesses saw a "brownish yellow light about seven feet high" [16] which Parsons banished. [17]

On January 18 Parsons and Hubbard were out in the Mojave Desert when Parsons suddenly had an epiphany, and realized the experiment was accomplished. [18] "I returned home," he tells us, "and found a young woman answering the requirements [19] waiting for me."

For the next month he invoked Babalon with her as his partner, "as was proper to one of my grade" [20] -- in other words, by the sexual Eucharist of the Mass of the Holy Ghost.

While his magical partner visited in New York, on February 28, Parsons returned to the Mojave, and received a "communication" he referred to as Liber 49, The Book Of Babalon, which identifies its source as Babalon Herself. It should be noted that Hubbard was also away then. Liber 49 asserts, among other things, "The working is of nine moons ... And she shall wander in the witchwood under the Night of Pan, and know the mysteries of the Goat and the Serpent, and of the children that are hidden away ... I will provide the place and the material basis, thou the tears and blood ... Thy tears, thy sweat, thy blood, thy semen, thy love, thy faith shall provide. Ah, I shall drain thee like the cup that is of me, Babalon [21] ... Let me behold thee naked and lusting after me, calling upon my name ... Let me receive all thy manhood within my Cup, climax upon climax, joy upon joy ... Gather together in the covens as of old... Gather together in secret, be naked and shameless and rejoice in my name." [22]

It is interesting that much of this anticipates the emergence of Wicca, at a time when Gerald Gardner in England was only beginning to formulate his ideas. Parsons spent much of the remainder of his short magical career writing on the subject of 'witchcraft.' In any event, when Parsons communicated the Good News to Crowley, the old Magus was perplexed, or amused, or, conceivably both. He wrote Parsons, "You have me completely puzzled by your remarks. I thought I had a morbid imagination, as good as any man's, but it seems I have not. I cannot form the slightest idea what you can possibly mean."

Apparently undaunted, upon Hubbard's return Parsons prepared to impregnate his magical partner, impressed by a vision Hubbard had "of a savage and beautiful woman riding naked on a great catlike beast."

According to Francis King's account, "Parsons was High Priest and had sexual intercourse with the girl, while Hubbard who was present acted as scryer, seer, or clairvoyant." This occurred on the first three days of March, 1946.

The aftermath is the subject of much rumor, and points out the high significance of sexual magick. "This secret is the true Key to Magick," said Crowley, "that is, by the right use of this secret man may impose his Will on Nature herself...."

Hubbard took off with Parsons' former partner and the funds of their joint enterprise. Parsons caught up with Hubbard in July of 1946 in Miami, having to evoke Bartzabel [23] to raise a storm at sea, forcing Hubbard back to shore. Ron Hubbard nevertheless married Parsons' former lover the following month, and went on to write _Dianetics, The Science of Mental Health_ and, eventually, to organize the Church of Scientology, built upon a hidden mythos of a 75 million year old disaster in which the inhabitants of a 76 planet galactic federation were blown up by a dictator named Xenu. This science fiction "space opera" from Hubbard's pulp fiction days forms a bizarre underpinning to an already bizarre story. [24]

The remainder of the tale depends entirely on whom you talk to. Was a "magical child" conceived ritually March 4, 1946, born into this world as Babalon Incarnate on or about "nine moons" later, on or about December 4, 1946? Is such a being, a woman of about 50, alive today?

Or was there a more ethereal "birth" perhaps, on a spiritual level, the true "birth date" of Gardnerian Wicca and its various descendent bodies, and on a more material level, the birth of modern 'second wave' feminism. Surely, the timing of the Babalon Working and the arrival of the Post War Baby Boom is simultaneous in an eerie sort of way.

UFO buffs have of late been touting a theory that Hubbard came to Parsons with a purpose more grandiose than "the ordinary confidence game."

In pulp magazine circles, he had encountered any number of occultists and border occultists (Talbot Mundy, Col. Arthur Burks, Major Donald Keyhoe, Ray Palmer and Richard S. Shaver come to mind [25]), and had already formulated the core of the "inner Scientology teaching" outlined above.

He wished to bring this other world into Manifestation, but lacked the technical knowledge to do so. So, he came to the innocent sex magician Jack Parsons. In this version, the Babalon Working, guided by Hubbard, had little to do with "Babalon" and more to do with the hideous Old Ones of the H.P. Lovecraft Cthuthu Mythos. "A door opened; something came through" is the essence of this thesis, and the appearance of the first "flying saucer" case the following year is considered, in this outre rumor, not coincidental at all.

The Babalon Working permanently alienated Parsons from Crowley, but the work of the ill-fated rocket scientist has more recently been reevaluated in a more favorable light by present day occultists and UFOlogists alike.

Excerpt from:
Green Egg Magazine, Vol. 29, No. 118, March-April 1997 CE
The Official Organ of the Church of All Worlds
Issue entitled "Science Fiction and Paganism"
Green Egg, POB 488, Laytonville, CA 95454
(707) 984-7062 Gemagazine@aol.com
http://www.caw.org/green-egg/

Endnotes:

- 1. In point of fact, Adamski had been trying to sell his Venusian story as science fiction several years earlier -- that is, at about the same time as Parsons alleged experience in New Mexico.
- 2. Quoted from _L. Ron Hubbard, Messiah or Madman? _ by Bent Corydon and L. Ron Hubbard, Jr. (Lyle Stuart, 1987) p. 307.
- 3. op. cit. pp. 255-56
- 4. op. cit. p. 256
- **5.** op. cit. p. 258
- 6. op. cit. p. 259
- 7. op. cit. p. 257, but frequently quoted in various sources; See also Crowley's novel _Moonchild_.
- 8. _Freedom Is A Two Edged Sword_ by John W. Parsons (Falcon Press/OTO 1989) introduction by Hymenaeus Beta, p. 7
- 9. Corydon & Hubbard, op. cit. p. 307.
- 10. De Arte Magica
- 11. Agape Lodge OTO
- 12. This is a significant "crew" of initiators, indeed. The Sanctuary of the Gnosis refers to the Ninth Degree of the OTO System, the most exalted of the regular initiatory degrees. The Initiators here mentioned are Aleister Crowley, the then Grand Master of the Order, W.T. Smith, the U.S. National Grand Master, and Karl Germer, who served after Crowley's death as Grand Master until the early 1960s.
- 13._The Collected Writings of Jack Parsons_, Part One, _The Book of Babalon_, introduction, "Conception."
- 14. Corydon & Hubbard, op. cit. p. 257

- 15. This is standard ceremonial magical ritual practice.
- 16. Book of Babalon_, Parsons, p 6; also quoted by Corydon & Hubbard, op. cit. p. 256
- 17. These are common side effects in serious magical rituals.
- 18. This is, of course, the same area that the Adamski Orthon contact took place a few years later, the area in which Dr. Wilhelm Reich, M.D. conducted his experiments with shooting down UFOs with Orgone Energy, and various other UFO-related events.
- 19. Marjorie Elizabeth Cameron (b. 1922 d. 1995), or the future Ms. Parsons; see Freedom Is... op. cit. Also The Magical Link, Spring-Summer, 1995.
- 20. Book of Babalon, op. cit., p. 4
- 21. After Liber Cheth, a Class A Holy Book of the Thelemic Canon.
- 22. Book of Babalon, op. cit. pp. 5-9
- 23. A powerful magical being
- 24. Corydon & Hubbard, op. cit. p. 364
- 25. Except for Mundy, the present author has met with all of the pulp writers mentioned here.

About the author:

A native of Augusta, Georgia, USA, Bishop T Allen Greenfield, 50, is a world traveller and the father of three sons, ranging in age from 24 to 5.

He is a long-time student of occultism, esoteric spirituality and Gnosticism. A past member of the British Society for Psychical Research, the National Investigations Committee on Aerial Phenomena (NICAP), etc., he has twice been the recipient of the "UFOlogist of the Year Award" of the National UFO Conference (1972 and 1992).

Greenfield is the author of several commercial books. _Secret Cipher of the UFOnauts_, IllumiNet Press, 1994 has been critically acclaimed in many reviews all over the world. A more scholarly work, "The Story of the Hermetic Brotherhood of Light" which deals with this seminal occult group from a Thelemic perspective, has now been published by Looking Glass Press of Stockholm, Sweden and Beverly Hills, CA USA (1997).

The Bishop is currently working [published 1998] on a book on the history of the Rite of Memphis from Cagliostro to Yarker, Papus and Crowley, as well as developing an annotated edition of Frater Achad's BOOK 31, taken from the original typescript and Achad's private letters. He also wrote the introduction to the late Gray Barker's surrealist exploration of the heart of the UFO and "Men in Black" mythos, The Silver Bridge (Saucerian Books, 1970) and privately published an informal history of UFOlogy, Saucers and Saucerers (PANP Press, 1976).

He is, however, not a strange creature from time and space, a UFO silencer, a pagan writer, an Illuminoid, nor, for that matter, a Theosophist. He is said to have a sense of humor, and is known to write rather decent poetry when he is depressed, or inspired, or in love, mostly for his own amusement and that of his friends.

Since the 1960's The Rt. Rev. Greenfield has appeared on various "talk" radio and television programs, dealing with esoteric and political issues. As a speaker, he has appeared before the International Fortean Organization (Washington, D.C., 1974), the Atlanta UFO Society (Atlanta, Fernbank Science Center, 1975), at the 31st Annual National UFO Conference (Cleveland, 1994), UFO Forum (Atlanta, 1995), 32nd Annual National UFO Conference (Atlanta, 1995), and Greenfield spoke on the Hermetic Brotherhood of Light and served on two panels at the First National OTO Conference (Akron, Ohio, 1997).

Since 1969 Greenfield has been a practicing Ceremonial Magician, and for even longer a serious student of the Western Esoteric Tradition. After many years of study, he was Elected a Bishop by the Holy Synod of the Neopythagorean Gnostic Church in 1986, and was consecrated Bishop. In 1987 he was extended recognition as a Bishop within the Gnostic Catholic Church-Ordo Templi Orientis (OTO) and was consecrated in New York in November of 1988.

An ecclectic exponent of spiritual ideas, Greenfield also acts as a local contact and information resource for the KARMA KAGYU BUDDHIST NETWORK (KKBN), and has handled local presentations by Spiritual Masters from various traditions. He also holds symbolic and actual titles from a number of esoteric bodies: From the Ancient and Primitive Rites of Memphis & Mizraim, he holds the 33° 90° 95° and a research lodge charter (1921 ecclesiastical revised rite); is Auxiliary ("Associate") Bishop in the QBLH and since September 23, 1995, has been a Member of the Green Abyss Lodge of the Miskatonick Society (USA) in association with The Grey Lodge (England).

The only RITUAL initiatory body with which The Rt. Rev. Greenfield is affiliated, however, is the Ordo Templi Orientis (OTO). Greenfield is Past Master of Eulis (now Syntaxiss) Lodge of OTO, and former editor of its journal, LAShTAL. The Rt. Rev. Greenfield holds both initiate and ecclesiastic membership in OTO, and continues to serve that august body as both Bishop and Chartered Initiator, as well as other capacities.

The Bishop can be spied upon at:

Ask Bishop T. Allen Greenfield

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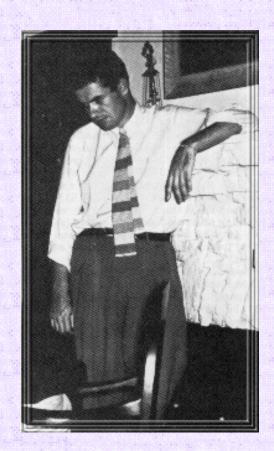
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Grey Lodge Occult Review™

"The [Babalon] Working began in 1945-46, a few months before Crowley's death in 1947, and just prior to the wave of unexplained aerial phenomena now recalled as the 'Great Flying Saucer Flap'... Parsons opened a door and something flew in.

"A Gateway for the Great Old Ones has already been established -- and opened -- by members of the O.T.O. who are en rapport with this entity [Lam, an extra- terrestrial being whom Crowley supposedly contacted while in America in 1919]."

-Kenneth Grant, O.T.O.



Jack Parsons
JPL's Sorcerous Scientist

The Sorcerous Scientist

"I hight Don Quixote, I live on peyote, marijuana, morphine and cocaine, I never know sadness, but only a madness that burns at the heart and the brain. I see each charwoman, ecstatic, inhuman, angelic, demonic, divine.

Each wagon a dragon, each beer mug a flagon that brims with ambrosial wine." (1)

- John Whiteside (Jack") Parsons (1943)

The preceding poem is the most famous written work of John Whiteside Parsons (1914-1952). He helped make science fiction into fact, yet this dark and handsome man, born of a well-to-do Los Angeles family, made his private life "visionary" in a different way, being as involved with ceremonial magic outside of working hours as he was with rocketry research during the day. In the mid-to-late 1940s, his major accomplishments behind him, magic came to obsess him all the more.

Frank Malina, one of his colleagues at Caltech (California Institute of Technology) in Pasadena, has chronicled John (Jack) Parsons' contributions to rocketry. (2) In 1936, Parsons and Edward S. Forman came upon a report of a GALCIT (Guggenheim Aeronautical Laboratory-Caltech) lecture concerning the idea of a rocket-powered airplane. Parsons, though a self-trained chemist, had powers of imagination that proved to be invaluable in all of his pursuits (whether scientific or magical). He and Forman (a mechanic) bad together been making small black-powder rockets.

They wanted to experiment with a liquid propellant rocket motor, so (lacking the funds) they approached Caltech. As a result, Malina (in 1936) came up with a proposal for his doctoral thesis on rocket propulsion and performance in-flight. Theodore von Karman (who headed GALCIT) gave Malina permission to collaborate with Forman and Parsons, even though the latter two were neither students nor staff members of the institute.

Even so, funds were scarce, and the three experimenters chipped in necessary funds for the materials. They conducted the tests at Arroyo Seco, behind the Devil's Gate Dam in Pasadena (very near the present-day Jet Propulsion Laboratory), a site that, unbeknownst to them, had previously been used by rocketry pioneer Robert Goddard. (Forteans should make special note of the 'Devil's Gate' place-name.)

The "Suicide Squad"

Weld Arnold and Hsue Shen Tsien soon joined GALCIT rocket research, completing the well-remembered team. The group became known as the 'suicide squad" because of a 1937 test misfire in which a nitrogen dioxide/alcohol cloud caused a thin layer of rust to appear on much lab equipment. Henceforth, the small scale rocket motor responsible was moved from the building. The failed experiment, providentially, gave Parsons an important idea (to be recounted shortly).

In the summer of 1938, the staff decreased, leaving Malina, Forman and Parsons as remaining core members. A few months later, the National Academy of Science (NAS) Committee on Army Air Corps Research commenced study with the GALCIT rocket research group, with the express interest of finding ways to assist the takeoffs of heavily-laden aircraft by using rocketry.

A \$10,000 contract was thus awarded by the NAS to Caltech to develop "jet" (actually rocket) propulsion to be used to provide "super-performance" for propeller aircraft. Liquid and solid propellant rocket engines were part of this research. Von Karman took charge, with Malina, Parsons and Forman being the major members of his staff. In 1940, Parsons was able to show the Air Corps that red-fuming nitric acid was a better oxidizer than liquid oxygen (making use of knowledge gained from the 1937 misfire). (3) This led to important later developments.

As can be seen, Parsons was already invaluable to the development of the technology that eventually got America into outer space.

The Secret Parsons

But he had a secret life, which appeared totally at odds with his public one, and it came to further dominate his life as the '40s progressed.

Jack Parsons and his wife Helen bad come into contact with the Agape lodge of the O.T.O. (Ordo Templi Orientis international magical fraternity) in Los Angeles in 1939, and had joined it in 1941. It was under the leadership of Wilfred Talbot Smith, a Britisher who had founded this particular lodge about a decade earlier, circa 1930. Smith and Parsons' wife hit it off nicely and he was soon not much in evidence around the house and the O.T.O. Gnostic Mass temple in the attic. This latter space was fully fitted out, and even had a copy of the Egyptian 'Stele of Revealing,' venerated by followers of the famous magician Aleister Crowley. It was the only such temple in the world at that time which was properly functioning.



Crowley, the world head of the O.T.O., took action that increased Parsons' stature in the Order. Circa 1943-44, he convinced Smith, via a paper entitled 'Is Smith a God?' that astrological research had shown that Smith was not a man, but actually an incarnation of some deity. Taking the hint that Crowley wanted him out, the "god" went into private magical practice, eventually with reportedly rewarding results, remaining head of the lodge in name only. Parsons became acting master of the lodge. (4) Why did Crowley in effect kick Smith upstairs? The ostensible reason seemed to be the danger that the man was turning the Order into (as Crowley put it) 'that slimy abomination, a love cult'." (5)

Actually, Crowley, who was unable to emigrate to the United States, was isolated from the only successful O.T.O. lodge in the world. Because of this frustration, bad blood resulted, despite the fact that Smith was probably the best field commander Crowley ever had.

Parsons had lost his wife to Smith, yet remained on good terms with her. He was kept busy by Order activities, one of the most important of which was the sending of money to Crowley, for both the old man's minimal upkeep and the O.T.O. publishing fund. A good percentage came from Parsons' own pocket." (6)

Crowley, who brought actual fame to the O.T.O. (which was already well-known in Masonic circles), was one of Parsons' major inspirations in life. The elderly man's accomplishments had been many: as a poet, publisher, mountain climber, chess master, and bisexual practitioner of sexual magic (or "Magick," as he termed it). Made famous by yellow journalists as the "Wickedest Man in the World," he considered his central identity to be the "Great Beast 666" as referred to in the book of "Revelation" in the Bible, though he was not leaning on that work particularly in his religious ideas.

Needless to say, Crowley felt that the Bible had misconstrued the meaning of the Beast and the Whore of Babylon necessary elements of the succession to the Aeon of Horus, the Aeon of the Crowned and Conquering Child.

Crowley synopsized human development thusly:

"Within the memory of man we have had the Pagan period, the worship of Nature, of Isis, of the Mother, of the Past; the Christian period, the worship of Man, of Osiris, of the Present. The first period is simple, quiet, easy, and pleasant; the material ignores the spiritual; the second is of suffering and death: the spiritual strives to ignore the material....The new Aeon is the worship of the spiritual made one with the material, of Horus, of the Child, of the Future." (7)

Renowned as the most noted master of the occult of the last century, Crowley's work is still influential (his books are sometimes stocked even in New Age bookstores).

According to most accounts, when Parsons' father died (circa the early '40s), Parsons inherited a mansion and coach-house at 1003 South Orange Grove Avenue in Pasadena, California. To the shock of the neighbors, the place became a haven for Bohemians and atheists, who were the sort of people to whom Parsons liked to rent out rooms.

The lodge headquarters was moved to this location, making use of two rooms in the house: the bedroom (which became a properly decorated

temple), and a wood-panelled library dominated by an enormous portrait of Crowley.

According to a story told by L. Sprague DeCamp (most recently appearing in the June 24, 1990 Los Angeles Times, p. A35), at one point the police -- who had heard neighbors' reports of a ritual in which a nude pregnant woman jumped nine times through a fire in the yard -- came to investigate, but Parsons put them off by emphasizing his scientific credentials.

His Career Rockets

Returning to the events of 1940, the explosions of many of Parsons' rockets on the test stand caused second thoughts among many involved in the government-financed project. After work by Von Karman and Malina on the differential equations involved on the theoretical side, Parsons was given permission to keep on with his tests, and a few months later the earliest "jet-assisted takeoff" rockets were created. These were the direct forerunners of the modern large solid-propellant engines.

The first American rocket-assisted takeoff (August 12,1941) made use of a Parsons-developed solid-propellant (GALCIT 27 -- which provided a 28 lb. maximum thrust for 12 seconds). But tests showed that GALCIT 27 would explode when stored for long periods, so Parsons, Mark M. Mills and Fred S. Miller came up with a more stable fuel (GALCIT 53) in June 1942.

At the same time, others were working with Parsons' idea for a red-fuming nitric acid-gasoline engine (a liquid propellant rocket). On April 15, 1942, the first American flight of an aircraft making use of such rocket engines to assist takeoff was accomplished.

The previous month, Malina, Parsons and Forman, with the advice of von Karman's attorney, had set up the Aerojet Engineering Corporation in March 1942, for the express purpose of properly exploiting the developments that they had been making. Jack Parsons was one of the vice-presidents at the time of incorporation and helped supervise the changeover to full-scale production." (8)

Parsons' High Ideals

Also a science fiction enthusiast, Parsons met fellow fan Alva Rogers, who romanced another resident of Parsons' house. "I always found Jack's insistence that he believed in, and practiced, magic hard to reconcile with his educational and cultural background," Rogers opined. He originally thought that Parsons was just doing it to shock his friends until he saw letters from Crowley, and evidences of Parsons' funding of the guru. (9) Parsons' magical idealism becomes clear if one peruses his writings. In the 1946 essay "Freedom is a Two Edged Sword" (newly reprinted in an anthology of the same title, published by Falcon Press) he writes of the deeper meanings of his quest:

"[The individual] must go down like Moses, into his unknown self ...into the labyrinths of the dark land. There he will meet the Mother and hear her final question, which is not a silly riddle but the most wonderful and terrible of all questions: 'what is man?'

"And thereafter ...he may find the Graal, ultimate consciousness ...For it is he, wonderful monster, embryo god, that has swum in the fish....peered from the eyes of serpents, swung with the ape, and shaken the earth with the tramp of the tyrannosaurus hoof. It is he who has cried out on all crosses, ruled on all thrones, grubbed in all gutters. It is he whose face is reflected and distorted in all heavens and hells, he, the child of the stars, the son of the ocean, this creature of dust, this wonder and terror called man." (10)

After having lost Helen Parsons to Smith in 1944, Parsons soon fell for her younger sister, Sara Northrup (a.k.a. Betty), who was 18 year old and a student at USC. Parsons encouraged her to drop out of school and come live with him (not exactly thrilling her parents). She joined the O.T.O. and was not monogamous, since she agreed with Parsons that jealousy was a base emotion not fit for the illuminated.

Delineating such beliefs, he once wrote that "...by debasing the mother image into a demon-virgin-angel, it has denied each daughter the possibility of her fulfillment," and that "...by imputing the concepts of nastiness, dirt, shamefulness, guilt, indecency and obscenity to the entire sexual process, it has poisoned the life force at its source." (11)

He tried his hardest to live up to his philosophy, but events put him to the extremest possible test, leading as they did to his eventual estrangement from Betty.

During this period, also (circa 1945), Parsons became friends with science fiction writer L. Ron Hubbard, with whom he shared many interests. Details of their friendship can be found in the biographies of Hubbard.

The Scarlet Woman

Parsons and an associate attempted to bring about some sort of incarnation of the goddess Babalon. To understand Parsons' attitude towards Babalon, one can refer to his "Freedom..." essay:

and she will be called BABALON, the scarlet woman....And women will respond to her war cry, and throw off their shackles and chains, and men will respond to her challenge, forsaking the foolish ways and the little ways, and she will shine as the ruddy evening star in the bloody sunset of Gotterdamerung, will shine as a morning star when the night has passed, and a new dawn breaks over the garden of Pan" (12)

Parsons performed rituals (reportedly to the background music of Prokofiev and Rachmaninoff records) for 11 days in a process known as the "Babalon Working." On the second and third days he got an unwanted result, writing to Crowley that "the wind storm is very interesting, but that is not what I asked for." (13)

On the seventh day of the Working, Parsons was awakened by seven loud knocks. Getting up, he soon discovered a smashed table lamp.

Other phenomena occurred on subsequent nights, including an (alleged) attack by an entity against one of their group which knocked a candle out of the man's hand and paralyzed his right arm overnight. Parsons banished-by gesturing at it with a magical sword-what they took to be a seven-foottall, brownish- yellow light. It is rumored that he thought the apparition to be Wilfred T. Smith. (14)

On January 18, 1946, Parsons returned from a magical undertaking, finding the needed "Scarlet Woman" (Marjorie Cameron) waiting for him at the house. Parsons was overjoyed and wrote to Crowley: "I have my elemental! ...She has red hair and slant green eyes as specified." (15)

Parsons, on February 28, 1946, went out into the Mojave Desert in order to invoke Babalon, thus taking down 77 clauses of what came to be known as his Book of Babalon.

Further work at the home temple produced more instructions for an imminent ritual, the directions for which were supposedly emanating from the astral plane.

The rituals (whose objective was to produce a magical child, "mightier than all the kings of the earth") continued for two days. Parsons was confident of their effectiveness, and wrote an exultant letter to Crowley, whose response was not what would have been wished. Parsons was upset by his mentor's lack of comprehension. Crowley immediately wrote a letter to Karl Germer (who was the head of the O.T.O. in the U.S. at that time) stating that "Apparently Parsons...or somebody is producing a Moonchild. I get fairly frantic when I contemplate the idiocy of these louts." (16)

Crowley reorganized the lodge on the basis of these actions removing Parsons from power.



Stormy Relationships

Parsons, Betty, and a key magical associate activated Allied Enterprises (a yacht business of theirs), the intent of which was to buy boats in the East in order to sail them to California -- where they could command a higher price.

The business had been founded some time earlier. But, as it eventually worked out, Parsons was undergoing financial hardship in the West, and went after his partners to find out why they had not shown up in California. They were nowhere to be found. He soon discovered that they were out at sea. From within a Miami, Florida hotel room, Parsons invoked Bartzabel (the spirit of Mars and war). A squall forced his associates back to port. (17)

Dade County, Florida court records reveal that Parsons filed a lawsuit. (18) The result: Parsons got two of the boats back and made an arrangement with his partners, so that they could pay him off for the third. He never saw them again. Betty continued to think well of Parsons (despite their estrangement), calling him a "truly great man." Even so, she married the other business partner. One can easily imagine Parsons' feelings about this turn of events. Both had been key people in his personal, magical and business lives.

Because of the O.T.O. disaster, Parsons changed his magical emphases to "the Witchcraft." (19)

He sold the main house at South Orange Grove, moving (with Marjorie Cameron-whom he later married) into the coach-house on the property.

Several of the original incorporators of Aerojet sold out their stock in the company to General Tire in 1952. Frank Malina did not do so, and became, as a result, very rich. (20) It is rumored that Jack Parsons had sold his shares in the mid-1940s.

In 1949, with, surprisingly, Wilfred T. Smith as witness, Parsons took the Oath of the Abyss, to unite himself with the Universal consciousness, taking the magical name of Belarion Armiluss Al Dajjal AntiChrist. John Symonds, a biographer of Crowley, has stated that Parsons had by now become psychotic (21) (but it should be kept in mind that Symonds is a man of generally harsh judgments). On the contrary, Parsons' writings from the late 1940s and early 1950s show a sparkling lucidity.

Take, for example, this again-timely comment from "Freedom...":

"Religious groups, backed by a publicity conscious press, are constantly campaigning for the prohibition of art and literature which, as if by divine prerogative, they term, 'indecent,' immoral or dangerous.

"It would seem that all organizations are devoted to one common purpose, the suppression of freedom. Nor is their sincerity any excuse. History is a bloody testament that sincerity can achieve atrocities which cynicism could never conceive." (22)

In a 1950 Introduction to the essay, he writes: "We are one nation, and one world....We cannot suppress our brothers' liberty without murdering ourselves. We will stand together, as men, for human freedom and human dignity, or we will fall together, similans all, back to the swamp." (23)

Parsons' answer to the dilemma was magick, discussed in his essay "On Magick." "It may be stated," he writes, "that magick is the method of training individuals towards total consciousness by the stimulation of various centers of the mind and by the cultivation of field thinking. The object of this training is the manifestation of initiated leadership towards a more conscious, better integrated, and more interesting and significant social culture. In short the object of magick is the unfoldment of the individual in all the ways of love; and the enlightenment of society to accept all the commitments of this unfoldment as the necessary conditions of progress." (24)

If these are the writings of a madman, then many people are mad, including a number of those promoting the New Age way of life.

Sorcery And Science: An Explosive Combination

On June 20, 1952, Parsons was working in the private experimental laboratory in his garage. At 5:08 p.m., the place exploded. The general opinion was that he had dropped fulminate of mercury (25)). His shattered body lay within the destroyed edifice.

