

The Magical Philosophy

Book IV

THE TRIUMPH OF LIGHT

The High Mystery of the Psyche

The Microcosmic Keys



Melita Denning & Osborne Phillips

A complete system of knowledge, rituals, and exercises effective in the development of true magical power and of magical understanding released in book form under authority of the Chiefs of a valid, living occult order.

THE ORDER OF THE SACRED WORD

AURUM SOLIS

ANNO MDCCCXCVII CONDITO

CONSTAT

By Authority,

N. . . Administrator-General, O.S.V.



The Magical Philosophy

Book IV

THE TRIUMPH OF LIGHT

Melita Denning & Osborne Phillips

1978

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The eight-pointed Star on the cover is a symbol of the unity of the Spirit: the Octagon is the central shrine of the transformed self, and the equal-armed cross is a symbol of regeneration. The whole is thus a symbol of perpetual renewal, representing the glory of the Perfected Work.

For
BUNTIE WILLS
a token of friendship and esteem

*Light and life shall be drawn at last to the radiance of one
star, and that star shall mount to the unshadowed height.*

LUDUS PUERORUM

*Erga diem sunt Gratiae sane meum
Et sunt Amores, sicut erga bellidem
Sunt vere pueri: carmen Hoc anno ferunt,
Vel proximo, vel serius vel neutiquam,
Tum nuptiarum festa lux videbitur.
Omniq; verbo, quodque convellunt rubens
Membrum iocose floris atq; candidum:
Nisi medium cum aureum nihil manet
Tum ob peracta gaudia saliunt leves.*

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In Book III, first printing, the colour plate, "The Sword," facing page 35, was printed upside down.

PREFACE

The Western Mystery Tradition has its own psychology, which now, with the publication by Llewellyn of the present volume, receives the name of *Psychosophy*: it is not simply a modern study of the psyche in living man—although that is comprehended—but it is also the understanding thereof, directed to the purposes of man's esoteric progress, and perceived in the light of the historic traditions and researches of the Mystery Schools and of the high philosophers who have formulated Western spiritual culture.

The limits of this book permit only an exposition of the main plan of Psychosophy, indicating chiefly the relationship between the components of the psyche and the Qabalistic system of its intensified evolution upon the Way of Return. The general ground of psychological knowledge which this study assumes, is that which can be gained from the researches of modern psychology, and from the works of Carl Jung in particular. Certain of his hypotheses differ, it is true, in some respects from those of the Aurum Solis: but then the purpose of his work was different also. Of our veneration for his work and our indebtedness to it, little need be said: it will be evident, we trust, at many points, and we have commended his published volumes to the serious attention of our students. Furthermore, the student who desires aid in self-knowledge before proceeding to advanced magical work, will probably find his greatest rapport with the

therapeutic and analytical methods of the Jungian school.

We must give some account here of a main divergence in Psychosophy from Jung's conclusions. This difference is in the psychosophical view of the relative structure of the male and female psyche. According to Jung, the characteristic psyche of the male has a masculine conscious personality, which is influenced to a greater or less extent by a subordinate female component, largely unconscious, known as the Anima. The characteristic psyche of the female, on the other hand, has a feminine conscious personality, influenced to a greater or less extent by a subordinate masculine component, also largely unconscious, the Animus. (One of the most usual needs in therapy is to detach these great psychic factors from false associations in the "personal unconscious," and to identify them as high and potent archetypal forces, which they are.) The conventional Jungian viewpoint has it that these variations constitute two distinct types of human psyche: the male type which has (besides other components of course) a conscious personality and the Anima, as against the female type which has (besides its other components) a conscious personality and the Animus. Thus the female type of psyche has no Anima, the male type no Animus.

We see the convenience of this distinction from the clinical and empirical viewpoint of therapy, since naturally the male component in the psyche has a different functioning as a subsidiary factor in a female personality, from that which it would have when identified with the consciousness as it is in a male personality. For magical and mystical purposes, however, the artificial division of the human race into two groups, each with a separate and distinct type of psyche, is unacceptable.

For one thing, one sees that in a human being (of whichever physical sex) the true personality can as a psychic fact be centred anywhere between the two extremes of sexual

polarity: it would go beyond the scope of this work to discuss the multiple physical and psychic factors causing the various sexual orientations, but hardly anyone is even approximately “purely” male or female in the conscious personality, while the unconscious (and therefore usually projected) polarity varies accordingly. Further upon this point, we see that in the changing conditions of life in our culture, male and female with increasing frequency exchange characteristics of personality, in a way which would be impossible if the psyche of each was inherently of a fixed and separate nature. Another consideration which is of great importance to both the magical and the mystical tradition, is the teaching that as the psyche evolves towards maturity it must reach an equipoise of characteristics so that the Opposites of male and female may be completely reconciled. The Jungian view of “integration” as an objective harmonises completely with this occult doctrine, which through Christian and Gnostic sources has become recognised as an essential part of the Western Tradition: but if a difference between the male psyche and that of the female were a fundamental part of human nature, then the perfecting of human nature would surely necessitate the heightening of that difference, not its reconciliation. We see, indeed, in therapeutic work concerned with bringing an immature psyche to full adult development, for instance, how the initial confusion of childhood may need to be dispelled and the polarities established: but none the less, the ultimate goal for the mature personality is to bring both polarities into consciousness and so to resolve them.

Again, and of vital importance from the occult viewpoint, endless difficulties would be raised with regard to reincarnation, in those cases where a person demonstrates unmistakable memories of a lifetime spent in a body of the opposite sex to the present one.

Most important to Psychosophy however are the

implications which concern the central Column of the diagram of the Tree. It is well known that both Anima and Animus can exercise a strong inspirational influence in the psyche, according to its development. It has often been thought in non-magical psychology that these two archetypal forces carry the inspirational character in their own right. This is not the case. In the chapters of this book, something will be found concerning the descent of the Intuitive Mind in the psyche of the Adept. The Intuitive Mind is associated essentially with the Column of Equilibrium. In the psyche which is not yet ready for this development, but which is in its measure maturing, the Intuitive Mind is not perceived as a distinct psychic entity, but its hidden influence is confused with the character of Anima or of Animus as Muse or as Hero, and may be projected therewith.

In this book, to avoid cumbersome sentences, the Aspirant and the Adept have generally been accorded the masculine pronoun only. It must be pointed out here that the psychosophical system applies to male and female alike: unless the context directly refers to the male only, therefore, "man" is the human race, and the pronoun "he" is intended as the common gender.

