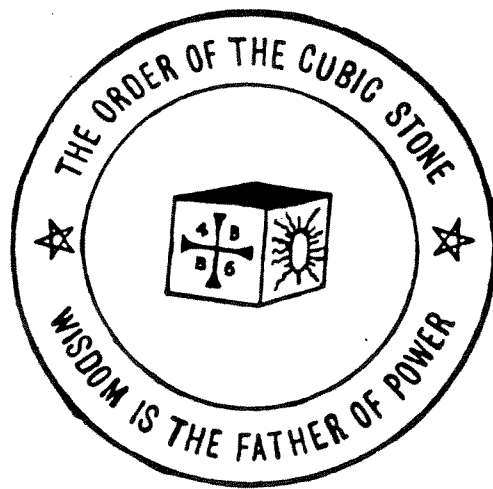


THE MONOLITH



Vol.1

No. 8

WINTER SOLSTICE, 1975.

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EDITORIAL

After a time lag of five years, continual demand has prompted us to make The Monolith available again to non-members of the O.C.S. Having taken this step we have also decided on various alterations, not least of which are the increase in size and new style of presentation. This has resulted in higher costs, but we hope to be able to hold our price steady for a considerable time. The Monolith is now produced at the Solstices instead of the Equinoxes.

There have been changes within the O.C.S. since the last public issue of the magazine. Our emphasis has veered completely away from the teaching aspect towards various research programmes. As a contrast to the petty secrecy which is still put about by some groups, we would like to point out that it is our intention to make the fruits of our research generally available over the years partly through the medium of The Monolith. Extracts from our collection of papers and Magical Diaries belonging to early Magical Groups will be published along with occult ritual methods of the present century.

We are pleased to mention that David Edwards was able to be re-elected as a Warden of the Order after a spell of absence for his own private and highly successful researches. The other Wardens are still, for the sake of those who have not been fortunate enough to attend various 'at home' meetings, Robert Turner and Mrs Patricia Turner.

Whilst early O.C.S. material contained our "193 Penn Road" address, we would like to say that we have not been associated with that address for nearly six years now. Also, we pointed this out to the editor and publisher of the Aquarian Guide to Occultism, but the publisher disclaims responsibility and the editor does not seem over worried at having published a completely erroneous entry about the O.C.S.

However, to all those of you who may have had letters returned, the present correspondence address of the Order of the Cubic Stone is to be found elsewhere in this magazine. We would like to mention that all correspondence requiring an answer must be accompanied by a S.A.E.

Any constructive criticism of the contents of The Monolith will be welcome and we hope to be able to publish a selection of these letters from time to time.

As some of you are aware, the O.C.S. has been outspoken in the past. It is still our intention to speak our minds, plainly and in no uncertain terms, if we think another occult group or individual is making claims to knowledge or powers that are just not evident. It is an unfortunate fact that the occult world still suffers from the 'secret word of the week' brigade. What is still more pitiful is the amount of so-called occultists who are drawn to their ranks.

We have always sought practical proof as far as ritual magic is concerned. If a system does not lend itself to practical applications; it should be questioned very thoroughly.

The O.C.S. has striven to Will and we have Dared. From the experience of vibrant excitement that comes from successful ritual, we Know. But we have not and will not be Silent.

The Magical Traditions must evolve and for this to happen, our knowledge and that of others must be circulated so that striving minds can gradually awaken to experience the broadening realms of consciousness.

Finally may we, the Wardens O.C.S., extend a welcome to all readers of The Monolith and express our hope that you find knowledge and enjoyment in what we believe will be the occult magazine 'par excellence'.

THE WARDENS.

Winter Solstice, 1975.

EMERGING LIGHT

BY
D. EDWARDS

Emulsified by liquid
Imagination.
Coagulating sub conscious
Mucus from
Inflamed passions of the past.
Star of Promise.

Sordid fantasies trapped in
The pleasure of perversion.
Reciprocating sensual satisfaction
Reversed with
Sadistic amusement.
Star of Awakening.

A dream of time
Drenched by tidal emotion,
Submerged in dark, heaving waters;
Thrown clear into orbiting
Flight, winged by ecstasy.
Lucifer.
The Light Bearer.

PART ONE THE WAND

In primitive societies the medicine man or witch doctor was a person of considerable prestige. He had often gone through initiatory processes involving considerable physical pain; in some instances he had lacerated his body, the resulting scars being indicative of prowess. Along with this went an inherited knowledge of animal life, plant lore and psychology.

With an eminence often equal to that of the tribal chieftain, the witch doctor wanted to demonstrate his superiority. A symbol was needed, something that would immediately indicate the witch doctor's status and, at the same time, be revered by the natives.

Anthropologists record differing results according to natural environment, but most reports show the prominence of a staff, or rod of power. Whether a simple length of sapling stripped of its bark, an elaborately carved branch, or a pole from which swung gruesome symbols of tribal wars, the device served as a means of recognition. The nature of the staff also made it very useful for gesticulating, its psychological effect making an audience turn towards the direction in which the bearer wished to focus attention.

In the form of an expression of authority, we still use the staff or rod of power. The Mayoral Mace carried in procession is as much a development of the tribal staff as is the crozier used in High Church ceremonial.

The witch doctor developed additional uses for his rod of power. He needed more than just a badge of authority. Symbolism played its part and the rod became an extension of the witch doctor. His powers were transferred to the staff, many of his deeds were to be accomplished through the correct manipulation of what was now a magical rod. It was a means of putting the evil eye into effect just as a device for combing through animal entrails the witch doctor had spilt on the floor in his macabre divination. In times of tribal war, the witch doctor could use his magic rod to blast opponents, firing disease and pestilence down its length as he muttered incantations and curses.

From such beginnings the wand is still in general magical use today. In the course of its development, it has undergone changes, its symbolism varying as a reflection of contemporary society.

In its simplest form a wand need be no more than a length of dowelling purchased by the curious dabbler, new to occultism, in order to try out a few odd spells and conjurations. More complex variations occur with sophisticated forms of magic and one might be faced with obtaining a Lotus Wand as used by the Hermetic Order of the Golden Dawn. Between the two extremes lie variations such as the Ankh, the Neptunian Trident, the Caduceus Wand, and many more examples, each of which interests a particular group of initiates or system of practical magical working.

We will now consider some of these; their construction and use.

Generally speaking the Magical Grimoires require that a wand should be a young bough, having no branches or offshoots, and cut from the tree with one stroke of a knife. According to The Greater Key of Solomon, "The Staff should be of elderwood, or cane, or rosewood; and the Wand of hazel or nut tree." The branch should be of one year's growth, cut at a single stroke at sunrise in the day of Mercury. Mystical characters are written on the wand, also in the day and hour of Mercury, after which the following consecration is said:

"Adonai, Most Holy, deign to bless and to consecrate this Wand, and this Staff, that they may obtain the necessary virtue, through Thee, O Most Holy ADDONAI, whose kingdom endureth into the Ages of Ages. Amen."

A different type of wand is mentioned in the Grand Grimoire. This wand ranks as a Destroying or Blasting Rod and a whole chapter of the Grimoire deals with its construction and consecration. One must seek, in the evening, a rod of wild hazel, nineteen and a half inches long that has never borne fruit. This having been found, touch it not, until the following morning when you must cut it at the exact moment of sunrise. The Grimoire tells of "sublime and terrific words" that should be spoken as the sun begins to rise.

"I beseech Thee, O Grand ADDONAY, ELOHIM, ARIEL and JEHOVAM, to be propitious unto me, and to endow this Wand which I am cutting with the power and virtue of the rods of Jacob, of Moses and of the mighty Joshuah!infuse into this Rod the whole strength of Samson, the righteous wrath of EMANUEL and the thunders of mighty Zariatnatimik, who will avenge the crimes of men at the Day of Judgment!"

More is needed before this instrument is completed. After cutting the rod, one should seek a piece of ordinary wood and carve this into replicas of the ends of the original wand. Then the blade of your knife is welded into two pointed caps which are fixed to the replicas. Having found someone to do this, you return home, fix the caps to your wand and, with a piece of loadstone, magnetise the steel. Another prayer is necessary and then you should be convinced that you are indeed possessed of a priceless "Treasure of the Light."

The Black Pullet, or Science of Magical Talismans, mentions a wand six feet in length. At one end is the head of a serpent, at the other its tail. Plates of gold, engraved with mystical characters, are on the wand and it is possible for the wand to be formed into a magical circle by "uniting each end by a golden chain which passed through two links."

A grimoire of another type is "The Magical Ritual of the Sanctum Regnum" by Eliphas Levi. Herein Levi mentions several variations of wands. Early in the book he gives a list of clothing, perfumes, etc., for each day of the week, including details of the particular wand that should be used. For instance on Sunday, "you require at your right hand a golden wand set with ruby or a chrysolite." By Tuesday, you should have changed to a wand of magnetised steel and on Thursday a wand of resin or glass is necessary.

Progressing through the "Magical Ritual", one comes across explicit instructions for making a wand with which the Magus can cure unknown diseases, cause enchantments, or make a person to fall asleep at the Magician's will.

An almond or nut tree which has flowered for the first time having been found, a straight branch should be cut with one blow of the magical knife. Next the centre is bored out to allow the insertion of a magnetised steel needle. A transparent glass bead is used to seal one end, the other closed up with resin. Two rings, one of copper, the other of zinc, are fitted near the centre of the wand. Two chains of the same material are rolled round the rod, their ends fixed into the wood. On the copper ring is to be engraved in Hebrew letters, "The Holy Jerusalem"; on the zinc ring the words, "The King Solomon."

On the wand itself are to be written the names of the Twelve Zodiacal Spirits, complete with their sigils. To consecrate the wand, invocations of the four elements and of the seven planets are necessary, with ceremonies that last over the seven days of the week, using the correct incense and daily prayers.

In another of his books, "Transcendental Magic" Levi deals with a similar wand. Instead of the glass bead, a polyhedral prism, cut in triangular shape should be used at one end with a similar construction of black resin at the other. The wand, after the rings have been added, is to be gilt at the resin end, and silvered at the other. Then it should be covered with silk.

According to Levi, the length of the wand should not be greater than that of the operator's arm. It should never be used unless the magician is alone and under no circumstances must it ever be seen or touched by the profane.

The wand should be made by an initiate who possesses both the great arcana and an already consecrated wand. Thus, says Levi, the transmission of magical secrets is possible.

As the wand is basically a long straight instrument, it has obvious phallic connections. Generally this comes out in obtruse symbolism, particularly that originating in the Orient where a greater emphasis is placed on Tantric Yoga than in the West. Readers who have come across Crowley's "Book of Lies" will be aware of the wand symbolism contained in that and its sexual connotations.

Moving on to sophisticated magical systems, one finds wands far removed from the simple hazel rod. The Egyptian Ankh is used both as a symbol of life and as a representation of the Ten Sephiroth from the Tree of Life. The circle surmounting the cross contains the first Six Sephiroth (Kether to Tiphareth) and the body of the wand represents the four lower Spheres of Malkuth, Yesod, Hod, and Netzach. Generally the Ankh is only used for symbolism in ceremonial working, but like the Tet of Osiris, it can be used in initiatory rites to assist awakening from the Shroud of Earthly Possessions.

The Hermetic Order of the Golden Dawn, with their deep love of symbolism, used several forms of wands, each serving a particular purpose when carried by an initiate in rituals.

The Caduceus Wand, with its twin serpents twined round the upright rod, was carried by the Chief Adept during ceremonies concerned with the Vault of the Adepts. In the ritual the Chief says, "It symbolises the equilibrated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One."

As well as being the wand of the Chief Adept in the 5^o = 6^o Grade, the Caduceus was borne by the Kerux as a representation of the balanced forces of Eternal Light, working invisibly in the darkness. It contained invisible and unsuspected forces that one only learnt about by meditation.

Another wand in regular use with the G.D. was the Lotus Wand, being a rod divided into twelve coloured bands to represent the Twelve Signs of the Zodiac. Fixed to the uppermost end of this was the Lotus Flower of Isis. The style of construction adopted for this in the O.C.S. is to form the flower in three sections from thin metal, painting each part individually before assembling with a bolt screwed into a pre-drilled hole in the rod. A set of instructions for making a Lotus Wand is given in "The Hermetic Order of the Golden Dawn" by F.I. Regardie.