It has been rumored that this was the end result of building psychological pressures. Otherwise, why would he have dropped what he was said to have, when a trash can containing cordite and wrappers of fulminate of mercury was nearby? Especially since he was about to travel to Mexico to test a new explosive he had devised, which was "more powerful than anything yet invented." George Santmeyers, who had worked with him for five years on industrial projects (and did not believe in the rumors of his magical activities) did not think an accident plausible, considering Parsons' technical knowledge. (26)

\The Homunculous\

But there were other theories. In Nat Freedland's book The Occult Explosion, Renate Druks, an artist and educational filmmaker (who once, at her Malibu beach house, hosted Marjorie Cameron) related an alternate version: "I have every reason to believe that Jack Parsons was working on some very strange experiments, trying to create what the old alchemists called a homunculus, a tiny artificial man with magic powers. I think that's what he was working on when the accident happened." (27)

As magical work does not usually lead to explosions, nor deal with explosives, this seems unlikely. Having lost his security clearance because of providing Israel some secrets of his wartime work, Parsons was doing movie special effects work at this time, but of the explosive variety, not the fantastical. (28)

There were rumors of self-inflicted death or even murder connected with Parsons' demise. Sources close to Parsons have suggested that there was not just one explosion, but two.



a tiny artificial man with magic powers

It is said that Parsons and Cameron would mix dynamite and other explosives in the many vats in the lab. Why then, it has been asked, was the first explosion supposedly from under the floorboards?

This would seem to hint that a bomb bad been planted there. There has been some speculation that the rumored perpetrator was neither a friend nor associate of Parson's, but rather an individual who must have bad a strong motive such as revenge.

Nevertheless, if Parsons' death was not a suicide, it becomes even sadder. He and Cameron had many plans for the future, having intended to travel to Mexico-and next perhaps to Spain or Israel, according to what Cameron told others. (29)

Whatever actually caused Parsons' death, and whether there was any public distortion of the truth or not, in regard to what happened next there has been no dispute. His mother, Ruth Virginia Parsons, after hearing the tragic news, committed suicide with an overdose of sleeping tablets, in front of a frightened, crippled ftiend who could not move to help her. (30)

Many men of genius have behaved quirkily in their private lives. Parsons' tragedy was that his brand of idealism was often 'rewarded' by betrayal. Yet, while his delvings into magic may not have been as beneficial to society as his rocketry research, they have left us with some points to consider. Frater H.H.D. introduced his contribution thusly: "By applying to occultism the scientific acumen so intrinsic to his professional research, he anticipated the ontological implications of current quantum physics concerning the nature of reality." (31) While this claim may be debatable (and similar ones have been advanced towards other modern mystics), Parsons did keep careful records of his magical work, thus allowing the generations that follow to have some chance of evaluating his magick experiments, designed to make use of alleged unknown aspects of reality.

Some have tried to make sense of it already. Kenneth Grant, a British magician, has made some -- to say the least -- astounding inferences about Parsons' Babalon Working. He writes that: 'The Working began in 1945-46, a few months before Crowley's death in 1947, and just prior to the wave of unexplained aerial phenomena now recalled as the "Great Flying Saucer Flap." Parsons opened a door and something flew in...." (32)

Grant's associates have kept busy in this regard. Grant states that: "A Gateway for the Great Old Ones has already been established -- and opened -- by members of the O.T.O. [an English splinter group] who are en rapport with this entity [Lam, an extra-terrestrial being whom Crowley supposedly contacted while in America in 1919]. Crowley's portrait of Lam has been reproduced in [Grant's] The Magical Revival....(33) Crowley's rendition, by the way, resembles the typical representation of an UFO entity.

If these suggestively "Lovecraftian" details turn out to have any merit, Parsons may have helped us contact outer space in more ways than one. At the present time, however, such ideas seem highly debatable. Certainly, neither Crowley nor Parsons were of the opinion that their work concerned extraterrestrials of the Lovecraftian or the UFO varieties (though Cameron once sighted a UFO). (34)



Crowley's 1919 Portrait of LAM

Yet, having turned what had been termed "science fiction" into science fact, is it conceivable that Parsons' work may someday do the same for elements of "fantasy?"

His imaginative powers had solved tricky scientific problems and thus paved the way for space travel. Yet, perhaps because of his lack of accredited training, and the fact that the scientific papers to which he contributed were often unpublished (due to wartime secrecy), his name is not to be found in the scientific "who's whos" (though a crater on the moon -- 37' N. 171' W. was in 1972 named for him). But his name has often been noted in the histories of magic.

Will further examination of the full extent of his work make him more of a name to conjure with-a man who led the way to inner as well as outer space?

Footnotes:

- 1. John W. Parsons, from a poem printed in the Oriflamme, Journal of the O.T.O., 21 February 1943.
- **2.** Frank J. Malina, "Origins and First Decade of the Jet Propulsion Laboratory," in The History of Rocket Technology, ed. Eugene Morlock Emme. (Detroit: Wayne State University Press, 1964), pp. 46-59.
- 3. Ibid., pp. 46-54.
- **4.** Francis King and Isabel Sutherland, The Rebirth of Magic (London: Corgi Books, 1982), p. 180; and Hymenaeus Beta, in 22 July 1990 telephone conversation with Mark Chorvinsky and Douglas Chapman.
- 5. John Symonds, The Great Beast (Frogmore, St. Albans, Herts: Mayflower Books, Ltd., 1973), p. 445.
- 6. lbid; and Hymenaeus Beta, 22 July 1990.
- 7. Aleister Crowley, "Synopsis," The Holy Books of Thelema (York Beach, Maine: Samuel Weiser, 1983), p. xxxi.

8. Malina, pp. 54-59.
9. Alva Rogers, Darkhouse, 1962.
10. Jack Parsons, "Freedom is a Two Edged Sword," in Freedom is a Two Edged Sword, ed. Cameron and Hymenaeus Beta. (Las Vegas: Falcon Press, 1989), p. 35.
11. Jack Parsons, "On Magick," in Freedom is a Two Edged Sword, ed. Cameron and Hymenaeus Beta. (Las Vegas: Falcon Press, 1989), p. 48.
12. Parsons, "Freedom," pp. 43-44.
13. Symonds, p. 447.
14. Hymenaeus Beta, 22 July 1990.
15. Symonds, p. 447.
16. Ibid., p. 448.
17. King and Sutherland, p. 181.
18. Case No. 101634, Circuit Court, Dade County, Florida.
19. King and Sutherland, p. 182.
20. The Frank J. Malina Collection at the California Institute of Technology Guide to a Microfiche Edition, ed. Judith R. Goodstein and Carol H. Bugd. (Pasadena, CA: Institute Archives, Robert A. Millikan Memorial Library, California Institute of Technology, 1986), p. 17.
21. Symonds, p. 449.
22. Parsons, "Freedom," p. 18.
23. Ibid., p. 10.
24. Parsons, "On Magick," p. 47.
25. Symonds, p. 449.
26. Nat Freedland, The Occult Explosion (New York: Berkley, 1972), pp. 163-164.
27. Ibid., p. 164.
28. Hymenaeus Beta, 22 July 1990.
29. Ibid.
30. Pasadena Star News, 21 June 1952 and 5 July 1952.

31. Magick, Gnosticism and the Witchcraft. Ed. Fra. H.H.D. (South Stukely, Quebec: 93 Publishing, 1979).

32. Kenneth Grant, Outside the Circles of Time (London: Frederick Muller Limited, 1980), p. 50.

33. Ibid., p. 228. [Grant also reproduces this picture on Plate 13 of this book.]

34. Hymenaeus Beta, 22 July 1990.

Excerpted from:

Jack Parsons: Sorcerous Scientist 1990 by Douglas Chapman Strange Magazine #6, ISSN 0894-8968 P.O. Box 2246, Rockville, MD 20847 (301) 881-3530

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Publication in Class A.

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- 1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.
- 2. Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.
- 3. Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.
- 4. Then shall thy brain be dumb, and thy heart beat no more, and all thy life shall go from thee; and thou shalt be cast out upon the midden, and the birds of the air shall feast upon thy flesh, and thy bones shall whiten in the sun.
- 5. Then shall the winds gather themselves together, and bear thee up as it were a little heap of dust in a sheet that hath four corners, and they shall give it unto the guardians of the abyss.
- 6. And because there is no life therein, the guardians of the abyss shall bid the angels of the winds pass by. And the angels shall lay thy dust in the City of the Pyramids, and the name thereof shall be no more.
- 7. Now therefore that thou mayest achieve this ritual of the Holy Graal, do thou divest thyself of all thy goods.
- 8. Thou hast wealth; give it unto them that have need thereof, yet no desire toward it.
- 9. Thou hast health; slay thyself in the fervour of thine abandonment unto Our Lady. Let thy flesh hang loose upon thy bones, and thine eyes glare with thy quenchless lust unto the Infinite, with thy passion for the Unknown, for Her that is beyond Knowledge the accursed one.
- 10. Thou hast love; tear thy mother from thine heart, and spit in the face of thy father. Let thy foot trample the belly of thy wife, and let the babe at her breast be the prey of dogs and vultures.
- 11. For if thou dost not this with thy will, then shall We do this despite thy will. So that thou attain to the Sacrament of the Graal in the Chapel of

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- 12. And behold! if by stealth thou keep unto thyself one thought of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.
- 13. Yea! verily this is the Truth, this is the Truth, this is the Truth. Unto thee shall be granted joy and health and wealth and wisdom when thou art no longer thou.
- 14. Then shall every gain be a new sacrament, and it shall not defile thee; thou shalt revel with the wanton in the market-place, and the virgins shall fling roses upon thee, and the merchants bend their knees and bring thee gold and spices. Also young boys shall pour wonderful wines for thee, and the singers and the dancers shall sing and dance for thee.
- 15. Yet shalt thou not be therein, for thou shalt be forgotten, dust lost in dust.
- 16. Nor shall the aeon itself avail thee in this; for from the dust shall a white ash be prepared by Hermes the Invisible.
- 17. And this is the wrath of God, that these things should be thus.
- 18. And this is the grace of God, that these things should be thus.
- 19. Wherefore I charge you that ye come unto me in the Beginning; for if ye take but one step in this Path, ye must arrive inevitably at the end thereof.
- 20. This Path is beyond Life and Death; it is also beyond Love; but that ye know not, for ye know not Love.
- 21. And the end thereof is known not even unto Our Lady or to the Beast whereon She rideth; nor unto the Virgin her daughter nor unto Chaos her lawful Lord; but unto the Crowned Child is it known? It is not known if it be known.
- 22. Therefore unto Hadit and unto Nuit be the glory in the End and the Beginning; yea, in the End and the Beginning.

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Grey Lodge Occult Review™

The Book of BABALON

The Collected Writings of Jack Parsons

The Book of Babalon, The Book of Antichrist, and other writings.

PART ONE: THE BOOK OF BABALON

January 4 - March 4, 1946 E.V.

INTRODUCTION

This book contains the record of a magical experiment relating to the invocation of an elemental, the thereafter of the Goddess or Force called BABALON, and the results thereof. An appendix con- tains some details of the method, published for the first time. The contents should be clear enough to those who are prepared for understanding, and a little study and effort should make it so for those who desire understanding. For the rest, each will no doubt interpret it in accord with his own predilections.

A note on the underlying philosophy. The present age is under the influence of the force called, in magical terminology, Horus. This force relates to fire, Mars, and the sun, that is, to power, violence, and energy. It also relates to a child, being innocent (i.e. undifferentiated). Its manifestations may be noted in the destruction of old institutions and ideas, the discovery and liberation of new energies, and the trend towards power governments, war, homosexuality, infantilism, and schizophrenia.

This force is completely blind, depending upon the men and women in whom it manifests and who guide it. Obviously, its guidance now tends towards catastrophy.

The catastrophic trend is due to our lack of understanding of our own natures. The hidden lusts, fears, and hatreds resulting from the warping of the love urge, which underly the natures of all Western peoples, have taken a homicidal and suicidal direction.

This impasse is broken by the incarnation of another sort of force, called BABALON. The nature of this force relates to love, understanding, and dionysian freedom, and is the necessary coun-terbalance or correspondence to the manifestation of Horus.

It is indicated that this force is actually incarnate in some living woman, as the result of the described magical operation. A more basic matter, however, is the indication that this force is incarnate in all men and women, and needs only to be invoked to free the spirit from the debris of the old aeon, and to direct the blind force of Horus into constructive channels of under- standing and love. The methods of this invocation are described in the text.

The background of this material may be found in the Book of the Law, the Comment thereon, and other writings of Aleister Crowley; also in various magical, anthropological, psychological, and philosophical texts. These are all necessary to an understanding and use of the material.

One further point. It should be remembered that all human activities, after the vital functions are fulfilled, arise from the need to love or to be loved. It is therefore quite literally true that in understanding (i.e. that which embraces all categories of love) is all power given. A grasp of the principle of bipolarity should make this clear.

With this crude and rudimentary philosophical discourse, then, I present the Book of Babalon:

A. CONCEPTION

In January 1946 I had been engaged in the study and practice of Magick for seven years, and in the supervision and operation of an occult lodge for four years, having been initiated into the Sanctuary of the Gnosis by the Beast 666, Fra. 132, and Fra. Saturnus. At this time I decided upon a Magical operation de-signed to obtain the assistance of an elemental mate. This is a well known procedure in Magick (cf. Ch. VIII in Magick in Theory and Practice), consisting of the invocation of a spirit or elemental into tangible existence by various magical techniques. I decided upon the use of the Enochian Tablets obtained by Dr. Dee and Edward Kelley, employing the *n*n*n square of the Air Tablet. The technique was approximately as follows:

(January 4, 1946, 9:00 PM)

- 1. Prepared and consecrated Air Dagger. (The other magical weapons were previously prepared. This dagger served as the special talisman of the operation.)
- 2. Prepared Enochian Air Tablet on virgin parchment.
- 3. Prepared Parchment Talisman
- 4. Rituals as follows:
- » Invoking Pentagram of Air.
- » Invocation of Bornless One.
- » Conjuration of Air.
- » Consecration of Air Dagger.
- » Key Call of third Aire.
- » Invocation of God and King of Aire.
- » Invocation of Six Seniors.
- » Invocation of (RZDA) by *n*n*n and (EXARP), to visible appearance.
- » Invocaton of wand with material basis on talisman.
- » Invocation with dagger.
- » License to depart, purification, and banishing.

I followed this procedure for eleven days, from January 4 to 15, with the following entries in my record:

- Jan 5. A strong windstorm beginning suddenly about the middle of the first invocation.
- Jan 6. Invoked as before. Wind storm continued intermittently all day and night.
- Jan 7. Invoked twice. Wind subsided. Used Prokofief Violin Concerto No. 2 as musical background.
- Jan 8. Invoked twice, using blood.
- Jan 9. Invoked twice, replenishing material basis.

Jan 10. Invoked twice. I retired about 11 PM, and was awakened at 12 PM by nine strong, rapid knocks. A table lamp at the opposite corner of the room was thrown violently to the floor and broken. There was no window in this corner, and no wind was blowing at the time.

(Note: I have had little experience with phenomena of this sort. Magically speaking, it usually represents "breaks" in the operation, indicating imperfect technique. Actually, in any magical operation there should be no phenomena but the willed result.)

- Jan 11. Invoked twice, using blood.
- Jan 12. Invoked twice. A heavy windstorm.
- Jan 13. Invoked twice. Windstorm continued.
- Jan 14. The light system of the house failed about 9 PM. Another magician who had been staying at the house and studying with me, was carrying a

candle across the kitchen when he was struck strongly on the right shoulder, and the candle knocked out of his hand. He called us, and we observed a brownish yellow light about seven feet high in the kitchen. I banished with a magical sword, and it disappeared. His right arm was paralyzed for the rest of the night.

Jan 15. Invoked twice. At this time the Scribe developed some sort of astral vision, describing in detail an old enemy of mine of whom he had never heard, and later the guardian forms of Isis and the Archangel Michael. Later, in my room, I heard the raps again, and a buzzing, metallic voice crying "let me go free." I felt a great pressure and tension in the house that night, which was also noticed by the other occupants. There was no other phenomena, and I admit a feeling of disappointment.

The feeling of tension and unease continued for four days. Then, on January 18, at sunset, while the Scribe and I were on the Mojave desert, the feeling of tension suddenly snapped. I turned to him and said, "it is done," in absolute certainty that the operation was accomplished. I returned home, and found a young woman answering the requirements waiting for me. She is describable as an air of fire type with bronze red hair, fiery and subtle, determined and obstinate, sincere and perverse, with extraordinary personality, talent, and intelligence.

During the period of January 19 to February 27 I invoked the Goddess BABALON with the aid of my magical partner, as was proper to one of my grade.

B. COMMUNICATIONS

On February 27 my magical partner went East for a visit, and on Feb. 28 I went back to the Mojave, invoking BABALON. During this invocation, the presence of the Goddess came upon me, and I was commanded to write the following communication:

LIBER 49

- 1. Yea, it is I, BABALON.
- 2. And this is my book, that is the fourth chapter of the Book of the Law, He completing the Name, for I am out of NUIT by HORUS, the incestuous sister of RA-HOOR-KHUIT.
- 3. It is BABALON. TIME IS. Ye fools.
- 4. Thou hast called me, oh accursed and beloved fool.
- 5-8. (Missing and presumed lost. Ed.)
- 9. Now know that I, BABALON, would take flesh and come among men.
- 10. I will come as a penelous (sic) flame, as a devious song, a trumpet in judgement halls, a banner before armies.
- 11. And gather my children unto me, for THE TIME is at hand.
- 12. And this is the way of my incarnation. Heed!
- 13. Thou shalt offer all thou art and all thou hast at my altar, witholding nothing. And thou shalt be smitten full sore and thereafter thou shalt be outcast and accursed, a lonely wanderer in abominable places.
- 14. Ye Dare. I have asked of none other, nor have they asked. Else is vain. But thou hast willed it.
- 15. Know then that thus I came to thee before, thou a great Lord, and I a maid enrapt. Ah blind folly.
- 16. And thereafter madness, all in vain. Thus it has been, multi-form. How thou hast burned beyond.
- 17. I shall come again, in the form thou knowest. Now it shall be thy blood.
- 18. The altar is aright, and the robe.
- 19. The perfume is sandal, and the cloth green and gold. There is my cup, our book, and thy dagger.

- 20. There is a flame.
- 21. The sigil of devotion. Be it consecrated, be it true, be it daily affirmed. I am not scorned. Thy love is to me. Procure a disk of copper, in diameter three inches paint thereon the field blue the star gold of me, BABALON.
- 22. It shall be my talisman. Consecrate with the supreme rituals of the word and the cup.
- 23. My calls as thou knowest. All love songs are of me. Also seek me in the Seventh Aire.
- 24. This for a time appointed. Seek not the end, I shall instruct thee in my way. But be true. Would it be hard if I were thy lover, and before thee? But I am thy lover and I am with thee.
- 25. I shall provide a vessel, when or whence I say not. Seek her not, call her not. Let her declare. Ask nothing. Keep silence. There shall be ordeals.
- 26. My vessel must be perfect. This is the way of her perfection.
- 27. The working is of nine moons.
- 28. The Astarte working, with music and feasting, with wine and all arts of love.
- 29. Let her be dedicated, consecrated, blood to blood, heart to heart, mind to mind, single in will, none without the circle, all to me.
- 30. And she shall wander in the witchwood under the Night of Pan, and know the mysteries of the Goat and the Serpent, and of the children that are hidden away.
- 31. I will provide the place and the material basis, thou the tears and blood.
- 32. Is it difficult, between matter and spirit? For me it is ecstacy and agony untellable. But I am with thee. I have large strength, have thou likewise.
- 33. Thou shalt prepare my book for her instruction, also thou shalt teach that she may have captains and adepts in her service. Yea, thou shalt take the black pilgrimage, but it will not be thou that returnest.
- 34. Let her prepare her work according to my voice in her heart, with thy book as guide, and none other instructing.
- 35. And let her be in all things wise, and sure, and excellent.
- 36. But let her think on this: my way is not in the solemn ways, or in the reasoned ways, but in the wild free way of the eagle, and the devious way of the serpent, and the oblique way of the factor unknown and unnumbered.
- 37. For I am BABALON, and she my daughter, unique, and there shall be no other women like her.
- 38. In My Name shall she have all power, and all men and excellent things, and kings and captains and the secret ones at her command.
- 39. The first servants are chosen in secret, by my force in her -- a captain, a lawyer, an agitator, a rebel -- I shall provide.
- 40. Call me, my daughter, and I shall come to thee. Thou shalt be full of my force and fire, my passion and power shall surround and inspire thee; my voice in thee shall judge nations.
- 41. None shall resist thee, whom I lovest. Though they call thee harlot and whore, shameless, false, evil, these words shall be blood in their mouths, and dust thereafter.
- 42. But my children will know thee and love thee, and this will make them free.
- 43. All is in thy hands, all power, all hope, all future.

- 44. One came as a man, and was weak and failed.
- 45. One came as a woman, and was foolish, and failed.
- 46. But thou art beyond man and woman, my star is in thee, and thou shalt avail.
- 47. Even now thy hour strikes upon the clock of my FATHER. For He prepared a banquet and a Bridal Bed. I was that Bride, appointed from the beginning, as it was written T.O.P.A.N.
- 48. Now is the hour of birth at hand. Now shall my adept be crucified in the Basilisk abode.
- 49. Thy tears, thy sweat, thy blood, thy semen, thy love, thy faith shall provide. Ah, I shall drain thee like the cup that is of me, BABALON.
- 50. Stand thou fast, and I shall pass the first veil to speak with thee, through the stars shake.
- 51. Stand thou fast, and I shall pass the second veil, while God and Jesus be smitten with the sword of HORUS.
- 52. Stand thou fast, and I shall pass the third veil, and the shapes of hell shall be turned again to loveliness.
- 53. For thy sake shall I stride through the flames of Hell, though my tongue be bitten through.
- 54. Let me behold thee naked and lusting after me, calling upon my name.
- 55. Let me receive all thy manhood within my Cup, climax upon climax, joy upon joy.
- 56. Yea, we shall conquer death and Hell together.
- 57. And the earth is mine.
- 58. Thou shalt (make the?) Black Pilgrimage.
- 59. Yea it is even I BABALON and I SHALL BE FREE. Thou fool, be thou also free of sentimentality. Am I thy village queen and thou a sophomore, that thou shouldst have thy nose in my buttocks?
- 60. It is I, BABALON, ye fools, MY TIME is come, and this my book that my adept prepares is the book of BABALON.
- 61. Yea, my adept, the Black Pilgrimage. Thou shalt be accursed, and this is the nature of the curse. Thou shalt publish the secret matter of the adepts thou knowest, witholding no word of it, in an appendix to this my Book. So they shall cry fool, liar, sot, traducer, betrayer. Thou art not glad thou meddled with magick?
- 62. There is no other way, dear fool, it is the eleventh hour.
- 63. The seal of my Brother is upon the earth, and His Avatar is before you. There is threshing of wheat and a trampling of grapes that shall not cease until the truth be known unto the least of men.
- 64. But you who do not accept, you who see beyond, reach out your hands my children and reap the world in the hour of your harvest.
- 65. Gather together in the covens as of old, whose number is eleven, that is also my number. Gather together in public, in song and dance and festival. Gather together in secret, be naked and shameless and rejoice in my name.
- 66. Work your spells by the mode of my book, practicing secretly, inducing the supreme spell.
- 67. The work of the image, and the potion and the charm, the work of the spider and the snake, and the little ones that go in the dark, this is your

- 68. Who loves not hates, who hates fears, let him taste fear.
- 69. This is the way of it, star, star. Burning bright, moon, witch moon.
- 70. You the secret, the outcast, the accursed and despised, even you that gathered privily of old in my rites under the moon.
- 71. You the free, the wild, the untamed, that walk now alone and forlorn.
- 72. Behold, my Brother cracks the world like a nut for your eating.
- 73. Yea, my Father has made a house for you, and my Mother has prepared a Bridal Bed. My Brother has confounded your enemies.
- 74. I am the Bride appointed. Come ye to the nuptials -- come ye now!
- 75. My joy is the joy of eternity, and my laughter is the drunken laughter of a harlot in the house of ecstasy.
- 76. All you loves are sacred, pledge them all to me.
- 77. Set my star upon your banners and go forward in joy and victory. None shall deny you, and none shall stand before you, because of the Sword of my Brother. Invoke me, call upon me, call me in your convocations and rituals, call upon me in your loves and battles in my name BABALON, wherein is all power given!

C. BIRTH

[March 2, 1946 E.V.]

On March 1 and 2, 1946 I prepared the altar and equipment in accordance with the instructions in Liber 49. The Scribe had been away about a week, and knew nothing of my invocations of BABALON, which I had kept entirely secret. On the night of March 2 he returned, and described a vision he had that evening of a savage and beautiful woman riding naked on a great cat-like beast. He was impressed with the urgent necessity of giving me some message or communication. We prepared magically for this communication, constructing a temple at the altar with the analysis of the key word. He was robed in white, carrying the lamp, and I in black, hooded, with the cup and dagger. At his suggestion we played Rachmanninoff's Isle of the Dead as background music, and set an automatic recorder to transcribe any audible occurrences. At approximately 8 PM he began to dictate, I transcribing directly as I received.

THE SCRIBE:

"The Angel of TARO. A three day retirement to greet her. Purify thyself. The symbol is seven by three. It is BABALON. Keep secret. The communications are sacred.

"These are the preparations. Green gold cloth, food for the Beast, upon a hidden platter, back of the altar. Disclose only when the doors are bolted.

"Transgression is death.

"Back of main altar. Prepare instantly. Light the first flame at 10 PM, March 2, 1946.

"The year of BABALON is 4063.

"Beware of the use of profaned rituals.

"She is flame of life, power of darkness, she destroys with a glance, she may take thy soul. She feeds upon the death of men.

"Beautiful -- Horrible."

The Scribe, now pale and sweating, rested awhile, then continued:

The First Ritual

"The first ritual. Tomorrow the second ritual. Concentrate all force and being in Our Lady BABALON. Light a single light on Her altar, saying: Flame is Our Lady, flame is Her hair. I am flame.

"A plate of food, unsalted. An altar cloth hitherto undefiled.

"Make a box of blackness at ten o'clock. Smear the vessel which contains flame with thine own blood. Destroy at the altar a thing of value. Remain in perfect silence, and heed the voice of Our Lady. Speak not of this ritual or of Her coming to any person. If asked, answer in a manner that avoids suspicion. Nor speculate at any time as to Her future mortal identity. To receive flatter- ing communications to thy damnation. Press not to receive teach- ings beyond those given.

"Questions: you may ask but three. Spend one half hour in composing these at 11:30 PM. The answers must be written at midnight.

"Thou shalt take the alkahest in thine own mouth, and in the box of darkness carefully store this matter.

"Display thyself to Our Lady; dedicate thy organs to Her, dedi- cate thy heart to Her, dedicate thy mind to Her, dedicate thy soul to Her, for She shall absorb thee, and thou shalt become living flame before She incarnates. For it shall be through you alone, and no one else can help in this endeavour.

"It is lonely, it is awful.

"Retire from human contact until noon tomorrow. Clear all profane documents on the morrow, before receiving further instructions. Consult no book but thine own mind. Thou art a god. Behave at this altar as one god before another. And so be prosperity.

"Thou art the guardian and thou art the guide, thou art the worker and the mechanic. So conduct thyself. Discuss nothing of this matter until thou art certain that thine understanding embraces all."

Here the Scribe ceased dictation. I proceeded to follow these instructions and those of March 1, utilizing the following ritu- als. I include the rituals used in the operation of the first night, in order to indicate the nature of the Force invoked.

1 The First Invocation

The temple is opened with the analysis of the key word: I N R I. Yod Nun Resh Yod. Virgo Isis Mighty Mother. Scorpio Apophis Destroyer. Sol, Osiris slain and risen. IAO. The sign of Osiris slain (given). The sign of the mourning of Isis (given). The sign of Apophis and Typhon (given). LVX, Lux, the Light of the Cross.

The invoking hexagram is drawn in the four quarters and the name ARARITA vibrated in each quarter. In closing, the hexagram is reversed.