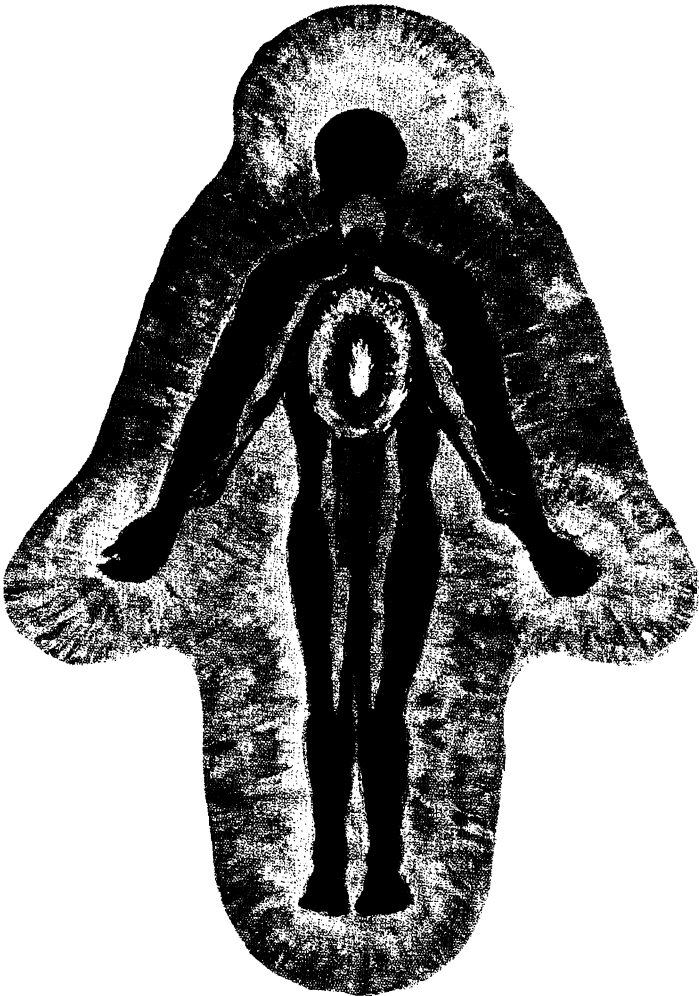
—M. Denning

PSYCHOSOPHY

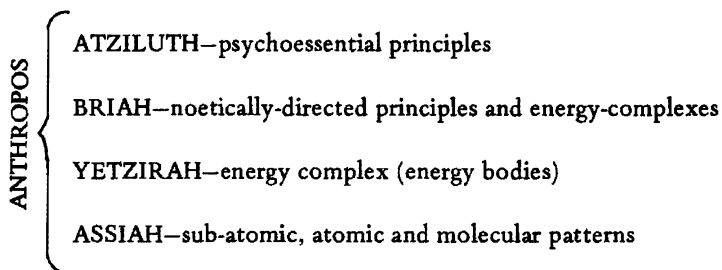
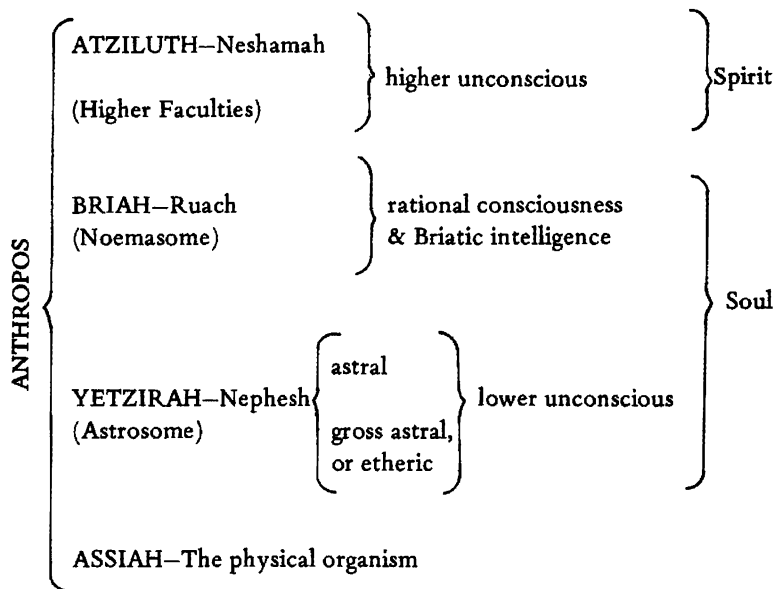
Western Esoteric Psychology

Part I

In all the Histories given in this volume, both in the text or in Appendix B, the names of the subjects have been changed, and none need think that any of the quick or the dead who bear those names are intended. Where necessary, attendant circumstances have been changed, or else care has been taken that through lapse of time or other causes, the events related can harm nobody. At the same time, nothing concerning the essential psychological or occult aspects of the histories has been falsified.



Anthropos



CHAPTER I

The magician's understanding of psychosophy should be fostered by:

A good grasp of general psychology, with emphasis on the works of Carl Jung.

A deep study of the special development of certain aspects of psychology in relation to magical practice.

An antagonism sometimes assumed between psychology and magick. Such an opposition is not necessary but tends to arise from two causes:

The sceptical attitude of many writers on psychology and particularly on psychiatry.

The fear of disillusionment which leads some occultists to avoid psychological studies.

The student is counselled to avoid barren reading but not to shun aspects of truth.

The psyche as comprising soul and spirit.

The physical contribution to mind-stuff. Some aspects of heredity. The "evidence of the senses" and its liability to error.

The Nephesh, its powers and limitations.

The Ruach as conscious centre of the personality: its dual function, as rational ruler of the Nephesh and as instrument of the higher faculties.

A case of untrained astral travel cited to illustrate the work of various levels of the psyche.

CHAPTER I
THE LOWER SELF

Human life, in its illimitable variety, is made up of an intricate series of relationships between physical and non-physical factors. Magick, considered in its own right, is an art of humanly directed and highly specialised interaction between physical and non-physical factors. Some understanding of the basic principles of human life is thus essential to the practice of magick: and the greater the understanding the more exactly, other considerations being equal, can the art be directed. A comprehension of general psychology is therefore of great value to the magician: and besides this, there are also certain specialised aspects of psychology which have to be examined in relation to magical practice. (The magical structures and techniques themselves are to be examined in Volume V of this series.) It is strongly to be recommended that besides the present work, the student should acquaint himself with some books on general psychological subject-matter. Textbooks on experimental psychology give a grasp of the basic psychosomatic principles: while of works based on the clinical aspects of psychology, one or two of Freud's pioneer studies should be read for the sake of an historical perspective of the subject, and the volumes of Carl Jung are most highly recommended: some at least of these last should form a part of the student's permanent library. Some later writers, of the Jungian school particularly, highly merit attention but this must depend

upon the student's personal inclination and available time.