Although used generally for Zodiacal workings, the Lotus Wand can be used to invoke planetary forces as long as you know the appropriate night or day house in which the planet is residing. In Spiritual and Sephirothic workings, the actual flower should not be touched, but should be directed towards the forehead. In the 5^o = 6^o Rituals of the G.D. the Lotus Wand would be carried by an Associate Adeptus Minor to symbolise the development of Creation. There is a long and complicated consecration ceremony which involves separate invocations for each of the Zodiacal forces.

The other main wand used in the Golden Dawn and one to which scanty reference is made is the Phoenix Wand. This is concerned with planetary forces, and symbolises rebirth and resurrection from death. An account of the necessary consecration ceremony for a Phoenix Wand was published in "Ritual and Talismanic Magic" by Frater L.Z.I. of The Order of the Cubic Stone. According to L.Z.I., "The Phoenix Wand had a connexion with the ancient Egyptian Ousa Sceptre....The top of the wand represents the Ibis, a bird sacred to the Egyptians; the forked lower end representing the feet of the Ibis."

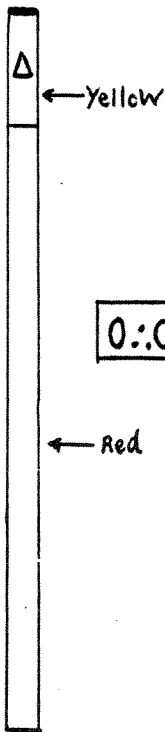
The final type of wand to be covered here is the general usage Fire Wand. In practice one visualises a jet of flame passing down the magician's arm, issuing from the end of the wand as though from a gas torch. This is the magical weapon with which each Neophyte is presented at Initiation and with which he or she is expected to draw sigilistic forms, to lay down a magical circle, and to trace over the letters on any talismans being consecrated.

Colours of red and green are used with characters representative of the Ten Sephiroth engraved along the length. The following form of consecration, reproduced from "Ritual and Talismanic Magic" (O.C.S. Publications), by kind permission of Frater L.Z.I. is quite suitable for general usage.

1. Take up Fire Wand from the Altar. Starting from the East circumambulate three times sunwise.
2. Return to the Altar and face South, holding the Fire Wand aloft say, "Spirits of Fire, adore your Creator!"
3. Make a Cross with the Fire Wand saying, "In the Names of God Great and Holy, OIP, TEAA, PDOCE! Behold the Symbol of Fire."
4. Sprinkle Wand with exorcised Water saying, "I purify thee with Water, O Creature of Fire."
5. Hold the Wand over the incense smoke saying, "In the Name of JEHOVAH TzABAOth, I consecrate thee with Fire."
6. Make the Sign of Leo with the Wand and say, "By the virtue of MICHAEL, Great Archangel of Fire, and in the Sign of the Lion Serpent, Spirits of Fire adore your Creator!"
7. Move to the South. Hold the Wand aloft and VISUALISE the Ray of White Brilliance illuminating the shaft of the Wand and say, "In the Name of God Most High, ELOHIM, let this instrument receive the necessary virtue so that it may aid me in my works, and let it be a true symbol of the Glory of the Lord."
8. Circumambulate once more the working place, holding the Fire Wand aloft and saying, "In the Name of JEHOVAH TzABAOth, I declare that this work of Fire is at an end. Amen!"
9. Return to the Altar and wrap the Wand in a black silken cloth and then set it aside.

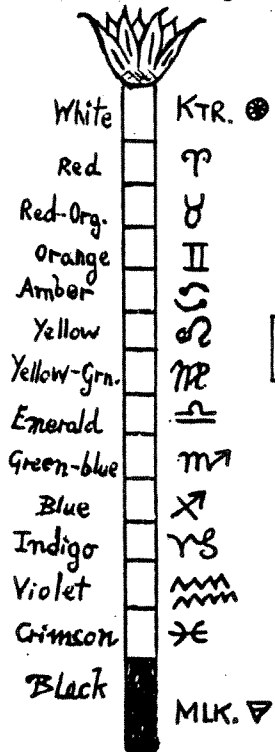
(This series dealing with the different forms of magical weapons will be continued in the next issue of The Monolith.)

FIRE WAND



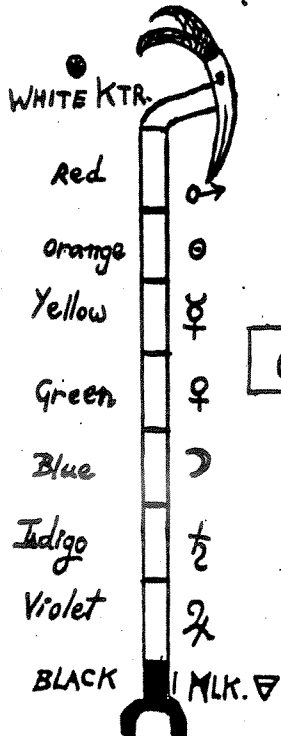
O:C:S:

LOTUS WAND



G:D:

PHOENIX WAND



G:D:

WAND FROM THE KEY OF SOLOMON



TRADITIONAL

LUNA RITE

BY

PATRICIA TURNER

NOTE: This Ritual is based purely on Qabalistic principles denoted in the Zoharic Books. It is advisable to be aware that "Air" is contentious, in effect, a quarrelsome element.

Set the Altar with two candles, incense, Cup and salt, silver moon symbol. Weapon of Art: the Air Dagger. Wear consecrated Sandals.

Begin thus:

1. Suitable Banishing Ritual, for example, the Lesser Pentagram Ritual.

2. Repeat the the following Prayer:

"ETERNAL LORD of our Heavenly Haven, fill our Temple with pure radiant Light, dispelling all evil and driving away adverse beings. Grant that we herein may be filled with strength and virtue by Thy Grace during our Ceremony. May the invisible become visible and the unseen be seen. Let the glorious band of Celestial Fire sweep round us continually that none may hinder us in our Rite. And may we ever strive towards the Radiant Glory that beautifies our lives with Sacred Truth and Holy Righteousness. (Bow head for a moment, then fling arms high in prayer form.)

3. Consecrate thus: Hold both hands funnel-like over Chalice visualise a vivid blue light streaming into it. Say,

"May the purity of the Living Waters that stream forth from the Mighty Throne bless thee O Creature of Water, that thou shall cleanse this Temple and all within from baleful influences. (Take up Salt) And may this Creature of Salt, sacred to the Holy Priesthood, assist thee in this Work."

Make the sign of the Cross in the East with the Chalice, then sprinkle water at each Quarter. Finally make Cross over Altar, then purify all present with Cross on their foreheads, beginning with self. Repeat with Salt. Say,

"I consecrate with Water."

4. Take up incense, go to East. Circumambulate sunwise three times as if you were climbing a spiral staircase leading to the Moon Sphere. Return to Altar. Draw Rose Cross over Altar with incense. Say,

"In the Name of the Unseen Holy Fire that destroys all evil I cleanse with Fire."

Knock once. Say,

"In the Name of the Lord of our Heavenly Haven I declare that this Temple and all within are cleansed and purified."

5. Open the Temple:

Face East. Pick up incense. Salute East.

- i. Behold! The wafting of fragrant Air in the East.
Spirits of Air; Salute your Creator! (Strike Battery 3 : 3 : 3)

Take incense to East. Then salute each Quarter. Return to Altar.
Raise Air Dagger by blade.

- ii. I salute thee, Lord of AIR
SHADDAI el CHAI!
Lord of the Moon,
Lord of the Tides:--
Unto thee we offer Perfumes. (Waft to East)
Unto thee we consecrate our Sandals (Tap each sandal with Dagger and
sprinkle with Water.)

- iii. Lord of the Foundation
MIGHTY ART THOU!
I raise my Blade on High in Adoration.
Fragrant and Holy art Thy Ways, O SHADDAI.
Thy Blessing we pray on our Work in this Holy Temple.
Thy Powers we seek permission to use. (Knock)
SHADDAI el CHAI! (Vibrate with force)

(Strike Battery 3 : 3 : 3)

- iv. I declare that the Temple is open.

6. Take up Moon Symbol in right hand. Circumambulate once sunwise saluting each Quarter in turn. Return to Altar. Replace Symbol in centre.
Invoke thus:

"Hail to thee Queen of the Night!
Ancestor of the Sun whom thou exceedeth in power!

Thy magical power draws the hidden potencies of stars and constellations.

Thou art the Funnel of the Earth receiving and concentrating radiant emanations from other Celestial bodies, filtering and transmuting them before pouring their plenteous bounty upon the earth.

O Giver of occult power:
Ruler over growth, and the hidden processes of the earth---
Thou knowest the hollow spaces in the earth --
Great Lady of the tidal Waters and moisture below the earth's surface:
Give of Thy secrets to us."

Draw Moon Symbol



in Air with Dagger.

7. Reflect that "The Stone" like "The Sea" is a Symbol of Cosmic Space. Visualise a great mountain of volcanic origin, grey and dark in colour and stretching up far into the clouds. Formulate twin streams of lilac-silver light beaming down from the clouds and entering your pineal gland in the centre of your forehead.

Invoke thus:

- i. Let the Lunar Flame rise above us:
Behold; it is our Lady the Moon!
We invoke thee, for the Tides are thine --
Ruler of Flux and Reflux.

(Salute)

- ii. Strange lore, deep and abstract, commune to us.
Fill us with etheric vitality for the Power is thine.
Back and forth, the formless tides sweep in us...
Like the bitter, boundless sea.

(Salute)

- iii. Let the Lunar Flame illuminate us.
Mistress of Magic --
Increase the fertility of our minds, imaginations and souls.
Open unto us the Vessel of Mystery.

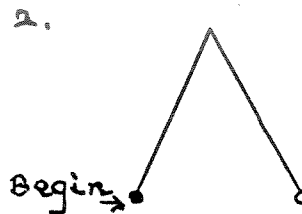
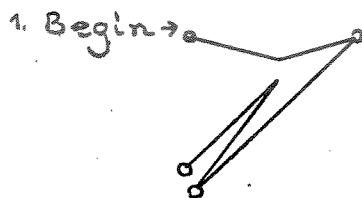
(Salute)

- iv. Our Lady of Rhythm, Ruler of the Tides of Life,
Infuse in us the Stellar Teaching,
And knowledge of the Great Sea Mysteries.
May our higher and lower consciousness merge in the Sacred Graal.

(Salute)

- v. LEVANA is the Number of her Name:-

(Draw Sigils in the Air before you with Dagger of Art.)



8. Meditate for a few moments on this work of Luna then Close the Temple as follows:

Stand before Altar withdrawing into yourself as much of the Power Invoked as possible.

Detrace ALL Sigils.

Circumambulate three times visualising yourself descending the spiral staircase from the Moon to the earth. Say,

"I declare the Temple is closed."

Draw hands together as if drawing curtains. Knock once facing East. Say,

"In the Name of the Lord of the Universe I release all spirits entrapped in this place of Working. May there ever be peace between us. Amen."