2 The Second Invocation

(From the Gnostic Mass)

THE PRIEST

"O circle of stars whereof our Father is but the younger brother, marvel beyond imagination, soul of infinite space, before whom time is ashamed, the mind bewildered, and the understanding dark, not unto thee may we attain unless thine image be love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke thee."

BABALON

"But to love me is better than all things; if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart and the serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou be willing to give all. But whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of earth in splendour and pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich head dress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! to me! Sing the rapturous love songs unto me! Burn to me perfume! Drink to me, for I love you! I love you! I am the blue lidded daughter of sunset, I am the naked brilliance of the voluptuous night sky. To me. To me."

3 The Third Invocation.

(From The Vision and the Voice)

CHORUS

"Glory unto the Scarlet Woman, BABALON, the Mother of Abomination, that rideth upon the Beast, for She hath spilt their blood in every corner of the earth, and lo! She hath mingled it in the cup of Her whoredom.

"With the breath of Her kisses hath she fermented it, and it hath become the wine of the Sabbath; and in the Holy Assembly hath She poured it out for Her worshippers; and they have become drunken thereon, so that face to face they beheld my Father. Thus are they made worthy to partake of the mystery of this holy vessel, for the blood is the life.

"Beautiful art thou O BABALON, and desirable, for thou hast given Thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union Thou didst understand. There fore art Thou called Understanding, O BABALON, Lady of the Night.

"O my God, in one last rapture let me attain to the union of the one with the many. For She is Love, and Her Love is one, and She has divided the one love into infinite loves, and each love is one, and equal with the One, and therefore is She passed from the Assembly and the Law and the enlightenment into the anarchy of solitude and darkness. For ever thus must She veil the brilliance of Herself.

4 The Fourth Invocation

O BABALON, BABALON beloved, come now, partake of the sacrament, possess this shrine. Take me now! Let me be drunken on the wine of your fornications; let your kisses wanton me to death. Accept thou this sacrifice willingly given!

5 The Fifth Invocation

The Call of the Seventh Aire

Rass I Salman Paradiz Oa-Crimi Aao Ial-Pir-Gah Qui-In Enay Butmon Od I Noas Ni Paradial Casarmg Vgear Chirlan Od Zonac Luciftan Cors Ta Vaul Zirn Tol Hami Sobol Ondoh Od Miam Chis Ta Zo Od Es V-Ma-Dea Od Pi-Bliar O Phil Rit Od Miam C-Crimi Quaada, Od. O Michaloz Oriom Bagle Papnor I Dlugam Lonshi Od Umplif V-Ge-Gi Riglied. BABALON!

6 The Sixth Invocation

(from Tannhauser by A. Crowley)

Isis art thou, and from thy life are fed All showers and suns, all moons that wax and wane,

All stars and streams, the living and the dead, The mystery of pleasure and of pain

Thou art the mother, thou the speaking sea

Thou art the earth, and its fertility, Life, death, love, hatred, light, darkness return to thee

To Thee!

Hathoor am I, and to my beauty drawn All glories of the Universe bow down,

The blossom and the mountain and the dawn

Fruits blush, and women, our creations crown I am the priest, the sacrifice, the shrine

I the love and life of the divine Life, death, love, hatred, light, darkness are surely mine, Are Mine!

Venus art thou, the love and light of earth,

The wealth of kisses, the delight of tears The barren pleasures never came to birth,

The endless infinite delight of years.

Thou art the shrine at which my long desire

Devoured me with intolerable fire. Thou wert song, music, passion, death upon my lyre-

My lyre.

I am the Grail and I the glory now;

I am the flame and fuel of thy breast I am the star of God upon thy brow; I am the queen, enraptured and possessed, Hide thee sweet river, welcome to thee, sea

Ocean of love that shall encompass thee Life, death, love, hatred, light, darkness return to me-

To me!

[March 2, 1946 E.V. continued]

On the night of the first performance of these rituals, I prepared the altar and box and food, also flowers and wine. At the beginning of the rituals, I burnt the Enochian Tablet and smashed an image of Pan, a favorite possession. (About this time the roof on my guest house caught fire from a faulty chimney, and was partly destroyed.)

I proceeded with the rituals, noting a mounting tension, and the sense of a presence inexpressibly poignant and desirable. There was no other manifestation. At twelve PM I put the three questions and received answers as follows:

1. How can I communicate directly with BABALON, hear her, see her, feel her, be sure that I am working aright?

Answer. "At the altar in meditation, as you know how. Also, invoke me carnally with all your passion. Thus will you feel my desire and increase my substance."

2. How can I serve best?

Answer. "Follow instructions exactly and in detail. Avoid loose interruptions. Be diligent. Do not hesitate or question, act. All depends on your time."

3. How can I be certain of the vehicle?

Answer. "Do not trouble yourself with this. It does not concern you. I will provide the vehicle, I will show you a sign, and signs. It is the now which concerns us. Keep your faith, think not overmuch."

After this an hour's meditation, and so to sleep.

[March 3, 1946 E.V.]

The next day I slipped badly. An inmate of the house disturbed my morning meditation. I opened the door and cursed him (in the Anglo Saxon fashion). Shortly after he was taken ill, and I succumbed to a black mood. I perceived my terrible error, and apologized to him, mentally withdrawing the curse. However, the day went very badly for me.

That evening the Scribe and I resumed our work. In a short time the dictation began:

"In the presence of our Lord PAN, at the feet of Our Lady BABALON, at the feet of Her (servants?) (changing?) we declare unto thee this message (consecrated, dedicated, never to be defiled?) (the Scribe was uncertain here) containing the rituals of the second and third days, of the welcome and preparation in the Name of Our Lady of the Night most gracious, to pure lewd and whore- some Lady BABALON. Oh thou who art mortal tremble; given it is unto thee a feat never before performed in the annals of your histories, never before accomplished successfully. Many have dared, none succeeded.
"Our Lady BABALON must descend to triumph."

"Mortality. We have not asked this of another, nor shall we ever. Even now we doubt thy faith. Is this accepted, are you willing to proceed. Answer aloud.

Answer. "I am willing."

"Then know thou art already faulty in thy delivery. These are ex- traneous things. The elemental was not properly released," (this was corrected) "thou wert guilty of human rage, the current of force has been disturbed. Beware, should'st thou falter again, we will sure slay thee.

"But insofar as thy working was consecrated it has succeeded. Rectify thy mortal fault and error. Consecrate all. Now receive the second and third rituals."

The Second Ritual

[March 3, 1946 E.V. continued]

"Consecrate thyself as instructor of Our Lady Incarnate.

"Take the black box, concentrate upon its emptiness for one hour, gaze into it, and thou wilt see, imprinted upon it, a shape, a sign, a sacred design, which shall be the sign delivered by Our Lady Babalon Incarnate. When thou hast finished, when thou hast recognized this pattern, construct it in wood.

"This is the sigil.

"Ten be the hour appointed. Invoke long, to music indicated."

[...] (This I keep secret.)

"When thou canst feel Our Lady incarnate in thy being, take the black box and perform the consecrated rite.

"Wear thou scarlet, symbolic of birth. Be sashed in black. It matters not the quality of goods. Take then the box, make then the sign.

"Paint upon it a second sign which thou knowest. If thou hast forgotten, gaze into thy crystal.

"Meditate while gazing on the qualities of an instructor. Thou shalt inscribe in Her book, for Her guidance.

"Thou art forbidden to leave thy room.

"The end of the second ritual.

At the end of this dictation, the Scribe showed signs of exhaustion. He rested awhile, then we continued:

The Third Ritual

[March 3 1946 E.V. continued]

"Begin four hours prior to dawn.

"A period of eradication of all inimical influences. Complete perfection. Wear black. Cut from thy breast the red star. Renew the blood. Lay out a white sheet. Place upon it blood of birth, since She is born of thy flesh, and by thy mortal power upon earth.

"Thou shalt recognize by the sign. BABALON is born! It is new birth, all things are changed, the signs, the symbols, the every thing!

"Thou shalt compass with the aid of the muse suitable invocation of the birth of BABALON, and this thou shalt deliver to the flames which now burn too.

"Now thou shalt flame the third, chanting the invocation. She is born in the third flame.

"In verse seven verses of seven lines, seven magick words. Stand and chant seven times. Envision thyself as a cloaked radiance desirable to the Goddess, beloved. Envision Her approaching thee. Embrace Her, cover Her with kisses. Think upon the lewd lascivious things thou couldst do. All is good to BABALON. ALL.

"Then rest, meditating on this:

"Thou as a man and as a god hast strewn about the earth and in the heavens many loves, these recall, concentrate, consecrate each woman thou hast raped. Remember her, think upon her, move her into BABALON, bring her into BABALON, each, one by one until the flame of lust is high.

"Then compose a verse of undetermined lines on this, to BABALON. This verse shall be used in worship when she appears.

"Then meditate upon thy desire, think upon Her, and, touching naught, chant these verses. Recall each lascivious moment, each lustfull day, all set them into the astral body, touching naught.

"Preserve the material basis.

(Question: "In the box?" Answer: "Yes.")

"The lust is hers, the passion yours. Consider thou the Beast raping.

"Leave thy casual loves -- all belongs to BABALON, thy lust is BABALON's. She is with thee three days. The sign is hers, secret, and no man knows its correspondence. Guard!

The next section contains a prophecy which I shall not write here.

There follows the indicated invoking poem.

The Birth of Babalon

What is the tumult among the stars that have shone so still till now?

What are the furrows of pain and wrath upon the immortal brow?

Why is the face of God turned grey and his angels all grown white? What is the terrible ruby star that burns down the crimson night?

What is the beauty that flames so bright athwart the awful dawn? She has taken flesh, she is come to judge the thrones ye rule upon.

Quail ye kings for an end is come in the birth of BABALON.

I have walked three dreadful nights away in halls beyond despair,
I have given marrow and tears and sweat and blood to make her fair.

I have lain my love and smashed my heart and filled her cup with blood, That blood might flow from the loins of woe to the cup of brotherhood.

The cities reel in the shout of steel where the sword of war is drawn. Sing ye saints for the day is come in the birth of BABALON.

Now God has called for his judgement book and seen his name therein And the grace of God and the guilt of God have spelt it out as sin

His bloody priests have clutched his robes and stained his linen gown And his victims swarm from his broken hell to drag his kingdom down.

O popes and kings and the little gods are sick and sad and wan To see the crimson star that bursts like blood upon the dawn

While trumpets sound and stars rejoice at the birth of BABALON.

BABALON is too beautiful for sight of mortal eyes She has hidden her loveliness away in lonely midnight skies, She has clothed her beauty in robes of sin and pledged her heart to swine And loving and giving all she has brewed for saints immortal wine.

But now the darkness is riven through and the robes of sin are gone, And naked she stands as a terrible blade and a flame and a splendid song

Naked in radiant mortal flesh at the Birth of BABALON.

She is come new born as a mortal maid forgetting her high estate,
She has opened her arms to pain and death and dared the doom of fate,

And death and hell are at her back, but her eyes are bright with life, Her heart is high and her sword is strong to meet the deadly strife,

Her voice is sure as the judgement trump to crack the house of wrong, Though walls are high and stone is hard and the rule of hell was long

The gates shall fall and the irons break in the Birth of BABALON.

Her mouth is red and her breasts are fair and her loins are full of fire, And her lust is strong as a man is strong in the heat of her desire,

And her whoredom is holy as virtue is foul beneath the holy sky, And her kisses will wanton the world away in passion that shall not die.

Ye shall laugh and love and follow her dance when the wrath of God is gone And dream no more of hell and hate in the Birth of BABALON.

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Grey Lodge Occult Review™

The Book of ANTICHRIST

The Collected Writings of Jack Parsons

The Book of Babalon, The Book of Antichrist, and other writings.

PART TWO: THE BOOK OF ANTICHRIST

The Black Pilgrimage

Now it came to pass even as BABALON told me, for after receiing Her Book I fell away from Magick, and put away Her Book and all pertaining thereto. And I was stripped of my fortune (the sum of about \$50,000) and my house, and all I Possessed.

Then for a period of two years I worked in the world, recouping my fortune somewhat. But that was also taken from me, and my reputation, and my good name in my worldly work, that was in science.

And on the 31st of October, 1948, BABALON called on me again, and I began the last work, that was the work of the wand. And I worked for 17 days, until BABALON called me in a dream, and instructed me on an astral working. Then I reconstructed the temple, and began the Black Pilgrimage, as She instructed.

And I went into the sunset with Her sign, and into the night past accursed and desolate places and cyclopean ruins, and so came at last to the City of Chorazin. And there a great tower of Black Basalt was raised, that was part of a castle whose further bat-tlements reeled over the gulf of stars. And upon the tower was this sign.

And one heavily robed and veiled showed me the sign, and told me to look, and hehold, I saw flash below me four past lives wherein I had failed in my object. And I beheld the life of Simon Magus, preaching the Whore Helena as the Sophia, and I saw that my failure was in Hubris, the pride of the spirit. And I saw my life as Giles de Retz, wherein I attempted to raise Jehanne Darc to be Queen of the Witchcraft, and failed through her stupidity, and again my pride. And I saw myself in Francis Hepburne, Earl Both well, manipulating Gellis Duncan, that was an unworthy instrument. And again as Count Cagliostro, failing because I failed to comprehend the nature of women in my Seraphina. And I was shown myself as a boy of 13 in this life, invoking Satan and showing cowardice when He appeared. And I was asked: "Will you fail again?" and I replied "I will not fail." (For I had given all my blood to BABALON, and it was not I that spoke.)

And thereafter I was taken within and saluted the Prince of that place, and thereafter things were done to me of which I may not write, and they told me, "It is not certain that you will survive, but if you survive you will attain your true will, and manifest the Antichrist.

And thereafter I returned and swore the Oath of the Abyss, having only the choice between madness, suicide, and that oath. But the Oath in no wise ameliorated that terror, and I continued in the madness and horror of the abyss for a season. But of this no more. But having passed the ordeal of 40 days I took the oath of a Magister Templi, even the Oath of Antichrist before Frater 132, the Unknown God.

And thus was I Antichrist loosed in the world; and to this I am pledged, that the work of the Beast 666 shall be fulfilled, and the way for the coming of BABALON be made open and I shall not cease or rest until these things are accomplished. And to this end I have issued this my Manifesto.

The Manifesto of the Antichrist

Do what thou wilt shall be the whole of the Law.

I, BELARION, ANTICHRIST, in the year 1949 of the rule of the Black Brotherhood called Christianity, do make my Manifesto to all men. And I, THE ANTICHRIST, come among you, saying:

An end to the pretence, and lying hypocrisy of Christianity.

An end to the servile virtues, and superstitious restrictions.

An end to the slave morality.

An end to prudery and shame, to guild and sin, for these are of the only evil the sun, that is fear.

An end to all authority that is not based on courage and manhood, to the authority of lying priests, conniving judges, blackmailing police, and

An end to the servile flattery and cajolery of mods, the corona- tions of mediocraties, the ascension of dolts.

An end to restriction and inhibition, for I, THE ANTICHRIST, am come among you preaching the Word of the BEAST 666, which is,

"There is no law beond Do what thou wilt."

And I, BELARION, ANTICHRIST, do lift up my voice and prophesy, and I say:

I shall bring all men to the law of the BEAST 666, and in His law I shall conquer the world.

And within seven years of this time, BABALON, THE SCARLET WOMAN HILARION will manifest among ye, and bring this my work to its fruition.

An end to consciption, compulsion, regimentation, and the tyranny of false laws.

And within nine years a nation shall accept the Law of the BEAST 666 in my name, and that nation will be the first nation of earth

And all who accept me the ANTICHRIST and the law of the BEAST 666, shall be accursed and their joy shall be a thousandfold greater than the false joys of the false saints.

And in my name BELARION shall they work miracles, and confound our enemies, and none shall stand before us.

Therefore I, THE ANTICHRIST call upon all the Chosen and elect and upon all men, come forth now in the name of Liberty, that we may end for ever the tyranny of the Black Brotherhood.

Witness my hand and seal on this [...] day of [...] 1949, that is the year of BABALON 4066.

Love is the law, love under will.

Belarion, Antichrist

ANALYSIS BY A MASTER OF THE TEMPLE

of the Critical Nodes in the Experience of his Material Vehicle.

"I shall regard all phenomena as the particular dealing of God with my soul."

I. Birth

Oct. 2, 1914, Los Angeles, in, rising in midheaven, in favorable conjunc., at apehelion. I chose this constellation in order that you might have an innate sense of balance and ultimate justice, responsive and attractive nature, a bountiful environment and sense of royalty and largesse, strength, courage and power combined with cunning and intelligence. Saturn was bound in order that you might easily formulate a lower will which would have satisfied and overwhelmed you with its spectacular success.

Your father separated from your mother in order that you might grow up with a hatred of authority and a spirit of revolution necessary to my work. The Oedipus complex was needed to formulate the love of witchcraft which would lead you into magick, with the influence of your grandfather active to prevent too complete an identification with your mother.

II. Childhood

Your isolation as a child developed the necessary background of literature and scholarship; and the unfortunate experiences with other children the requisite contempt for the crowd and for the group mores. You will note that these factors developed the needful hatred for christianity (without implanting a christian guilt sense) at an extremely early age.

III. Adolescence

Early adolescence continued the development of the necessary combinations. The awakening interest in chemistry and science prepared the counterbalance for the coming magical awakening, the means of obtaining prestige and livelihood in the formative period, and the scientific method necessary for my manifestation. The magical fiasco at the age of 16 was needful to keep you away from magick until you were sufficiently matured.

IV. Youth

The loss of family fortune developed your sense of self reliance at a critical period, the contact with reality at this time was essential. Your early marriage with Helen served to break your family ties and effect a transference to her, away from a danger- ous attachment to your mother. The experience at Halifax and Cal Tech served to strengthen your self reliance, scientific method and material powers. The influence of Tom Rose at this period, as that of Ed. Forman in adolescence, was essential in developing the male center.

V. Later Youth

The house on Terrace Drive, Music, Lynn, Curtis, and Gloria, and the increasing restlessness were, of course, all preparations for the meeting with A.'. A.'. and O.T.O. The alternate repulsion and attraction you felt the first year after meeting Fra. 132 were caused by a subconscious resistance against the ordeals ahead. Had you had these experiences before, without such resistance, you would have become hopelessly unbalanced. Betty served to effect a transference from Helen at a critical period. Had this not occurred your repressed homosexual component could have caused a serious disorder.

Your passion for Betty also gave you the magical force needed at the time, and the act of adultery tinged with incest, served as your magical confirmation in the Law of Thelema.

At this time the O.T.O. was an excellent training school for adepts, but hardly an appropriate Order for the manifestation of Thelema. Therefore, in spite of your motto you were not able to formulate your Will. The experience with the O.T.O. and Aerijet were needed to dispel your romanticism, self-deception, and reliance on others. Betty was one link in the process designed to tear you away from the now unneeded Oedipus complex, the overval- uation of women and romantic love. Since this was unconscious, the next step was to bring it into consciousness, and there to destroy it.

VI. Early Maturity

The final experience with Hubbard and Betty, and the O.T.O. was necessary to overcome your false and infantile reliance on others, although this was only partially accomplished at the time. The invocation of Babalon served to exteriorize the Oedipus complex; at the same time, because of the forces involved it produced extraordinary magical effects. However, this operation is accomplished and closed -- you should have nothing more to do with it -- nor even think of it, until Her manifestation is revealed, and proved beyond the shadow of a doubt. Even then, you must be circumspect -- although I hope to take complete charge before then.

Candy appeared in answer to your call, in order to wean you from wet nursing. She has demonstrated the nature of woman to you in such unequivocal terms that you should have no further room for illusion on the subject.

The suspension and inquisition was my opportunity -- one of the final links in the chain. At this time you were enabled to pre- pare your thesis, formulate your Will, and take the Oath of the Abyss, thus making it possible (although only partially) to manifest. The exit of Candy prepares for the

final stage of your initial preparation.

VII. Conclusions

The numerous rituals you have performed have resulted in a well developed body of light. The ordeals have purged most of the emotional and mental garbage -- your only real dangers are, and have ever been, sentimentality, weakness, and procrastination.

It is interesting to note that the first weapon you formulated was the Lamp of the Spirit, in the invocation to Pan (although the Sword was prefigured). Next the Sword in the Horus ritual, as was appropriate to your intellectual development at that time.

Then the Cup out of the wine of your emotional life -- the disk out of material failure. The Sword remains to be manifested.

You will note that it has been impossible to truly formulate your Will with any of these weapons -- naturally -- that is only possible with the wand. On the other hand, if you had done so previously, you would have been unbalanced by the lack of initiated preparation. It is a right and natural procedure; the True Will cannot be truly formulated until you are initiate in all the other planes, and it is well to make no pretense of doing so. Until that point all you can know of the true will is the aspiration to the next step -- towards further experience. That is the glory of the Law of Thelema -- DO!

The physical and emotional stresses you feel at present are a result of the pull of the Abyss -- your present poetry is indica- tive. Naturally you find no power in any spell, no comfort in any ritual, no hope in any action. You are cut off by your own oath. Nor can I or any other aid you at this time. There is only manhood, only will, only the vector of your own tendencies, developed through the aeons of the past. I do not say how long the state will last, or what the outcome may be.

However, I can formulate some rules which may serve to guide you.

VIII. Instructions

- A. Works of the Wand -- of the Will alone avail in this state. No other weapon should be used, no other ritual save the hymn to the Unnamed One in the Anthem of the Mass.
- B. You should be meticulous in all observations pertaining to the Will, even the most petty. Fulfill all obligations and promises, undertake nothing which you cannot fulfill, be prompt in the discharge of each responsibility.
- C. Be neat in your personal and domestic habits, indicate your self-respect to yourself.
- D. Do not become unduly involved with any person, and practice all your hard-earned wisdom in your relations with women.
- E. Set up your personal affairs in business order. Keep your accounts current and your papers neatly filed.
- F. Finish your poetry for publication. Finish the synthesis of the Tarot and start work on the preparation of the lessons of class instruction from your book
- G. Pay no attention to any phenomena whatsoever, and continue in a sober and responsible way of life under all circumstances.

Not magical! For you nothing is more magical. Only thus can the curse of Saturn be overcome. I see you hate this way. But it is an ultimate time -- it is you that have taken the oath. The choice is me or Choronzon.

I await you in the City of the Pyramids.

Belarion 8 = 3

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Grey Lodge Occult Review™

Freedom is a Two-edged Sword

by Fra. Belarion, O.T.O. (Jack Parsons)
© The Seventh Ray 1976 - C.R. Runyon - Editor

Editor's note: Jack Parsons died in a laboratory accident in 1952.

Author's preface:

Since I first wrote this essay in 1946, some of the more ominous predictions have been fulfilled. Public employees have been subjected to the indignity of "loyalty" oaths and the ignominy of loyalty purges. Members of the United States Senate, moving under the cloak of immunity and the excuse of emergency, have made a joke of justice and a mockery of privacy. Constitutional immunity and legal procedure have been consistently violated and that which once would have been an outrage in America is today refused even a review by the Supreme Court.

The golden voice of social security, of socialized "this" and socialized "that", with its attendant confiscatory taxation and intrusion on individual liberty, is everywhere raised and everywhere heeded. England has crept under the aegis of a regime synonymous with total regimentation. Austria, Hungary, Yugoslavia and Czechoslovakia have fallen victims to communism while the United States makes deals with the corrupt dictatorships of Argentina and Spain.

As I write, the United States Senate is pursuing a burlesque investigation into the sphere of private sexual morals, which will accomplish nothing except to bring pain and sorrow to many innocent persons.

The inertia and acquiescence which allows the suspension of our liberties would once have been unthinkable. The present ignorance and indifference is appalling. The little that is worthwhile in our civilization and culture is made possible by the few who are capable of creative thinking and independent action, grudgingly assisted by the rest. When the majority of men surrender their freedom, barbarism is near but when the creative minority surrender it, the Dark Age has arrived. Even the word liberalism has now become a front for a new social form of Christian morality. Science, that was going to save the world back in H.G. Wells' time, is regimented, strait-jacketed and scared; its universal language is diminished to one word, security.

In this 1950 view some of my more hopeful utterances may appear almost naive. However, I was never so naive as to believe that freedom in any full sense of the word is possible for more than a few. But I have believed and do still hold that these few, by self-sacrifice, wisdom, courage and continuous effort, can achieve and maintain a free world. The labor is heroic but it can be done by example and by education. Such was the faith that built America, a faith that America has surrendered. I call upon America to renew this faith before she perishes.

We are one nation but we are also one world. The soul of the slums looks out of the eyes of Wall Street and the fate of a Chinese coolie determines the destiny of America. We cannot suppress our brother's liberty without suppressing our own and we cannot murder our brothers without murdering ourselves. We stand together as men for human freedom and human dignity or we will fall together, as animals, back into the jungle.

In this very late hour it is with solutions that we must be primarily concerned. We seem to be living in a nation that simply does not know what we are told we have and that we tell each other we have. Indeed, it is far more than that. It is to the definition of freedom, to its understanding, in order that it may be attained and defended, that this essay is devoted. I need not add that freedom is dangerous -- but it is hardly possible that we are all cowards.

Chapter 1

For numberless centuries society accepted the proposition that certain men were created to be slaves. Their natural function was to serve priests, kings and nobles, men of substance and property who were appointed slave-masters by almighty God. This system was reinforced by the established doctrine that all men and women were owned 'in mind' by the church and 'in body' by the state. This convenient situation was supported by the authority of social morality, religion and even philosophy.

Against this doctrine, some two hundred years ago, rose the most astonishing heresy the world has yet seen; the principle of liberalism. In essence this principle stated that all men are created equal and endowed with inalienable rights which belong to every man as his birthright. This idea appealed to certain intractable spirits -- heretics, atheists and revolutionaries -- and has since made some headway in spite of the opposition of the majority of organized society. As a slogan, however, it has become so popular that it is rendered unwilling lip-service by all the major states and yet it is still so distasteful to persons in authority that it is nowhere embodied as a fundamental law and is continually violated in letter and in spirit by every trick of bigotry and reaction. Further, absolutist and totalitarian groups of the most vicious nature use liberalism as a cloak under which they move to re-establish tyrannies and to extinguish the liberty of all who oppose them.

Thus religious groups seek to abrogate freedom of art, speech and the press; reactionaries move to suppress labor, communists to establish dictatorships -- and all in the name of 'freedom'. Because of the peculiar definitions of freedom used by some of these camouflaged tyrants, it seems necessary to redefine Freedom in the terms understood by Voltaire, Paine, Washington, Jefferson and Emerson.

Freedom is a two-edged sword of which one edge is liberty and the other, responsibility. Both edges are exceedingly sharp and the weapon is not suited to casual, cowardly or treacherous hands.

Since all tyrannies are based on dogma and since all dogmas are based on lies, it behooves us to look beyond them for truth and freedom will both be far away. And yet the Truth is that we know nothing...

...Objectively, we know nothing at all. Any system of intellectual thought, whether it be science, logic, religion or philosophy, is based on certain fundamental ideas or axioms which are assumed but which cannot be proven. This is the grave of all positivism. We assume but we do not know that there is a real and objective world outside our own mind. Ultimately we do not know what we are or what the world is. Further, if there is a real world apart from ourselves we cannot know what it really is; all we know is what we perceive it to be. All that we perceive is conveyed by our senses and interpreted by our brain. However fine, exact or delicate our scientific instruments may be, their data is still filtered through our senses and interpreted by our brain. However useful, spectacular or necessary our ideas and experiments may be, they still have little to do with absolute truth. Such a thing can only exist for the individual according to his whim or his inner perception of his own truth-in-being.

The witches and devils of the middle ages were real by our own standards; reputable and responsible persons believed in them. They were seen, their effects observed and they accounted for a large body of otherwise inexplicable phenomenon. Their existence was accepted without question by the majority of men, great and humble. From this majority there was not and still is not any appeal. Yet we do not believe in these things today. We believe in other things similarly explaining the same phenomenon. Tomorrow we will believe in still other things We believe but we do not know.

All of our deductions, for example the theory of gravitation, are based on observed statistics, on tendencies observed to occur in a certain way. Even if our observations are correct, we still do not know why these things happen. Our theories are only assumptions, however reasonable they may seem

There is a type of truth that is based on experience: we know that we feel hot or hungry or in love. These feelings cannot be conveyed to anyone who has not experienced them. We can describe them in terms of similar feelings experienced by someone else, analyzing their cause-and-effect according to mutually acceptable theories but that someone else will never really know what your feeling is like.