An objection is sometimes raised by occultists who consider that psychology is inimical to the practice of magick, and that a study of the subject may destroy or at least diminish the power of the magician. This objection generally rests upon a double basis, neither aspect of which contains any real cause for anxiety, but each is entitled to our comment. In the first place, there is the sceptical attitude of certain writers, of the Freudian school particularly. Such writers, in attempting to explain any type of magick, invariably create an impression of having explained it away: it is also to be remarked that they ultimately create an impression of having explained away everything else in human life, except possibly a subconscious inclination to incest. This view is inevitably somewhat depressing, and an intensive course of such books is certainly not recommended. Their initial impetus is to be found in the works of Sigmund Freud himself, and we ask the student to peruse some of these if only for the purpose of seeing the roots of the concept in question and its mode of development: he may also chance upon authors of this persuasion in his general reading, and it is better to be familiar with their viewpoint than to be taken unawares by it. They can generally be recognised by their "nothing but" attitude, with which they tend to mar writings which might otherwise have considerable sociological and philosophic value. Magick, for instance, they frequently dismiss as a protest of the underprivileged. Now, that is quite an interesting hypothesis: it also applies perhaps to most forms of human endeavour, since childhood for example is by nature an underprivileged condition unless the child is "spoilt" and therefore strives for nothing: while among adults, even the rich and successful can feel, and frequently do justly feel, that their inner life ought to receive some especial attention to compensate for years of neglect. As a full explanation of magick, however, the hypothesis is

inadequate because it takes no account of the actual working of magick: clearly such a writer either does not believe in magick as an objective reality, or imagines that given a sufficient motive, the rest follows spontaneously. Besides the fact that the "nothing but" attitude is inherent in Freudian thought, it must be borne in mind that an author who writes on psychology with a clinical or mainly clinical background, quite rightly bases his contribution to psychological knowledge upon his own first-hand observations: and among his patients he is not likely in the course of a lifetime to meet with many real magicians, though he will have day-dreamers aplenty. One or two such books therefore, although to be taken with reserve, can be a useful cathartic even to the serious student of magick. An examination of motives is all to the good.

The other root of the objection raised by some occultists to a study of psychology, is a belief, sometimes based on personal experience or observation, that such knowledge can cause an actual loss of magical power. Here again, a distinction needs to be made. The mere reading of books, in itself, does little or nothing unless there is an inner response to those books. The truth behind the objection is to be found in a sense of loss sometimes experienced by recipients of psychiatric or psychotherapeutic treatment, occasionally even by readers simply of books written from a clinical viewpoint, when the subject's contact with the clinical aspect results in a hidden motivation being brought to consciousness and losing its driving power thereby, or a fascination being resolved into its components and thus disappearing. This type of disillusionment, of course, is not suffered only by students of the occult. A man may suddenly become profoundly aware in the midst of his courtship, that a characteristic which he finds particularly endearing in his girl may have had a significance for the deeper levels of his mind quite other than that which has appeared on the

surface. A church worker may discover that his (or her) devout activities are an outcome of something quite other than religious conviction. In each case a potent motivation is lost. What happens next is entirely a question of the particular case. The disenchanted one may simply breathe a sigh of relief and set out to make up lost time in the ordinary affairs of life: or the sense of deprivation may be acute enough to initiate a search for a substitute interest: or, quite frequently, it will only be a matter of recovering from the shock, allowing his motives to readjust, and then continuing as before. In the case of the student of occultism, as with the others, if he finds that his fervour has been based entirely upon a false motivation, it is better for him to be cured of it and to depart, than to remain in his delusion: while if he be drawn to magick as his true way of life, the disappearance of an irrational factor may indeed rob him of a means of drawing energy from the personal unconscious, but this loss may be a necessary step in his life before he can learn to draw consciously upon the true sources.

Further on the subject of real or imaginary antagonism between psychology and parapsychology, it is of course true that prejudices exist on both sides, but fortunately these are only the personal idiosyncracies of the people concerned. It must be stressed that although as has been mentioned, the traditional Freudian attitude is excessively reductive and sceptical, by no means all psychiatrists have preserved this tendency: the progressives among them are distinguished by a truly scientific willingness to follow the evidence wherever it leads, while some of the most notable are doing work which would hitherto have been considered entirely within the domain of occultism. Among psychotherapists of other schools the open attitude is the most frequent. Telepathy is an established fact, other forms of ESP are the subject of continual investigation in a number of countries, notably in Russia for example: and from the recognition of these forces

to recognition of their controlled direction is but a step. The existence of non-material entities originating outside the human psyche is perhaps more difficult to establish, but at least the principle is becoming recognised here, that evidence of a standard which would be considered reliable for the existence of a living material entity should be taken on its own merits, neither more nor less, for the non-material, and should not be ruled out on mere *a priori* grounds of presumed impossibility. What is needed here in the dialogue between occultists and psychiatrists is just such a complete acceptance of facts, without any premature building of hypotheses thereon. As long as each party merely states in simple truth "This is my experience . . ." much fruitful work on a highly complex subject is possible. This at once opens the door to serious investigations as to the nature of that world in which the psyche participates: or as we should say (bearing in mind the different levels both in the objective universe and in our experience of it) the nature, not of that world but of those worlds.

The term *psyche*, in its modern sense, signifies the total non-material component in the individual human personality, and comprises both the level of the personal conscious mind and those levels which, whether normally or otherwise, lie outside the personal consciousness. Those other levels are in Freudian terminology referred to as "subconscious," a word which creates certain possibilities of misunderstanding: we prefer the Jungian term "unconscious," with the warning however that even this epithet needs to be understood in its specialised sense. Of the contents of the unconscious, the conscious mind is totally unaware: as soon as some factor of that contents is perceived, that factor is coming into consciousness: that is to say, into the conscious mind. There is no reason to assume, however, that the "unconscious" is unconscious in itself at its own level: any more than we

should assume our next-door neighbour to be lying in a coma just because we cannot hear him moving around. He is probably very busy about his own concerns: and so is the “unconscious” part of the psyche.

The “unconscious” levels comprise not only the regions of the psyche which are nearer to the material and instinctual than is the conscious mind, but also other regions further away from it: by a familiar and convenient metaphor, we refer to the former as lower, to the latter as higher. This accords with much traditional symbolism: however, in some contexts it will be found more apposite to refer to the material and “lower” levels of the personality as “outer,” the more spiritual as “inner,” this again agreeing with an accepted usage.

Within the psyche we distinguish, in the first place, two great divisions: that which is frequently referred to as the Soul, comprising the unified animation of the physical body, with the instinctual and emotional nature, besides the mind which is characterised by the rational understanding: and that which is frequently referred to as the Spirit, comprising the higher aspirational and vital principles, with the Higher Genius or Divine Spark which is the transcendental essence of the individual. The Soul therefore, besides animating the body, is the vehicle and instrument of the Spirit: it thus has a most important role in the development and enrichment of the personality, and indeed most of the life-experience of the individual unfolds within its ranges. The lower unconscious is a part of it. Events which may have been completely forgotten by the conscious mind, such as the great venture of birth itself, here imprint their influence, as well as other contents which are unknown to the conscious mind and may never become known to it.

The question here arises, of inherited patterns of temperament and of behaviour. This is extremely debatable ground. It is well known, for example, that children may

reproduce mannerisms of relatives they have never seen: such factors are conspicuous in early life but frequently tend to disappear as other influences, and the child's own emerging personality, take control. The causes for this are various. A father, for instance, may suddenly realise that his young son's first efforts to walk unaided are just like Old Uncle So-and-So. The cause here may be entirely physical, a family tendency to underdevelopment of a minor tendon, or so forth: or again, the father, who of course has never seen himself walking, may himself have unconsciously imitated Old Uncle So-and-So, to be mimicked in turn by the child. Where the cause of an action is manifestly not entirely physical, unconscious telepathic communication between parent and child, or frequently grandparent and child, is to be suspected, before any question of inherited memory arises: nevertheless, inherited memories do appear to exist and in some cases would seem to be the most probable explanation of a phenomenon. Two examples will suffice to show the difference in emphasis.