9. After mentally thanking all Spirits who have assisted you Banish with suitable ritual. Blow out Altar Candles.

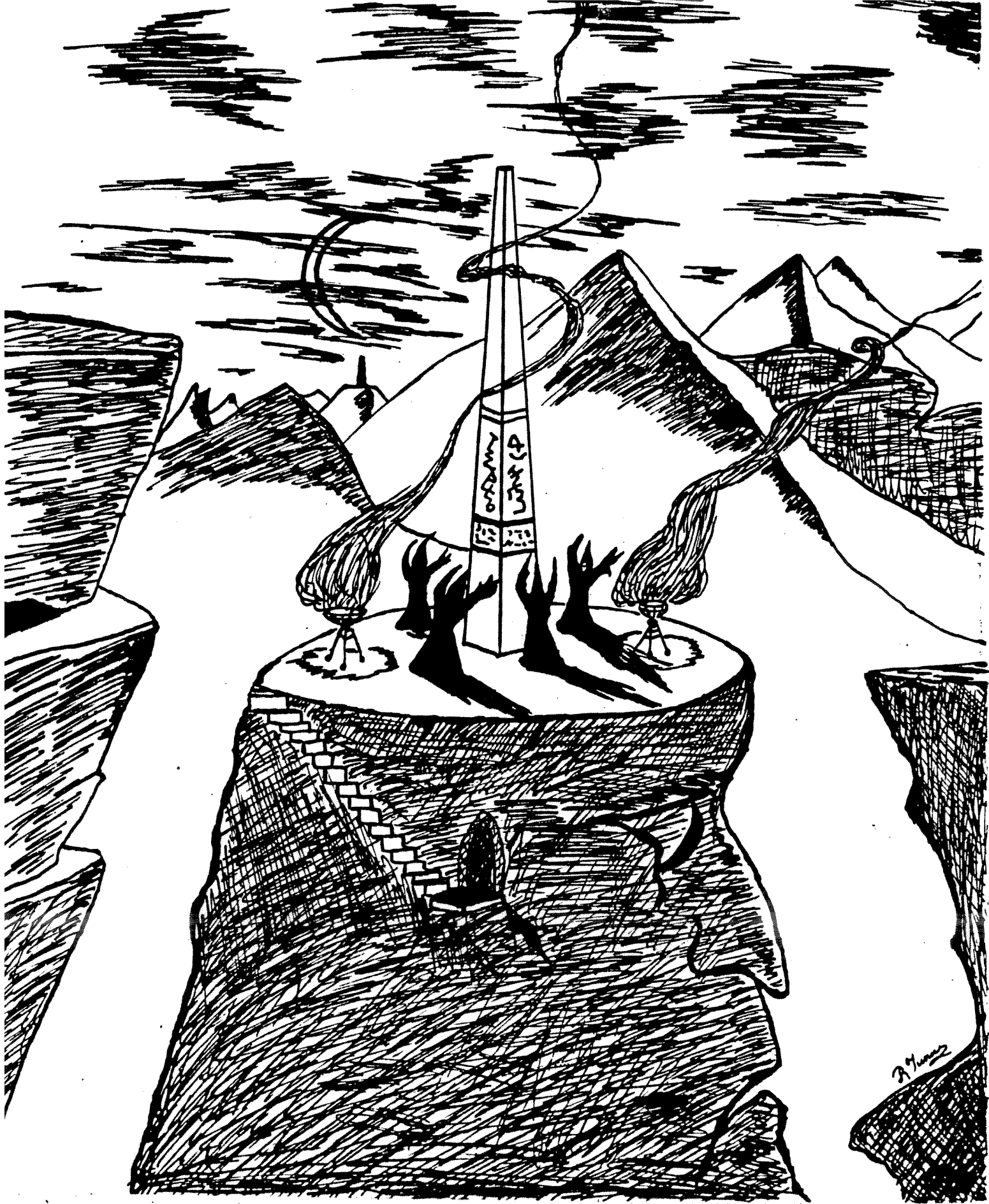
10. Clap hands or stamp once on floor to return to normal consciousness.

DREAMSCAPE

BY

ROBERT TURNER

"I am alone in
a strange land
midst the icy
waste; that land
of dream and
madness where beneath
a Waning Moon the
Aeon-worn obelisk stands:-
sigil graven sides reflecting dimly dread,
thrice times thrice forbidden Names."



FOUR GREAT MAGICAL FESTIVALS

BY

J. TURNER

A magnetic current passes from North to South for six months of the year and reverses for the following six months.

As Evolutionary tides are cyclic so the seasonal power tides are a "rise and fall", flow and ebb, and should be thought of as a spiral. The Spiral is itself an excellent meditation symbol to use during the three Ember Days preceeding the approach of each new tide. 'Ember' is from the Old English word 'ymbren' or 'ymbryne' meaning 'circuit'.

The Quarter-days are respectively the Vernal or Spring Equinox beginning the Tide of Sowing (March 21 - June 21); the Summer Solstice, the Tide of Reaping (June 22 - September 21); the Autumn Equinox, the Tide of Planning (September 22 - December 21); and the Winter Solstice, the Tide of Destruction (December 22 - March 20).

All over the world the Equinoxes and Solstices have been, and are, celebrated with different kinds of Festivals. In the past everyone knew the inner meanings. Nowadays, it seems to be those "nearer the soil," folklorists and magicians who realise what it is all about!

The Vernal Equinox is a joyful occasion.

"For lo, the winter is past,
the rain is over and gone.

The flowers appear on the earth,
the time of singing has come,
and the voice of the turtle-dove
is heard in our land.

The fig-tree put forth his figs,
and the vines are in blossom;
they give forth fragrance."

(SOLOMON 2: 12 - 13)

For the Sun has entered Aries (Fire) on a flowing tide. This is a period favourable to spiritual enlightenment. Raphael "the Healer", the Medicine of God", "Chief of the Guardian Angels" is the Archangel of Springtime.

The Summer Solstice comes in on the ebbing tide when the Sun enters Cancer, a Water Sign. This period should be used to balance and control the emotions. Uriel the Wise is the Archangel of Summer and it is to this Great Being we should address our petition for more teaching to be given us.

The uprush of Nature and Sun-worship was, and is, celebrated in the Festival of the Midsummer Fires. The custom of lighting a chain of bonfires on St. John's Eve originated in an attempt to boost the power of the Sun, the source of life and fire, which slowly begins to ebb after Midsummer Day. July 4 is Old Midsummer Eve and the Baal Fire is still lit as darkness falls in some parts of the North Country. These examples of old festivals still kept by non-magicians should be noted well.

On a flowing tide with the Sun in Libra, an Air Sign, the Autumn Equinox begins a period well suited to mental work. The Archangel Michael directs the force of spiritual creative imagination which augurs well for such work. Also the Early Church began the ecclesiastical cycle at this time for they had not then lost knowledge of the power of the cosmic tides.

Yuletide, ushered in on an ebbing tide, is begun with the Winter Solstice, the mourning of the departed Sun, which has entered the Earth Sign of Capricorn. Also, of course, the Nativity of the Son of the Sun! Earth is stability in all its forms; so the breaking down of faulty forms created by the magician during the preceding year and his inward purification are suited to such a time. Gabriel, Giver of Visions, is Archangel of Winter, and invocation to him would prove profitable. Ancient peoples' thoughts turned to death and decay in the winter. They tried to encourage the seeds in the ground by hanging evergreen boughs on their buildings. Fires were lit so the world would not be without light or warmth. The Roman Empire brought the Saturnalia to prominence during its height. Saturn, god of agriculture, was overthrown by his son Jupiter. The festival celebrating this legend began mid-December lasting till the Kalends of January ushered in the New Year. December 25 when the sun is at its weakest was called Dies Natalis Invicti Solis, the Birthday of the Unconquered Sun.

North European 'barbarians' celebrated Yule by burning great logs to Odin and Thor, drinking horns of mead and listening to scalds and minstrels recounting legends and singing sagas. Sacrifices were made and mistletoe was cut.

The Yule Log was believed to have a magical effect in helping the sun to shine brighter but its generous warmth was greatly appreciated. As it would take another article to detail all Yule customs the above must suffice.

Therefore it will be seen from the above that the Law of Opposites is carried out by the manifestation of duality during the rhythmic cycle of complementary opposites as the Seasonal Tides polarise each other.

Apart from magical celebrations the magician would be well advised to take note of the survivals going on around him like those mentioned above concerning the Summer Solstice. The British Isles has clung tenaciously to its old customs. Despite the endeavour of the Early Church to stamp out the old rites; the racial underground resistance has kept up the forbidden worship. Thus it is that the source of knowledge is still hidden in seasonal rituals throughout the country although the supremacy of the old gods has been overthrown.

THE GOLEM

BY

DAVID EDWARDS

The possibility of the creation of living entities by man is to be found in many mythological and religious systems. Memory also recalls the brazen heads of Bacon and Orpheus, but oracular utterances by priests wearing grotesquely carved masks might have a similar origin.

The best known form of magical human creation is the golem of Jewish legend. Made from mud or clay it is shaped into the form of a man, on the forehead of which is written the word 'truth' or 'emeth' in Hebrew. To bring this creature to life one used the name of God, but the activated golem, although capable of following instructions and possessing a limited intelligence, was always dumb.

Having a rapid and continual growth rate there was a limit to how long one could keep a golem. Fortunately removal of the first letter of 'emeth' changed the meaning of the word from 'truth' to 'dead' (meth). This erasure always caused the golem immediately to turn back into clay.

One legend mentioned by Jakob Grimm in 'Journal for Hermits' (1808) recalls that one golem grew so tall that its owner could not reach the forehead. The owner told the golem to take off its boots and bend down. Obediently the creature removed its shoes, but when the first letter of 'emeth' was removed, the golem overbalanced and, falling forward, crushed its former owner.

A rather complex system for creating the golem was recorded by Eleazer of Worms. An image was to be made from "virgin soil, from a mountainous place where no man has ever dug before." An incantation derived from the alphabets of the 221 Gates was to be recited over every separate organ of the body. Again the word 'emeth' was to be traced on the golem's forehead.

From the Talmud we can find regular evidence of the existence of golem legends among the Jews. One such story recounts how when a rabbi received a visitor sent by one of his associates, he noticed that he got no reply to his questions. Realising his friend had sent a golem, he commanded, "Return to your dust."

Again in the Talmud, mention is made of two rabbis who are said to have made a calf for themselves to eat each week. This they accomplished by using the Sefer Yetsirah, the Book of Creation.

Golem legends developed to some extent amongst German Jews, particularly after the fifteenth century. Here the creature was often more of a menial servant, constructed to aid its creator.

Perhaps the best known golem legend was that dealing with the Golem of Prague. An account of this is given in Scholem's 'On the Kabbalah and its Symbolism'. To summarise the story - Rabbi Loew of Prague made a golem to perform all his mundane tasks for him during the week. Every Friday the rabbi would remove the name of God from the golem's forehead, turning it back into clay since it was necessary for rest on the Sabbath. One Friday Rabbi Loew forgot to remove the Shem from the Shem Hameforash, or name of God. As the service began in the Synagogue the golem appeared, shaking houses and generally threatening to destroy everything in sight.

Since it was still dusk and the Sabbath had not quite begun, the rabbi was fetched. He tore away the Shem from the golem's forehead and the creature crumbled at his feet. Since the first psalm had already been recited, the rabbi ordered that the Sabbath Psalm should be sung for a second time, a custom continued ever after.

The desire to create is an essential part of the makeup of mankind. However, this can normally only be achieved through such mediums as painting, sculpture, writing, etc. For us the creation of living beings is a basic drive connected with sexual instincts, although these may have evolved to include a conscious awareness of a need for control.

To go one step further and create a being merely according to one's whim is another matter. Something must replace the life force that inhabits the embryo. Perhaps it might be argued that the desire to create is part of the quest to understand just what this life force is. Or could we link the creation of a golem-type being with the projection of the astral or etheric body? One might need a vehicle that could be inhabited at will by part of one's own consciousness, performing mundane tasks and duties while the remaining consciousness carried out other pursuits.

Suffice it to say that this argument can be extended indefinitely to show many different reasons why one should feel this urge to create. For instance, anyone who has seen Michelangelo's sculpture 'David' must have wondered if the sculptor wished to bring his creation alive, so perfect is the work in its form and dimensions. Can it be that not only are we involved in a search for creation but also in a quest for perfection?

After all this, surely, must be the aim of evolution - the perfection of humanity, through repeated incarnations on this plane as we seek to learn of the Almighty Will that first brought us into being.

Or is the urge to create a form of escapism? Is it easier to try and create another being instead of going to the trouble of perfecting ourselves? If this being was created, could it become a vehicle for our entire consciousness to inhabit? If so, the problem of eternal life would be solved. We would just create another body whenever we needed one, or as soon as we had reached a certain age we would shift mental awareness to a new home and let the original be removed almost like refuse.

Perhaps it is the power that would come from creation. Controlled creation as opposed to sexual intercourse is clinically stark, somehow containing an element of science fiction because of the lack of apparent humanity. But along with this goes the feeling that if one can create at will, one may also destroy at will, almost like a child can break and snap toys because to do so amuses him. So it would be our prerogative to wreak our pleasure on our creations - an ideal opening for the sadistic traits that seem to be becoming more and more prominent in modern sexual literature.