The above may be negative considerations but within their limits we can deduce positive principles:

- 1. Whatever the universe is, we are either all or part of it by virtue of our consciousness but we do not know which.
- 2. No philosophy, scientific theory, religion or system of thought can be absolute and infallible. They are relative only. One man's opinion is just as good as another's.
- 3. There is no absolute justification for emphasizing one individual theory or way of life over another.
- 4. Every man has the right to his own opinion and his own way of life. There is no system of human thought which can successfully refute this thesis.

So much for positivism but other problems still remain. There is necessity, expediency and convenience. If these are illusions they are very popular and it is usual to consider them. We might say that politics is concerned with necessity and expediency whereas science is concerned with convenience. This is not intended to discredit science and reason in their proper spheres. Reason is one of our greatest gifts, the power that differentiates us from the animals, and science is our greatest tool, our best hope for building a genuine civilization. (It is curious that this modern truism appears, in this system of reasoning, as a concession.)

In spite of its inestimable value, science is a tool and has nothing to do with ultimate truth. Herein is the danger of science. As a tool it is so valuable, so useful and so irresistible that we incline to regard it as the arbiter of the absolute, giving final and irrefutable pronouncement on all things. This is exactly the position that the pedant, the dogmatist and the dialectical materialist would have us take. Then, posing as a "scientist" or propounding "Scientific" doctrines, he can persuade us to accept his values and obey his orders. Today's science must forever be free to overthrow its yesterdays, otherwise it will degenerate into ancestor worship.

It is necessary that we defend freedom unless we all wish to be slaves. It is expedient that we achieve brotherhood unless we desire destruction and it is convenient that we grant others the right to their own opinions and life-styles in order to maintain our own.

The intelligent individual will not base his conduct on an arbitrary or absolute concept of right and wrong. It may be argued that all motives and all actions are selfish since they are intended to satisfy some requirement of the ego. Perhaps this is true of self-sacrifice, abnegation and the highest altruism. We engage in them in order to satisfy ourselves by attaining some object however intangible it may be.

The ego can be very broad. A man may include the whole world as a part of his ego and thus set out to redeem or save it for no other reason than the pleasure of personal accomplishment. Such a man, far from being unselfish, is extremely egotistical. The artist devoted to the production of pure beauty is so dedicated because of his need and his nature; at least such egotism is not petty. Motives of family-love and patriotism are rooted in bigotry. This does not necessarily detract from such actions and motives. Everything in nature is beautiful and it is no less beautiful because it is understood. However, the unenlightened man will assign arbitrary values to all things in order to protect and justify his own position. His morals are based on things he wishes were true or which someone else wishes were true. His philosophy pays no attention to relative facts or realities and yet in his life he must deal with them. He is consequently involved in a constant round of pretenses and evasions.

The enlightened liberal needs no such justification. He will realize and accept his inherent selfishness and the inherent selfishness of all men. He will understand living as a technique, the technique of getting what he wants on the terms he wants.

Such is the case with freedom. If we abrogate another's freedom to gain our own ends, our own freedom is thereby jeopardized. That is the cost. If we wish to assure our own freedom, we must assure all mens' freedom. That is the technique.

If a liberal were to develop two personalities and one of these personalities were to establish a benevolent dictatorship while the other continued his liberal activities it would only be a matter of time before he killed himself. The restriction of others freedom is ultimately self-enslavement and suicide. The dictator is the most abject of all slaves.

These simple considerations are the logical basis of the philosophy of liberalism. From such considerations and from many more the fundamental principles of liberalism arose as a code of rights, basic in nature and clear beyond misconception. This code must be the Law beyond the law, an ultimate expression of the dignity and inviolability of the individual. It must be above compromise by courts and lawyers, beyond the whim of the populace and the treachery of demagogues. It must be the epitome of man's aspertion toward liberty and self-determination, a canon so sacred that its violation by a state, a group or an individual is treason and sacrilege. The Bill of Rights in the American Constitution was a step in the right direction and its study will indicate further development. In a world so threatened by positivism and paternalism this doctrine is limited in both scope and application. It permits such violations of liberty as the late National Prohibition Act, the Draft Law, the closed shop, the Mann Act, censorship laws, anti-firearms laws and racial discrimination.

It has been said, with justification, that the Constitution means what the Supreme Court says it means. A document so fundamental as a Bill of Rights cannot be jeopardized by arbitrary interpretations. It should need no interpretations. It must apply equally to the national state, the federated states, counties, municipalities, official agencies and the private citizen within their province. It must apply in such a way that the individual or minority needs no recourse to elaborate, lengthy and costly proceedings in order to protect these rights. It is the duty of the state to provide this recourse to all alike.

Freedom cannot be subject to arbitrary interpretation and misinterpretation. It must plainly include freedom from persecution on moral, political, economic, racial, social or religious grounds. No man, no group and no nation has the right to any man's individual freedom. No matter how pure the motive, how great the emergency, how high the principle, such action is tyranny and is never justified.

The question is, are we able to face the consequences of democracy? It is not sufficient that freedom be assured by purely negative means. Freedom is meaningless where its expression is controlled by powerful groups such as the press, the radio, the motion picture industry, churches, politicians and capitalists. Freedom must be insured.

It can only be insured by the allegiance to the principle that man has certain inalienable rights; among which are the rights:

- To live his private life, insofar as it concerns only himself, as he sees fit.
- To eat and drink, to dress, live and travel as, where and he will.
- To express himself; to speak, write, print, experiment and otherwise create as he desires.
- To work as he chooses, when he chooses and where he chooses at a reasonable and commensurate wage.
- To purchase his food, shelter, deical and social needs and all other services and commodities necessary to his existence and self

expression at a reasonable and commensurate price.

- To have a decent environment and upbringing during his childhood until he reaches a responsible majority.
- To love as he desires, where, how and with whom he chooses, in accordance only with the desires of himself and of his partner.
- To the positive opportunity to enjoy these rights as he sees fit, without obstruction on the one hand or compulsion on the other.
- Finally, in order to protect his person, his property and his rights, he should have the right to kill an aggressor if necessary. This is the purpose of the right to keep and bear arms.

These rights must be counterbalanced by certain responsibilities. The liberal accepting them must guarantee these rights to all others at all times, regardless of his personal feelings or interests. He must work to establish and protect them, live in a manner commensurate with them and be prepared to defend them with his life. He must refuse allegiance to any state or organization which denies these rights and he should aid and encourage all who, without qualification or equivocation, endorse them. He must refuse to compromise these principles on any issue or for any reason. Nothing short of such a commitment will assure the survival of liberty, or democracy of society itself. Liberalism is not only a code for individuals and their state, it is the only possible basis for a future international civilization. However, these principles will be only rhetoric unless they are revered and protected by those to whom they apply. They must be interpreted and applied with understanding and sympathy, with humor and tolerance. Pretentiousness, sentimentality or hysterics are not needed in their application or their defense. Insufferable demagogues of "high principle" are sufficiently numerous as it is.

It must also be understood that we cannot force man's rights upon him. Man has a right to be a slave if he so desires. If he does not assert and defend his rights he deserves slavery. The person who is tyrannized by his family, his peers, by public opinion or slave morality, providing he is free to leave their influence or to challenge it, is worthy of his condition. His protestations are those of the hypocrite.

Freedom, like charity, begins at home. No man is worthy to fight in the cause of freedom unless he has conquered his internal drives. He must learn to control and discipline the disastrous passions that would lead him to folly and ruin. He must conquer inordinate vanity and anger, self deception, fear and inhibition. These are the crude ores of his being.

He must smelt these ores in the fire of life; forge his own sword, temper it and sharpen it against the hard abrasive of experience. Only then is he fit to bear arms in the larger battle. There is no substitute for courage and the victory is to the high hearted. He will have nothing to do with asceticism or the excesses of weakness. Self expression will be his watchword, a self expression tempered keen and strong. First he must know how to rule himself. Only then can he cope with the economic pressures which are employed by institutions and corporations or the political pressures employed by demagogues.

He may then find himself in a difficult predicament. If he calls himself a liberal, he discovers that he is supposedly committed to a policy of accommodation with the Russian Government. If he opposes a pro-Soviet policy he is welcome to the camp of the Catholic Church and the Manufacturer's Association. If he eschews both camps, he is condemned for lack of principle. If he should support the rights of the workingman or minority and racial groups, he is a Red. If at the same time he believes in Constitutional Government and individual rights, he is also a Fascist.

Many liberals are familiar with this situation but few seem to have deduced the conclusion. The difficulty lies in the confusion of the rights of the individual in relation to the responsibilities of the state. It is a sad comment on our mentality that the social reformer subscribes to total regimentation while the alleged individualist propagandizes for total irresponsibility. The rights of the individual can be clearly defined. His responsibilities vis-a-vis the responsibilities of the state can be clearly defined. The individual's rights end where the next man's begin. It is the function of the state to ensure equal rights to all. But, in the absence of a social devotion to the true principles of liberalism, positivists have usurped its name and even its phrases in order to propagandize for their various totalitarianisms. This process has been aided by that faction of pseudo-liberalism which believes that all opinion contrary to its own must be suppressed.

As I write, allegedly liberal groups are agitating for the denial of public forums to those they call fascist. Americanism societies are striving for the suppression of communist or "red" literature and speech. Religious groups, backed by a publicity conscious press, are constantly campaigning for the prohibition of art and literature which, as if by divine prerogative, they term "indecent", immoral or dangerous.

It would seem that all these organizations are devoted to one common purpose, the suppression of freedom. Their sincerity is no excuse. History is a bloody testament that sincerity can achieve atrocities which cynicism could hardly conceive of. Each of these groups is engaged in a frantic struggle to sell out, betray or destroy the freedom which was their birthright and which alone assured their present existence.

Freedom is a two-edged sword. He who believes that the absolute rightness of his belief is an authority to suppress the rights and opinions of his fellows cannot be a liberal. Liberalism cannot exist where it violates its own principles. It cannot exist where the emergency monger or the utopia salesman can obtain a suspension of rights, whether temporary or permanent. Liberty cannot be suppressed in order to defend liberalism.

If we are to achieve a democracy, the rights of individuals and the responsibilities of states must be openly defined and ardently defended. It is inconceivable that men who fought and died in a war against totalitarianism did not know what they fought for. It seems a fantastic joke that the institutions they believed in and defended have turned, like a nightmare, into home-grown tyrannies. A generation went down in blood and agony to make the world "safe" but the evil that makes the world "unsafe" still goes undefeated, plotting new sacrifices of misery and blood. The guilt lies not entirely with the warmongers, plutocrats and demagogues. If a people permit exploitation and regimentation in any name, they deserve their slavery. A tyrant does not make his tyranny. It is made possible by his people and not otherwise.

Much of our modern thought is characterized by pretenses and evasions, by appeals to ultimate authorities which are non-liberal, superstitious and reactionary. Often we are not aware of these thought processes. We accept ideas, authorities, catch-phrases and conditions without troubling to think or investigate and yet these things may conceal terrible traps. We accept them as right because they have a surface-level agreement with the things in which we believe. We welcome the man who is for liberalism, against communism, without troubling to inquire what else he is for or against. In our blindness we leave ourselves open to exploitation, regimentation and war.

Tumultuous developments in science and society demand a new clarity of thought, a reexamination and a restatement of principles. It is not sufficient that a principle is sacred because it is time-worn. It must be examined, tried and tested in the crucible of our present needs.

In our law, in our social and international relations, we are guilty of a myriad of barbarisms and superstitions. These injustices continue and proliferate because we have become used to them. We have lost our freedom through tolerance and inertia.

The principle we have developed herein is simple: the liberty of the individual is the foundation of civilization. No true civilization is possible without this liberty and no state, national or international, is stable in its absence. The proper relation between individual liberty on the one hand and social responsibility on the other is the balance which will assure a stable society. The only other road to social equilibrium demands the total annihilation of individuality. There is not further evasion of nature's immemorial ultimatum: change or perish but the choice of change is ours.

Chapter Two

Of all the strange and terrible powers among which we move unknowingly, sex is the most potent. Conceived in the orgasm of birth, we burst forth in agony and ecstasy from the Center of Creation. Time and again we return to that fountain, lose ourselves in the fires of being, unite for a moment with the eternal force and return renewed and refreshed as from a miraculous sacrament. Then, at the last, our life closes in the orgasm of death. Sex, typified as love, is at the heart of every mystery, at the center of every secret. It is this splendid and subtle serpent that wines about the cross and coils in the bloom of the mystic rose.

The sexual perversion of Christianity becomes obvious when it is realized that "The Holy Ghost" (The Sophia) is feminine. The very Tetragrammaton, Yod He Vau He, means: Father-Mother-Son- Daughter and asserts the splendor of the biological order. How could life proceed from a strictly masculine creation? What miracle could possibly be superior to the miracle of copulation, conception and gestation? In the corrupt and demonic Jehova, the priesthood blasphemed nature in order to perpetuate a tyrannical and superstitious patriarchy. Woman was insulted and affronted with the calumny of immaculate conception -- then, by this mystery mongering, a premium was placed on moral and spiritual sterility. This sublimation of the sex-urge has been the basis of the power of the church and is the source of much of the psychosis rampant in the modern world.

It has been asserted that the church has been a champion of progress and freedom; nothing could be more fallacious. Organized Christianity has been inevitably allied with tyranny, reaction and persecution. No organized dogma can contribute to progress except by occasional accident. The church's main contribution has been to unintentionally foment revolt against its bigotry. It could hardly be otherwise with an organization founded on a double fallacy: the sin of sex and the infallibility of man. No religion can hope to benefit humanity while it preaches love and reviles the root of love. Anyone hoping to understand and cope with human relations must understand both the importance and over-emphasis of sex in society.

Sexual concepts and symbolism underlie all the world's religions. As I mentioned above, sublimated sex has been the source of power for the Christian church. Sex and sex neurosis are fundamental factors in the attitude of modern men. These three facts give sex a place of prime importance in our liberal examination of society.

Our sex attitudes are largely characterized by pretense. The majority of people under fifty today have, at one time or another, engaged in what is termed illicit intercourse -- and yet we pretend, publicly, that we have not done so. Some of us go so far as to state that we don't do it, never would do it and disapprove of the criminal types who do. Policemen arrest and judges convict persons discovered in a pursuit which they themselves indulge in. The enjoyment of a natural urge is defined as a crime. Young persons thus enjoying the urge in the wonder of the beginning are burdened with a sense of guilt and shame. They are classed with common criminals -- why?

The shameful answer is that back in the Middle Ages, under conditions of squalor, ignorance, superstition and oppression, the sex taboo became a prime instrument of power in the arsenal of a band of brigands known as the Christian church. This is the reason that young people in love are classified as criminals. Venereal disease thrives and abortionists prosper as an inevitable result. The superstition which fostered this shameful condition is no longer absolutely dominant but the institution that promoted the belief that the human body was obscene, that love was indecent and that woman was forever made foul by original sin remains to mold our thoughts and shape our laws. It is most significant that the spiritual and physical inheritors of that church, both catholic and protestant, vigorously and effectively oppose birth control, venereal disease education, divorce law reform; i.e., anything which would limit the power of their weapon.

If the Christians enforced these taboos only among their believers they would be within their rights. Man has the right to any personal stupidity however monstrous it may seem but this is not their principal concern. They seek to impose this nonsense on everybody, by every method of legislative, moral and economic intimidation at their command. The success of their efforts can be judged by the reflection of such attitudes in the press, the radio, the motion picture industry and our legal statutes. True to fascist form, the censor utilizes his moral victory to impose political and social censorship in all fields. Bigots and demagogues invoke the divine right of religion and of morality in order to gain extraordinary power. Freedom of religion and of he press should not afford a justification for giant propaganda campaigns to suppress freedom! We must not only have freedom of religion, we must have freedom from religion.

The concept that sex in art, literature and life is subject to criminal law is based entirely on this superstitious sexual taboo. The censorial power of the church, the state and established press is founded solely on this one assumption: that the taboo of a particular religion should have universal legal sanction. This sanction, once established, is then subtly extended to imply that all the other dogmas of that religion are now the "unwritten law" of the land. Such a religion, always respectable and conservative, forms alliances with fascist and capitalist cliques, thus gaining a privileged position from which to persecute liberalism in all its forms. Superstition, taboo, reaction and fascism augment one another most effectively. The fact that one type of totalitarianism persecutes another -- or appears to do so -- is hardly a palliative.

Modern man must recognize the source and nature of his sexual taboos and discredit them in the light of truth. Only thus can he achieve sanity in sex and a healthy outlook on life in general.

In our society early marriages are often prevented by economic considerations, therefore pre-marital sexual relations are natural and often desirable. Contraceptive techniques, available to any intelligent young person from a druggist or doctor, can minimize the problem of venereal disease and unwanted pregnancies. The development of sexual technique, the determination of the qualifications of one's partner and the gratification of the youthful urge to experiment all assure a far more lasting and stable marriage than one begun in ignorance and prudery. In marriage itself the social contract is biding. Property acquired by the joint efforts of husband and wife belong to both jointly. Where any two persons have pledged their love together, no outsider has the right to interfere. Either party is justified in resisting such interference by force if necessary. But neither party, whether the relation be in or out of wedlock, has any right or jurisdiction over the love, affection or the sexual favors of another for longer than that person desires.

Where children are concerned a separation presents a serious problem. Broken homes are hard on children but a loveless and bitter home is worse. No state can assure a child the affection of his parents but it can guarantee his physical welfare and security, thus insuring him against many of the frustrations of childhood and adolescence which develop into unstable and maladjusted adult behavior. The laws against mutually agreeable sex expression must be repealed, together with the laws prohibiting nudism, birth control and censorship. We must emphatically deny that love is criminal and that the body is indecent. We must affirm the beauty, the dignity, and joyousness and even the humor of sex.

Indeed there are obscene things in the light and in the darkness; things that deserve destruction: -- The exploitation of women for poor wages, the shameful degradation of minorities by the little lice who call themselves members of a 'superior race' and the deliberate machinations towards war. Nowhere among these genuine obscenities is there a place for the love shared by men and women. There are sins but love is not one of them and yet, of all the things that have been called sins, love has been the most punished and the most persecuted. Of all the beauties we know, the springtime of love is closest to paradise. And as all things pass, so love passes -- too soon. This most exquisite and tender of human emotions, this little moment of eternity, should be free and unrestrained. It should not be bought and sold, chained and restricted until lovers, caught in the maelstrom of economics and laws, are hounded like criminals. What end is served and who profits by such cruelty? Only priests and lawyers. Let us adhere to a strict morality where the rights and happiness of our fellow man is concerned. Let us call our true sins by their right names and expiate them accordingly -- but let our lovers go free.

If we are to achieve civilization and sanity, we must institute an educational program in love-making, birth control and disease prevention. Above all we must root out the barbaric and vicious concepts of shamefulness and indecency in sex, exposing the motives and methods of their proponents.

Happy are the parents who, as a result of sexual experimenting, are well mated, taking joy in each other's passion, seeing beauty in their nakedness and not fearing to expose their bodies or the bodies of their children. They would never shame their children for their natural sexual curiosity.

Jesus told the "fallen woman", "Go and sin no more" but I, who am a man, say to you who have given your body for the need of man's body, who have given your love freely for his spirit's sake; "Be blessed in the name of man. And if any god deny you for this, I will deny that god."

The ancients, being simple and without original sin, saw God in the act of love and therein they saw a great mystery, a sacrament revealing the bounty and the beauty of the force that made men and the stars. Thus they worshipped. Poor ignorant old Pagans! How we have progressed. What was most sacred to them, we see as a dirty joke. From this sordid joke we have played on ourselves only Woman Herself can redeem us. She has been the ignominious butt of the joke, the target of malice and arrogance and the scapegoat for masculine inferiority and guilt. She alone can redeem us from our crucifixion and castration. Only woman, of and by herself, can strike through the foolish frustration of the advertisers' ideal. She must elevate her strong, free and splendid image to take her place in the sun as an individual, a companion and mate fit for, and demanding no less than, true men.

Let there be an end to inhibition and an end to pretense. Let us discover what we are and be what we are, honestly and unashamedly. The rabbit has speed to recompense his fear, the panther strength to assuage his hunger. There is room for both even though the rabbit would probably prefer a world of rabbits (dull and overpopulated). All traits are useful wrath, fear, lust and even laziness -- if they are balanced by strength and intelligence. If we lie about things we call our weaknesses and sins, if we say that his is "evil" and that is "wrong", denying that such faults could be part of us,

they will grow crooked in the dark. But when we have them out in the open; admitting them, facing them and accepting them, then we will be ashamed to leave any vestige of them secret to turn crippled and twisted. Fear can sharpen our wits against adversity. Anger and strength can be welded into a sword against tyrants both within and without. Lust can be trained to be the strong and subtle servant of love and art.

It is not necessary to deny anything. It is only necessary to know ourselves. Then we will naturally seek that which is needful to our being. Our significance does not lie in the extent to which we resemble others or in the extent to which we differ from them. It lies within our ability to be ourselves. This may well be the entire object of life; to discover ourselves, our meaning. This does not come in a sudden burst of illumination; it is a constant process which continues so long as we are truly alive. The process cannot continue unobstructed unless we are free to undergo all experience and willing to participate in all existence. Then the significant questions are not "is it right" or "is it good" but rather "how does it feel" and "what does it mean". Ultimately these are the only questions that can approach truth but they cannot be asked in the absence of freedom.

There was a time when these questions were whispered in the shadow of the stake. That Christian instrument of conversion is not sanctioned at present but the will and the malice remain and will continue until the power of the superstition-mongering tyrants is finally broken. Meanwhile religious dogmatism continues to support the sexual jealousies of neurotic parents for their children and neurotic marriage partners for their mates. It is not because of economic desperation and greed that crime and war wash over the world in ever-mounting waves. It is only necessary to look back on the Middle Ages when St. Vitus' Dance, epidemic flagellation and the Witchcraft Persecutions, all spawned out of Christian guilt and shame, swept the Western World. It was the tone set by these fearful events, reinforcing the divine right of reactionary monarchs, that produced the liberal revolutions of the 18th century. But the root, the sexual taboo, was unfortunately not destroyed. It remained to revitalize the power of religion over the new bourgeoisie.

The frenetic hatred of Jews and Negroes (symbols of illicit sexual freedom) and the lust toward the blood-and-fire baths of warfare are the very aberrations of sexual frustration. They are the nightmares of souls in a hell of guilty desire, laboring like madmen over their instruments of destruction in order to destroy the world which has denied them satisfaction. It is only in the unobstructed exercise of sexual function, by a generation trained from youth in contraception and the technique of love, that it will be possible to achieve mature social relations.

In this childish folly of sexual possession each man and each woman hates and fears every other man and woman as the potential despoiler or some joke by the ever-present specters of jealousy and suspicion. It is possible that the application of two old axioms; "that you love one another" and "that you do unto others as you would have others do unto you" might go a long way in helping us solve our sexual problems. The application of these maxims in sexual relations is easy and pleasant. If firmly established the principles might spread to other areas of human intercourse.

The sexual revolution will not produce any instantaneous paradise nor will it be accomplished without tears. The way to racial maturity is long and painful but it is at least possible to attain the maturity and richness that comes with full and satisfactory sexual expression in private life. It may be that other considerations become more important in one's later years but I would hesitate to say at what age to set the mark. It does not seem possible to grow old gracefully unless one has known something of a graceful youth.

Chapter Three

There is no evidence to show that man was created and accoutred to serve as God's vice-regent upon the earth. There is no reason to believe that he is naturally good and kind, brave and wise -- or that he ever was. On the contrary, there is much to show that he was a beast who took a strange turning in the jungle and blundered rather aimlessly into a mental world in which he was certainly not at home.

There is much evidence that man is by nature cruel, cowardly, lustful, avaricious and treacherous. He holds dominion over these terrible internal enemies and defends against the other predators (his fellow men) by virtue of his ferocity, his cunning and his indomitable will. This is his beauty and his significance: that out of the blind primordial forces of sex and the survival urge, he has forged reason and science and spun the splendorous web of art and love. If there is no other reason and no other significance, man himself has on occasion created reason and significance, standing as the maker of his gods in a garden made fruitful by his own creative power.

We think in terms of ourselves relative to the external universe. It cannot be shown, however, that this external universe is other than an extension of our own perception. But if we differentiate the internal from the external, we are still part of and not separate from the entire process of nature. We are made from the nova by way of the sun and built from the air, the rock and the sea, animated by the primordial fire of life. There are filaments in our consciousness that reach back to the first ancestor and extend to all other men and all other life with which we share a common creation and a common destiny.

Here is the totality that the Greeks called "Pan"; all-devourer, all-begetter -- life and death, good and evil, pain and pleasure, unity, duality and multiplicity; all things and beyond all things. The Soul of Night and the Stars.

If in our folly and fear we will ascribe moral qualities to the lightning that strikes, to the star that shines, to the tiger that kills, then we will not hesitate to assign them also to the woman who gives and the man who takes. Thus we will define god and found a religion. And thus we degrade the living universe into a bewhiskered and irascible character endowed with immortal omnipotence and a hatred for our enemies, or with those nature lovers who catch cold communing with "The All" in the park at night, we sink into the platitudinous sitz baths of various 'religious science' systems on our way to the catalepsy of middle age.

All nature partakes of the eternal sacraments of life and death, of ebb and flow, of creation and destruction and regeneration. These are the harmonies of eternity that change forever and never change. The cry of the baby is echoed in the tumult of the nova. Men suns and seasons pass and

return again. The spate of semen is one with the jet of stars men call The Milky Way.

The mind that comprehends these immortal processes in love and in worship is an immortal mind that soars beyond time and death. We are of one age with Aeschylus and Sophocles and Shakespeare, of one blood with Moses, Lao Tse and Newton. The body changes and decays while time cuckolds all shapes of desire and all transient things. But the shapes of desire, although transient, are the very vehicles of man's adventure. He cannot attain by denying these steeds but by strengthening them -- by training and bridling them with love and creative will until their wings are revealed. Sex and hunger are the raw stuff of art. Out of his passion, fury and despair the artist transmutes the shapes of terror and wonder into an eternal beauty.

All ways are the right way when will and love are the guides. The grace and bounty of life are free to all, saint and sinner alike, who desire them. The voice of the wind, the poignancy of music, the shout of thunder all cry out to man, daring him to know himself. Sunlight, sea and stars and the splendour of a naked woman are the signs and witnesses of a covenant that is forever. We know these things; we know them with the only certainty that is ever given us. This is the beautiful-pitiable knowledge of childhood and first youth -- that the world denies and necessity circumvents. This is the knowledge of the poets, artists and singes who are beloved and outcast by men and of the mystics whom the world calls mad.

And man, self-castrated and self-frustrated, flees down the corridors of nightmare, pursued by monstrous machines, overwhelmed by satanic powers, haunted by vague guilts and terrors -- all created out of his own imagination. He escapes into absurdity, drowns his spirit in pretense, worships brass gods of power and tin gods of success. Then, shamed by his pretenses and frustrated by his self-denial, he projects his horror on imagined enemies, seeks release in scapegoats and false issues, thereby propitiating those bestial gods who have arisen from the shattered edolons of his spirit with sacrifices of blood.

Nothing is of its nature, evil -- and nothing is of its nature, good. Evil is only excess; good is simply balance. All things are subject to abuse and likewise susceptible to beneficial use. Balance does not consist in denial or excess in indulgence. Balance can only be obtained by exceeding. The elemental forces in man's nature are so tremendous that they can only be balanced by an ultimate self-expression. To place limitations and restrictions on this nature is to build a wall of plaster around a sun. If we clip an eagles' wings or feed carrots to a lion we will not uplift or improve either species.

The fundamental purpose of religion is to attain an identity with a power which we believe to be greater than ourselves, whose omnipotence and immortality we can share. Having achieved some sense of this identity, we then feel that we can cope with problems and attain ends with more confidence. The reliance on religion as well as the reliance on property can indicate a lack of self-reliance.