A certain man who went out to the Far East as a young soldier in World War II, underwent such physical and mental agonies in the jungle and subsequently as a prisoner of war, that he eventually arrived home in a state of breakdown. After some years he had so far recovered as to have established himself in a satisfactory position to marry: but the horror of his past experiences still beset him to the extent that everything associated with those experiences was a closed subject: he would not discuss it with his bride, save to express a wish that their children should be brought up as absolute pacifists, and might never so much as know what part he had taken in the past conflict. However, their first child was a highly-strung and acutely intelligent little boy who from his second year began to show a keen interest in precisely the forbidden range of topics. The father, it should be mentioned, had a particular fear of talking in his sleep

about his war-time sufferings, and had therefore ensured that, from birth, Paul should sleep in a room which would be out of earshot of any such utterances: the mother declared that in fact her husband talked but little in his sleep and even less that was intelligible, although he would occasionally awaken with an inarticulate nightmare cry. However, despite all precautions, the child's talk was all of war and, strangely, not of death but of capture, and of the hardships and sufferings of prisoners. With seemingly uncanny art he seized upon any chance remark dropped by child or adult, any partly-heard story, any picture in a paper or on television, which would help to build up his store of information: so that by the time he was seven years old, his father said bitterly, Paul knew almost as much about Japanese P.O.W. camps as if he had been born in one. Thereafter however, it is pleasant to be able to add that the obsession slowly faded, and with little assistance the boy took to the more usual interests of an intelligent youngster.

In this episode we see several factors at work. Although clearly the child obtained much of the material for his phantasy through ordinary channels, it does seem probable that his initial, and continued, impulse in that direction arose from a real telepathic link with his father: this being the more likely because of the powerful repression of the subject-matter in the psyche of the father, as evinced, for example, by his dread of talking in his sleep. As with an electrical circuit, the creation of a resistance of this type can build up a tremendously powerful charge. Again, it is almost inevitable that both parents helped unwittingly to foster Paul's interest by refusing to discuss the stories and television programmes in question, while they would, presumably, have discussed stories and pictures with other subject-matter: nevertheless both parents felt that the questions which their young son asked on those matters, and the inferences he drew, were occasionally quite beyond his

age and quite beyond his level of intelligence on other subjects: "You could only suppose," said his mother, "that some part of his mind knew the answer already, to make him able to ask the question." In none of this, however interesting it is from the viewpoint of telepathy and of a child's suggestibility, is there any indication that Paul actually *inherited* either his inclination to the subject-matter, or any actual knowledge of it, from his father. Had he done so, he would presumably have inherited the negative attitude also: whereas in fact, until attaining the age of reason the boy not only showed a marked unconscious rapport with the repressed levels of his father's mind, but also, by his very positive curiosity, acted as a kind of safety-valve to them.

We turn now to our second example. Here we have the case of another intelligent and highly-strung child, in this instance a little girl born and reared in the midst of a large English town, and dominated until about her seventh year by a nightmare horror of wolves. Janice was fond of animals and had a number of picture-books showing lions, tigers, elephants, and even bears, which she loved, besides the more gentle creatures: but pictures of anything even resembling a wolf upset her at once. They were so like the things in her bad dream, she explained.

This bad dream she had, apparently, only experienced twice in its entirety, but it had so terrified her that for weeks together she would try in vain not to go to sleep, for fear of dreaming it anew.

In her dream, it was always winter-time: the trees were bare and there was thick snow on the ground. She was out in the open country, in a horse-drawn wheelless vehicle, going forward at a steady pace. Then she became aware of *them* in the distance: there were a number of them, and they looked black against the snow. The horses would have fled with her, but she had to check them: this was part of the horror of it, she knew exactly what she must do but not

why she must do it. She had to go slowly, to make sure *they* had seen her. Then she could let the horses gallop, but what a race it was! Nearer and nearer they came. She saw ahead of her a high wall, with tall stone gateposts like part of a castle: between them was a strong wooden gate. As the horses reached the gate, it opened sufficiently to let them and the vehicle pass through: then the gate was slammed shut, and the men on the wall struck down the pursuers. That was the way the dream ended the first time Janice remembered dreaming it, a little before her third birthday: the next time, a few months later, she had awakened before the final slam of the gate, and the hideous question in her mind ever since had been, would it be closed soon enough? On the third occasion when she could clearly recall having the dream, when she was six (there had been one or two intervening nightmares about wolves, but she was not sure exactly of the subject-matter,) a kind of division had arisen in her mind about the wheelless vehicle, of which she had apparently taken no notice before: but now, part of her mind was dismayed that the vehicle in which she must escape had no wheels, and tried, so to speak, to add wheels to it: whereas another part of her mind said that it was right as it was. This conflict apparently awakened her, again without seeing a safe ending to the adventure: and her only experience of the dream after that was fragmentary, the dread having shifted now to the question of whether the gate would open at all.

The intriguing fact about Janice's dream was that, quite unknown to her and to her parents, what she had described was in substance a traditional Polish method of decoying wolves. In reality, of course, the decoy in the sleigh would have been a bold huntsman, not a little girl: the child's terror at this unsuitable dream-experience is more than understandable. On inquiry, it transpired that her father, although of mixed European descent and born in France, was

partly Polish. The question remained, why out of all the varied possibilities of his ancestral past, should his young daughter have acquired this one particular wolf-episode? It was already established that she herself had had no very frightening experience with wolves or large dogs. Had the father perhaps had such an experience?

The father, a man of exceptionally powerful build, bared his shoulder by way of answer. There, deeply scarring the muscles, were the healed lacerations of great canine teeth. "Janice has never seen this," he commented. The story of that scar, he went on to explain, was the story of the one occasion when he remembered being thoroughly terrified. As a boy, he had lived with his parents and brothers and sisters at their home in a village of northern France, where his father had kept a huge and savage mastiff to guard his property. This creature was kept chained in a yard by day, and the other children would go nowhere near it: but, explained the speaker, it had been his custom, whenever his father was absent, to show off his bravado and agility by going into the yard and baiting the mastiff, leaping away just beyond the reach of the chain as the powerful animal rushed at him. One day he enraged the mastiff to such a frenzy that, straining forward, it pulled the end of the chain from the masonry: and before the lad could grapple with it (as he would even then have done) his heel slipped in the mire, and, falling, he was seized by the shoulder and shaken as a terrier would shake a rat. Had not one of his brothers, who had looked on, found sufficient presence of mind to run to a neighbour for help, the speaker felt quite sure that he would never have survived to have either a wife or a daughter.