A more grotesque side to the golem type of creature occurs in the Frankenstein novel of Mary Shelley. From the corpses of the recently deceased, Frankenstein tries to make a synthetic being. Although he has some success, the result is a frightening creature who ultimately destroys his creator.

This has sufficiently fired the imagination of film directors to produce films both of Mary Shelley's novel and of the many variants by later writers. The general theme is the same - somewhere and somehow the monster always runs amok, destroying buildings, people and eventually those who assembled the misproportioned body. But what is never fully explained is how life is instilled into the 'golem.'

A more serious attempt to deal with the creation of living beings occurs in the homunculus of alchemy. The first mention of such a being is to be found in the works of Zosimus, an Alexandrian Greek alchemical writer from the third or fourth century A.D. In his writings he describes an homunculus changing from copper to silver and then to gold.

Perhaps the person most strongly associated with the homunculus is Paracelsus. According to him, semen must be placed in an hermetically sealed vessel and buried in horse manure for forty days. (Remember horse manure will produce heat during chemical decomposition, so this makes more sense than might be apparent at first sight.)

During this period the homunculus starts to live and move, at the end of forty days resembling a human form, but being transparent. Human blood must be fed daily to the homunculus which should be kept at a carefully controlled temperature equivalent to that in a mare's womb. After forty weeks it should grow into a child, human in appearance, but slightly smaller than one would normally expect.

When one considers modern experiments with test tube babies, it is worth considering Paracelsus afresh. In many ones the only item missing from our chemical laboratories seems to be the life force. Which brings us full circle. The golem was brought to life by using the name of God. Is this to say that only God can create?

In cattle, artificial insemination is widely used nowadays, often being a more predictable and reliable method than keeping a bull to serve the heifers. A.I. is starting to be used with humans. Is this sufficient though?

The answer must be in one's interpretation of 'life' - what it is; when it begins and ends; whether it can be directed by human minds. In terms of materialism, mind should be able to manipulate the atoms of matter. Can it manipulate the force we term spirit, soul or divine spark? If the answer is yes; then we should be able to create creatures of our own making, and in our own image. Would we then be Gods?

THE SPHINX

BY .

PATRICIA TURNER

Having attained certain development on the plane of pure form (Malkuth) we are ready to join the Evolutionary tide turning back to pure spirit. This is done many times during one's life. Each time on a higher arc of the Cosmic Tide.

"Man" is the answer to the Sphinx's first riddle. So what is Man? What should Man be? Man must be discerning enough to answer the question of the soul which greets him on the inner planes regarding his belief in the existence of the gods. If he answers "Yes" he wanders in illusion; if "No" he is turned back for the gods are not illusions. The gods are creations of the created; created by the adoration of their worshippers; emanations of the racial group minds of humanity. It is this function of the Sphinx as a 'Guardian of the Gate' that is passed over and forgotten by many.

Seek the Temple Gate between Jakin and Boaz for Power is represented by it:

Four Powers of the Sphinx constitute the requirements necessary for the possession of High Magical Power.

To know: Knowledge is represented by the Human head of the Sphinx. The Divine Knowledge of Da'ath is available to all who realise how to obtain it, but to some it is dangerous. All men are equal in the sight of the Ultimate but some are more equal than others through the attainment of wisdom in using knowledge in action. But all get there in the end!

To dare: Courage is represented by the Sphinx's Eagle's wings. Facing up to and solving the problem's of everyday life. The cultivation of lightning forethought before each action. Taking that action through to its end accepting all consequences.



A determined seeking out of the Celestial Surgeon to purge away unwanted dross - a painful but necessary action for all of us. "If thy eye offend thee pluck it out." The discipline of character pruning to allow for spiritual growth leads to many tears and breakages so do not expect 'perfected' Initiates to appear all over the place at Occult Conferences or meetings. Even Adepts of all Grades are found to possess a certain amount of clay in their makeup. We are all fellow travellers on the Path of Light. Too many in positions of authority seem to think themselves above criticisms when they should be holding high the Banner and leading the march into new territories instead of sitting smugly on their back-sides.

This brings us to another forgotten aspect of courage; the Spiritual Valour of Netzach! Netzach, Sphere of Nogah-Venus-Aphrodite, Lady of Beauty. The point must be made that before the courageous Dominus Liminis makes his (or her) determined entrance from 4^o = 7^o Philosophus to 5^o = 6^o Adeptus Minor(a) he fixes his sights on the Holy of Holies, walks through the Megorophia, Vessel of Flames, and purified, parts the Veil.

To soar the spiritual heights you must take flight on 'Eagle's wings.'

To will in the Sphinx is represented by the Lion's claws and the loins of the Bull. The Bull is stability on the planes of form and also the regenerative and reproductive powers behind all things. Forget not the Sphinx has woman's breasts! Ruthless determination is the Lion's claws; relentless, unswerving Will harnessed by discipline; going ever onward, making new maps across the waste lands till the Spiritual Mount is sighted. Bold then he climbs to the peak, conquering strange lands on the way, triumphantly planting his Banner in front of the Holy Altar on the summit; not forgetting the fanfare of trumpets.

Now for the hard bit.

Having gained the essence of Divine Knowledge, used it to gain courage and develop the will to reach the summit you must learn "To keep silence". How enigmatic is the smile of the Sphinx! This man or woman has attained all by sheer effort, sweated his or her guts out and must keep quiet about it. The hardest lesson of all. To preserve the secrecy of a stony silence. Cruel, isn't it?

Set free your spiritual self by use of the Hermetic Stone, exercise Will Power by Knowledge transmuted into action. Join the force of an energised Will ruled by Love to a highly disciplined Intelligence and you will have attained to the Powers of the Sphinx.

-- AZOTH --

FOR THE 4^o=7^o to 5^o=6^o GRADE OF DOMINUS LIMINIS

A lecture on a certain knowledge connected with this Grade

With a commentary by Robert Turner

HISTORICAL NOTE:

The following document is a hitherto unpublished item from the Archives of the Hermetic Order of the Golden Dawn. The original Manuscript in the O.C.S. library bears the seal of the A. . O. . , (the Order of Alpha and Omega under which title G.S.L. MacGregor Mathers (Fra. S.R.M.D.) and J.W. Brodie Innes (Fra. S.S.) reorganized the Golden Dawn in 1913) the date 9th. October 1914 and subtitled : 'From 4^o=7^o Grade of Philosophus to 5^o=6^o - a - lecture on a certain knowledge connected with this Grade.

ITEM:

The Grade associated with this 'transition' from Philosophus to Adeptus Minor is known as the 'Link' or Dominus Liminis (Lord of the Limits), and was incorporated into the Grade structure of Aleister Crowley's Order the A. . A. .

Robert Turner.

A Z O T H

1. AZOTH is a word formed from the initial and final letters of the Latin, Greek and Hebrew Alphabets: Viz. ; A & Z & α & ω & א & ת .It is used with very varying meanings by different writers; but it may be said generally to signify - ESSENCE, BEGINNING and END, the ASTRAL LIGHT wherein are the elements and the Philosophical Mercury extracted from Sol, (Gold).
2. The Cross with the equal arms + usually represents the equation of the Elements, and hence is derived its meaning of corrosion and corruption or resolution into component parts.
3. The terms 'RAVEN' or 'CROW' , 'LION' and 'EAGLE' , have various Alchemical significations:

Generally: RAVEN = Inhibition through blackness.
 LION = Heat and Sulphurous action.
 EAGLE = Sublimation.

4. One great difference between the Alchemical processes is that Alchemy only employs a gradual heat, continually but carefully increased, and does not commence with a violent heat.
5. From a Kabbalistic (Qabalistic) point of view the whole Alchemical process may be said to consist in the purging and purifying of Malkuth: מלכות.
6. In the formation of a planetary Talisman, the Astrological position and power of the Planet signifying the matter should be considered; well dignified and aspected for good; ill-dignified and aspected for evil.
7. א'ן 'AIN' The negative; א'ן סו'פ' 'AIN SOPH', The Limitless: א'ן סו'פ' אור 'AIN SOPH AUR' The Limitless Light are the veils of the negative existence depending back from ק'ת'ר KETHER.
8. ARIK ANPIN א'ר'יק א'נ'פ'ין, that is , Macroprosopus, or the vast countenance is a title of Kether and is connected with the Negative through ANTIK YOMIN, the Ancient of Days א'נ'טיק יו'מ'ין and the Vast Countenance is conformed into ABBA, the Supernal Father, and Aima , the Supernal Mother.

9. אבא ABBA, the Supernal Father, is referred to ^{CHOKMAH} חכמה and אמה or איהם AIMA the Supernal Mother, is referred to בינה; BINAH these two powers united are the ELOHIM and become the parents of ZANIR ANPIN, the Lesser Countenance.

10. Zanir Anpin זעיר אנפין, that is Microprosopus, or the Lesser Countenance, is the Son. To Him are attributed the 6 Sephiroth, Chesed, Geburah, Tiphereth, Hod, and Yesod, but of these his special Sephira is Tiphereth.

11. MALKAH, מלכה the Queen, and KALLAH, the Bride, כלה are the Titles of Malkuth, considered as the Sphere of Microprosopus, or - ZANIR ANPIN.

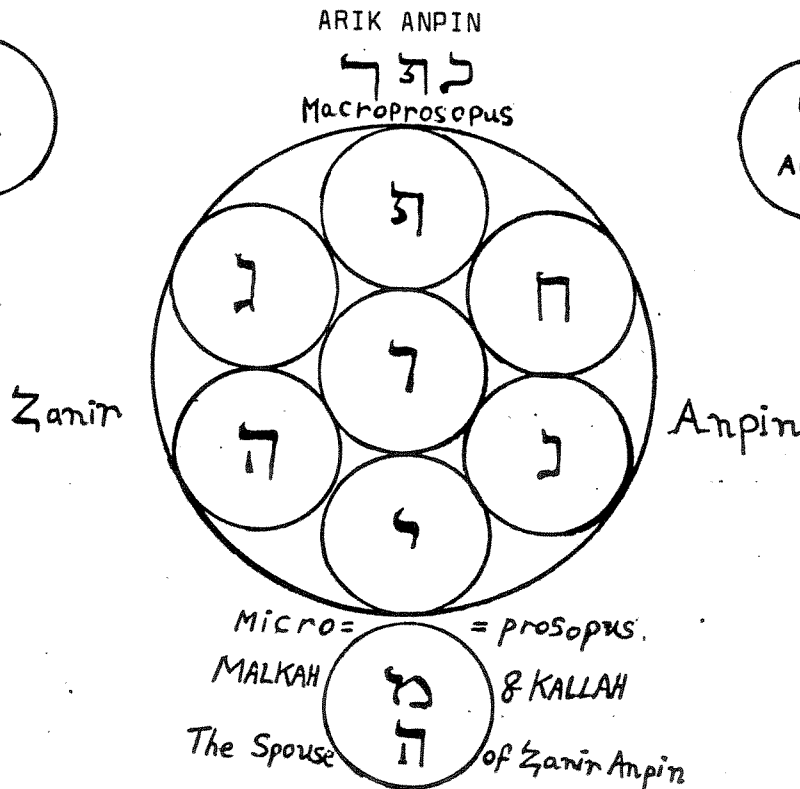
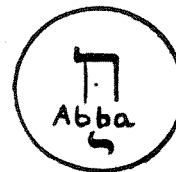
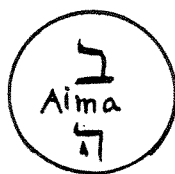
12. The four Letters of יהוה, are thus referred:

א To Abba.

ל to Zanir Anpin.

ה To Aima.

ו Final to Malkah, thus:



13. The Secret Names of the Qabbalistic Worlds are:

ATZILOTH = אבא Aub 72

BRIAH = ברה Seg 63

YETZIRAH = יצירה Mah 45

ASSIAH = אסיה Ben 52

They are the totals of the numbers of the letters of the TETRAGRAMMATON when spelt at length in the four Worlds. Thus in Yetzirah it is spelt thus:-

YOD, HE, VAU, HE : יהוה

14. As in the Holy Place the symbolism of the 22 Letters was given, so in the Holy of Holies, was the symbolism of the Ten Sephiroth or numbers displayed by the means of the Ark, and the Kerubim. Netzach and Hod, - Metatron and Sandalphon, the Two Pillars between which the Glory of Tiphereth, reveals the Supernal Triad..