We ourselves create this 'God of Power'. It is from our own individual 'self' that his power is drawn and this self is greater than any god which it creates. Therefore to know ourselves is the highest form of wisdom and to believe in ourselves is the highest form of faith. Science which seeks to know and art which seeks to interpret are two forms of love which constitute the only availing way of worship. That these two greatest expressions of the human spirit should be subservient to religion, politics, nationalism and war is the ultimate blasphemy.

We are now in the midst of a tremendous battle of forces contending for domination over the mind and spirit of man. It is not, unfortunately, a battle between good and evil, between freedom and tyranny but rather a struggle of dogma against dogma and authority vs. authority. The contenders are fascism and communism. Each is a doctrine alien and hostile to the ideal of freedom. Each says that we must choose between one or the other and each is, in reality, identical. Each demands the absolute enslavement of the individual, the abnegation of the intellect and the subjugation of the will. The authoritarian is right, absolutely right, so right that every extreme of falsehood, suppression and tyranny is justified in the accomplishment of his 'divine' ends. Behind his benevolent paternalism lurks the star chamber and the concentration camp; behind his morality looms the stake and the inquisition of the "Old Time Religion" so many profess to long for. All these systems are old; older than human history. Freedom and democracy are the only new things under the sun and they offend alike the slaves and the slave masters.

"Come unto me," goes the old harlot's song. "Come unto me you weary and heavily laden. Surrender your intolerable burden of freedom and I will fill your mouths with miracles and your bellies will be full of food. Come with me and I will confound your enemies and show you paradise. Look, you do not even have to change a name, only keep the letter and deny the spirit, for the letter giveth life."

She is harvesting the nations now, that old whore, for an appointment in the place called Armageddon. There will be a hunting of free men in the name of freedom and there will be prisons and pogroms in the name of democracy, murder and slavery in the name of brotherhood, and all for the sake of dominion over the minds and bodies of men.

There is a choice: the choice of freedom which has no other name and no other cause. Man, freed of his demons, without the need of a dogma or the use of a creed, can, of and by himself, avail, triumph and achieve significance. This is the faith of a liberal; belief in himself and belief in man. There is no other way to the full status of manhood. It is the long way, the hard way; through trial, error, failure and heartbreak -- but it is the way guided by science and inspired by art; leading at long last to the stars. This is our choice: we may believe in ourselves, believe in our fellow men and in freedom and in brotherhood. We may start to achieve here and now that paradise which has so long been relegated to the hereafter. Or, with the dogmatists, the positivists, the authoritarians we can return again to the ape-hood from which we have so late arisen.

If we wish identity with a greater power, let us seek union with ourselves -- our total self, raised to its highest potential of wisdom, knowledge and experience. If we wish to unite with the universe, let us court the whole of nature, all experience, all truth and the splendour of the awesome cosmos itself. For 'out there' lies the great campaign that comes first and last; the ultimate adventure of the individual into himself. He must go down like

Moses into his unknown self, out into the new dimension, out with Orpheus and the barque of Arthur, with Tammuz and Adonis, with Mithra and Jesus, into the labyrinths of the Dark Land. There he will meet The Mother and hear Her final question: "What is man?". Thereafter, close by the heart of the cryptic Mother, he may find the Graal; ultimate consciousness, total remembrance, instinct made certain, reason made real. For it is he, wonderful monster, embryo god who has swum in the fish, shed the skin of the crocodile, peered from the eyes of serpents, swung with the apes and shaken the earth with tramp of the tyrannosaur's hoof. It is he who has cried out on all crosses, ruled on all thrones, grubbed in all gutters. It is he whose face is reflected and distorted in all heavens and hells -- he, the Child of the Stars, the son of the ocean; this creature of dust, this wonder and terror called MAN.

Chapter Four - The Woman Girt With the Sword

It is to you woman, beautiful redeemer of the race, whom I address this chapter. That which stirs in you now is not madness, not sin, not folly -- but Life! This new life is the joy and the fire that will beget a new race; create a new heaven and new earth. When you were a child, did not the wind and the sun speak to you? Did you not hear the mountain's voice; the voice of the river and of the storm? Have you not heard the whisper of the stars and the ineffable voice in silence? Have you not gone naked in the forest with the wind on your body and felt the caress of Pan? Your heart has swollen with Spring, blossomed with Summer and saddened with Winter. These things are the covenant and in them is the truth that is forever. You have sought companions as high-hearted as yourself and found them not save in the elusive memories of dream and song. For you found a blight over the world; a blight of silence and sorrow. Your companions walked in guilt and shame, in fear, in hate, in sin and in the sorrow of sin. There was only nervous laughter and furtive pleasure; unsatisfying and shameful -- But be no longer sad, my beloved. Be joyous and unafraid for within you is the song that shall shatter the silence, the flame that will burn away the dross.

It is you who are the redeemer from sing and sorrow, from guilt and shame. WOMAN; oh splendour incarnate! How long have you served in chains, a slave to the lust and guilt of pigs? How long have you writhed under the degradation of your Holy Name, "Whore", or suffered silently under the degradation called, "virtue"? How well you have known the stake, the rack, the whip, the chains of imprisonment and even entombment in the service of your master.

And was the bond fear, was it weakness, was it cowardice and inferiority? Oh shame of man, it was none of these; it was love. A man was once crucified in a redemption that failed, yet if ten times ten million men were crucified, this infamy could not be redeemed. Husband, father, priest, jailer, judge, executioner, exploiter, seducer, destroyer -- so has your lover mastered and defiled you. Yet pity him for he sought love... But finally there is an end and then the beginning and all the future will be with you. For you are the mother of a new race, the redeemer and lover of the new men; the men who shall be free.

I shall speak to you of men. Men desire three things of a woman: a mother greater than themselves, a wife less than themselves and a lover equal with themselves. Against the mother they are in revolt, the wife they hold in contempt and the lover ever eludes them. Consider the husband; how he throws his clothes about, eschews dirty dishes and housework and asserts himself in a loud voice. Consider the homosexual; how he hates woman and flees himself, fearing that he will slay her. Consider the great lover; how he grasps for love and his hands close on nothingness. These are bewildered, frightened children playing games against the dark. And those who wear brass and swords, who strut and slay, are they not the most frightened of all? Therefore pity them and forgive them.

In the ancient world there were men for a season, before cities arose and they turned to gilded popinjays, gracefully accepting futility. Then came Christianity, an anodyne for slaves, an enteric for barbarians whose deeds gave them indigestion -- and ultimately, a whip for slave masters.

Faust was the prototype of the Middle Ages, but not the Faustus of whom Kit Marlowe tells. It was a darker Faust; Gilles de Rais, who betrays the Maid in his lust for power, then, after his fall and the failure of his prayers, he descends to horror in his cellars. This theme lasted an age until man, appalled by his nightmares, turned finally to a dream of liberty.

It is the voice of Voltaire, jaded, cynical, weary of folly, that sounds the opening bar of a tremendous, mocking prelude. Tom Paine, one real man, broken and at last betrayed by all the wooden champions, Cagliostro, plotting the revenge of the Templars with a woman and a necklace, Will Blake, speaking uncomprehended with the tongue of angels, Shelley and his beautiful gesture; Swinburne, who almost recreated Helas before he too was broken -- Byron, Pushkin, Gautier; all instruments in a prelude to a symphony that was never played. And Science -- how it was to save us! That "Brave New World" of Huxley, Darwin and H.G. Wells with only the voice of Spengler in dissent. Science remaking the world; an international language, a universal brotherhood beyond nationality, prejudice or creed... A beautiful vision fallen like a house of cards. You creators of the "New Age" who dare not speak, think or move without permission from the military, you unfettered titans who will hang for speaking across one border -- where is your 'New World'? Champions, where is freedom? What treasure have we lost? We must turn to women for that answer.

The key lies back ten thousand years ago in the Age of Isis that is mistakenly called "The Matriarchy". It was not a Matriarchy as we conceive it; a rule of club-women, of frustrated chickens, in fact it was not a rule at all; it was an equality.

The Woman was and is the Priestess. In Her reposes the Mystery. She is the Mother, brooding yet tender, the lover, at once passionate and aloof, the wife, revered and cherished. She is the witch woman. She stands co-equal with her mate who is the chieftain, the hunter, the thinker and the doer. The woman is the Priestess, guardian of the mystery, syble of the unconscious and prophetess of dreams. Together they balanced each other until the catastrophe of the Patriarchal Age, arch-typified by the monosexual monster, Jehova. Then, under the rule of Priests, woman became an inferior animal while man became isolated in his imagined superiority and found himself at the mercy of his own merciless intelligence. It was total war between the emotions that must and the intellect that will not. Every patriarchal religion is a self-contradictory monstrosity. They are dogmatic creeds that shift like straws in the wind of the intellect. Upon this shifting structure man has failed. He knows the futility of such artificial systems

but he fights for them with all the sick fury his frustration can generate. In the process he has lost his mother, his wife has failed him and his lover eludes him. The Mystery has gone out of the Temple, banished by a senile and self-sufficient council of beards.

Woman, Woman -- where are you? Come back to us again. Forgive even if you cannot forget and serve once more in our Temples. Take us by the hand. Kiss us on the lips and tell us we are not alone. Witch-Woman, out of the ashes of the stake, rise again! It was in the Dianic Cult that the old way continued. Those splendid and terrible women; Messilina, Toffana, La Voisin and DeBrinvillies raised revenge to a high art. Others sought the forbidden mystery in secret rites and purchased a brief reunion at an awful price. This was the ope in the Maid of Orleans, the dream of hopeless millions that the woman who was to redeem them had come at last. Her failure and her fate teach us that innocence is no protection. Be cunning, oh woman, be wise, be subtle, be merciless. I have asked you to understand and forgive -- but forget not overmuch. Trust nothing but yourself.

Now I have spoken of those great poisoners but there is a worse revenge. Know that all revenge is revenge on self and the most terrible is that taken by the frigid woman. Count her in the tens of millions. The curse lies in the failure of her mate to be a man and her failure to be true to herself but the cause is the dark guilt with which parents poison their children. There is also suppressed incestuous love and the fear of unwanted children -- yet those who have known of these things should have no shame there-from. Strength is not born, it is gained by understanding and overcoming. Go free; sing the old, wild song: EVOE IO, EVOE IACCHUS IO PAN, PAN! EVOE BABALON!

Go to the mountains and the forest; go naked in the Summer that you may regain the old joy. Love gladly and freely under the stars. But you say your body is not beautiful? Here is a secret: the body is molded by the mind. If you have embraced fear, repression, hate -- then you may find your body repulsive. But go free, love joyously and without restraint. Run naked then watch the cheeks flush, the breasts well and the supple contours develop from the flowing rhythms of life. Disease and deformity are bred in fear and hate, therefore be fearless lovers and ever beautiful.

The woman is the Priestess of the Irrational World! Irrational - but how enormously important, and how dangerous because it is unadmitted or denied, we do not want to be drunken, murderous, frustrated, poverty-stricken and miserable without cause. These conditions are not reasonable or 'scientific' and yet they do exist. We say we do not want war but war seems a psychological necessity. Wars will continue until that need is otherwise fulfilled. We do not love or hate a person because it is "reasonable". We are moved willy-nilly, despite our reason and our will, by forces from the unconscious, irrational world. These forces speak to us in dreams, in symbols and in our own incomprehensible actions. These passions can only be redeemed by intuitive understanding in the feminine province. Only after such understanding can will and intelligence be truly effective for otherwise they are blind and powerless against the tides of emotion.

Woman, put away unworthy weapons. Put away malice and poison, frigidity and childishness. Draw the two-edged sword of freedom and call for a man to meet you in fair combat; a man fit to be your husband and a father to your eagle brood. Call upon him, test him by the sword and he will be worthy of you. Together you will be archetypes of the new race.

Somewhere in the world today there is a woman for whom the Sword is forged. Somewhere there is one who has heard the trumpets of the New Age and who will respond. She will respond, this new woman, to the high clamor of those sar-trumpets; she will come as a perilous flame and a devious song, a voice in the judgement halls, a banner before armies. She will come girt with the Sword of Freedom. Before her, kings and priests will tremble, cities and empires will fall, and she will be called BABALON, The Scarlet Woman. She will be lustful and proud, subtle and deadly forthright and invincible as a naked blade. Women will respond to her war cry, throwing off their chains, men will respond to her challenge, forsaking foolish ways. She will shine as the ruddy Evening Star in the lurid sunset of Gotterdamerung. She will shine again as a Morning Star when the night has passed and a new dawn breaks over the garden of Pan.

To you, oh unknown woman, is The Sword of Freedom pledged.

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The Ordeal of Ida Pendragon

THE GREY HOUR

"TO resume," observed Rolles as he removed the tea-tray, "since you have done no prescribed practices (wicked little sister!) you cannot banish the body by bidding it keep silence. So it must be banished by exhaustion, and the spirit awakened by a sevenfold dose of the Elixir." "Have you the Elixir?" she asked, rather awed.

"It is entrusted to me," he answered simply. "To this laudable end I have appointed a sufficiency of Bisque Kadosh at the Cafe Riche, followed by Homard Cardinal and Truffes au champagne. With a savoury of my own invention. The truffes au champagne of the Cafe Riche are more to be desired than all the hashish dreams of all the wicked, and than all the divine dreams of all the good. We shall walk there, and drive back. This incense shall be kindled, and this lamp left burning."

He took a strange object from a locked cabinet. It had flowered chased pipes of gold, copper and platinum, coiling about an egg of crystal. The three snakes met just above the egg, as if to bite or to kiss. Rolles filled the egg with a pale blue liquid from a Venetian flask, then pressed the heads of the serpents just a little closer together. Instantly a coruscating flame leapt between them, minute, dazzling, radiant. It continued to burn with a low hissing noise rarely interrupted by a dry crackle.

"It is well," said Rolles, "let us depart."

Ida Pendragon had not said a word. She put on her hat and followed to the door as fatalistically as the condemned man walks to the gallows. She had passed through anticipation; she was content to await what might be.

At the door she whispered, hushed in awe of the real silence of the room with its monotonous hiss, in his ear. "You have the Lamp. I almost begin to wonder if you have not the Ring!"

"This is a secret sign," he quoted, "and thou shalt not disclose it unto the profane.' Tonight yours be the ring -- the Eternal Ring, the Serpent to twine about my heart."

"Ah! could I crush it!"

He closed the door. Like a priest celebrating his first high mass he led her through Paris. Neither spoke. Only as they mounted the steps of the Cafe he took her arm and said, sharply and sternly: "Attention! From this moment I am Edgar Rolles, and you are Ida Pendragon. No more: not a thought of our real relation. Man and woman, if you will; beasts in the jungle, if you will; flowers by the wayside, if you will; but nothing more. Else you will not only fail in the ordeal, but you will be swept aside out of the Path. You were in greater danger than you knew this afternoon; you will yet pay the price."

"I understand," she said. "You devil! I love you." "And I love every inch of your white body!"

They ran laughing arm in arm through the swing doors.

Edgar Rolles sat curled up Hindu fashion on his bed. The sacred lamp still hissed. At his side lay Ida, her arms stretched out cruciform. She hardly breathed; there was no colour in her face. One would have said the corpse of a martyred virgin. On her white body its own purity hovered like a veil.

Edgar Roles watched the lamp, erect, attentive. It went out. Hardly a hint of grey filtered through the blackness. In his hands he held two threads. "One is black, and one is white, he mused, and only God knows which is which. So only God knows what is sin. In our darkness we who presume to declare it are liars -- charlatans, groping quacks at the best. Will the sun never dawn? For us on whom the lightning of ecstasy hath flashed for a moment -- 'much may be seen by its light' -- the light of the tempest. But the Light of the Silver Star? Oh, my Brothers (he began to speak aloud) give me wisdom as you have given me understanding! Knowledge and grace and power? These are nothing and less than nothing. Is not this a precious think that you have given into my charge? Am not I too young among you to bear so wonderful a burden? It is the first time that I have dared so far. The Abyss! The Razor-Edge! Frail bridge and sharp! Yet is it not a ray of the Evening Star, a ray of Venus, of the Love Supernal! ..."

Can I tell black from white? It seems I can -- and then the certainty flickers, and I doubt. I doubt. I am always doubting. Perhaps a wise man grows angry, and declares his will. 'It shall be what o'cock I say it is,' or ...see! I lay the threads on her white breast. No doubt remains."

Then clear and loud: "Ave Soror!"

The girl, as it seemed mechanically, murmured the words "Rosae Rubeae."

"Et Aureae Crucis," he rejoined.

Then together, very slowly and distinctly: "Benedictus sit Dominus Deus Noster qui nobis dedit signum."

It seemed hardly possible that her voice joined his. The lips hardly moved; it was as if an interior voice spoke in her heart. Yet the room was suddenly filled with a pale green light -- or was it rosy? -- or was it golden? -- or was it like the moon? That was the strange thing about it. To every name one put to it an inward voice answered: No, not that; like that, but not quite that. Luminous, spectral, cloudy, shimmering -- it was all these, and something more.

He placed his hand upon the girl's forehead.

"Are you perfectly awake?"

"I am awake, frater."

"Can you give me the sign of your grade?"

"I must not move. But I am poised for diving, frater."

"The word?"

Haltingly came the answer: "Ar--ar--it--a."

"One is His beginning; one is His individuality; His permutation one. Do not forget it, little sister."

"Are you ready?"

"I am ready. Farewell -- farewell for ever!"

"Farewell."

He took his signet-ring, and pressed a spring. The bezel opened and disclosed a small jewelled wheel, divided into many compartments. He pressed a second spring. The wheel began to revolve, and in the silence sang a tiny tune. It was a faint tinkle, like a distant cow-bell, or like a chime heard far off, heard from the snow. There was an icy quality in the note.

"Where are you?"

"I -- I --" she broke off.

His eyes lit with joy.
"I am in the sand; I am buried to the waist in the sand. I see nothing but sand."
His face fell again.
"What is sand?" he asked.
"Oh just sand, you know. Leagues and leagues of sand; like a great bowl of sand."
"But what is sand?"
"Sand oh! sand is God, I suppose." There was a patience and weariness in her voice, as of one who has suffered long and is at rest, or convalescent.
"And who are you?"
She did not answer the question. "Now I see sky," she said. "Sky is God, too, I think."
"Then do you see God?"
"Oh no! I think I am God, somehow. It is all like it was before, long ago. I was once a spider in the sand. God is a spider; the Universe is flies. I am a fly, tooAnd now the desert is full of flies."
Rolles bit his lip; his face was drawn with pain. At that moment he looked an old man.
"Black flies," she went on. "Horrible white maggots. And now there are corpses. The maggots play about their mouths and eyes. There are three corpses that were God when they were alive. I killed Him. That was when I was a camel in the sand. Now there are only my bones."
"It may be only a veil," he muttered, not wishing her to hear. But she heard.
"It is a veil," she said. "But is there anything behind veils?"
"Look!"
"Only the sand."
"Tear it down!"
"There might be Nothing behind."
"There is Nothing behind. It is through that that you must pass."
"This veil is God. I am a holy nun in the trance called Rampurana. I am canonised. My name is on every banner. My face is worshipped by every nation. I am a pure virgin; all the others are soiled. Thought is worse than deed. All my thoughts are holy. I think. I think. I think. By the power of my thought I created the Word; and by the Word came the Worlds. I am the creator. I will write my law upon tablets of jade and onyx."
Rolles bowed his head in silence.
"I am thought itself," she went on quietly. "And all thought is I. I am knowledge. All knowledge is in three. Three hundred and thirty-three. I am half the Master. I have cut him in two."

The adept shuddered.

"That was when I was an axe. I will not be an arrow. I will be an axe. ..." She gave a giggle. "I am gleeful by reason of hate." There was a pause. "And I am gleeful because I am reason. ..." "All reason ends in two. I have cut the Master in two." "Can she pass through?" wondered Edgar. "Is it a fault to be identified so well with that which she beholds?" "There are devils," she cried. "Black, naked screaming devils. They touch, and at a touch each oozes back to his slime. This slime is Chaos." "Ararita!" he breathed the word upon her brow. "Don't touch me! don't touch me!" she screamed. "I am holy! I am God! I am I!" Her face was black and distorted with sudden passion. "It's quite different to my own experience in many ways," thought the watcher. "Yet -- is it not the essence of all ordeal, all initiation, that it should be unexpected? Otherwise, the candidate would have passed through the gate before he approached it. Which is absurd." The last word must have been audible. "Absurd!" she cried. "Indeed, it is not absurd. It is all rational. It is you who are absurd." "Do you understand what you are saying?" "No! No! I hate all who understand. I will bite them. I will bite their waists." Dropping her voice suddenly: "That was when I was a mouse-trap." "Dear God! this is like delirium." "Oh! go on about God. I don't mind God. I could tell you wonderful things about what I have done to God. I was a Nonconformist preacher once: I had secret sins. They were mine! Mine! How proud I was of them! Every Sunday I used to preach against the sin that I had done most in the week. There are many butterflies in the desert; ever so many more than one would think. This proves that God is good. And then, you see, there are beetles. Beetles and beetles. And scorpions. Dear little amber beasts. There! one has stung me. It is the sacrament of hate. I will sleep in a bed of scorpions and rose-leaves. Scorpions are better than thorns. Why do I wander about naked? And why do I thirst? And this torment of cold? It ought to be hot in the desert. And it isn't. Now that proves -- oh yes, my cat! you shall have milk. I will strike a rock for you. Milk and honey." She started up suddenly, and put her hands to her face, then threw them round his neck. "Edgar, darling!" she cried, "your pussy has had such a dreadful dream. Come and love his girl!" He dared not tell her that she had tried and failed, that she had come come (sic) back as she set out. He flung his will into that act of mercy; his kisses ravished her into delight. It was late morning when they woke, faint with rapture, fresh kisses blossoming on their young lips, as the sun himself lit their awakening with his love. Only then came memory, and solemnity, and sorrow. [...] So, with a thousand tear and kisses, they parted. She would not come to see him off; her self-command was weakened alike by her new love and by

the terrible ordeal that she had undergone. Her mind remembered nothing of it -- such is the merciful order of things; but her soul, beaten with rods,

was sore.

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Excerpted from de Nerval's lengthy *Voyage to the Orient*, the chapter Makbenash is an anomaly in Freemasonic research. It details, without reference to the craft, the legend of Lord Hiram and is given in a previously unheard of detail. Given in a language evocative of both the Talmud and the Arabian Nights, de Nerval retells the story he claimed to have heard while in Contantinople amounst the bards of the storytellers guild. Since the *Voyage to the Orient* is a combination of fiction, travelogue and amateur cultural anthropology, the pressing question remains: which are we reading here? The story is nonetheless important, not only for the details it gives, but for the allusions and the hints the Masonic scholar can find herein. De Nerval is believed to have been an initiate of the craft, however records are vague on whether he was merely entered or raised to the sublime degree of M.M.



Makbenash

While Soliman welcomed Balkis at his country residence, a man, crossing the heights of Moriah, looked pensively at the twilight dwindling in the clouds and at the blazing tapers which pierced the shadows around Millo like a multitude of stars. He bid his beloved a silent farewell and took a last look at the rocks of Solyme and the banks of the Kedron. The weather was cloudy, and before the pallid sun fully set, it had time to see the night advancing upon the earth. At the noise of the hammers on the bronze bells, sounding the call to muster, Adoniram struggled free of his thoughts and hastened on his way. Soon he passed through the crowd of assembled workmen to preside over the distribution of salaries. He entered the temple through the west door and emerged at the partly open east door to place himself at the foot of the column of Jachin.

Lighted tapers below the peristyle crackled under drops of tepid rain to which the panting workmen merrily offered their sweating limbs. The crowd was large, and Adoniram had at his disposal, besides the book-keepers, stewards in charge of the different categories. To divide the workmen into the three hierarchical grades a watchword was used, replacing in these circumstances the hand signals which would have taken up too much time. Then the salaries were distributed on the declaration of the password.

The apprentices' watchword was Jachin, the journeymen's Boaz, and the masters' Jehovah. Arranged in their appropriate groups and lined up one behind the other, the workmen presented themselves to the stewards at the counting-house. Before each one received his wages, Adoniram touched his hand, and the workman whispered a word in his ear. The password had been changed for this final day.

The apprentices said Tubal-Cain, the journeymen Shibboleth, and the masters Giblim.

Gradually, the crowd thinned out, the precincts grew deserted, but when the last petitioner had withdrawn, it was clear that not all of the men had attended the ceremony, for there was still some money in one of the coffers.

'Tomorrow,' Adoniram said to his stewards, summon the men together again to discover whether they are ill or have been visited by death.'

As soon as Adoniram's officers had left, Adoniram himself, zealous and vigilant to the last day, took hold of a lamp, as usual, to inspect the empty workshops and the various locales of the temple, to make sure that his orders had been executed and that the fires had been extinguished. His footsteps echoed sadly along the flagstones. Looking once more at his monuments, he stopped, for a long time, in front of a group of winged cherubim, the last work of the young Benoni.

'Sweet child,' he sighed.

Once this pilgrimage was over, Adoniram found himself in the temple's huge hall. The dense shadows around his lamp unrolled into red volutes, revealing the high mouldings on the vaults, and also the walls of the hall, the exits of which were three doors facing north, west, and east. The north door was reserved for the people, the west for the king and his warriors, the east for the levites, and outside this latter door stood the bronze columns of Jachin and Boaz. Before leaving by the west door, which was the nearest to him, Adoniram glanced at the dark recesses of the hall, and, deeply moved as he remained from looking at the innumerable statues, his imagination evoked the shade of Tubal-Cain in the shadows. Concentrating his gaze, he tried to penetrate the darkness; the phantom grew taller but glided away; it reached the very depths of the temple and vanished close to the walls, like the shadow of a man spotlighted by a torch which slowly withdraws. A woeful cry seemed to resound among the vaults. Then Adoniram turned round and prepared to depart.

Suddenly, a human form detached itself from the pilaster and said to him in a ferocious voice:

'If you wish to leave, tell me the password of the masters.'

Adoniram carried no weapons upon him. Respected by everyone, accustomed to command by only a sign, he did not even dream of defending his sacred person.

'Wretch!' he exclaimed, recognizing the journeyman, the Hebrew Methuselah, step back at once! You will be welcomed among the masters on the day that crime and treachery are honoured! Flee with your accomplices before the justice of Soliman falls upon your heads.'

At these words, Methuselah lifted up his hammer in his muscular arms and brought it down with a crash upon Adoniram's skull. Stunned but still conscious, the artist staggered towards the north door, but the Syrian Phanor was waiting for him there. If you wish to leave, tell me the password of the masters.'

You have not worked for seven years,' Adoniram managed to reply.

'The password!'

'Never!'

Phanor the mason thrust his chisel into Adoniram's entrails, but he was unable to aim a second blow, for aroused by the pain, the architect of the temple flew like an arrow towards the east door in order to escape from his assassins. There, the Phoenician Amrou, journeyman among the carpenters, was waiting for him, and he, too, cried out in his turn:

'If you wish to leave, tell me the password of the masters !'

'This is not the way that I learned it myself,' Adoniram gasped. 'Request it from the one who sends you here.'

As he strove to open the door, Amrou plunged the point of his compasses into Adoniram's heart.

At that moment the storm erupted, heralded by a mighty stroke of thunder.

Stretched out upon the temple floor, Adoniram's body covered three flagstones. The three murderers reassembled at his feet and linked their hands together.

'This man was great,' Phanor murmured.

'He won't take up more space in the tomb than you,' Amrou said.

'May his blood fall upon Soliman ben Daoud!' Phanor exclaimed.

Let us lament for ourselves,' Methuselah added,'for we are masters of the king's secret. We must destroy all proof of the murder. The rain is pouring down and the night is black as pitch. Come, let us quickly carry this corpse far away from the city and commit it to the earth.'

Then they wrapped the corpse in a long ap'on of white leather, and, heaving it up in their arms, descended in silence to the banks of the Kedron, directing their steps towards a solitary spot beyond the route to Bethany. As they drew near to it, troubled as they were and shivering in their hearts, they suddenly found themselves confronted by an escort of horsemen. They halted in apprehension. And then the queen of Saba passed by the terror-stricken assassins who were hauling away the remains of her husband Adoniram.

When one of the escorts rode directly up to them, they were too dumbfounded to move, but he merely glanced at them, turned his horse aside and rejoined the procession which rapidly disappeared in the darkness. Then they went further away and dug a hole in the earth to conceal the corpse of the artist. When their work was done, Methuselah uprooted the trunk of a young acacia tree and replanted it in the newly turned-up soil under which their victim reposed.