Little doubt remained but that this experience of her father's, a few years before his marriage, was in some way linked with Janice's strange dream. Certainly, here, an inherited memory seems genuinely to be involved, but in

an indirect manner. It is to be noticed that Janice apparently picked up nothing of her father's personal experience, save perhaps for the one vital but problematic factor, that of slipping quickly enough out of reach of the canine assailant.* It looks, then, as if the memory was not inherited by the daughter, so truly as by the father: but that it had never reached his conscious mind, active though it may have been in the unconscious. (What was it, in reality, that had driven him to bait the mastiff?) From his unconscious mind, where it had become charged with the horror of his savaging by the huge creature, Janice had apparently taken by telepathy the ancestral memory of the wolf-baiting, and had brought it to consciousness in her dream.

We cannot linger upon these matters, but to remark that they seem to bring us almost as near as human experience might be expected to lead, to the building-up in the remote past of inherited instincts in the *Nephesh*, the animal mind. To the civilised human being there is always something of a shock, of distaste, in these stories, for the realisation which they carry of those levels: nevertheless, our instinctual part is a veritable portion of the natural world, and therein lies not only its justification in existing, but its necessity to us. We need this as a tree needs its roots, although, like the roots, the instinctual nature is for the most part kept out of sight.

The lower part of the soul may be described as bounded at its lower limit by its contact with the physical body, and most notably with the autonomic nervous system: at its upper limit, by the impingement of the rational mind upon the emotions. The region of the 'psyche thus demarcated is characterised in Qabalistic terminology by the name *Nephesh*, while the rational mind (which is still comprised

* Students of Jung will doubtless take particular note of the change from the single mastiff of the father's experience, to the pack of wolves in the daughter's dream. This quite valid observation does not detract from the historical accuracy of her dream: however, it may perhaps contribute to explaining her attunement to that particular aspect of the matter. It is clearly quite useless to speculate as to what Janice might have dreamed if she had been a boy!

within the soul as part of the lower nature of man) is the *Ruach*. Since the Nephesh is the seed-ground of the conscious emotions as well as of the unconscious impulses whether instinctual or other, it tends to a continual fluctuation, influenced by both physical and mental variations. This fluctuation is a principal characteristic of the Nephesh, and is to a greater or less extent passed on by it to the adjacent regions. For example: the rational mind may gather from some other source, information which produces an emotional reaction: this emotion, acting through the Nephesh, affects the physical body to a greater or less degree, causing changes in glandular secretions, in rate of breathing and of pulse, and so on, these in turn causing other reactions. Or again: a bodily condition may be produced by entirely physical causes, such as cold, indigestion, or fatigue: this condition can act through the Nephesh to affect the emotions, producing a depressed state which may manifest in the consciousness as a vague sadness or even as an irrational fear: the mind, disturbed by this emotional prompting, may then rationalise it by reflecting upon previously-ignored problems or difficulties, or, more practically, may think upon means of taking the physical organism from the initial causes of distress, or of removing those causes themselves.

It is not necessary for this process that the emotion concerned should attain any very evolved state: not necessarily beyond the domain of the Nephesh, that is. The sensory data produced by the nerves, and coded (as we may say) by the brain, need only be realised by the Nephesh as being unpleasant in intensity, for immediate reactions to take place at both physical and rational levels. The rational mind may question the data further: and it is of interest to the student that this examination, unless additional information is brought in by other means, is not always successful. There may simply be inadequate information from the brain, as in the case of a toothache, when the sufferer either cannot

identify the aching tooth or is totally mistaken about it ("referred pain"): or errors of this kind may be due to a natural complication of the nervous system, as with the tricephalous nerve for example: the sufferer may feel the symptoms of an upset stomach as if the gastric nerve had been thereby disturbed, and, on reflection, may even think he can identify the offending article of diet, probably a food against which he has some degree of emotional bias: whereas the message that his consciousness ought to have received may be that he has strained his eyes, the *optic* nerve being the affected branch of the tricephalous. These everyday examples, which could be indefinitely multiplied, should indicate that the "plain evidence of the senses" is not always as plain as it seems, and all possible supporting indications are to be desired where objective certainty is the important consideration. Furthermore, the physical body and its senses are adaptable to a fairly wide range of conditions: this adaptability, which is an excellent quality in itself, makes it impossible for us at the same time to regard the body as reliable measuring instrument. It can easily be shown how an unaltered electric light, for instance, which appears quite dim when we come into its range from a bright room or from full sunshine, can be painfully bright if it is suddenly switched on when we have been for some time in total darkness. Divers and others who keep the ears covered for any length of time, experience an abnormal acuity of hearing on return to the world of sound: by contrast, the ability of the town-dweller to ignore an increasing volume of noise, gradually causes a degree of actual physical deafness. Similarly, it is instructive as regards sense-evidence to place before us three bowls of water, one as hot as can comfortably be borne, the second completely cold, and the third moderately warm. We keep one hand in the cold basin and one in the hot, for two or three minutes, then we plunge both into the warm. It becomes immediately difficult to believe that all the water

in that basin is of even temperature, for the cold hand feels it as hot and the hot hand feels it to be cold.

The close link between the Nephesh and the physical body is manifested in many ways, from variations in physical posture (including facial expression) following the emotional direction, to the restless pacing of the anxious or the spontaneous leaping and dancing of the enraptured. Commonly, the rational mind, the Ruach, is also caught in this connecting link, so that it can be said that one sees what the person in question is thinking. In some sports and games this is a well-known weakness: in fencing one watches the eyes of the opponent for warning of his next action, since by the time a movement of arm or hand is perceptible it is too late to parry or to take advantage: the experienced fencer therefore trains his mind to act as independently as possible of the emotions, so that no intention may reveal itself until the very moment when the muscles are to be directed to a given attack. A similar reason produces the mask-like face of the card-player. This detachment of the mind brings a just sense of achievement: nevertheless it should be but a useful exercise, and should be compensated for in other ways: the real perfection of natural man is most nearly expressed when the physical body, the Nephesh, and the Ruach act in harmony, reason and the higher emotions directing, the instinctual nature exulting in, the physical body manifesting and completing an athletic feat or an aesthetically conceived dance (see Volume V concerning *the Dance as instrument of Magick*.) In such activities is the Nephesh in particular exalted, for their fluid and changeful movements reflect its own nature. It will need little prompting in the matter of movements most suited to the magical purpose, for it is the seat of those faculties which are frequently called psychic.

Besides its indispensable role as the representative of the instincts by means of the emotions, the interpreter of the physical body and the doorkeeper of the astral world, the

Nephesh has also the defects of those qualities. The psychic researcher knows that for every true phenomenon which merits public telling, there may be a dozen or more others, equally well authenticated, over which he prefers to pass in silence. The Nephesh can produce beauty and horror, it is true: but it can also combine the crudest sentimentality with bawdiness and melodrama. Such episodes in psychic life may offend the critical taste which is dominated by the Ruach: nevertheless, they occur, and a true account of the sphere of the Nephesh must contain at least this passing reference to them.