15. In the Qabalah of the Nine Chambers, the letters are classed together according to the similarity of their numbers. Thus in one chamber Gimel, Lamed, and Shin are placed, their numbers being similar, 3, 30, 300, and so on. The first is the most usual form of the diagram and in the second example the chambers are arranged according to the Sephiroth.

THE FIRST FORM

300 30 3	200 20 2	100 10 1
ש ג ה	ב כ ל	א י ק
600 60 6	500 50 5	400 40 4
ט ו ז	ה נ ו	ד מ נ
900 90 9	800 80 8	700 70 7
ץ ז ט	ח פ ק	ז ע ל

By Numbers.

THE SECOND FORM (According to the Sephiroth:)

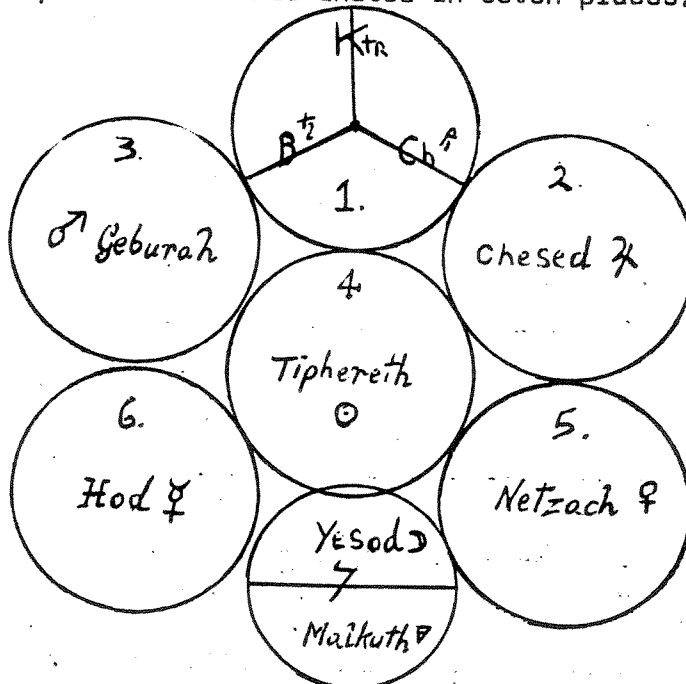
3 3 3	1 1 1	2 2 2
ה ג ה	ל כ ל	ח ה ט
ש ג ה	ק י א	ב כ ל
5 5 5	6 6 6	4 4 4
ה ב ל	ה פ א ל	ח ס ד
ל ה ל	ט ו ז	ד מ נ
8 8 8	9 9 9	7 7 7
ה ו ד	ז ט ל	ז ע ל
ה פ ק	ט ז ט	ז ע ל

16. Each of the 22 paths represents the Equilibrium of the Sephiroth that it connects.

17. The Yetziratic arrangement and attribution of the Sephiroth is as follows:

- | | | |
|-----------------------------------|---|---|
| Tetrad of the Elements: | { | 1. KETHER - The Spirit of Elohim Chiam. |
| | | 2. CHOKMAH- Air. |
| | | 3. BINAH - Water and Earth. |
| | | 4. CHESED - Fire. |
| Hexad of the dimensions of space: | { | 5. GEBURAH- Height. |
| | | 6. TIPHEREETH - Depth. |
| | | 7. NETZACH- East. |
| | | 8. HOD - West. |
| | | 9. YESOD - North. |
| | | 10. MALKUTH- South. |

18. The Ten Sephiroth are thus united in seven places:



19. In each of the 4 Worlds are the Ten Sephiroth of that World and each Sephirah has its own 10 Sephiroth; which makes 400 Sephiroth in total number equalling that of the letter Tau, the Cross, the Universe, the completion of all things.

20. These are the Names (in English letters) of the 7 Angels ruling the 7 Planets under the 7 Archangels thereof (The World of Briah).

- ♄ CASSIEL OR CAPHRIEL.
- ♃ SACHIEL.
- ♂ ZAMAEL.
- ♁ MICHAEL.
- ♁ ANAEL.
- ♁ RAPHAEL.
- ♁ GABRIEL.

21. These are the Names, in English letters of the 7 Heavens of the Planets:

♄ GHAREBOTH
♃ ZEBOL
♂ MAKON
♁ MAON
♀ SAGINE
♆ RAGINE
☾ SHAMAIN.

22. These are the Names (in English letters) of the Intelligences of the 7 Planets:

♄ AGIEL
♃ YOPHIEL
♂ GRAPHIEL
♁ NAKHIEL
♀ HAGIEL, Beni Seraphim & Ki Ha Seraphim.
♆ TIRIEL
☾ MALKA - BE - THARSISIM, Ne Od Ruachoth, Schechalim.

23. The Spirits of the Seven Planets are:-

♄ ZAZEL
♃ HISMAEL
♂ BARTZABEL
♁ SORATH
♀ KEDEMEL
♆ TAPHTHARTHARETH
☾ CHASMODAI, SCHEDBARSHEMOTH, SCHARBATHAN.

24. The seals and Names of the Intelligences should be used in all Talismans for good effect, those of the spirits of the Planets serve for evil and should therefore not be employed in any operation for a beneficent end. These latter are subject to the former, and when it is absolutely necessary to employ them the seals and names of the Intelligences should be inscribed as well.

25. The Hebrew Names of the Four Elements are:-

△ ESCH : שׁא
△ RUACH : חן
▽ OPHIR : עפ or ארץ
▽ MAIM : מים

26. The Hebrew Names of the cardinal points are:-

East : MEZRACH : מזרח
West : MEREB : מערב
South : DAROM : דרומ
North : TZAPHON : צפון

27. The Hebrew Names of the Archangels of the four Elements are:-

△ : MICHAEL : מִיכָאֵל

△ : RAPHAEL : רַפָּאֵל

▽ : AURIEL : אֲרִיאֵל

▽ : GABRIEL : גַּבְרִיאֵל

28. The Hebrew Names of the Angels of the four Elements are:-

△ : AREL : אֵרֵל

△ : CHASSAN : חַסָּן

▽ : PHORLAKH : פְּחֹרְלָךְ

▽ : TALIAHAD : תַּלְיָהָד

29. The Hebrew Names of the Rulers of the four Elements are:-

△ : SERAPH : שֵׁרָפִים

△ : ARIEL : אֲרִיאֵל

▽ : KERUB : כְּרֻבִים

▽ : THARSIS : תַּרְשִׁישִׁים

30. The Names (in English letters) of the Kings of the four Orders of Elementals are:-

△ Salamanders: : DJIN

△ Sylphs: : PARALDA

▽ Gnomes: : GOB or GHOB

▽ Undines: : NICKSA

31. In the formation of a Magical Pentacle, or Talisman, consider first under what Planet or Element it falls etc. then collect all the Names of the Sephira to which it may be attributed as well as those of the appropriate Angels, Intelligences, etc., Also the Sigils, numbers, Lineal figures, Geomantic characters etc., thereunto belonging; then classify and arrange.

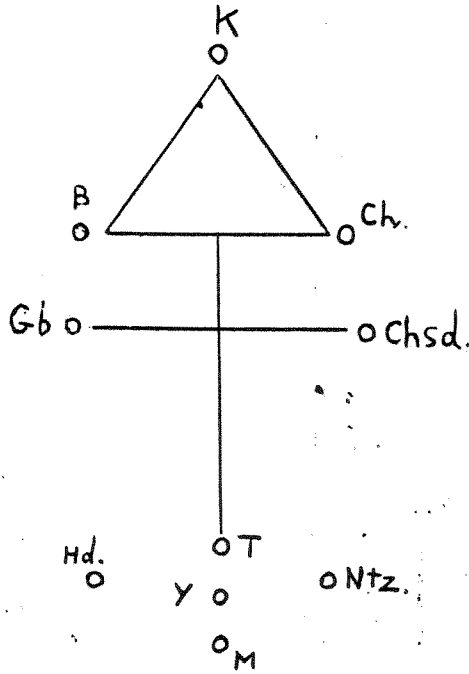
32. The method of forming the Tree of Life on the basis of the Tarot is as follows:

The Four Aces are placed on the Throne of Kether; the remaining small Cards of the Suit are placed on the respective Sephiroth: two on CHOKMAH, three on BINAH and so on. The 22 Trumps are then arranged on the Paths between them, according to the Hebrew letters to which they correspond, The King and Queen of the suit are placed beside CHOKMAH and BINAH respectively; the Knights and the Knave beside TIPHERETH and MALKUTH.

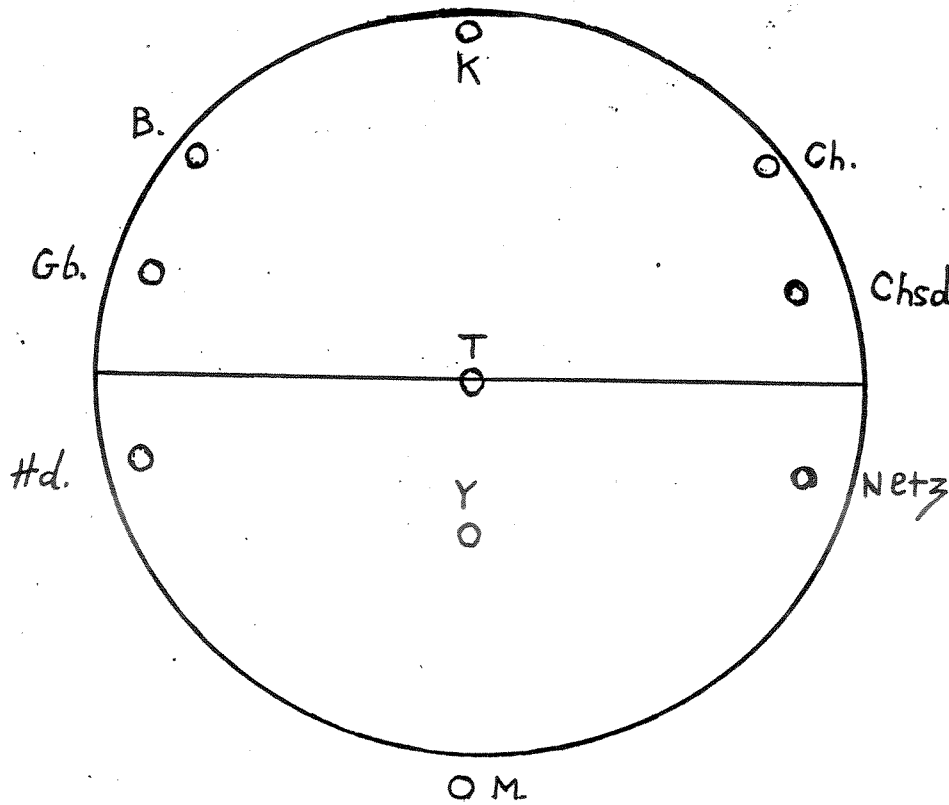
33. Thus the Tarot Trumps receive the meaning of the Equilibrium of the Sephiroth they connect.

34. There is a hieroglyphic form of writing Hebrew words by using the Symbols to which the letters correspond in the Yetziratic attribution.