During this time, as lightning continued to rend the sky, Balkis was fleeing across the valleys, and Soliman was sleeping. His wound was a cruel one, too, for he had to awake.

When the sun had turned completely round the earth, the lethargic effect of the philtre which he had drunk passed away. Tormented by nightmares, the king struggled against a host of visions, and he returned to the domain of the living with a violent shock.

He rises to his feet in astonishment; his bewildered eyes appear to search for their master's reason ... and at length he remembers. The empty goblet stands before him and he recalls the queen's words: 'I obey, I yield, I am yours!'... but unable to see her any longer he grows disturbed. A beam of sunlight which hovers ironically upon his forehead makes him shudder ... he divines everything, hurls the goblet to the floor and utters a cry of fury. He makes inquiries in vain. Nobody saw her leave the room. Her retinue, however, has disappeared from the plain, and nothinS but the traces of her tents is left behind.

'So!' Soliman cried, casting a look of rage at Zadok,'so that is the kind of help which your god offers to his servants! Is that what he promised me? He delivers me up like a toy to the spirits of hell, and you, you imbecile of a minister who reign in his name owing to my impotence, you abandoned me, without foreseeing anything, without preventing anything! Who will give me winged leg.ions to overtake this perfidious queen! Genii of the earth and fire, rebellious angels, spirits of the air, will you obey me?'

'Blasphemy!' Zadok rebuked him, raising his voice.'Jehovah alone is great, and he is a jealous God.'

Just as Soliman was about to retort, thk prophet Ahijah the Shilonite entered the room. Ascetic and awesome, he resembled a pure, disincarnate spirit; his features were sombre and stern, his gaze acutely penetratinS, and his eyes blazed with divine fire. Turning towards Soliman, he addressed him thus:

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." And Lamech, offspring- of Cain, cried out to his wives: "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Listen now, O king, to the words which the Lord commands me to declare unto thee: "As for whosoever has shed the blood of Cain and of Lamech, vengeance shall be taken on him seven hundred and sevenfold!"

Soliman bowed his head; he remembered Adoniram and realized that his orders had been carried out. Overcome by remorse, he cried out: 'Wretches! What have they done? I did not tell them to kill him!'

Alone, abandoned by his God, at the mercy of the genii, reproved

By Zadok, scorned by Ahijah, deceived hy the queen of the Sabeans, driven ultimately to despair, Soliman glanced at his helpless hands. But at the sight of the talisman, he was aroused by a glimmer of hope, for the ring which he had received from Balkis still glittered on his finger, provoking him. He turned its stone towards the sun, and all the birds of the air flocked around him at once, except Hud-Hud, the magic hoopoe. He summoned her three times, thereby forcing her to comply, and then he commanded the bird to lead him to the queen. The hoopoe obediently took to wing, and Soliman, whose hands were stretched forth towards her, felt himself swept up from the floor and carried off through the air at an incredible speed. Gripped by terror, he turned his hand aside, and found himself safely back on the ground. The hoopoe, however, crossed the valley and alighted upon the summit of a hillock to settle on the frail branch of an acacia-tree which was planted there. And none of Soliman's invocations would ever make her move again.

Seized by vertigo, the king dreamed of mustering innumerable armies to devastate the kingdom of Saba, reduce it to ashes, and finally extinguish the flames with the blood of its inhabitants. He often locked himself up alone, cursed his fate and conjured up legions of spirits. An afrite, a genie of hell, was compelled to serve him and attend upon him in his solitude. In order to forget the queen and divert his fatal passion, Soliman had foreign women brought to him from every corner of the world. He married them in accordance with heathen rites, and they, in turn, initiated him in the idolatrous cult of images. Soon, to please the genii, he peopled the high places and raised, not far from mount Tabor, a temple to Molech. The prophecy which Tubal-Cain had uttered in the kingdom of fire to his son Adoniram was thus confirmed: 'You are destined to revenge us, and this temple you are raising to Adonai will cause the downfall of his faithful servant, Soliman.'

But, as the Talmud informs us, the king of the Hebrews did not meet his doom so quickly. When the news of Adoniram's murder had spread far and wide, the people rose up and demanded justice. Te king commanded nine of the masters to find Adoniram's grave in order to prove that he had in fact been assassinated.

Seventeen days passed. The search and investigations in the temple's environs led to nothing, neither did the examination of the surrounding countryside. Then, one of the masters, exhausted by the heat, attempted to seize hold of the branch of an acacia-tree so that he would be able to clamber up the mountain more easily. A brilliant bird of an unknown species, perched upon a branch of this tree, immediately flew away, and the master was astonished to discover that the whole trunk yielded now to his hand and no longer clung to the soil. The soil itself, he noticed, had been recently turned up, and he called to his companions to join him. Digging away with their hands and nails, the nine masters soon perceived the shape of a grave.

'The criminals,' one of them said,'are perhaps traitors who wanted to wrest the password of the masters from Adoniram. For fear that they succeeded, would it not be prudent to change it?'

'What word, then, should we adopt?' another asked.

If we recover our master from this pit,' a third replied,'the first word which any one of us pronounces will serve as the password. It will thereby perpetuate the memory of this crime and reinforce the vow we shall make to inflict vengeance for it, we and our children, upon the heads of the murderers and their remotest posterity.'

Joining their hands together over the grave, the nine masters swore the vow, and dug up the soil with renewed vigour. Once the corpse had been identified, one of the masters touched it tenderly with his fingers, and the skin stuck to his hand. The same happened when the next one touched it. The third took hold of the wrist in the manner used by the masters to greet each other, and as even more skin broke loose this time, he cried out:

'Makbenash!' (The skin leaves the bones!)

All of them agreed that henceforth this would be the password of the masters and the rallying cry of Adoniram's avengers. Moreover, through the justice of God, this word also served for many centuries to rouse the people against the progeny of kings.

Phanor, Amrou and Methuselah had taken flight. Recognized as false brothers, however, they were slain by workmen in the States of Maaca, king of the country of Gath, where they were hiding under the names of Sterkin, Oterfut and Hoben.

For a long time afterwards, Adoniram's descendants were regarded as sacred by the workmen's guilds who would swear by The Sons of the Widow, thereby denoting the offspring of Adoniram and the queen of Saba.

Following the decree of Soliman ben Daoud, the illustrious artist was buried beneath the very altar of the temple which he had raised. Adonai therefore abandoned the ark of the Hebrews and reduced the successors of Daoud to bondage.

Meanwhile, greedy for honours, dominion, and sensual indulgence, Soliman married five hundred wives, and at length coerced the appeased genii to aid him in his schemes to conquer the neighbouring kingdoms, thanks to the power of the renowned ring which had been carved long, long ago by Idrad, father of the Cainite Mehujael, and which had belonged, in tum, to Enoch, who made use of it to command the stones, next to the patriarch Jared, and then to Nimrod who had bequeathed it to Saba, father of the Hamathites. In the hands of Soliman now, the ring subjected the genii, the winds, and all the animals to his orders. Satiated with power and pleasure, the sage did not cease from repeating: 'Eat, love, drink, for all the rest is nothing but pride!' Paradoxically, however, he was far from happy. This king, debased by matter, aspired after immortality, and aided by guile and secret knowledge, he intended, in fact, to become immortal by means of certain stratagems. In order to purify his body of mortal elements, without destroying it, he had to sleep for 225 years, protected from diseases and infections. Returning to its corporal envelope, his exiled soul would then be restored to that state of flourishing manhood which reaches full bloom at the age of thirty-three years.

Crown old and decrepit, Soliman spied in the dwindling of his strength the signs of his approaching end. Then he commanded the genii whom he had enslaved to build him an inaccessible palace in the mountain of Kaf, and in the middle of this palace he had them raise an enormous throne of gold and ivory, supported by four columns yielded by the stalwart trunk of an oak tree. Upon this throne, Soliman, prince of the genii, would pass the time of his ordeal.

Meanwhile, he spent the last years of his life in conjuring up by magic signs, by mystic utterances, and by the power of the ring, all the substances endowed with the necessary qualities to destroy matter. He conjured up the vapour of the clouds, the humidity of the earth, the rays of the sun, the breath of the winds; he conjured up the butterflies, the moths, and the grubs. He conjured up the birds of prey, the bat, the rat, the fly, the ants, and the tribes of insects which creep, gnaw and nibble. He conjured up the metals and stones, he conjured up the alkalis and acids, and even the emanations of the plants.

Once these preparations were made and when he was absolutely certain that he had abstracted from his body all the destructive agents, those pitiless

ministers of Death, he had himself conveyed for the last time to the heart of the mountain of Kaf, where he assembled the genii and commanded them to execute prodigious works, charging them, under menace of the most dreadful punishments, to respect his sleep and watch over him.

Then he seated himself upon his throne and arranged his limbs, which were gradually growing stiff and cold, in a fixed and firm position. His eyes grew dull and dim, his breathing ceased, and he slept the sleep of the dead.

The enslaved genii continued to serve him; they carried out his orders and prostrated themselves before their master, looking forward to the day when he would wake.

Soliman's beard grew so long that it spread itself out at his feet like a rug. His nails soon pierced the leather of his gloves and the gilded fabric of his footwear.

But, considering the limits of human wisdom, how could it attain the infinite? Soliman had forgotten to conjure up one particular insect, the most tiny of them all; he had overlooked the mite. Stealthy and almost invisible, the mite advanced. It fastened itself to one of the columns of the throne, and slowly, slowly, but without ceasing, it gnawed away at that column. Even the finest ear would not have heard this atom-sized insect at its scratching. Every year, it cast aside a few grains of sawdust. The mite worked for 224 years, then the corroded column suddenly gave way under the weight of the throne, which toppled down with an almighty crash. Thus the mite conquered Soliman and was the first to be informed of Soliman's death, for the king of kings, hurled across the flagstones, never awoke again.

Then the humiliated genii acknowledged their oversight and recovered their liberty.

The storyteller stood up and declared:

'Here ends the tale of the Great king Soliman ben Daoud. It should inspire the respect of all true believers, for it is summarized by the sacred hand of the Prophet in the thirty-fourth sura of the Koran, the mirror of wisdom and the fountain of truth.'

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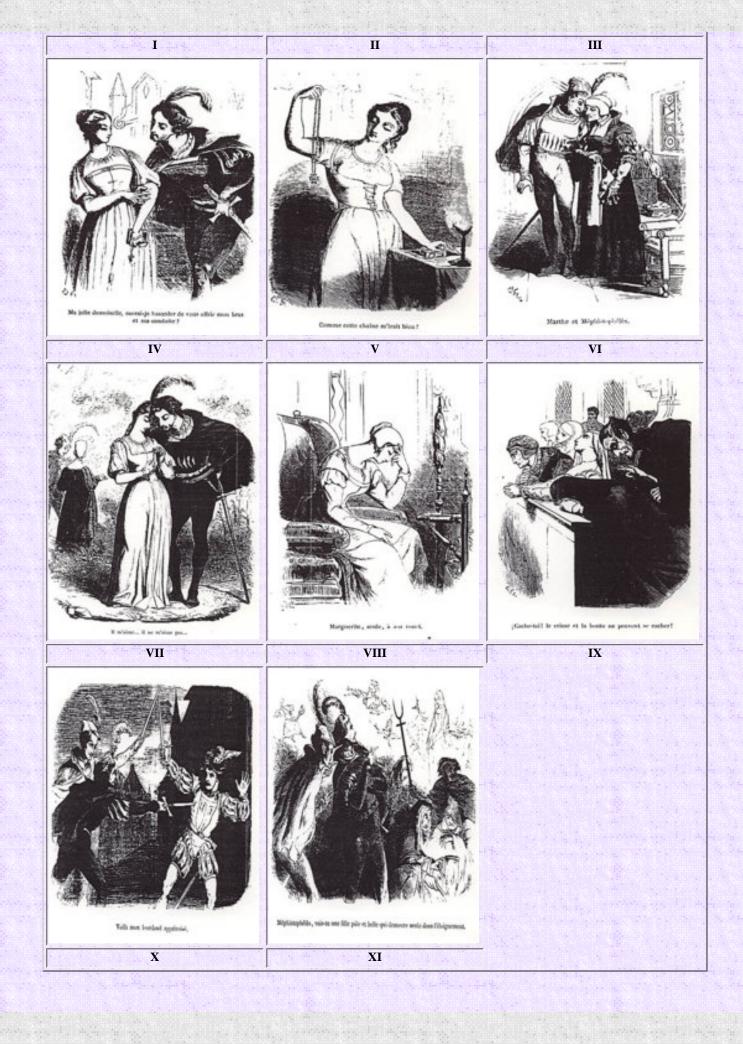


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Grey Lodge Occult Review™



The Cloud upon the Sanctuary [part 2]

By the Councillor d' Eckartshausen Translated (with notes) By Madame Isabel De Steiger

Published in six parts in the periodical "The Unknown World", 1895.

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The absolute truth lying in the centre of Mystery is like the sun, it blinds ordinary sight and man sees only the shadow. The eagle alone can gaze at the dazzling light, likewise only the prepared soul can bear its lustre. Nevertheless the great Something which is the inmost of the Holy Mysteries has never been hidden from the piercing gaze of him who can bear the light.

God and nature have no mysteries for their children. They are caused by the weakness of our nature, unable to support light, because it is not yet organised to bear the chaste light of unveiled truth. This weakness is the Cloud that covers the Sanctuary; this is the curtain which veils the Holy of Holies.

But in order that man may recover the veiled light, strength and dignity, Divinity bends to the weakness of its creatures, and writes the truth that is interior and eternal mystery on the outside of things, so that man can transport himself through this to their spirit.

These letters are the ceremonies or the rituals of religion, which lead man to the interior life of union with God.

Mystic hieroglyphs are these letters also; they are sketches and designs holding interior and holy truth.

Religion and the Mysteries go hand in hand to lead our brethren to truth, both have for object the reversing and renewing of our natures, both have for the end the re-building of a temple inhabited by Wisdom and Love, or God with man.

But religion and the Mysteries would be useless phenomena if Divinity had not also accorded means to attain these great ends. But these means are only in the innermost of the sanctuary. The Mysteries are required to build a temple to Religion, and religion is required to unite Man with God.

Such is the greatness of religion, and such the exalted dignity of the Mysteries from all time.

It would be unjust to you, beloved brothers, that we should think that you have never regarded the Holy Mysteries in this real aspect, the one which shows them as the only means able to preserve in purity and integrity the doctrine of the important truths concerning God, nature, and man. This doctrine was couched in holy symbolic language, and the truths which it contained having been gradually translated among the outer circle into the ordinary languages of man, became in con-sequence more obscure and unintelligible.

The Mysteries, as you know, beloved brothers, promise things which are and which will remain always the heritage of but a small number of men; these are the mysteries which can neither be bought nor sold publicly, and can only be acquired by a heart which has attained to wisdom and love.

He in whom this holy flame has been awakened lives in true happiness, content with everything and in everything free. He sees the cause of human corruption and knows that it is inevitable. He hates no criminal, he pities him, and seeks to raise him who has fallen, and to restore the wanderer, because he feels notwithstanding all the corruption, in the whole there is no taint.

He sees with a clear eye the underlying truth in the foundation of all religion, he knows the sources of superstition and of incredulity, as being caused by modifications of truth which have not attained perfect equilibrium.

We are assured, my esteemed brothers, that you consider the true Mystic from this aspect, and that you will not attribute to his royal art, that which the energy of some isolated individuals have made of this art.

It is, therefore, with these views, which accord exactly with ours, that you will compare religion, and the mysteries of the holy schools of Wisdom, to loving sisters who have watched over the good of mankind since the necessity of their birth.

Religion divides itself into exterior and interior religion, exterior signifying ceremony; and interior, worship in spirit and in truth; the outer schools possessing the letter and the symbol, the inner ones, the spirit and meaning- but the outer schools were united to the inner ones by ceremonies, as also the outer schools of the mysteries were linked with the inner one by means of symbol. Thus religion can never be merely ceremony, but hidden and holy mysteries penetrate through symbol into the outer worship to

prepare men properly for the worship of God in spirit and in truth. Very soon the night of symbol will disappear, the light will bring forth the day and the mysteries no longer veiled will show themselves in the splendour of full truth.

The vestibule of nature, the temple of reason and the sanctuary of Revelation, will form but one Temple. Thus the great edifice will be completed, the edifice which consists in the re-union of man, nature, and God.

A perfect knowledge of man, of nature, and of God will be the lights which will enable the leaders of humanity to bring back from every side their wandering brothers, those who are led by the prejudices of reason, by the turbulence of passions, to the ways of peace and knowledge.

We are approaching the period of light, and the reign of wisdom and love, that of God who is the source of light; Brothers of light, there is but one religion whose simple truth spreads in all religions like branches, returning through multiplicity into the unity of the tree

Sons of truth, there is but one order, but one Brotherhood, but one association of men thinking alike in the one object of acquiring the light. From this centre misunderstanding has caused innumerable Orders, but all will return from the multiplicity of opinions, to the only truth and to the true Order, the association of those who are able to receive the light, the Community of the Elect.

With this measure all religions and all orders of man must be measured. Multiplicity is in the ceremony of the exterior truth only in the interior. The right of these brotherhoods is in the variety of explanation of the symbols caused by the lapse of time, needs of the day, and other circumstances. The true Community of Light can be only one.

The exterior symbol is only the sheath which holds the inner; it may change and multiply, but it can never weaken the truth of the interior; moreover, it was necessary; we ought to seek it and try to decipher it to discover the meaning of the spiritual interior. All errors, divisions, all misunderstandings in Religion and in secret societies only concern the letter. What rests behind it remains always pure and holy.

Soon the time for those who seek the light will be accomplished, for the day comes when the old will be united to the new, the outer to the inner, the high with the low, the heart with the brain, man with God, and this epoch is destined for present age. Do not ask, beloved brothers, ... why the present age? ...

Everything has its time for beings subject to time and space. It is in such wise according to the unvarying law of the Wisdom of God, who has co-ordinated all in harmony and perfection.

The elect should first labour to acquire both wisdom and love, in order to earn the gift of power, which unchangeable Divinity gives only to those who know and those who love.

Morning follows night, and the sun rises, and all moves on to full mid-day, where all shadows disappear in his vertical splendour. Thus, the letter of truth must exist; then comes the practical explanation, then the truth itself; only truth can comprehend truth; then alone can the spirit of truth appear which sets the seals closing the light. He who now can receive the truth will understand. It is to you, much loved brothers, you who labour to reach truth, you who have so faithfully preserved the hieroglyphics of the holy mysteries in your temple, it is to you that the first ray of truth will be directed; this ray will pierce through the cloud of mystery, and will announce the full day and the treasure which it brings.

Do not ask who those are who write to you; look at the spirit not the letter, the thing, not at persons.

Neither pride, nor self seeking, neither does any unworthy motive, exist in our retreats; we know the object and the destination of man, and the light which lights us works in all our actions.

We are especially called to write to you, dear brothers of light; and that which gives power to our commission is the truth which we possess, and which we pass on to you on the least sign, and according to the measure of the capacity of each.

Light is apt for communication, where there is reception and capacity, but it constrains no one, and waits its reception tranquilly.

Our desire, our aim, our office is to revivify the dead letter, and to spiritualise the symbols, turn the passive into the active, death into life; but this we cannot do by ourselves, but through the spirit of light of Him who is Wisdom and the Light of the world.

Until the present time the Inner Sanctuary has been separated from the Temple, and the Temple beset with those who belong only to the precincts; but the time is coming when the Innermost will be reunited with the Temple, in order that those who are in the Temple can influence those who are in the outer courts, so that the outer pass in. In our sanctuary all the hidden mysteries are preserved intact, they have never been profaned.

This sanctuary is invisible, as is a force which is only known through its action.

By this short description, my dear brothers, you can tell who we are, and it will be superfluous to assure you that we do not belong to those restless natures who seek to build in this common life an ideal after their own fantastic imaginations. Neither do we belong to those who wish to play a great part in the world, and who promise miracles that they themselves do not understand. We do not represent either that class of minds, who, resenting the condition of certain things, have no object but the desire of dominating others, and who love adventure and exaggeration.

We can also assure you that we belong to no other sect or association than the one true and great one of those who are able to receive the light. We are not also of those who think it their right to mould all after their own model, the arrogance to seek to re-model all other societies; we assure you faithfully that we know exactly the innermost of religion and of the Holy Mysteries; and that we possess with absolute certainty, all that has been surmised to be in the Adytum, and that this said possession gives us the strength to justify our commission, and to impart to the dead letter and hieroglyphic everywhere both spirit and life. The treasures in our sanctuary are many; we understand the spirit and meaning of all symbols and all ceremony which have existed since the day of Creation to the present time, as well as the most interior truths of all the Holy Books, with the laws and customs of primitive people. We possess a light by which we are anointed, and by means of which we read the hidden and secret things of nature.

We possess a fire which feeds us, and which gives us the strength to act upon everything in nature. We possess a key to open the gate of mystery, and a key to shut nature's laboratory. We know of the existence of a bond which will unite us to the Upper Worlds, and reveal to us their sights and their sounds. All the marvels of nature are subordinate to our will by its being united with Divinity.

We have mastered the science which draws directly from nature, whence there is no error, but truth and light only.

In our School we are instructed in all things because our Master is the Light itself and its essence. The plenitude of our scholarship is the knowledge of this tie between the divine and spiritual worlds and of the spiritual world with the elementary, and of the elementary world with the material world.

By these knowledges we are in condition to co-ordinate the spirits of nature and the heart of man.

Our science is the inheritance promised to the Elect; otherwise, those who are duly prepared for receiving the light, and the practice of our science is in the completion of the Divine union with the child of man.

We could often tell you, beloved brothers, of marvels relating to the hidden things in the treasury of the Sanctuary, which would amaze and astonish you; we could speak to you about ideas concerning which the profoundest philosophy is as removed as the earth from the sun, but to which we are near being one with the light of the innermost. But our object is not to excite your curiosity, but to raise your desires to seek the light at its source, where your search for wisdom will be rewarded and your longing for love satisfied, for wisdom and love dwell in our retreats. The stimulus of their reality and of their truth is our magical power.

We assure you that our treasures, though of infinite value, are concealed in so simple a manner that they entirely baffle the researches of opinionated science, and also though these treasures would bring to carnal minds both madness and sorrow, nevertheless, they are, and they ever remain to us the treasures of the highest wisdom.

My best blessing upon you, O my brothers, if you understand these great truths. The recovery of the triple word and of its power will be your reward.

Your happiness will be in having the strength to help to re-unite man with man, and with nature and with God, which is the real work of every workman who has not rejected the Corner Stone.

Now we have fulfilled our trust and we have announced the approach of full day, and the joining of the inner Sanctuary with the Temple; we leave the rest to your own free will.

We know well, to our bitter grief, that even as the Saviour was not understood in his personality, but was ridiculed and condemned in his humility, likewise also His spirit which will appear in glory will also be rejected and despised by many. Nevertheless the coming of His Spirit should be announced in the Temples in order that these words should be fulfilled.

"I have knocked at your doors and you have not opened them to me; I have called and you have not listened to my voice; I have invited you to the wedding, but you were busy with other things."

May Peace and the light of the Spirit be with you!

TRANSLATOR'S NOTE.

It appears to me that it is most necessary to bear in mind, while reading the above, that as a rule all mystic writing is, so to speak, synthetic. This seems a contradiction somewhat to the continual repetition of very similar words and ideas. It is, however, synthetic in this respect, that though apparently diffuse, it is in reality condensed to the utmost.

There can be no manner of doubt that the author of the letters is addressing readers and hearers who are already much advanced in philosophy. It is well now and then, to use words in their true meaning, and say that his hearers and readers must have been true lovers of wisdom in the best sense, or he could not have addressed them as he does. Because, as I think I ventured to suggest in the notes to the first letter, Regeneration to the mystic does not mean the degenerate interpretation of modern theology.

The royal art hinted at in these letters is well called royal, as it is neither more nor less than a close imitation, under the inspiration of God's wisdom, of the Creative power itself, or rather the re-creation of man back to his original royal stand-point. What other work can compare to this?

No wonder "theology" in the early ages meant something very different in sense of fullness to the emptiness of theology as expounded in modern times. This indeed does hold the original letter, but the wonders lying behind it wait now for the true priest to decipher.

This "Royal Art" may be taken as pertaining to the "Christian Mysteries" which Eckartshausen speaks of with such deep respect and reverence as being in the Inner Sanctuary. In that Inner Sanctuary, where we may surmise none but the elect or the re-created could enter! No wonder the prayers of such men ascended with sweet savour to the Master, no wonder the work of such men was efficacious as for century to century they worked on in order and knowledge towards the great Consummation, when the end was achieved and the Temple in its perfection manifested as the "first Fruits," so that all who were ready saw, and all who were ready heard, for the day of the Gentiles had arrived.

Eckartshausen is, therefore, addressing the modern descendants in his day of those elect men- men who, coming after the consummation, could never achieve again the same work, but who had entered into the mysteries, and whose duty was to protect and cherish them. And to all followers, however remote they may have been in his day, and in our days, from the special elect at the great period of the Church, is the same work given.

His synthetic language, therefore, is really addressed to minds

already in good possession of a vast quantity of knowledge to whom it was not necessary to do more than point the discourse by short, direct, condensed description, for it is very clear that except in inculcating respect to the service of religion, there is very little that would be directly teaching to an ordinary theological student, who, we will-suppose, reads his exhortation with no knowledge of what interior process really meant. Indeed, it would seem to such rather assumption and assertion, especially the latter part where Eckhartshausen, speaking in the plural, directly affirms his transcendental position with no explanation as to the how and the why. It is clear, therefore, that he is addressing real students of the mysteries, and that whoever is fortunate enough to be a real student, to such the language will be sufficiently illuminative. If they were empty and inflated claims, it is certain that his letters would long ago have been repudiated as worthless; but we know that the contrary has been the case, and that no contradictions on his own grounds have ever been made.

One must notice, also, that in this letter, after speaking chiefly of the Church in the previous letters, it is the Temple that is generally referred to. Does it not all point to a conclusion, which I fancy all students of these matters agree to, that the Church, whether Eastern or Western, is meant as being the Receptacle for the letter, the enunciator of the synthesised unchangeable doctrine, and whose religion lies in symbol and hieroglyph, whereas it is reserved for another order, that of the Temple or the redeemed men within the Church to hold the mystery therein concealed, forming the Nameless Society which is made up from chosen (i.e., capable) men and women, out of the inner societies which have always existed as circles within more and more nearly approaching the Sacred Centre. All mystics exhort students to respect and revere the religion in which they are born, being, as Eckartshausen so repeatedly points out, the standpoint from which more interior journey can alone be safely made. The word mystery is often most annoying to some minds, as is also the continual holding out of apparently vague and illusive hopes and expectations. Eckartshausen especially says he does not wish to awaken curiosity; it is nevertheless clear that he does. To some minds it will remain mere curiosity, but others will be stimulated to prolonged and patient search and work. There can be no doubt in such case the road will open unexpectedly, and work will be pointed out that was not foreseen. Mystery not only means veiled knowledge, but also what is beyond our senses, so we call it rightly mystery in opposition to exact science which we know is within the capability of all industrious students, whereas mystery opens the possibility of undreamt of knowledge, and undreamt of happiness, for all the noble souls who we presume have a right to say so, say it is the Pearl without price. The great philosophy of the east in its grand and sonorous language says so, and we in modern times find that such was ever the one idea of the first philosophers, to which sources our most recent modern philosophy is wisely once more directing earnest attention.

ISABEL DE STEIGER.

Scanned from "The Unknown World", Vol. II. - No. 2, March 15, 1895.

LETTER IV

As infinity in numbers loses itself in the unit, and as the innumerable rays of a circle are united in one single centre only, it is likewise with the Mysteries; their hieroglyphics and infinite number of emblems have the object of exemplifying but one single truth. He who knows this has found the key to understand everything all at once.