The Ruach is rational and logical: it comprises also the more highly organised emotions, with the faculty of moral judgment: it can work with the filing-system of the brain, it can deduce from basic principles, but it does not comprise in its scope the higher qualities of spiritual organisation and perspective which have given rise to such phrases as "godlike intellect." It is an essential part of the psyche as is the Nephesh: it guards and complements that and the physical body, directing them in their work in conjunction with itself as the foundation and instrument of the higher faculties. It is the conscious centre of the personality in civilised man, and as such corresponds to the "Ego" of psychology. The chief characteristic of the Ruach is its power of reflection, of self-regarding: it can consider the activity of every other component in the psyche or in the material body of the organism so far as it is aware of them. It cannot however adequately consider its own activity while in its primal state, since only the Briatic intelligence or awareness, which yet sleeps, would enable it to do so.*

* Neither can the Ruach-consciousness (Ego-consciousness) be aware, while in its primal state, of the World of Briah, even though that world is properly its own habitation. This is the fundamental paradox of human nature. The Ruach's awareness of the astral world is gained by its contacts with the Nephesh substance: its awareness of the material world is gained by its contact with the physical body through the link of the Nephesh: but at the Briatic level the

To deny self-awareness absolutely to the Nephesh is difficult, for we have to account for the evidently deliberate jokes sometimes contrived by it in dreams, just as we cannot deny the evidence for deliberate but completely spontaneous clowning occasionally, on the part of domestic animals. The explanation may be the intrusion of a certain Ruach-element, which appears in dreams not only as humour but as a critical interpolation, as in Janice's dream when the thought intruded that her vehicle "ought to" have wheels. In domestic animals it may be supposed that a trace of Ruach-element has to some extent developed to compensate the dulling of their instincts, but this again is only possible if we suppose some rudimentary Ruach-faculty to be present even in wild animals. This we can only gauge when they are confronted with a man-made situation for which their instincts do not provide. The ability to cope with non-instinctual problems does show certain boundaries which of course vary with species, age, sex and other circumstances. Cars and trains, to an unsophisticated animal (whether wild or domestic,) do not seem dangerous, presumably because the smells and sounds of machinery are not registered in the instinctual catalogue of warnings. Cows, at the passing of a train, will notoriously begin running in the same direction as the train: they are evincing merely the herd instinct: while many creatures, from partridges to lions, can be approached by car without at all alarming them. Nobody, on the other hand, who has seen a wild stallion unpicking a complex knot with his teeth, or a semi-wild bull carefully feeling with one horn for the latch of a gate, will easily be convinced that no element of

Nephesh neither is present nor can normally avail. Until the attainment of Briatic consciousness, which is one consequence of the descent of the Intuitive Mind, the Ruach remains "turned inward" at the Briatic level, although it is "turned outward" through the Nephesh as regards the Yetziratic and Assiatic Worlds. (The Intuitive Mind can occasionally communicate through the Nephesh, as in the case of rare premonitions, and as also in the case of dreams of archetypal images: but these occurrences cannot be considered as the norm.) Cf. Vol. III, Chapters III and VIII, and Chapter IV of the present volume. See also Vol. V with regard to the primary techniques of Nephesh and Ruach projection.

reasoning exists in the minds of those creatures. We can of course object that they are merely adapting their instincts, which would lead the former to castrate, the latter to disembowel, an adversary: but that which adapts instinct is a form of reason, just as it is reason fully-fledged which has developed all the skills of the human hand. However, here we must leave animal psychology for it is no proper part of our study.

The Ruach, then, is bounded at its one extremity by the Nephesh which it to some degree interpenetrates, and at its other extremity by the domain of the higher faculties to which it should be receptive. That it often fails to be receptive to those faculties, besides over-dominating the Nephesh, does not signify that it should therefore be deposed from its function: the Ruach is from every aspect an indispensable part of our total organisation. It must both control the Nephesh, and work with it and (in everyday life) through it. Part of the work of the Ruach, in reading and interpreting the records of the physical brain, is still the subject of considerable research. As is well known, the ability of the brain-cells to record knowledge does not, in itself, constitute intelligence although a good stock of knowledge is an obvious advantage. A useful study in psychology can be made of the various factors which inhibit the availability of knowledge when it is present: for, as we have indicated, between the Ruach and the physical brain is necessarily interposed the Nephesh as animating force, as unconscious instinctual activator of the brain-processes, as guide to the Ruach that it is "on the right track," as we say: but wherever the Nephesh is present the possibility of subrational loading occurs, and this loading may be totally oblivious of the main requirements of the case as seen by the Ruach or even by the organism as a whole. Thus, for instance, a boy with a keen visual sense may have to be told in his schooldays that he must not solve certain problems by geometry, but must work them out in algebra. In after life he may find himself in a situation where

the swift solution of just such a problem could be of vital importance. The Nephesh, however, could in some personalities still block this process by taking on the bygone voice of the teacher, with "You must work this out by algebra." Or again: the Ruach in examining a problem may perceive that a certain factor would present an advantage. The Nephesh, guided by tiredness or inertia, may influence the Ruach to halt the examination at that point, so that the corresponding disadvantages are not considered. This is a frequent cause of "unintelligent" human behaviour, particularly in the following which is given to alleged panaceas in the political world. What is generally termed intelligence, then, is dependent upon the freedom of the Ruach, and also upon its capacity for swift and accurate performance in gathering relevant material from sense impressions and from brain-stored data. In the former requirement we see the need of the Ruach to act independently of the Nephesh: in the latter, the need for the close cooperation of the two faculties. It becomes apparent as we proceed that this delicate balance is not achieved between Nephesh and Ruach alone: some degree of awareness at least of the higher faculties is essential.

It is at this juncture appropriate to examine an example which illustrates to some extent the interrelation of Ruach, Nephesh, and brain. The subject, Laura, was an unmarried woman of higher than average I.Q., but with a strongly emotional nature, who without any occult training had been an occasional "astral traveller" from childhood: she had in some instances been seen by percipients of only moderate sensitivity, who had the impression that she wore a trailing pale-coloured dress. She had also a slight history of physical sleep-walking in her late teens. Besides these experiences, she had at the time of examination begun Helionic* travelling, which was in process of superceding the Hecatean.† It does not appear that she had ever had any conscious technique for

* Vide Vol. V, concerning primary techniques of Nephesh and Ruach projection.

† Ibid.

leaving the body, which according to her sister lay in an almost cataleptic and unwakeable sleep meanwhile: she had to wait for occasions when, for unknown reasons, she "found herself outside," as she put it, and then she simply decided where she would go and what she would do. Nothing in connection with these adventures had ever frightened her, nor had she ever experienced any difficulty in returning to her body afterwards. It must be added that she was thoroughly accustomed to life in a large town, and was in the usual style of commercial employment.

On the occasion in question, which was during her twenty-seventh year, she awakened one night to find herself apparently walking along the street near her home. Several circumstances convinced her that she was not dreaming: there was, to some extent, the mere fact that she questioned the matter, although she did not consider this to be an infallible test: then, the fact which had first caught her attention, that she heard no sound of her own footsteps as she moved forward. Besides this, she felt no slightest impact of air upon her skin: and again—a rather curious point—there was the fact that she felt it to be a certain definite time during the night, perhaps an hour after midnight, which would make it about two and a half hours since she had gone to bed. In dreams, she commented, it might seem like daytime or like night-time, but it never seemed to be a certain time which could be related to the hour at which one had gone to bed. Apart from these matters however, she felt, although she did not explore the situation in any detail, that she was quite her usual self. What, now, (she had wondered) should she take this opportunity to do? She called to mind a man with whom she worked: he suffered from some form of heart trouble, but although she liked and respected him she knew little about him, for he was rather unusually quiet and reserved. She knew he lived in the next town, perhaps ten miles away. She resolved to go and see whether she could do any-

thing to help his state of health. The fact that she did not know his address did not trouble her: she knew in any case the way to the general area, and resolved that when she arrived there she would "think of where he was and just go there," as she put it.