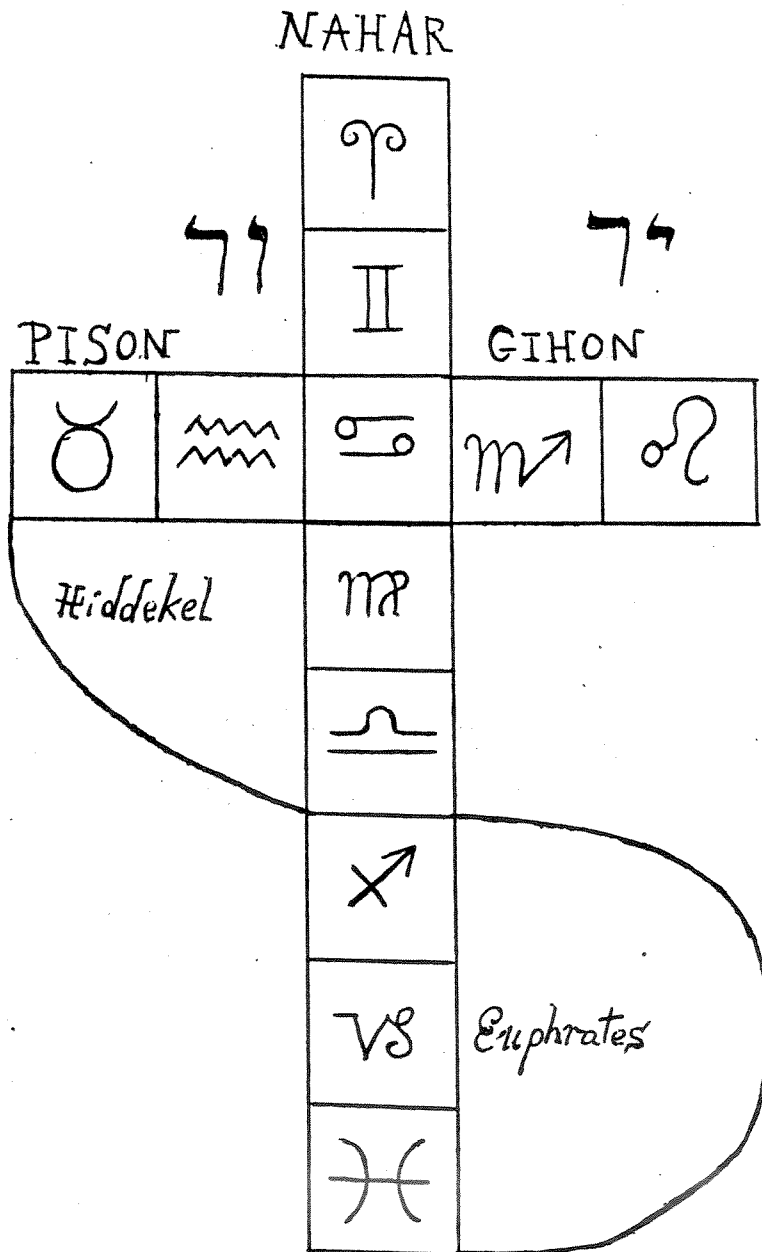
35. The Symbol of ⚡ (Sulphur) on the Tree of Life is formed thus:



36. The Symbol of ⊖ (Salt) on the Tree of Life Diagram is formed thus:



37. The Calvary Cross of 12 Squares refers to the Zodiac and to the Elemental River of Eden divided into Four Worlds:-



38. The four Rivers of Paradise issuing from the one River are:-







☉ The Spirit NAHAR, the River.
































△ PISON : פישון

△ HIDDEKEL : חידקל

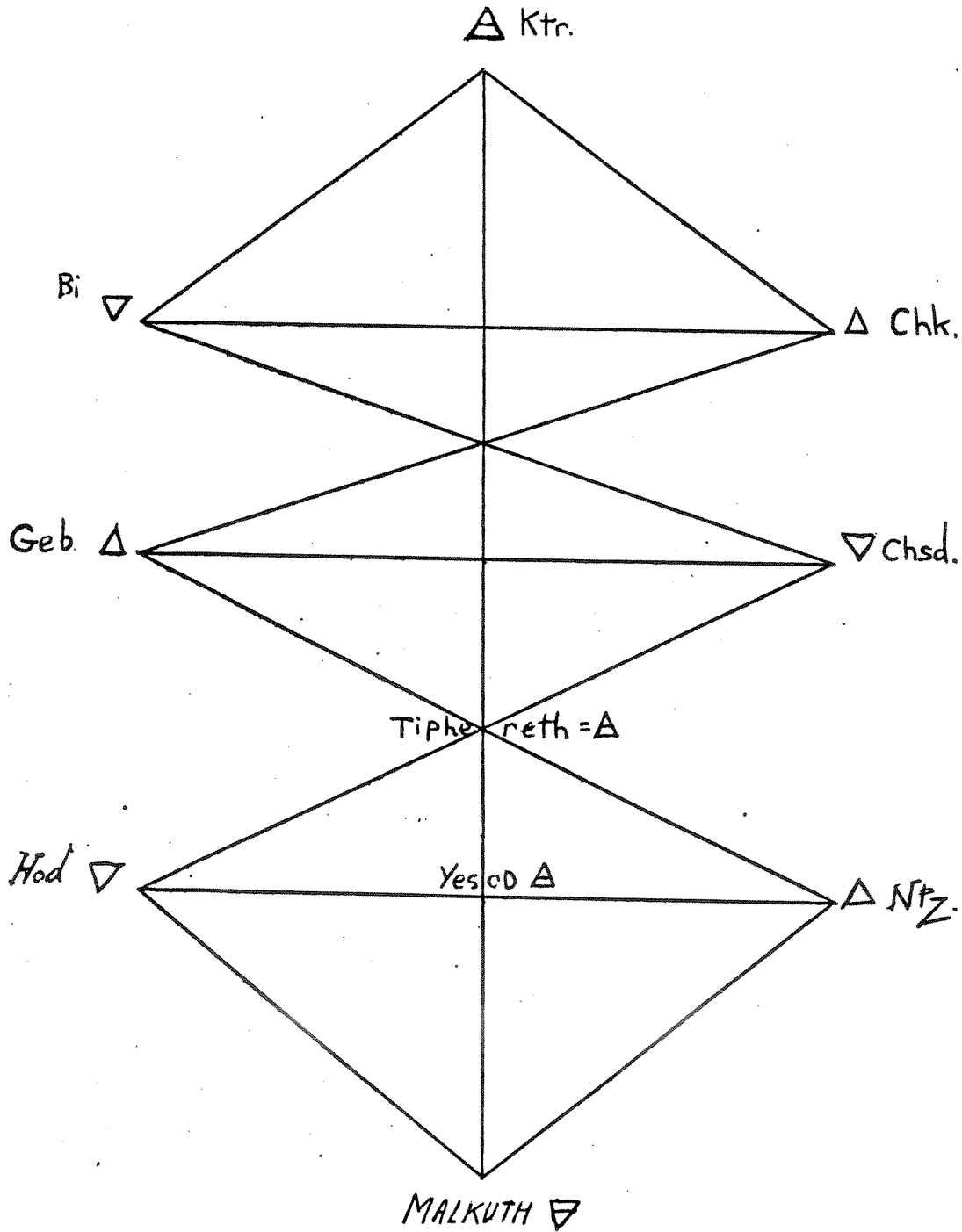
▽ PHRATH : פרת

▽ GIHON : גיחון

39. The Hexagram of Tiphereth  is formed from the Pillars on each side of the Tree of Life; in Chesed is the Water  (triangle) and in Geburah is the Fire  - and Tiphereth unites and reconciles these, as  (Aleph) forms the reconciliation between  (Mem) and  (Schin).

40. The Pyramid is attributed to the four Elements. On the Apex is the Word ETH, meaning essence ; on the Base is the Word OLAMH meaning World:                              

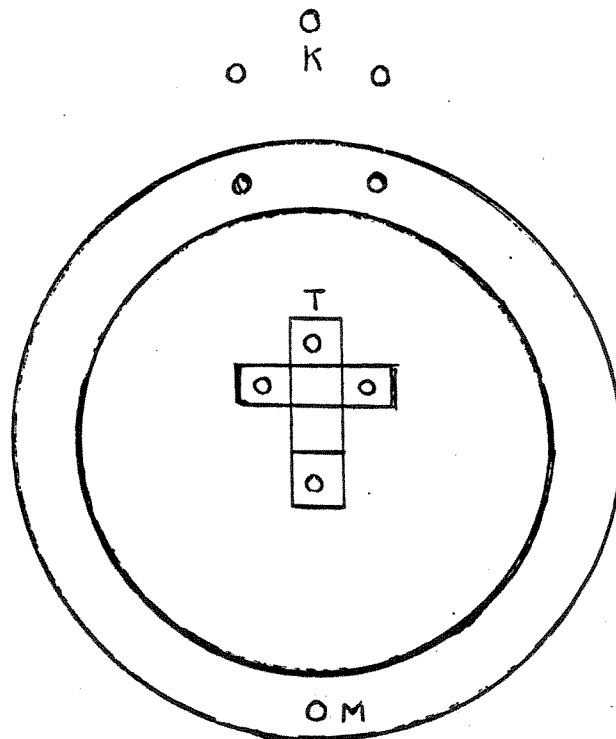
42. The next figure represents the Trinity operating through the Sephiroth and reflected downwards, through the four Triangles of the Elements. Air is reflected from KETHER through TIPHERETH to YESOD, Water is reflected from BINAH through CHESED to HOD, and fire from CHOKMAH through GEBURAH to NETZACH; while MALKUTH is Earth, the Receptacle of the other three.



43. In the Hegemons badge on the Tree of Life, the Cross embraces - Tiphereth, Netzach, Hod and Yesod and rest on Malkuth.

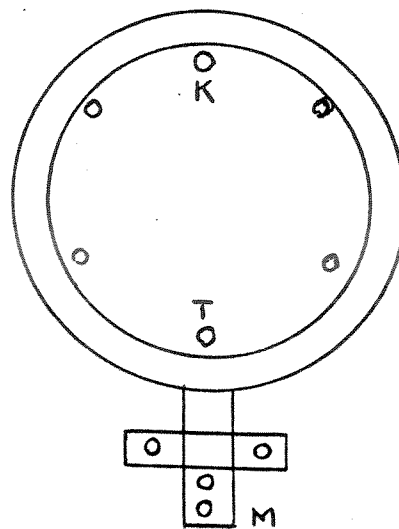
Also this Calvary Cross of 6 Squares refers to the Six Sephiroth of of Microprosopus the Son, and forms the Cube opened out:-

- THE HEGEMONS BADGE ON THE TREE OF LIFE -

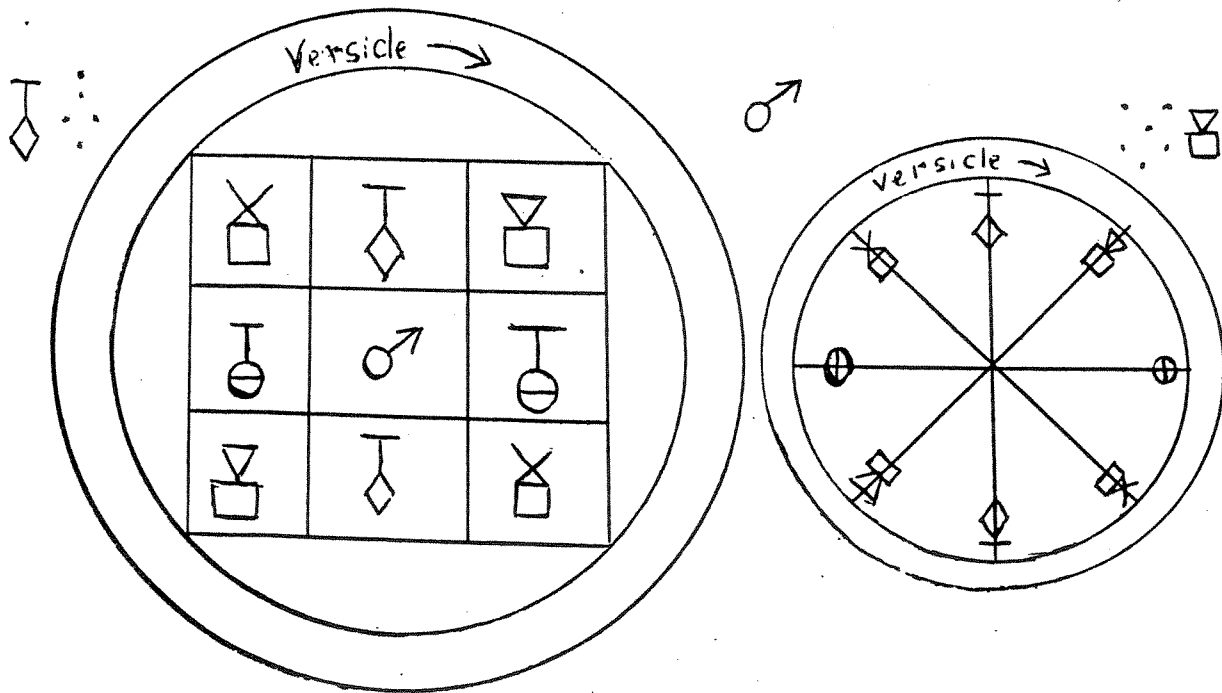


44. The Symbol of Venus on the Tree of Life diagram embraces the whole Sephiroth, and is therefore the fitting symbol of the Isis of Nature, hence also its circle is always represented larger than that of: (Mercury).