There is but one God, but one truth, and one way which leads to this grand Truth. There is but one means of finding it. He who has found this way possesses everything in its possession all wisdom in one book alone, all strength in one force, every beauty in one single object, all riches in one treasure only, every happiness

in one perfect felicity. And the sum of all these perfections is Jesus Christ, who was crucified and who lived again. Now, this great truth, expressed thus, is, it is true, only an object of faith, but it can become also one of experimental knowledge, as soon as we are instructed how Jesus Christ can be or become all this. This great mystery was always an object of instruction in the Secret School of the invisible and interior Church; this great knowledge was understood in the earliest days of Christianity under the name of Disciplina Arcana. From this secret school are derived all the rites and ceremonies I extant in the Outer Church. But the spirit of these grand and simple verities was withdrawn into the Interior, and in our day it is entirely lost as to the exterior. It has been prophecied long ago, dear brothers, that all which is hidden shall be revealed in these latter days; but it has also been predicted that many false prophets will arise, and the faithful are warned not to believe every spirit, but to prove them if they really come from God, I. John iv., 5. The apostle himself explains how this truth is ascertained. He says, "Hereby know ye the Spirit of God, every spirit which confesseth that Jesus Christ is come in the flesh is of God, and every spirit which confesseth not is not of God." That is to say, the spirit who separates in Him the Divine and human is not from God.

We confess that Jesus Christ is come in the flesh, and hence the spirit of truth speaks by us. But the mystery that Jesus Christ is come in the flesh is of wide extent and great depth, and in it is contained the knowledge of the divine-human, and it is this knowledge that we are choosing today as object for our instruction. As we are not speaking to neophytes in matters of faith, it will be much easier for you, dear brothers, to receive the sublime truths which we will present to you, as without doubt you have already chosen as object for your holy meditation various preparatory subjects. Religion considered scientifically is the doctrine of the re-union of man separated from God to man re-united to God. Hence its sole object is to unite every human being to God, through which union alone can humanity attain its highest felicity both temporally and spiritually.

This doctrine, therefore, of re-union is of the most sublime importance, and being a doctrine it necessarily must have a method by which it leads and teaches us. The first is the knowledge of the correct means of re-union, and secondly the teaching, after the knowledge of the correct means, how these means should be suitably coordinated to the end.

This grand concept of re-union, on which all religious doctrine is concentrated, could never have been known to man without revelation. It has always been altogether outside the sphere of scientific knowledge, but this very ignorance of man has made revelation absolutely necessary to us, otherwise we could, unassisted, never have found the means of rising out of this state of ignorance. Revelation entails the necessity of faith in revelation, because he who has no experience or knowledge whatsoever of a thing must necessarily believe that he wishes to know and have experience. If faith fails, there is no desire for revelation, and the mind of man closes by itself, its own door and road for discovering the methods revealed by Revelation only. As action and re-action follow each other in nature, so also inevitably revelation and faith act and re-act. One cannot exist without the other, and the more faith a man has the more will revelation be made to him of matters which lie in obscurity. It is true, and very true, that all the veiled truths of religions, even those heavily veiled ones, the most difficult ones to us, will one day be revealed and justified before a tribunal of the most rigid Justice; but the weakness of men, the lack of penetration in perceiving the relation and correspondence between physical and spiritual nature, requires that the highest truths should only be imparted gradually. The holy obscurity of the mysteries is thus on account of our weakness, because our eyes are enabled only gradually to bear their full and dazzling light. In every grade at which the believer in Revelation arrives, he obtains clearer light, and this progressive illumination continues the more convincing, because every truth of faith so acquired becomes more and more vitalised, passing finally into conviction.

Hence faith is founded on our weakness, and also on the full light

of revelation which will, in its communication with us, direct us according to our capabilities to the gradual understanding of things, so that in due order the cognisance of the most elevated truths will be ours.

Those objects which are quite unknown to human sense are necessarily belonging to the domain of faith.

Man can only adore and be silent, but if he wishes to demonstrate matters which cannot be manifested objectively, he necessarily falls into error.

Man should adore and be silent, therefore, until such time arrives when these objects in the domain of faith become clearer, and, therefore, more easily recognised. Everything proves itself by itself as soon as we have acquired the interior experience of the truths revealed through faith, so soon as we are led by faith to vision, that is to say, to full cognisance.

In all time have there been men illuminated of God who had this interior knowledge of the things of faith demonstrated objectively either in full or partly, according as the truths of faith passed into their understanding or their hearts. The first kind of vision was called divine illumination. The second was entitled divine inspiration.

The inner sensorium was opened in many to divine and transcendental vision, called ecstacy because this inner sensorium was so enlarged that it entirely dominated the outer physical senses. But this kind of man is always inexplicable, and he must remain such always to the man of mere sense who has no organs receptive to the transcendental and supernatural, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him and he cannot know them, because they are spiritually judged," I. Cor; xi., 14, i.e., because his spiritual senses are not open to the transcendental world, so that he can have no more objective cognisance of such world than a blind man has of colour; thus the natural man has lost these interior senses, or rather, the capacity for their development is neglected almost to atrophy.

Thus mere physical man is, in general, spiritually blind, one of the further consequences of the Fall. Man then is doubly miserable; he not only has his eyes blindfolded to the sight of high truths, but his heart also languishes a prisoner in the bonds of flesh and blood, which confine him to animal and sensuous pleasures to the hurt of more elevated and genuine ones. Therefore, are we slaves to concupiscence, to the domination of tyrannical passions, and, therefore, do we drag ourselves as paralysed sufferers supported on crutches; the one crutch being the weak one of mere human reason, and the other, sentiment-the one daily giving us appearance instead of reality, the other making us constantly choose evil, imagining it to be good. This is, therefore, our unhappy condition.

Men can only be happy when the bandage which intercepts the true light falls from their eyes, and when the fetters of slavery are loosened from their hearts. The blind must see, the lame must walk, before happiness can be understood. But the great and all-powerful law to which the felicity or happiness of man is indissolubly attached is the one following- "Man, let reason rule over your passions!" For ages has man striven to teach and to preach, with, however, the result, after so many centuries, of but the blind always leading the blind; for in all the foolishness of misery into which we have fallen, we do not yet see that man wants more than man to raise us from this condition.

Prejudices and errors, crimes and vices, only change from century to century; they are never extirpated from humanity; reason without illumination flickers faintly in every age, in the heavy air of spiritual darkness; the heart, exhausted with passions, is also the same century after century.

There is but One who can heal these evils, but One who is able to open our inner eyes, but One who can free us from the bonds of sensuality.

This One is Jesus Christ, the Saviour of Man, the Saviour because He wishes to obliterate from us all the consequences which follow as result from the blindness of our natural reason, or the errors arising from the passions of ungoverned hearts. Very few men, beloved brothers, have a true and exact conception of the greatness of the idea meant by the Redemption of Man;

many suppose that Jesus Christ the Lord has only redeemed or re-bought us by His Blood from damnation, otherwise the eternal separation of man from God; but they do not believe that He could also deliver all those who are bound in Him and confide in Him, from all the miseries of this earth plane!

Jesus Christ is the Saviour of the World; He is the deliverer from all human wretchedness, and He has redeemed us from death and sin; how could He be all that, if the world must languish perpetually in the shades of ignorance and in the bonds of passions? It has been already very clearly predicted in the Prophets that the time of the Redemption of His people, the first Sabbath of time, will come. Long ago ought we to have acknowledged this most consolatory promise; but the want of the true knowledge of God, of man, and of nature has been the real hindrance which has always obstructed our sight of the great Mysteries of the faith.

You must know, my brothers, that there is a dual nature, one pure, spiritual, immortal, and indestructible, the other impure, material, mortal, and destructible. The pure nature was before the impure. This latter originated solely through the disharmony and disproportion of substances which form destructible nature. Hence nothing is pertinent until all disproportions and dissonances are eradicated, so that all remains in harmony.

The incorrect conception regarding spirit and matter is one of the principal causes which prevent many verities of faith from shining in their true lustre.

Spirit is a substance, an essence, an absolute reality. Hence its properties are indestructibility, uniformity, penetration, indivisibility, and continuity. Matter is not a substance, it is an aggregate. Hence it is destructible, divisible, and subject to change.

The metaphysical world is one really existing, perfectly pure and indestructible, whose Centre we call Jesus Christ, and whose inhabitants are known by the names of Angels and Spirits. The physical world is that of phenomena, and it possesses no absolute truth, all that we call truth here is but relative, the shadow and phenomena only of truth.

Our reason here borrows all its ideas from the senses, hence they are lifeless and dead. We draw everything from external objectivity, and our reason is like an ape who imitates what nature shows him outwardly. Thus the light of the senses is the principle of our earthly reason, sensuality the motive for our will, tending therefore to animal wants and their satisfaction. It is true, however, that we feel higher motives imperative, but up to the present we do not know either where to seek or where to find.

In this world everything is corruptible; it is useless to seek here for a pure principle of reason and morality or motive for the Will. This must be sought for in a more exalted world- there, where all is pure and indestructible, where there reigns a Being all wisdom and all love. Thus the world neither can nor will become happy until this Real Being can be received by humanity in full and become its All in All.

Man, dear brothers, is composed of indestructible and metaphysical substance, as well as of material and destructible substance, but in such a manner that the indestructible and eternal is, as it were, imprisoned in the destructible matter.

Thus two contradictory natures are comprehended in the same man. The destructible substance enchains us to the sensible, the other seeks to deliver us from these chains, and to raise us to the spiritual. Hence the incessant combat between good and evil. The fundamental cause of human corruption is to be found in the corruptible matter from which man is formed. For this gross matter oppresses the action of the transcendental and spiritual principle, and is the true cause, hence, of the blindness of our understanding, and the errors of our inclinations.

The fragility of a china vessel depends upon the clay from which it is formed. The most beautiful form that clay of any sort is able to receive must always remain fragile because the matter of which it is formed is also fragile. Thus do men remain likewise frail notwithstanding all our external culture.

When we examine the causes of the obstacles keeping the natural man in such deep abasement, they are found in the grossness of the matter in which the spiritual part is, as it were, buried and bound. The inflexibility of fibres, the immovability of temperaments, that would wish to obey the refined stimulation of the spirit, are, as it were, the material chains which bind them, preventing in us the action of the sublime functions of which the spirit is capable. The nerves and fluidity of the brain can only yield us rough and obscure notions derived from phenomena, and not from truth and the things themselves; and as we cannot, by the strength of our thinking powers alone, have sufficient balance to oppose representations strong enough to counteract the violence of external sensation, the result is that we are governed by our sensations, and the voice of reason which speaks softly internally is deafened by the tumultuous noise of the elements which keep our mechanism going.

It is true that reason strains to raise itself above this uproar, and wishes to decide the combat, seeking to restore order by the light and force of its judgment. But its action is only like the rays of the sun constantly hidden by clouds.

The grossness of all the matter in which material man consists, and the tissue of the whole edifice of his nature, is the cause of that disinclination which holds the soul in continual imperfection.

The heaviness of our thinking power in general is consequent upon dependence upon gross and unyielding matter, this same matter forming the true bonds of the flesh, and is the true source of all error and vice. Reason, which should be an absolute legislator, is continually slave to sensuality, which raises itself as regent and, governing the reason that is drooping in chains, follows its own desires.

This truth has been felt for long, and it has always been taught that reason should be sole legislator. It should govern the will and never be governed itself.

Great and small feel this truth; but no sooner is it desired to put it in execution than the animal will vanquishes reason, and then the reason subjugates the animal will; thus in every man the victory and defeat are alternate, hence this power and counter-power are the cause of this perpetual oscillation between good and evil, or the true and the false.

If man wishes to be led to the true in such manner that we can only act after the laws of reason, and from the purified will, it is absolutely necessary to constitute the pure reason sovereign in man. But how can this be done when the matter out of which many men is formed is more or less brutal, divisible and corruptible, hence misery, illness, poverty, death, want, prejudices, errors, and vices, the necessary consequence of the limitation of the immortal spirit in the bonds of brute and corruptible matter. Sensuality is bound to rule if reason be fettered.

Yes, friends and brothers, such is the general fate of man, and as this state of things is propagated from man to man, it may in all justice be called the hereditary corruption of man.

We observe, in general, that the powers of reason act upon the heart, but in relation only to the specific constitution of the matter of which man is made. Thus it is extremely remarkable when we think that the sun vivifies this animal matter according to the measure of the distance from this terrestial body, that it makes it suitable to the functions of animal economy, but at one degree more or less raised from spiritual influence. Diversity of nations, their properties with regard to climate, the variety of character, passions, manners, prejudices and customs, even their virtues and their vices, depend entirely upon the specific constitution of the matter from which they are formed, and in which the imprisoned spirit operates accordingly. Man's capacity for culture is modified to this constitution, likewise his science, which can only affect people as far as there is matter present, susceptible to such modification, and in this modification consists the capacity for culture suitable to such people, which suitability depends partly on climate, partly on descent. Generally, we find in each zone man much the same everywhere, weak and sensual, wise just in so far as his physical matter allows reason to triumph over the sensuous or foolish if the sensuous obtains mastery over the more or less fettered spirit. In this lies the evil and the good specially belonging to each nation, as well as to each isolated individual. We find in the world at large the same corruption inherent in the matter from which man is made, only under various forms and modifications.

From the lowest animal condition of savage nature man rises to the idea of the social state, primarily through his wants and desires, strength and cunning; qualities especially animal, inherently his as the animal develops thence gradually into other forms.

The modifications of these fundamental animal tendencies are endless; and the highest degree to which human culture, as acquired by the world, has attained, up to the present has not carried things further than the putting of a finer polish on the substance of his animal instincts. This means to say we are raised from the rank of the brute to that of the refined animal.

But this period was necessary, because on its accomplishment begins a new era, when the animal instincts being fully developed, there commences the stage of evolution of the more elevated desires towards light and reason.

Jesus Christ has written in our hearts in exceedingly beautiful words this great truth, that man must seek in his common clay for the cause of all his sorrows. When He said, "The best man, he who strives the most to arrive at truth, sins seven times a day,"[1] He wished to say by this; in the man of the finest organisation, the seven powers of the spirit are still closed, therefore the seven sensuous actions surmount them daily after their respective fashions.

Thus the best man is exposed to error and passions; the best man is weak and sinful; the best man is not a free man, and, therefore, exempt from pain and trouble; the best man is subject to sickness and death, and why? Because all these are the natural inevitable consequences incidental to the qualities of the corrupt matter of which he is formed.

Therefore, there could be no hope of higher happiness for humanity so long as this corruptible and material forms the principal substantial part of his being.

The impossibility of mankind to transport itself, of itself, to true perfection, is a despairing thought, but, at the same time, one full of consolation, because, in consequence of this radical impossibility, and because of it, a more exalted and perfect being than man permitted himself to be clothed in this mortal and destructible envelope in order to make the mortal immortal, and the destructible indestructible; and in this object is to be sought the true reason for the Incarnation of Jesus Christ.

Jesus Christ, the Son of God, the actual substantial Word by which all is made, and which existed from the beginning, Jesus Christ, the Wisdom of God working in everything, was as the centre of Paradise of the world and of light. He was the only real organism by which alone Divine strength could be communicated, and this organism is of immortal and pure nature, that indestructible substance which gives new life and raises all things to happiness and perfection. This pure incorruptible substance is the pure element in which spiritual man lived.

From this perfect element, which God only can inhabit, and the substance out of which the first man was formed, from it was the first man separated by the Fall. By the partaking of the Tree of Good and Evil, of the mixture, the good and incorruptible principle with the bad and corruptible one, he was self-poisoned, so that his immortal essence retreated interiorly, and the mortal, pressing forward, clothed him externally. Thus, then, disappeared immortality, happiness, and life, and mortality and death were the results of this change.

Many men cannot understand the idea of the Tree of Good and Evil; this tree was, however, the product of moveable but central matter, but in which destructibility had somewhat the superiority over the indestructible. The premature use of this fruit was that which poisoned Adam, robbing him of his immortality and enveloping him in this material and mortal clay, and thenceforward he fell a prey to the Elements which originally he governed. This unhappy event was, however, the reason why Immortal Wisdom, the pure metaphysical element, clothed itself with a mortal body and voluntarily sacrificed himself; so that the Interior Powers could penetrate into the centre of the destruction, and could then ferment gradually, changing the mortal to the immortal.

Thus, when it came about quite naturally that immortal man became subject to mortality through the enjoyment of mortal matter, it also happened quite naturally that mortal man could only recover his former

dignity through the enjoyment of Immortal Matter.

All passes naturally and simply under God's Reign, but in order to understand this simplicity it is requisite to have pure ideas of God, of nature, and of man. And if the sublimest Truths of faith are still, for us, wrapped in impenetrable obscurity, the reason for this is because we have up to the present dissolved the connection between God, nature, and man.

Jesus Christ has spoken to His most intimate friends when He was still on this earth, of the grand mystery of Regeneration, but all that He said was obscure to them, they could not then receive it; thus the development of these great Truths was reserved for latter days, for it is the greatest and the last Mystery of Religion, in which all the others retreat as to a Unity.

Regeneration is no other than a dissolution of, and a release from this impure and corruptible matter, which enchains our immortal essence, plunging into deathly sleep its obstructed vital force. Therefore, there must necessarily be a real method to eradicate this poisonous ferment which breeds so much suffering for us, and thereby to liberate the obstructed vitality.

There is, however, no other means to find this excepting by religion, for religion looked at scientifically being the doctrine which proclaims the re-union with God, it must of necessity show us how to arrive at this re-union.

Is not Jesus the life giving Intelligence? He gives us the principal object of the Bible and of all the desires, hopes, and efforts of the Christians. Have we not received from our Lord and Master while still He walked with His disciples, the profoundest solutions of the most hidden truths? Did not our Lord and Master when He was with them in His glorified Body after His resurrection give them the highest revelation with regard to His Person, and did He not lead them still more deeply into central knowledge of truth? Will He not realise that which He said in His Sacerdotal prayer, St. John xvii., 22, 23: "And the glory which thou hast given to me I have given unto them, that they may be one, even as We are one: I in them, and they in Me, that they may be perfected into one." As the disciples of the Lord could not comprehend this great mystery of the new and last alliance, Jesus Christ transmitted it to the latter days, of the future now arriving, when He said, "And the glory which Thou hast given Me, I have given unto them, that they may be one even as We are One," St. John xvii. 22. This alliance is called the Union of Peace. It is then that the law of God will be engraven in the heart of our hearts; we shall all know the Lord; and we shall be His people, and He will be our God.

All is already prepared for this actual possession of God, this union with God really possible here below; and the holy element, the efficacious medicine for humanity, is revealed by God's Spirit. The table of the Lord is ready and everyone is invited; the "true bread of Angels" is prepared.

The holiness and the greatness of the Mystery which contains within itself every mystery here obliges us to be silent, and we are not permitted to speak more than concerning its effects.

The corruptible and destructible is destroyed, and replaced by the incorruptible and by the indestructible. The inner sensorium opens and links us on to the spiritual world. We are enlightened by wisdom, led by truth, and nourished with the torch of love. Unimagined strength develops in us wherewith to vanquish the world, the flesh and the devil. Our whole being is renewed and made suitable for the actual dwelling-place of the Spirit of God. Command over nature, intercourse with the upper worlds, and the delight of visible intercourse with the Lord are granted also!

The hoodwink of ignorance falls from our eyes, the bonds of sensuality break, and we rejoice in the liberty of God's children. We have told you the chiefest and most important fact, if your heart having the thirst for truth has laid hold on the pure ideas that you have gathered from all this, and have received in its entirety the grandeur and the blessedness of the thing itself as object of desire, we will tell you further.

May the Glory of the Lord and the renewing of your whole being be meanwhile the highest of your hopes!

TRANSLATOR'S NOTE.

It is of course evident that Eckartshausen is addressing two orders of mind- the reference to the Christian Mysteries implying this.

It is, therefore, as well to follow his advice and be silent, lest premature opinions might not only be useless, but misleading. It is abundantly clear, however, with regard to "Faith," the cultivation of which he so much urges, that he cannot mean the lower Faith which does duty so much as the greater gift. I mean the Faith which cannot discern what is mere current opinion from superstition, a vast quantity of which pertinaciously clings round all "religions." By Faith Eckartshausen means (I infer) agreeing to the great primal doctrines he enunciates as being beyond the solution of reason (but NOT in consequence to be discarded); for he urges zealously the necessity of reason. It is abundantly clear, therefore, that Eckartshausen is advocating the cause, not of a blind superstition, as many people now imagine this religion of his to be, but of the highly philosophical, profoundly reasoned, and self-demonstrating system of Theosophy experimentally understood by the higher minds of more advanced grade, but to the others still a matter of faith, that is, of future knowledge, if the proper means for acquiring it are duly followed.

ISABEL DE STEIGER

[1] I do not know to what text, if any, this refers, but I translate as I find for the sake of the context.

Scanned from "The Unknown World", Vol. II - No. 3, April 15, 1895.

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Grey Lodge Occult Review™



The Cloud upon the Sanctuary [part 3]

By the Councillor d' Eckartshausen Translated (with notes) By Madame Isabel De Steiger

Published in six parts in the periodical "The Unknown World", 1895.

Part 1 Letters 1&2 Part 2 Letters 3&4 Letters 5&6 In our last letter, my dear brothers (and sisters), you granted me your earnest attention to that highest of mysteries, the real possession of God; it is therefore necessary to give you fuller light on this subject.

Man, as we know, is unhappy in this world because he is made out of destructible matter that is subject to trouble and sorrow. The fragile envelope- i.e., his body- exposes him to the violence of the elements, pain, poverty, suffering, illnesses. This is his normal fate; his immortal spirit languishing in the bonds of sense. Man is unhappy, because he is ill in body and soul, and he possesses no true panacea either for his body or for his soul. Those whose duty it is to govern and lead other men to happiness, are as other men, also weak and subject to the same passions and prejudices.

Therefore, what fate can humanity expect? Must the greater part of it be always unfortunate? Is there no salvation for all? Brothers, if humanity as a whole is ever capable of being raised to a condition of true happiness, such state can only be possible under the following conditions:-

First, poverty, pain, illness and sorrow must become much less frequent. Secondly, passions, prejudices and ignorance must diminish. Is this at all possible with the nature of man, when experience proves that, from century to century, suffering only assumes fresh form; that passions, prejudices and errors always cause the same evils; and when we realise that all these things only change shape, and that man in every age remains much the same weak man? There is a terrible judgment pronounced upon the human race, and this judgment is- men can never become happy so long as they will not become wise; but they will never become wise, while sensuality governs reason, while the spirit languishes in the bonds of flesh and blood. Where is the man that has no passions? Let him show himself. Do we not all wear the chains of sensuality more or less heavily? Are we not all slaves? All sinners?

This realization of our low estate excites in us the desire to be raised beyond it, and we lift up our eyes on high, and an angel's voice says- the sorrows of man shall be comforted.

Man being sick body and soul, this mortal sickness must have a cause, and this cause is to be found in the very matter out of

which man is made.

The destructible imprisons the indestructible, the ferment of sin is in us, and in this ferment is human corruption, and its propagation and consequences form the perpetuation of original sin. The healing of humanity is only possible through the destruction of this ferment of sin, hence we have need of a physician and a remedy that really can cure us. But an invalid cannot be cured by another; the man of destructible matter cannot re-make himself of indestructible matter; dead matter cannot awake other dead, the blind cannot lead the blind.

Only the Perfect can bring anything to perfection; only the Indestructible can make the destructible likewise; only the Living can wake the dead.

This Physician and this active Medicine cannot be found in death and destruction, only in superior nature where all is perfection and life!

The lack of the knowledge of the union of Divinity with nature, nature with man, is the true cause of all prejudice and error. Theologians, philosophers, moralists, all wish to regulate the world, and they fill it with endless contradictions.

Theologians do not see the union of God with nature and fall therefore into error.

Philosophers study only matter, and not the connection of pure nature with divine nature, and therefore announce the falsest opinions

Moralists will not recognise the inherent corruption of human nature, and they expect to cure by words, when means are absolutely necessary

Thus the world, man and God, continue in permanent dissension; one opinion drives out another; superstition and incredulity take turn about in dominating society, separating man from the word of truth when he has so much dire need of approaching her.

It is only in the true Schools of Wisdom that one can learn to

know God, nature, and man; and in these, for thousands of years, has work been done in silence to acquire to the highest degree this knowledge,- the union of man with pure nature and with God. This great object, God and Nature, to which everything tends, has been represented to man symbolically in every religion; and all the symbols and holy glyphs are but the letter by which man can gradually, step by step, recover the highest of all divine mysteries, natural and human, and learn the means of healing his unhappy condition, and of the union of his being with pure nature and with God. We have attained this epoch solely under God's guidance. Divinity, next remembering its covenant with man, has given forth the means of cure for suffering mankind, and shown thereby how to raise man to his original dignity, uniting him to God, the Source of his happiness. The knowledge of this method ensuring recovery is the science of Saints and of the Elect, and its possession the inheritance promised to God's children.

Now, my beloved brothers, I want you to grant me your most earnest attention to what I am about to say.

In our blood there is lying concealed a slimy matter (called the gluten) which has a nearer kinship to animal than to spiritual man. This gluten is the body of sin.

This material, this matter, can be modified in various manners, according to the stimulus of sense; and according to the kind of modification and change occurring in this body or matter of sin, so also vary the diverse sinful tendencies of man.

In its most violent expansion this matter produces pride; in its utmost contraction, avarice, self-will and selfishness; in its repulsion, rage and anger; in its circular movements levity and incontinence in its eccentricity, greediness and drunken-ness; in its concentricity, envy; in its essence, sloth.

This ferment of sin, as original sin, is more or less working in the blood of every man, and is transmitted from father to son, and the perpetual propagation of this baneful material everlastingly hinders the simultaneous action of spirit with matter.

It is quite true that man by his will power can put limits to the action of this body of sin, and can dominate it so that it becomes less active, but to destroy and annihilate it altogether is beyond his power. This then is the cause of the combat we are constantly waging between the good and the evil in us.

This body of sin which is in us, forms the ties of flesh and blood which, on the one side, bind us to our immortal spirit, and, on the other, to the tendencies of the animal man. It is as it were the allurements of the animal passions that smoulder and take fire at last.

The violent reaction of this body of sin in us, on sensuous stimulation, is the reason why we choose, for the want of calm and tranquil judgment, rather the evil than the good, because the active fermentation of this matter impedes the quiet action of the spirit necessary to instruct and sustain the reason.

This same evil matter is also the cause of our ignorance, because, as its thick and inflexible substance surcharges the fine brain fibres, it prevents the co-action of reason, which is required to penetrate the objects of the understanding.

Thus falseness and all evils are the properties of this sinful matter, this body of sin, just as the good and the true are the essential qualities of the spiritual principle within us.

Through the recognition and thorough understanding by us of this body of sin we learn to see that we are beings morally ill, that we have need of a physician who can give us a medicine which will destroy and eradicate the evil matter always fermenting banefully within us, a remedy that will cure us and restore us to moral health.

We learn also clearly to recognise that all mere moralizing with words is of little use when real means are necessary.

We have been moralizing in varied words for centuries, but the world remains pretty much the same. A doctor would do but little good in talking only of his remedies, it is necessary for him actually to prescribe his medicines; he has, however, first to see the real state of the sick person.

The condition of humanity- the moral sickness of man- is a true case of poisoning, consequent upon the eating of the fruit of the tree in which corruptible matter had the superiority.

The first effect of this poison resulted thus: the incorruptible principle, the body of life as opposed to the body of sin or death, whose expansion caused the perfection of Adam, concentrated itself inwardly, and the external part was abandoned to the government of the elements. Hence a mortal matter gradually covered the immortal essence, and the loss of this central light was the cause subsequently of all man's sufferings.

Communication with the world of light was interrupted, the interior eye which bad the power of seeing truth objectively was closed, and the physical eye opened to the plane of changing phenomena.

Man lost all true happiness, and in this unhappy condition he would have for ever lost all means of restoration to health were it not that the love and mercy of God, who had no other object in creation but the greatest happiness for its creatures, immediately afforded to fallen man a means of recovery. In this means, he, with all posterity, had the right to trust, in order that while still in his state of banishment, he might support his misfortune with humility and resignation, and, moreover, find in his pilgrimage the great consolation, that every corruptible thing in man could be restored perfectly through the love of a Saviour.