Up to this point—that is, up to her actual setting out on this astral journey—her description of her mental processes seems normal, in the general sense of the word: only through knowing her usual style and manner does one perceive that it is all rather too naive to be truly natural: as if, even to bring the episode back to recollection some years afterwards, she had had to put into abeyance a considerable part of her habitual vitality and discursiveness. No comment on this was however made at the time: and without interruption she continued her account.

About half a mile from her home, she had to cross a main road. It was a wide arterial road and at most hours of day or night there would be some traffic upon it, frequently a considerable amount: but at that moment it was deserted. She considered crossing its bare expanse: but although she hesitated for some time, the traffic signals remained at green. She did not know what to do. Would she be visible to the driver of a vehicle? Would a vehicle be visible to her? She no longer felt quite sure. What would happen if a vehicle, perhaps invisible to her, were to strike her in her present state? She stood by the traffic lights, trying to work this out from basic principles and slowly realising that her "brain was not working:" then, despairing of an answer and feeling that she was wasting valuable time, she summoned up her courage and went forward across the road.

Her narrative contains nothing further to our purpose until we find her standing outside a tall detached house in which, she realised, her friend lived. She hesitated between trying to ascend to an open window, or going to the front door: then she decided on the side door, because "people

often leave their side doors unlocked." She found the door and was about to turn the handle when suddenly she remembered that whether it might be locked or unlocked, her hands would have no physical strength. Again she stood in a dejected state of indecision for some time until, slowly, the answer came to her: since she was "out without her body," the door could present no barrier to her: she had but to go boldly onward, willing herself to be inside the house, and inside she would be. After a moment she realised that she had passed the threshold and was now in the kitchen. Several people, she felt, were in the house: she accordingly fixed her mind on the personality of her friend, succeeded in singling out the particular feeling of his presence, and followed it as it became stronger, into the next room, up the stairs, and to another closed door. Once more, taught by experience, she thought to advance without hindrance: but this time, despite her struggles, she could not at once succeed. She deliberately considered in her mind the intended work of healing which was her purpose there: then she redoubled her efforts to get in. At last she succeeded, but, as she puts it, "it was like going through a fine-mesh sieve." She crossed the room (observing a bedside lamp which she afterwards described accurately) to look at the person lying in the bed. Compelling herself to see beneath the surface, she arrived at a conclusion as to the nature of the infirmity and then carried out her work of healing. Of her return home, she stated that she remembered only the moment when she was standing at her own bedside, looking down at her unconscious body. Then, as she leaned over it, to quote her own words once more, "One moment I was looking downwards, and then there was a sort of click and I found I was staring up at the ceiling from the bed where I lay." The next morning at work her friend thanked her for *what she had done*, and told her it was the first morning for some months that he had been able to start the day without digitalin: there was later evidence too of the reality of the improvement in his condition.

Laura's account, then, gives us as direct an insight as possible into the levels of experience where the mind must operate without the physical brain. With regard to the limited descriptive ability previously remarked, Laura was asked when her story was completed, why she had felt it necessary to speak in this way. She replied that she had spoken as she had felt the time of the occurrence, because she wanted to be certain of adding nothing. Her thinking had been very simple during that experience, because she had felt rather as if she had been partially stunned: "If I could have been hit on the head without feeling any pain or discomfort from it, I think I should have felt as I did while I was out of my body. It was like a sort of keeping on coming back into reality."

In other words, Laura felt her sense of continuity to be mildly impaired, as in slight concussion. This is of some interest as cases are recorded of other persons, differing from Laura in that they were not known to be recurrent astral travellers, but citing their sole experience of detached consciousness as being the consequence of a fall, of delirium (e.g. in malaria), or of comparable circumstances. Enquiry failed to show any comparable history in Laura's case, however: she and both her parents enjoyed robust health, and none of her experiences of extracorporeal awareness had been associated with any illness, accident, or drug. In all cases she had simply gone to bed as usual, without even a premonition of what was going to occur. It can therefore be confidently put forward that the "concussed" state of mind which she describes was an effect, and not a cause, of the separation of her consciousness from her body.

We perceive her mind, then, seeking but not finding access to its familiar brain-index: as a matter of psychological interest, we notice that being deprived of that material, the inculcated veto upon crossing the road in defiance of the traffic-signals asserts a considerably greater authority than it would over her normal mode of thought. Ordinarily, her practical sense would certainly not have hesitated before

crossing a manifestly empty road regardless of the signals: but in her projected state, the authority of the traffic-lights had to be rationalised, so that she even forgot that she was now *less* vulnerable to physical harm than in her physical body. Again, we have her hesitation as to how to enter the house. It is evident, apart from any other aspect of the matter, that excepting the slight and barely-perceived amnesic sensations, Laura's consciousness in her astral body does not strike her as being very different from the everyday situation in her physical body.

Something very different takes place when she attempts to enter her friend's room. It is a well-known fact that the development of the higher faculties gives a resistant quality to the aura which enables it to repulse alien astral visitants: rarely indeed, however, can an account of the matter be secured from the viewpoint of the repulsed visitant. It is noteworthy that the boundary of the psychic barrier is identified in this particular instance—probably accurately—with the obstacle of the material door.* But Laura's presence is not Hecatean but Helionic; and her reaction to the difficulty is most interesting. One of the valuable features of her story is her total lack, both at the time of the experience and at the time when she recorded it, of any occult training or knowledge. Here, then, she stands outside the door, with all her attributes (save for her material organism) of her complete spiritual, emotional and instinctual personality. Spontaneously she fortifies her powers by making what we should term a solemn declaration of her magical purpose. Her purpose is to heal: it is tacitly made plain by her declaration that she has not come to injure or to seduce by her intrusion. Quite probably, even apart from the effect of her declaration upon the developed intuitive powers of the man she was approaching,

* Similarly in other circumstances, humanly-appointed barriers and egresses are effective beyond the material level. The acceptance by non-material entities and by psychic forces of material barriers which they could by their nature traverse, is a frequent characteristic of such phenomena.

this deliberate recollection of her motives was necessary to release her own powers. We have seen how she hesitated to cross an empty road in defiance of the traffic regulations: the ordinary convention against entering the bedroom of a man whom she respected, may well have made part of her difficulty in passing the threshold. At all events, we are told that having declared her purpose she was, with a further struggle, admitted.

Her purpose of healing fulfilled, it seems that her return home was unconscious or, more probably, was simply at once forgotten on her return to bodily consciousness (as being presumably uneventful until the moment before she re-entered her physical body.) Such a sustained effort as this night's work would have been very tiring to an untrained and only slightly experienced practitioner.