- THE SYMBOL OF VENUS ON THE TREE OF LIFE -



45. The mode of using the Talismanic forms drawn from the Geomantic Figures is to take those yielded by the figures under the Planet required and to place them at the opposite ends of a Wheel of eight - radii as shown (below). A versicle suitable to the matter is then written inside the double circle; occasionally also a square of any convenient number of compartments may be substituted for the wheel.



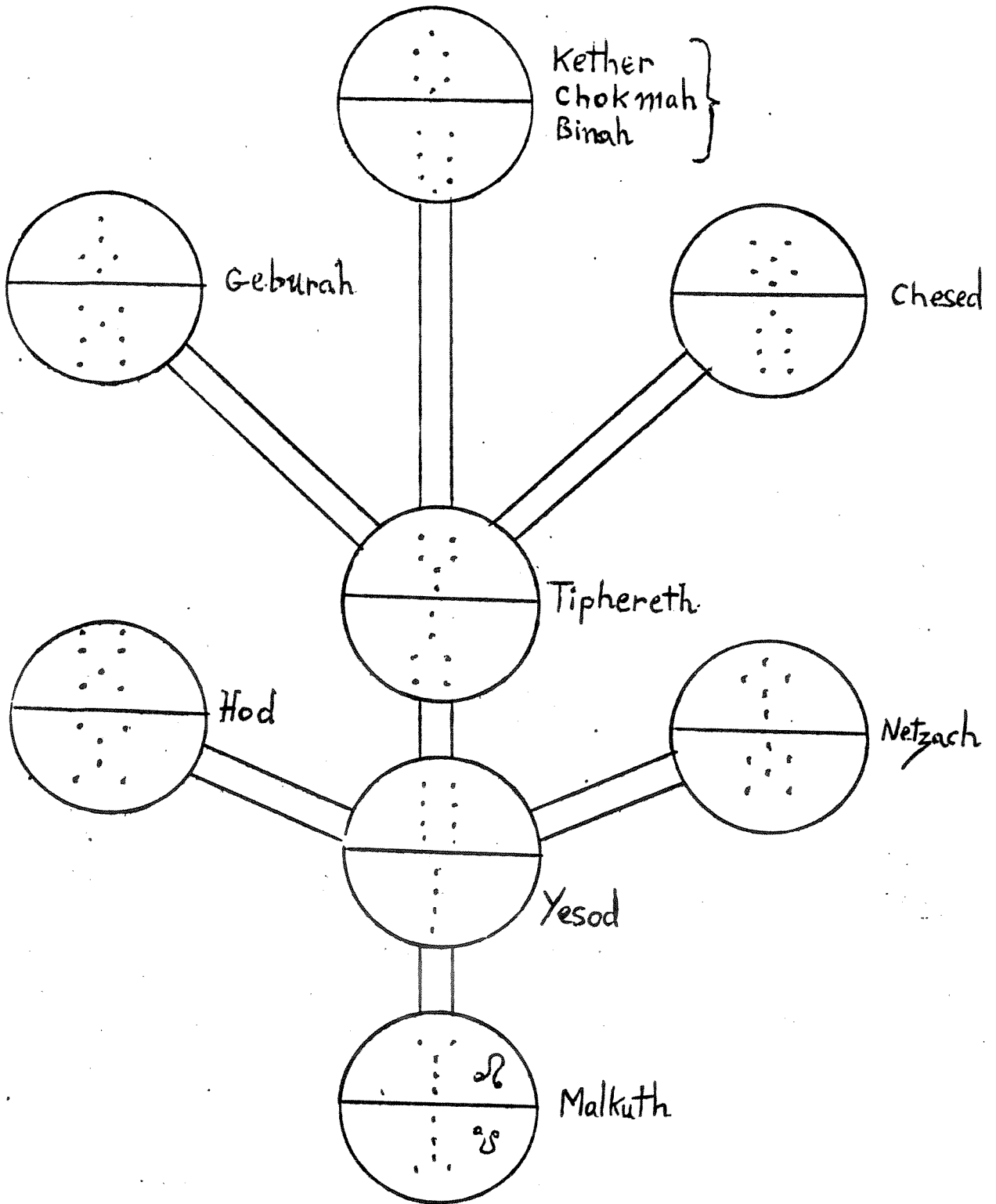
46. These are the Geomantic Figures arranged according to the Planetary attribution, in the Tree of Life. In the position of Da'ath represents the Three Supernal Sephiroth, summed up in Binah while $\begin{smallmatrix} \cdot \\ \cdot \\ \cdot \end{smallmatrix}$ and $\begin{smallmatrix} \cdot \\ \cdot \\ \cdot \end{smallmatrix}$ are referred to Malkuth:

(See page 37 for diagram)

THE GEOMANTIC FIGURES ON THE TREE OF LIFE

*

THE THREE SUPERNALS



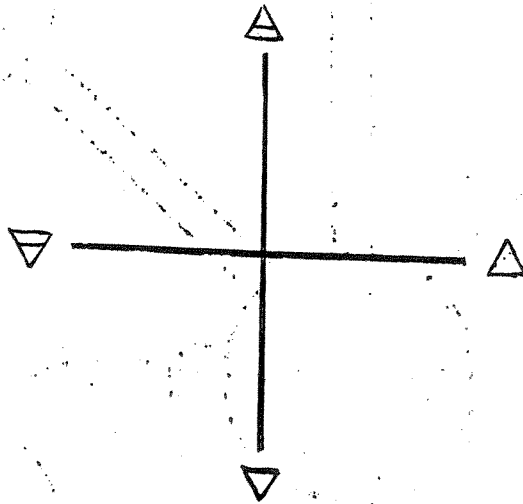
COMMENTARY

BY

ROBERT TURNER

1. The word AZOTH or AZOT is a means of symbolising the Quintessence or Spiritual essence that permeates the entire substance of the Universe. Azoth is the underlying principle of Life itself and through its agency all Magical operations are brought into completion. The Magician must understand Azoth as the fluidic medium upon which all Magical forms are based, (the Astral Light); it is by the moulding and manipulation of this prime and all-pervading energy that the Circuit of Force is completed allowing Spiritual Power to be manifest on the physical plane.

2. The Elemental attributions of the Equal Armed Cross are:



N.B. In this mundane attribution each Active force is balanced by that of a Passive principal; i.e. Fire by Earth; Air by Water.

3 - 4 - 5. Alchemy as taught by Ceremonial Orders such as the Golden Dawn and others has a dual signification. The First component, or the exoteric approach to Alchemy deals with the Outer or Chemical processes of actual projection and physical transmutation of metals; from forms that are base and corrupt to those of transcendent purity, i.e. Lead and other base matter into gold and silver.

The Second or Esoteric form of Alchemy involves the Spiritual purification of the Soul of the Initiate. In this instance the Stone of the Philosophers becomes the Symbol of Perfection attained through knowledge, experience, and dedication to the Great Work.

The end result of this Spiritual Alchemy is the Transmutation of the Magician's Microcosmic Malkuth into full conscious awareness of the Microcosmic Kether.

Alchemy can be best summed up as a Spiritual Quest (synonymous with the Arthurian Quest for the Grail) under the mask of a mundane chemical process. Yet let the Initiate ever be mindful that as only through full involvement in Life can true Magical Power be attained, it is only through the chemical mazes of exoteric Alchemy that the Stone of the Wise communicates the Great Secret.

The Seven processes of Alchemy can be aligned with the ten Qabalistic Grades thus:

	PURGATION	Neophyte 1 ^o = 10 ^o
4 Elemental	SUBLIMATION	Zealator 2 ^o = 9 ^o
Grades:	CALCINATION	Practicus 3 ^o = 8 ^o
		Philosophus 4 ^o = 7 ^o

	EXUBERATION	Adeptus Minor 5 ^o = 6 ^o
3 Intermediate	FIXATION	Adeptus Major 6 ^o = 5 ^o
Grades:	SEPARATION	Adeptus Exemptus 7 ^o = 4 ^o

3 Supernal	CONJUNCTION	Magister Templi 8 ^o = 3 ^o
Grades:		Magus 9 ^o = 2 ^o
		Ipsissimus 10 ^o = 1 ^o

(For further on the complex subject of Alchemy see my article: 'Alchemical Symbolism', The Monolith: Volume 1. No. 3. R.T.)

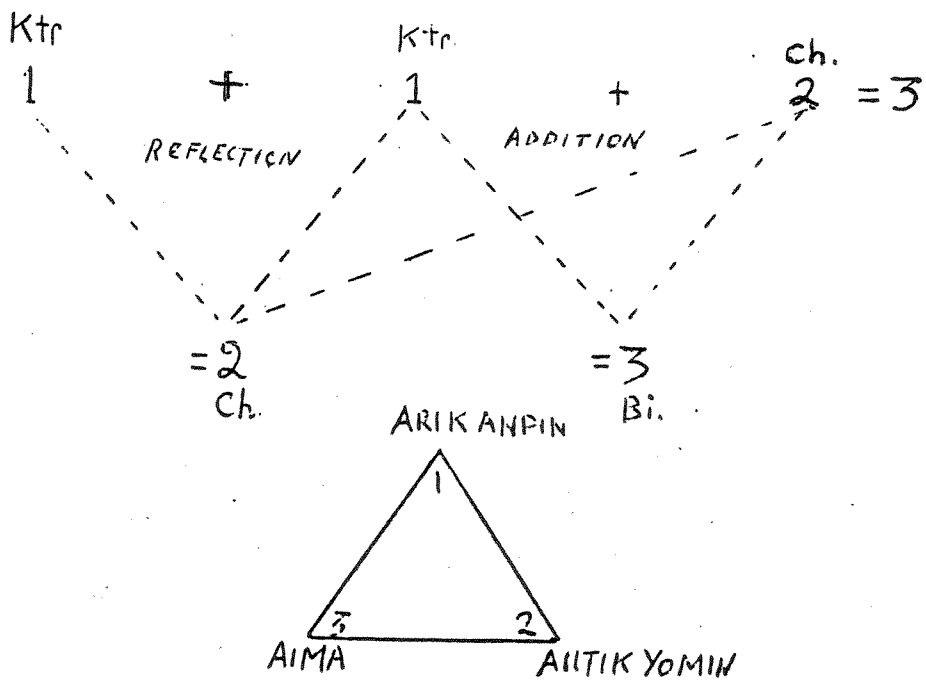
6. The day and hour in which the talisman is to be constructed must also be taken into consideration together with the colours, metal, Sigils, number, Lineal figure, and Ruling Spirits.
(Suitable tables of correspondences will be found in such text books as Crowley: 777; and L.Z.I.: Ritual and Talismanic Magic (O.C.S. Publications).

7. These are the Three Cloud Veils of the Great Unmanifest crystallising in Kether.

8. ARIK ANPIN: The First Formed.
The Head which is Not.
The White Head.

These titles of Kether are a Symbolic attempt to convey the idea of Identity to that which cannot be comprehended.

By reflection and addition the ONE becomes TWO and then THREE,
i.e. $1 + 1 = 2 + 1 = 3$



9. The word ALHIM (Elohim) אלהים is composed of the feminine ALH אלה and the masculine IM ים indicating the uniting of two Divine principles which in turn produce a third: the Son ZANIR ANPIN.

10. This is the Constitution of Microprosopus on the Tree of Life.

13. The expression of the Tetragrammaton in the Four Worlds.

34. Thus in the Hieroglyphic form IHVH

יהוה

would be: יוהוה

ELOHIM GIBOR : אלהים גבור

would be - ∇ יוהוה \approx א
 יוהוה

Another form of Hieroglyphic Hebrew are the characters of the Celestial Alphabet.

(The Yetziratic attribution is given beneath each character with its Hebrew equivalent above.)