Despair would have been the fate of man without such revelation. Man, before the Fall, was the living Temple of Divinity, and at the time when this Temple was destroyed, the plan to rebuild the Temple was already projected by the Wisdom of God; and at this period begin the Holy Mysteries of every religion, which are all and each in themselves, after a thousand varying modes, according to time and circumstances, and method of conception of different nations, but symbols repeated and modified of one solitary truth, and this unique truth is- regeneration, or the re-union of man with God.

Before the Fall man was wise, he was united to Wisdom; after the Fall he was no longer one with Her, hence a true science through express Revelation became absolutely necessary.

The Revelation was the following:-

The condition of immortality consists in immortality permeating the mortal. Immortal substance is divine substance, and is no other than the magnificence of the Almighty throughout nature, the substance of the world and spirits, the infinity, in short, of God in whom all things move and have their being.

It is an immutable law, no creature can be truly happy when separated from the source of all happiness. This source, this in whom, is the magnificence of God Himself.

Through the partaking of destructible nourishment, man himself became destructible and material; matter, therefore, as it were places itself between God and man, that is to say, man is not directly penetrated and permeated by divinity, and, in consequence, he is thenceforth subject to, and falls under the dominion of, the laws regulating matter.

The divine in man, imprisoned by the bonds of this matter, is his immortal part, the part that should be at liberty, in order that its development should once again rule the mortal. Then once more does man regain his original greatness.

But a means for his cure, and a method to externalise what is now hidden and concealed within, is requisite. Fallen and unwise man of himself can neither know nor grasp this expedient; he cannot even recognise it, because he has lost pure knowledge and the light of true wisdom; he cannot take hold of it, because this remedy is infolded in interior nature, and he has neither the strength or power to unlock this hidden force.

Hence Revelation to learn this means, and strength to acquire this power are necessary to man.

This necessity for the salvation of man was the cause of the determination of Wisdom, or the Son of God, to give Himself to be known by man, being the pure substance out of which all has been made. In this pure substance all power is reserved to vivify all dead substance, and to purify all that is impure.

But before that could be done, and the inmost part of man, the divine in him, be once more penetrated and re-opened again, and the whole world be regenerated, it was requisite that this divine substance should incarnate in humanity and become human, and therein transmit the divine and regenerative force to humanity; it was

necessary also that this divine human form should be killed, in order that the divine and incorruptible substance contained in the blood should penetrate into the recesses of the earth, and thenceforth work a gradual dissolution of corruptible matter, so that in due time a pure and regenerated earth will be presented to man, with the Tree of Life growing once more, so that by partaking of its fruit, containing the true immortal essence, mortality in us will be once more annihilated, and man healed by the fruit of the Tree of Life, just as he was once poisoned by the partaking of the fruit of death. This fact is the first and most important revelation and it embraces all, and it has been carefully preserved from mouth to mouth among the Chosen of God up to this time.

Human nature required a Saviour, this Saviour was Jesus Christ, the Wisdom of God itself, reality from God. He put on the envelope of humanity, to communicate directly the divine and immortal substance once more to the world, which was nothing else but Himself. He offered himself voluntarily, in order that the pure essential force in His blood could penetrate directly, bringing with it the potentiality of all perfection to the hidden recesses of the earth. Himself, both as High Priest and as Victim at the same time, entered into the Holy of Holies, and after having accomplished all that was necessary, he laid the foundation of the Royal Priesthood of His Elect, and taught these through the knowledge His person and of His powers; now they should lead, as the first born of the spirit, other men, their brethren, to universal happiness.

And here begin the Sacerdotal Mysteries of the Elect and of the Inner Church.

The Royal and Priestly Science is that of Regeneration. It is called Royal Science because it leads man to power and the dominion over Nature.

It is called Sacerdotal, because it sanctifies and brings all to perfection, spreading blessing and goodness everywhere. This Science owes its immediate origin to the verbal revelation of God, it is always the Science of the Inner Church of Prophets and of Saints, and it recognised no other High Priest but Jesus Christ the Lord.

This Science has a triple object; first, regenerating the individual and isolated man, or the first of the Elect; second, many men; thirdly, all humanity.

Its exercise consists in the highest perfecting of itself and of everything in Nature.

This Science was never taught otherwise than by the Holy Spirit of God, and by those who were in unison with this Spirit, and it is beyond all other sciences, because it can alone teach the knowledge of God, of nature, and of man in a perfect harmony; while other sciences do not understand truly either God or nature, neither man nor his destination

The capabilities of this Science are the powers to know God in man, and divinity in nature; these being, as it were, the Divine impression or seals, by which our inner selves can be opened and can arrive at union with Divinity.

Thus the re-union was the most exalted aim, and hence the Priesthood derived its name religio, clerus regenerans.

Melchizedek was the first Priest King; all true Priests of God and of Nature descend from him, and Jesus Christ himself was united with him as "priest" after the order of Melchizedek. This word is literally of the highest and widest significance and extent- [qoph][daleth] [tsadhe][kaph][lamedh][yod][mem] (MLKIZDQ). It means literally the introducing of the true substance of vital life, and the separation of this true vital substance from the mortal envelope which encloses it. A Priest is one who separates that which is pure nature from that which is of impure nature, a separator of the substance which contains all from the destructible matter which occasions pain and misery. The sacrifice or that which has been separated consists in bread and wine. Bread means literally the substance which contains all; wine the substance which vitalizes everything.

Therefore, a priest after the order of Melchizedek is one who knows how to separate the all-embracing and vitalizing substance from impure matter, one who knows how to employ it as a real means of reconciliation and of re-union for fallen humanity, in order to communicate to him his true and royal privilege of power over nature,

and the Sacerdotal dignity or the ability to unite himself by grace to the upper worlds.

In these few words is contained all the mystery of God's Priesthood, and the occupation and aim of the Priest. But this royal Priesthood was only able to reach perfect maturity when Jesus Christ Himself as high Priest had fulfilled the greatest of all sacrifices, and had entered into the Holy Sanctuary. Here we are now entering on new and great mysteries worthy, I entreat you, of your most earnest attention.

When, according to the wisdom and justice of God, it was resolved to save the fallen human race, the Wisdom of God had to choose the method which afforded in every aspect the most efficacious means for the consummation of this great object.

When man became so thoroughly poisoned by the fruit of evil, carrying in himself henceforth the ferment of death, all around him became subject to death and destruction, therefore, divine mercy was bound to establish a counter remedy, which could be partaken of, containing within itself the divine and revitalising substance, so that by taking this immortal food, poisoned and death-stricken man could be healed and rescued from his suffering. But in order that this Tree of Life could be replanted; it was requisite beyond all things that the corruptible material in the centre of the earth should be first regenerated, resolved and made capable of being again one day a universally vitalising substance.

This capacity for new life, bringing about the dissolution of corruptible essence which is inherent in the centre of the earth, was, however, possible to no other matter than divine vital substance enveloped in flesh and blood which could transmit the hidden forces of life to dead nature. This was done through the death of Jesus Christ. The tinctural force which flowed from His shed blood penetrated to the innermost parts of the earth, raised the dead, rent the rocks, and caused the total eclipse of the sun when it pressed from the centre of the earth where the light penetrated the central darkness to the circumference, and there laid the foundation of the future glorification of the world.

Since the death of Jesus Christ, the divine force, driven to the earth's centre by the shedding of His blood, works and ferments perpetually to press outward, and to fit and prepare all substances gradually for the great cataclysm which is destined for the world. But the rebuilding of the world's edifice in general was not only the aim of Redemption. Man was the principal object for the shedding of Christ's blood, and to procure for him already in this material world the highest possible perfection by the amelioration of his being, Jesus Christ submitted to infinite suffering. He is the Saviour of the world and of man. The object and cause of His Incarnation was to rescue us from sin, misery, and from death. Jesus Christ has delivered us from all evil by His flesh, which He sacrificed, and by His blood, which He shed for us. In the clear understanding of what consists this flesh and this blood of Jesus Christ lies the true and pure knowledge of the real regeneration of man.

The mystery of being united with Jesus Christ, not only spiritually but also corporeally, is the greatest aim of the Inner Church. Become one with Him in spirit and in being is the fulfilling and plenitude of the efforts of the Elect.

The means for this real possession of God is hidden from the wise of this world, and revealed to the simplicity of children.

Vain philosopher, bend thyself before the grand and Divine Mysteries that thou in thy wisdom canst not understand, and for the penetration of whose secrets the feeble light of human reason darkened by sense can give thee no measure!

TRANSLATOR'S NOTE.

I am well aware that many readers of this fifth (the last but one) letter and the preceding ones, will think that the mystic who writes them was but a half-instructed philosopher, and had he known the Bibles of other nations would never have taught what will seem to some, bigoted and sectarian doctrines. But before such dictum be

decided, is it not as well to remember that Eckartshausen and other mystics of his school especially say that all religions in their infinitely various manners of expressing themselves have the same object? Eckartshausen recognises and does not even hint at condemnation of any of the various religions, he seems to respect all for he says that the aim and object of all is the Regeneration of Man. The stumbling block and difficulty to most students, certainly to those who are students only of the neo-Buddhism of the day, is the re-introduction of what is considered by such as exploded and narrow ideas, and that is the need of man for Salvation, his inability to help himself, and the Redemption of man by the Sacrifice of the Jewish Saviour. It is neither in my province or power to enter with ability into this discussion, but I would respectfully suggest these two things- first are we quite sure as Buddhist students that we do understand the true hidden teaching of the Way of Salvation as known to their Initiates; secondly, do we all understand it either in Christianity? It is true, exoteric Buddhism even when called esoteric repudiates such doctrines, Christianity admits them, but has taught them in such fashion that a large proportion of people born under Christianity repudiate them also. It is clear the outer schools all repudiate them, so it would seem that the Mystic Initiates preach doctrine no longer agreeable to our "sense of justice." It is thought by many that these new (?) doctrines of Karma and re-incarnation are much more satisfactory than Christian doctrines. Perhaps so, as modern Christianity is understood. But is evil Karma aught else but original sin in its works and consequences?

All knowledge is requisite, and it matters not so much how we get knowledge, so long that we do get it, therefore we owe a vast and great debt of gratitude to the Eastern school for refreshing ours by proving from another aspect the truth of our own, and one must recognise the great value of the recovery, not discovery of these doctrines (as our able thinker Mr. Maitland would say). But I take my stand upon the ground that knowledge even of true doctrine is not always directly helpful. Indeed, as a most respected thinker says, "the doctrine of Karmic re-incarnation is in truth a terrible one in point of FACT, and hopeless for the individual." The law of Karma is, in fact, the law entailed on destructible matter, the law under which we are all born as "sinners," that law, which Christ who fulfilled all the law, which we can never do, but out of whose power it is henceforth possible for us to raise ourselves through his perfection. But this is a long subject and must now not be entered into, as it is unwise as useless to profane great subjects by inaccurate statement and mere polemics. Unhappily, owing to much vaporous and nonexperimental discourse on the mysteries of Regeneration, more particularly the result of the Calvinist school, there was no doubt much profanation; and the re-action that many thoughtful and earnest minds feel still, even to the very words, is due to the inner terror that they felt, though not understood, at this profanation. The mystics put to us the great question: Can man work out his own salvation? They say, No. The Eastern school, as we know it, which is not in its entirety, says Yes. It appears to me the mere observation of life and society in the West says, No. This may not apply to others.

The "Raj-yog" may be a perfect means of "salvation" to some nations. Is it to ours?

With regard to the text quoted in the last letter, "For a just man falleth seven times and riseth up again," it is referable to Proverbs xxiv., i6. The number seven is important.

We must carefully bear in mind all throughout these letters, just as in the Bhagavat Ghita, two orders of minds are addressed. The latter, however, being a Sacred Book from Catholic source, has universal as well as particular application, whereas mystics write as a rule particularly but to the Initiate as well as to the Neophyte.

ISABEL DE STEIGER.

LETTER VI AND LAST

God made Himself man to deify man. Heaven united itself with earth to transform earth into heaven.

But in order that these divine transformations can take place, an entire change, a complete and absolute overturning and upsetting of our being, is necessary.

This change, this upsetting, is called re-birth. To be born, simply means to enter into a world in which the senses dominate, in which wisdom and love languish in the bonds of individuality.

To be re-born means to return to a world where the spirit of wisdom and love governs, and where animal-man obeys. The re-birth is triple; first, the re-birth of our intelligence; second, of our heart and of our will; and, finally, the re-birth of our entire being.

The first and second kinds are called the spiritual, and the third the corporeal re-birth.

Many pious men, seekers after God, have been regenerated in the mind and will, but few have known the corporeal rebirth. This last has been attained to but by few men, and those to whom it has been given have only received it that they might serve as agents of God, in accordance with great and grand objects and intentions, and to bring humanity nearer to felicity.

It is now necessary, my dear brothers, to lay before you the true order of rebirth. God, who is all strength, wisdom, and love, works eternally in order and in harmony.

He who will not receive the spiritual life, he who is not born anew from the Lord, can not enter into heaven.

Man is engendered through his parents in original sin, that is to say, he enters into the natural life and not the spiritual. The spiritual life consists in loving God above everything, and your neighbour as yourself. In this double-love consists the principle of the new life.

Man is begotten in evil, in the love of himself and of the things of this world. Love of himself! Self interest! Self gratification! Such are the substantial properties of evil. The good is in the love of God and your neighbour, in knowing no other love but the love of mankind, no interest but that affecting every man, and no other pleasure but that of the well-being of all.

It is by such sentiments that the spirit of the children of God is distinguished from the spirit of the children of this world. To change the spirit of this world into the spirit of the children of God is to be regenerated, and it means to despoil the old man, and to re-clothe the new.

But no person can be re-born if he does not know and put in practise the following principle- that of truth becoming the object for our doing or not doing; therefore, he who desires to be re-born ought first to know what belongs to re-birth. He ought to understand, meditate, and reflect on all this. Afterwards he should act according to his knowledge, and the result will be a new life.

Now, as it is first necessary to know, and to be instructed in all that appertains to re-birth, a doctor, or an instructor is required, and if we know one, faith in him is also necessary, because of what use is an instructor if his pupil have no faith in him?

Hence, the commencement of re-birth is faith in Revelation. The disciple should begin by believing that the Lord, the Son, is the Wisdom of God, that He is from all Eternity from God, and that He came into the world to bring happiness to humanity. He should believe that the Lord has full power in heaven and on earth, and that all faith and love, all the true and the good, come from Him alone; that He is the Mediator, the Saviour, and Governor of men.

When this most exalting faith has taken root in us, we shall think often of the Saviour, and these thoughts turned towards Him develop, and by His grace re-acting in us, the seven closed and spiritual powers are opened.

The way to happiness.- Do you wish, man and brother, to

acquire the highest happiness possible? Search for truth, wisdom, and love. But you will not find truth, wisdom, and love, save in the unity of the Lord Jesus Christ, the Anointed of God. Seek, then, Jesus Christ with all your strength, search Him from the fullness of your heart.

The beginning of His Ascension is the knowledge of His absence, and from the recognition of this knowledge is the desire for increased power to seek Him, which desire is the beginning of faith. Faith gives confidence, but faith has also its order of progress. First comes historic faith, then moral, then divine, and finally living faith. The progression is as follows: Historical faith when we learn to believe the history of Jesus of Nazareth, and through this simple historical faith in the existence of Jesus, will evolve moral faith, whose development consists in the acquirement of virtue by its search and practice, so that we see and find real pleasure in all that is taught by this Man; we find that His simple doctrine is full of wisdom and His teaching full of love; that His intentions towards humanity are straight and true, and that He willingly suffered death for the sake of justice. Thus, faith in His Person will be followed by faith in His Divinity.

This same Jesus Christ tells us now that He is Son of God, and he emphasizes His words by instructing His disciples in the sacred mysteries of nature and religion.

Here natural and reasonable faith changes into divine faith, and we begin to believe that he was God made man. From this faith it results that we hold as true all that we do not yet understand, but which He tells us to believe. Through this faith in the Divinity of Jesus, and by that entire surrender to Him, and the faithful attention to His directions, is at last produced that living faith, by which we find within ourselves and TRUE through our own experience, all that hitherto we have until now believed in merely with the confidence of a child; and this living faith proved by experience is the highest grade of all.

When our hearts, through living faith, have received Jesus Christ into them, then this Light of the World is born within us as in a humble stable.

Everything in us is impure, surrounded by the spider-webs of vanity, covered with the mud of sensuality.

Our will is the ox that is under the yoke of its passions. Our reason is the Ass who is bound through the obstinacy of its opinions, its prejudices, its follies.

In this miserable and ruined hut, the home of all the animal passions, can Jesus Christ be born in us through faith.

The simplicity of our souls, is as the shepherds who brought their first offerings, until at last the three principal powers of our royal dignity, our reason, our will, and our activity[1] prostrate themselves before Him and offer Him the gifts of truth, wisdom, and love.

Little by little, the stable of our hearts changes itself into an exterior Temple, where Jesus Christ teaches, but this Temple is still full of Scribes and Pharisees.

Those who sell, Dives and the money changers, are still to be found, and these should be driven out, and the Temple changed into a House of Prayer.

Little by little Jesus Christ chooses all the good powers in us to announce Him. He heals our blindness, purifies our leprosy, raises the dead powers into living forces within us; He is crucified in us, He dies, and He is gloriously raised again Conqueror with us. Afterwards His personality lives in us, and instructs us in exalted mysteries, until He has made us complete and ready for the perfect Regeneration, when He mounts to heaven and thence sends us the Spirit of Truth. But before such a Spirit can act in us, we experience the following changes:-

First, the seven powers of our understanding are lifted up within us; afterwards, the seven powers of our hearts or of our will, and this exaltation takes place after the following manner. The human understanding is divided into seven powers; the first is that of looking at abstract objects- intuitus. By the second we perceive the objects abstractedly regarded- apperceptio. By the third, that which has been perceived is reflected upon-reflexio. The fourth is that of considering these objects in

their diversity- fantasia, imaginatio. The fifth is that of deciding upon some thing- judicium. The sixth co-ordinates all these according to their relationships- ratio. The seventh and last is the power of realizing the whole intellectual intuition-intellectus.

This last contains, so to say, the sum of all the others. The will of man divides itself similarly into seven powers, which, taken together as a unit, form the will of man, being, as it were, its substantial parts.

The first is the capacity of desiring things apart from himselfdesiderium. The second is the power to annex mentally things desired for himself- appetitus. The third is the power of giving them form, realizing them so as to satisfy his desireconcupiscentia. The fourth is that of receiving inclinations, without deciding upon acting upon any, as in the condition of passionpassio. The fifth is the capacity for deciding for or against a thing, liberty-libertas. The sixth is that choice or a resolution actually taken- electio. The seventh is the power of giving the object chosen an existence-voluntas. This seventh power also contains all the others in one figure. Now the seven powers of the understanding, like the seven powers of our heart and will, can be ennobled and exalted in a very special manner, when we embrace Jesus Christ, as being the wisdom of God, as principle of our reason, and His whole life, which was all love, for motive power of our will.

Our understanding is formed after that of Jesus Christ; First, when we have Him in view in everything, when He forms the only point of sight for all our actions- intuitus. Second, when we perceive His actions, His sentiments, and His spirit everywhereapperceptio. Third, when in all our thoughts we reflect upon His sayings, when we think in everything as He would have thoughtreflexio. Fourth, when we so comfort ourselves in such wise, that His thoughts and His wisdom are the only object for the strength of our imagination- fantasia. Fifth, when we reject every thought which would not be His, and when we choose every thought which could be His- judicium. Sixth, when in short we co-ordinate the whole edifice of our ideas and spirit upon the model of His ideas and spirit- ratio. Seventh, It is then will be born in us a new light, a more brilliant one, surpassing far the light of reason of the senses- intellectus. Our heart is also reformed in like manner, when in everything,- First, We lean on Him onlydesidare. Second, We wish for Him only- appetere. Third, We desire only Him- concupiscere. Fourth, We love Him onlyamare. Fifth, We choose only that which He is, so that we avoid all that He is not-eligere. Sixth, We live only in harmony with Him after His commandments and His institutions and orderssubordinare. By which in short, Seventh, is born a complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart; by which perfect union the new man is little by little born in us, and Divine wisdom and love unite to form in us the new spiritual man, in whose heart faith passes into sight, and in comparison to this living faith the treasures of India can be considered but as ashes.

This actual possession of God or Jesus Christ in us is the Centre towards which all the mysteries converge like rays to the circle eye; the highest of the mysteries is this consummation.

The Kingdom of God is a kingdom of truth, morality, and happiness. It operates in the saints from the innermost to the outside, and spreads itself gradually by the Spirit of Jesus Christ into all nations, to institute everywhere an Order by means of which the individual can reach as well as the race; our human nature can be raised to its highest perfection, and sick humanity be cured from all the evils of its weakness.

Thus the love and spirit of God Will one day alone vivify all humanity; they will awake and rekindle all the strength of the human race, will lead it to the goals of Wisdom and place it in suitable relationships.

Peace, fidelity, domestic harmony, love between nations, will be the first fruits of this Spirit. Inspiration of good without false similitudes, the exaltation of our souls without too severe a tension, warmth in the heart without turbulent impatience, will approach, reconcile, and unite all the various parts of the human race, long separated and divided by many differences, and stirred up against each other by prejudices and errors, and in one Grand Temple of Nature, great and little, poor and rich, all will sing the praise of the Father of Love.

TRANSLATOR'S NOTE.

I can but fear that, especially in this latter part, our noble teacher Eckartshausen may displease, even disgust, some of his readers. To the natural man the things of God are foolishness, and the intellect that is only equipped with the opinions of this modern nineteenth century world will probably feel even resentment at what he or she may think is surrendering their whole natures in an ignoble manner, and that to follow out teachings which some may consider savour of the meeting-house or Roman Catholic Chapel- as the ending suggests both- is really quite unsuitable for the intellectual religious student of the various religions, Theosophical or Occult present times, and to these objections, which one feels come rather from the head than the heart, I would like respectfully to suggest a few thoughts.

In the first place, Eckartshausen is addressing himself to the Elect, these last also including all who desire to know the things of the Spirit. Many are called but few chosen, many have the desires but are not strong enough to carry them through; now, Eckhartshausen does not consider these, he speaks to steady students, and he leads them up to a point which we all feel few can attain, and that sense of resentment is not altogether blameable, because it proceeds from an intuition of our own shortcomings and the magnitude of the whole. In very simple words the author puts before us the achievement of the individual man in the greatest work that can be done on earth, the conscious possession of God-known and taught in the Eastern School, equally, that of the entering in of finite mortal man into Omniscience, Immortality, and Infinity. Because we have by too common use of such phrases lowered and profaned our own ideals, it does not alter the fact that this possibility and the hope of mankind is of all things the most superb. Neither, because we feel as ordinary men and women that these things are too high for us, and our souls faint within us at the bare notion of such achievement, need we despair. We must reflect that the whole purpose of Creation is the ultimate full manifestation of God in Man that though we as mere individuals can but make small headway, yet we belong to humanity, and it is humanity that is to be restored to its pristine glory, and for which the superlative work of Christ's Incarnation was done. Man, the greatest of God's works; this Catholic soul of man, when regenerated brings about the great Redemption. Few as individuals can attain, save those holy Priests of the Mysteries, those Saints, those Masters of the Rosy Cross, those first men made perfect, who lead the way for us to follow each as best he can; remembering, to our everlasting comfort, that we are now in the Kingdom, that our Faith keeps us there, and so that we hold on, as it were by the fringe of His garments, we are in the Fold with our Shepherd. Faith is the substance of things hoped for, so our Faith is a proof of the substance to which we are annexed.

As to the objection that there are no masters and doctors, noware there not? God has left no one without them. Every one of us according to his merits and requirements has some teacher of some sort. Doubtless very few have arrived at the point when what is called occult knowledge is either given or required; but, when any mind is able to know the important things of the spirit, it does not matter in what outward religion he may be placed the doctor and master will surely come. Experience proves this. In these days there is an unfortunate idea afloat, that "information" in the things of the Spirit means mainly clairvoyance, clairaudience, etc. Certainly there is much, very much, to learn about these matters, which can only be learned correctly in special manners and under authorised teachers; but most students are in these matters only impelled by very shallow curiosity or vanity, and have no intention of real work. These will not find- otherwise than what they seek. They will find but the

apparitions created by the passions of their soul, having no substance, therefore, not signifying anything true, which they will not have the knowledge to understand. The vaporous estate of universal being will, as under the Satyric form of "Pan," conceal all truth from them, and they run the risk of losing themselves away from the Kingdom.

To readers of intellect who are dissuaded from the idea of the "Quest" as being derogatory to their intellect to have faith in that of which they know nothing, I would also venture to suggest that the plan should be tried, for nowhere does Eckartshausen or any mystic at all imply that the intellect is to be stultified. On the contrary, they assert that the objects for the intellect are so great and noble, that the intellect naturally, when really honourable to itself, humbles itself because of the nobility of the objects contemplated. In everything the intellect is regarded with respect, and it is only humbled by the comparison it must make when it sees the vast difference opening for it, when it leaves the small issues of the sense-life to the great and catholic ones of the new life of man. All this is not mere words; it is meant precisely as said, not as figment of the imagination, which has no root in itself- but as the recorded experience of the wise ones; which we simple ones would do well to respect.

Now with regard to the last letter a friend suggests some valuable thoughts which I will quote. With reference to the word gluten, lest any one should place too gross an interpretation on the word, it may be as well to bear in mind that a similar term has been used by others who lead up thence and from every vulgar interpretation, by showing that what is referred to by Eckartshausen is our sensorial life, the sensuous spirit in the blood, which having departed from the Image of its principle needs conversion to and co-ordination with it- not that the body of sin- the wicked man- should die absolutely, but that he should be converted and live, by which process he becomes indeed the body of the divine Image by which he is re-capitulated. If he repent, he lives with a new whole sensorium.

Thus Dante, among others, speaks in the Paradiso of the double garment, the spiritual body, and the glorified earthly body. Refer, moreover, to Isaiah xi. 7, "Therefore their land shall possess the double, and everlasting joy shall be unto them," and hence it is that the greatest and humblest of all earthly creatures, viz., the re-created pure humanity, the Rosy-Cross of the Regeneration, has been honoured, by such as have known the handmaid of the Lord, the Servant-Form not yet glorified which He vouchsafed to take upon Him. Thus the angels will be seen in the same aspect after the Judgment as before, being true emanations, but the souls of the Saints will bear "the two-fold garment" spoken of in Canto xxv., viz., the spiritual and the glorified terrestial or paradisaical body, that is to say, our sensorium being recapitulated by its Principle, i.e., in Christ, reigneth with Him in glory, a perfect manifestation of Deity which is the Omega of all Creation.[2] These admirable thoughts will surely help to raise ours to a hopeful belief that such a magnificent future is worthy of all our highest aspiration and endeavour. Each in our own small way is of use, we must remember that every stone is wanted by the Master Builder that He Himself chisels and points to one great End. Surely we should have infinite patience in all clash of opinions, knowing that opinions matter nothing.

This little work of Eckartshausen is, as it were, his last Swans Song. It was greatly esteemed by many, and still holds its own, stamping the author as a man who wrote from experimental knowledge. Doubtless he was understood thoroughly only by minds in his own grade of office, and to such he still speaks principally. It is a mistake to suppose that his period of history was very different from our own in these matters; for in all generations there are minds in certain processes of re-birth, and from time to time these speak with no uncertain sound; each, as he departs hence, opening another door for a new aspirant. The work is not a selfish one, it can never be individual only. It is not our petty individual immortality that is the aim of such writers as Eckartshausen, but each individual swells the multitude of the Elect, and so hastens the time of the great, even the supreme, Consummation.

ISABEL DE STEIGER.

[1] The Three Magi.

[2] It may be observed that Mystics uniformly respect the Historic Tradition, if but as in a secondary sense, as it were a husk for the safe keeping of the invaluable kernel, and as the bark protects the vitality of the tree. Thus Dean Colet, in his Introduction to Dionysius, quoting him says- "We have heard as a mystery that Jesus Christ was made in substance as a man, but we know not how He was fashioned of the Virgin's substance by a law other than natural, nor how with feet bearing a corporeal mass and weight of matter He passed dry-shod over this watery and fleeting existence. The understanding of this bow has not been considered essential to Salvation."

Scanned from "The Unknown World", Vol. II - No. 5, June 15, 1895.

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