THE CHARACTERS OF THE CELESTIAL ALPHABET

TOGETHER WITH THEIR YETZIRATIC ATTRIBUTIONS:

Lamed.	Caph.	Yod	Teth	Cheth	Zain	Vav	Hē	Daleth	GIMEL	Beth	Aleph
ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
Tau.	Schin	Resh	Kaff	Zade	Pē	Ain	Samech	Kun	Mem		
ת	ש	ר	כ	צ	פ	א	ס	ק	מ		



The Sixteen Figures of Geomancy are:

<u>Name</u>	<u>Meaning</u>	<u>Figure</u>	<u>Station on the Tree of Life</u>
CARCER	Bound, Prison.	••	Kether
TRISTITIA	Sadness, damned.	••	Chokmah
		••	Binah.
ACQUISITIO	Obtaining	••	Chesed.
		••	
LAETITIA	Joy, laughing, healthy, bearded.	••	
		••	
PUER	A boy, yellow, beardless.	••	Geburah
		••	
RUBEUS	Red.	••	
		••	
FORTUNA MAJOR	Greater Fortune, safeguard.	••	Tiphereth
		••	
FORTUNA MINOR	Lesser Fortune.	••	
		••	
PUELLA	A Girl, Beautiful.	••	
		••	
AMISSIO	Loss.	••	Netzach
		••	
ALBUS	White	••	
		••	
CONJUNCTIO	Conjunction.	••	Hod
		••	
POPULUS	People.	••	
		••	
VIA	Way.	••	Yesod
		••	
CAPUT DRACONIS	Upper threshold.	••	
		••	
CAUDA DRACONIS	Lower threshold.	••	Malkuth
		••	

(These last Caput and Cauda Draconis are the Head and Tail of the Luna Dragon, i.e. the Moon's North and South Nodes. ♀ ☾)

Note:- Sections that go unmentioned are deemed self-explanatory. Further comment is therefore unnecessary.

PRELIMINARY THOUGHTS ON THE PATH FROM MALKUTH TO YESOD (32nd)

This is the Path of the Tau. It is Saturn with the symbol of the scythe. The scythe could represent the cutting away of earthly ideas. Particularly since this is symbolic of the rising consciousness of the Neophyte as he begins his spiritual journey into the new dimensions of magic. Many ideas must be completely severed and cast to one side as the chaff is separated from the tiny wheat germ.

The separating of layers of consciousness will be a continuous process during the magical training. As each new facet of the personality is concentrated upon and subjected to the intensive magical forces, so imbalance and slight deviations make themselves known. Perhaps a casting off is not quite the right phrase to use here. It is more a matter of manipulation of force to rebalance and strengthen. However, if nothing else is jettisoned, we must at least loosen our ties on the mundane world that threatens to trip our spiritual self and pull it back almost as the dogs snap at the heels of the figure in the Tarot card of The Fool.

It is the 32nd Path where we first meet with a need to start cutting ourselves off from temporal values. We must take the step to free our inner beings from the travails of flesh.

The greatest dangers along the path are often one's own detrimental thought forms. There is a continual attraction between these forms and the Neophyte's astral body. This is not surprising since the thought forms are the product of his own mind, but when the extent of the thought forms is first seen, it can often be a shock to the glimmerings of astral vision. Many of the forms are taken over by intelligences of a much lower order of evolution, although they also may be used by vampiric entities who are seeking footholds on the lower astral. A ragged, decaying atmosphere attends these remnants of thoughts, rather akin to what one might expect in an old, tumbledown house.

Although the Neophyte should move through these astral regions as quickly as possible at this stage, he cannot ignore their existence. It is no use turning his back on them, because at a later date he will need to try and clear up a few of these left overs.

This World of Shells unfortunately attracts many people in a sleep state, accounting for some of the gruesome dreams they occasionally experience. Once in a while the Neophyte will come across a form deliberately constructed by a Dark Adept to serve his evil ends. Astral watchdogs, soul-sucking vampires, obsessive demon type forms are amongst these and the Neophyte should be aware of his own divinity as a safeguard when passing through these regions.

Thinking about these shells, it makes one wonder how many people in the street are nothing but shells with a thin veneer of self-glorification. As on this plane, to take these shells for a glimpse of reality is a blindness of both the intellect and the spiritual intelligence. It is also a closing of the mind to higher forces. This is one reason why "although many are called, few are chosen." Too many would be occultists are trapped by the empty glamour of the lower astral reaches. They may be able to perform simple acts of magic, but these are of such a nature that more effort is involved in performing them magically than in doing the deed in a physical manner.

Yesod is concerned with illusion and this world of shells with its false glamour is the Yesodic influence on its lowest arc. Those who cannot deal with the false images will never aspire to the cold beauty of the Moon Goddess as she walks the mystic moonbeam across the silvery wastes of an ocean. Her gossamer silk cloak must be able to ripple like a breath of song in the pure air of the Moon Temple, as the chants of the Moon Priest sound a sonorous base timbre to cross the intangible essence that separates the Queen from her devotees.

But the 32nd. Path is a hard one. It is where one first becomes aware of spiritual factors, however limited the experiences may be. The Neophyte has yet to gain the ability to distinguish between spiritual reality and mundane pleasure or satisfaction. In fact, satisfaction will rarely attract the dedicated aspirant since his ideas will be in a constant flux as his mind is tested in this first trial of strength. After all, the full realisation of Malkuth will not come until one attains the Initiation of Tiphereth.

There is a reluctance to forsake ingrained ideas and dogma for who knows what the future might hold? Faith is the keystone of the aspirant at this stage as he struggles to combat the first influences of the sphere of Yesod-Idleness. One is challenged by the first major obstacle and here again we find the symbol of Father Time with his scythe waiting to symbolically seal the fate of those who cannot face the challenge. Like the phantom reapers on another Tarot card, he will set his seal on those who cannot brave the basic test presented to serious aspirants.

Can they make the effort to resist the false glamour of occultism? Unfortunately so many would be initiates cannot. Look around you at so called occultists that you know. I have met many who play at guessing the weak's secret name and cannot tell whether a ceremony is successful or not. My prayer is that I will not give in to this infantile behaviour and join them.

No! My sights are set on a starry sky, through which streams a vortex of iridescent force, spiralling to my being as I invoke the outer reaches of consciousness. Like a fire burning in the dark, my soul shall tread the Path of indigo darkness until I stand in the Temple of Yesod.

There shall I hold the Ankh which accompanied me along the way leading to the Altar of the Most High and, as it is absorbed into an essence of light, I shall offer myself to the Great Work, come what may. I am what I am and can offer no more. My only plea is that this be sufficient for the Goddess of the Moon.

THE MONOLITH

Volume 1. No.8.

SUPPLEMENT

A TABLE OF PLANETARY AND ZODIACAL CORRESPONDENCES

ZODIAC SIGN

Aries 
 Taurus 
 Gemini 
 Cancer 
 Leo 
 Virgo 
 Libra 
 Scorpio 
 Sagittarius 
 Capricorn 
 Aquarius 
 Pisces 

TRIBE

Gad
 Asher
 Issacher
 Zebulon
 Joseph
 Benjamin
 Reuben
 Simeon
 Levi
 Judah
 Dan
 Naphtali

ZODIACAL COLOURS













Blue, green, and pink.
 Red, azure, and yellow.
 Orange and yellow.
 Green and russet brown.
 Green and red.
 Amber.
 Crimson and light blue.
 Scarlet and black.
 Red and gold.
 Black, maroon, and silver grey.
 Salmon, green and blue.
 Grey, white and black.

ZODIAC SIGN

GEM

DAY OF THE WEEK

RULING ANGEL

	Sapphire, Opal, Turquoise.	Tuesday	Malchidiel
	Emerald,	Friday	Amodiel
	Beryl	Wednesday	Ambriel
	Emerald, Black onyx.	Monday	Muriel
	Diamond, Ruby.	Sunday	Verchiel
	Pink-jasper	Friday	Hamaliel
	Sapphire, Opal	Saturday	Zuriel
	Topaz	Tuesday	Barbiel
	Diamond, Turquoise	Thursday	Adnachiël
	Onyx, Moonstone	Saturday	Hanael
	Opal, Sapphire	Wednesday	Gabriel
	Chrysolite, Moonstone.	Saturday	Barchiel

PLANET	SIGN	COLOUR	METAL	NUMBER
SATURN	♄	BLACK	Lead	3.
JUPITER	♃	BLUE	Tin	4.
MARS	♂	RED	Iron	5.
SUN	☉	YELLOW	Gold	6.
VENUS	♀	GREEN	Copper	7.
MERCURY	☿	PURPLE or MIXED COLOURS	Mercury	8.
MOON	☾	WHITE	Silver	9.

PLANET	ARCHANGEL	ANGEL	DAY OF THE WEEK
♄	Tzaphkiel	Cassiel	Saturday
♃	Tzadkiel	Sachiel	Thursday
♂	Khamael	Zamael	Tuesday
☉	Raphael	Michael	Sunday
♀	Haniel	Anael	Friday
☿	Michael	Raphael	Wednesday
☾	Gabriel	Gabriel	Monday

EVIL DAYS

JANUARY.....	3rd, 4th, 5th, 9th, 11th.
FEBRUARY.....	13th, 17th, 19th.
MARCH.....	13th, 15th, 16th.
APRIL.....	5th, 14th.
MAY.....	8th, 14th.
JUNE.....	6th.
JULY.....	16th, 19th.
AUGUST.....	8th, 16th.
SEPTEMBER.....	1st, 5th, 16th.
OCTOBER.....	16th.
NOVEMBER.....	15th, 16th.
DECEMBER.....	6th, 7th, 11th.

SIGNIFICANCE OF PLANETARY HOURS

HOUR OF THE SUN ☉

Not a fortunate hour, generally speaking. But superiors may be interviewed, favours asked and given. Make no removals, sign no contracts, do not build, lend no money, nor borrow. Illness during this hour is usually dangerous.

HOUR OF THE MOON ☾

Profitable for journeys, pursuing enemies, commencing lawsuits. Evil hour for buying cattle, commencing a building, avoid finance.

HOUR OF MARS ♂

Unfortunate hour. Do not commence an important enterprise, or any undertaking of any nature. This hour should be avoided as much as possible.

HOUR OF MERCURY ♀

Good for all things except the buying of, and selling of, land or houses, and the engaging of servants, etc.

HOUR OF JUPITER ♃

Good for dealing with judges, magistrates, landlords, ecclesiastical men, and those of rank. For receiving favours, planting seeds, borrow and lend, etc. Do not buy livestock - avoid blood - those who fall sick on this hour will soon recover.

HOUR OF VENUS ♀

Good for pleasurable business engagements, sport, pastimes, medicine, short journeys. Sickness may come at this hour through women, or excessive self-indulgence. Good for wearing apparel, proposals, engagements, etc.

HOUR OF SATURN ♄

Good for agricultural pursuits, sowing, ploughing, buying and selling grain. Dealing in estate (buy or sell) Do not lend or borrow, take no medicine. Those who fall sick at this hour are threatened by death.

NOTE BENE: Each Planet rules the 1st, 8th, 15th, and 22nd hours of its own especial day, the rest following on in regular Sefhirotic order. from Binah (Saturn) to Yesod (The Moon).
e.g.: Tuesday is Ruled by the Planet Mars therefore: Mars rules the 1st hour of Tuesday, the Sun the 2nd hour, Venus 3rd, Mercury 4th, The Moon 5th, Saturn 6th, Jupiter 7th, MARS 8th., and so forth.

THE MONOLITH VOLUME 1. No.9.

Available July 1st., 1976:

The contents of this issue will prove of immense value to the practical occultist as we include a new and revised form of 'INITIATED GOETIA'; one of the most advanced tracts on Goetic Theurgy ever to be written.

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THE MONOLITH

VOICE OF THE WESTERN ESOTERIC TRADITION

The Monolith is the official Journal of The Order of the Cubic Stone; a group of Initiates dedicated to the study and practice of Ceremonial Magic, in particular, the system devised by Dr. John Dee through the skring of Edward Kelly -- known generally under the title of 'The Enochian System'.

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Five years ago the external training system of the O.C.S. was officially dissolved after a decision of the senior Adepti of the Order to channel all the Group's potential into research work.

The Flame of the O.C.S. still burns as brightly as ever and, it is hoped, that all those who have shown interest and sympathetic appreciation of our Work in the past will continue to support us in the future through the medium of The Monolith.