However, we should now return to develop our account of the lower levels of the psyche with their relationship and interaction. While it is possible for the high faculties of the psyche to act through the unconscious regions of the Nephesh, this is inadequate and undesirable for the magician: such action, being unperceived by the rational mind, cannot be consciously controlled, and furthermore to encourage this development tends to place the Nephesh itself in dominion over the whole personality. The rightful vehicle of the higher faculties is the Ruach: this again, if it avoids that purpose (and the conscious reason has a very real resistance against owning its subordination to any authority) then, so far from maintaining its ascendancy over the Nephesh, it imperceptibly loses that natural dignity. Beautiful though the world of the Nephesh undeniably is, and inexhaustibly mysterious, yet it cannot be allowed to govern the entire life of one who has set foot upon the Way of Return. It must be allowed due place, both for its rightful development and for the pleasure and refreshment of the whole entity: also, for the student, so that by practical experience its character may be known:

but its direction is contrary to the current of evolution, contrary to the way of integration: therefore to place oneself entirely beneath its domination would, for most of those who have gained some knowledge of the occult, be to negate the purpose of incarnation and would be contrary to the following of the True Will. The warning here is primarily directed to those who might submerge themselves in the attraction of the elemental spheres, or who might pursue a similar fascination by means of drugs: but there is also danger to the magical life in the completely "respectable" but vapid and aimless standards followed by the many through lack of occult understanding. The magical student cannot accept their norms. Such lives are governed by merely instinctual and mass-emotional impulses to a far greater extent than is generally realised: not of course that the Ruach is inoperative in them, but because, carrying nothing of the higher faculties, it fails of its purpose: whereas the magician, the poet and the artist, whom society regards with suspicion as living in the world of dreams, must, if they are to bring their works to fulfilment, direct and rule their dream-world by the higher faculties acting through the Ruach, as the charioteer guides his team.

CHAPTER II

As the physical body is part of the material world and is subject to its conditions, so the Nephesh is part of the Astral Light and is subject to the conditions of the astral world.

Terms relating to the Nephesh or Astrosome. Distinction between its two levels as separating in projection or at death. The Centres of Activity. The Aura.

The Ruach or Noemasome. The emotions. The whole person involved in formulating a judgment. Unity is desirable: confusion of levels is if possible to be avoided.

Examples of a dream blending true prophecy with illusion.

Example of clairvoyance blending astral perception with involvement of the physical nervous system.

The action of Ruach and Nephesh in influencing the psyche and the physical body of another person:—

in healing,
in cursing,
in love-charms.

As bearing upon such influences, the philosophy of Avicenna in the eleventh century: also the experiments of Professor

Vasiliev in the twentieth century.

Some considerations on the Astral and Mental Bodies as affected by death.

CHAPTER II
THE ASTRAL AND MENTAL BODIES

Incarnate Man exists on all four planes of the universe simultaneously, although his degree of awareness is limited by his condition. The physical body is of the stuff of the World of Assiah, and is subject to the conditions of life and of existence in that world: it comes into being, it rises to maturity, it sinks into death and passes away. It is capable of reproducing its like: it also combines in itself all those senses and faculties by which man is ordinarily able to create or to bring about changes in the phenomena of the World of Assiah. As is well known, in psychosomatic conditions the physical body is influenced, sometimes to a considerable extent, by non-material factors: while there are many ways also in which the physical body can in turn affect the functions of the Nephesh, and even of the Ruach.

The Nephesh, being a part of the Astral Light, is often referred to as the astral body, or Astrosome: sometimes it is called the etheric body, while by some schools of thought the term "etheric" is reserved to that lower region of the Nephesh which we prefer to designate as the "gross astral," and which is immediately linked to the physical body. This distinction is useful when describing the state of the psyche in projection for instance or at death, for then certainly a division occurs between the two levels of the astral body: the term "Splitting the Moon" applied by other schools to

the process in projection indicates a recognition that the parts thus separated are not intrinsically separate, but both comprise that level of the psyche which pertains to the astral world or "Moon-sphere" generally. Apart from the phenomena of projection and of death, however, the astrosome functions as one whole, its levels interpenetrating to an extent which varies from individual to individual and from time to time.* The astrosome is rightly considered to be a "body," since it corresponds to the physical even to the most minute detail, and also since it is one of those parts of the total personality which act as a vehicle to the higher faculties. The astrosome has, however, certain distinctive characteristics of its own. In it, and corresponding for the most part to neural and glandular centres of the physical body, are to be found those Centres of Activity, the principal of which we shall discuss further in Chapter V. Those principal centres, however, are by no means the only ones existing within the astral body, which, when these centres are viewed clairvoyantly, can have as a whole very much the appearance of a complex railway junction at night, ablaze with signal-lights of different colours and of widely varying intensity, with here and there the reflection of one or more of these colours upon a connecting line. Despite the changeable character of the Nephesh, the astral substance thereof being in a continual state of fluctuation (in response to emotional stimuli, the influence of bodily health, or spiritual exercises, for example), it has in respect of its main features the stability of the physical body at least. Associated with the astral body is the aura (cf. Vol. III, pp. 200-201), an emanation of energy from the total personality which is radiated by the astral body: it

* The level of consciousness, which for practical purposes marks the boundary between the domains of Ruach and Nephesh in any given person at any given moment, is in fact widely variable: consciousness can plunge deep with habituated introspection, while on the other hand the whole emotional area of the Nephesh is as subject to the power of the unconscious as the dried-out sea-land of Limna to the power of the ocean-goddess Dictynna (for which see Euripides, *Hippolytus*.)

is technically referred to as the *Beta force-field*, its physical counterpart being the electrical aura or *Alpha force-field*, which is radiated by the physical organism. Many phenomena commonly held to be of psychic origin are in fact produced by the electrical aura: the truly psychic faculties have their seat in the Nephesh. In this series, the term "aura" is used to designate the *Beta force-field*. Like the Nephesh itself, the aura is responsive to every influence from whatever level originating. When the psyche is infused with energy of a high spiritual vibration, the aura (or the *Argyraigis*, to give it its esoteric title in this circumstance) becomes a protective barrier which effectively excludes all external Yetziratic forces of a lower vibration than its own. However, at the will of the magician, the sphere of sensation is attuned to, and can admit, external influences of the Yetziratic world.

A characteristic of the astral in projection, is the "cord" which unites it to the gross astral, that part of the Nephesh which must continue in immediate contact with the physical body if the latter is to continue living.

In projection, the link is maintained, although it may not be noticed, especially when the distance between physical body and astral presence causes a considerable attenuation of the cord. Some proportion of the substance of the gross astral itself frequently participates in projection: where this is excessive, "astral bleeding" results (vide Vol. V.)

The mental sheath, the Noemasome, when this is perceived, tends to the outward appearance of the subject but has a particular luminescence, varying in degree with the individual. It is not usually termed a "body," for the Ruach is supposed by the majority of people to be the "true self" which is carried by the material and astral vehicles: but it

participates in bodily form by virtue of its causal relationship,* through the Nephesh, to the physical body, also by virtue of those finer levels of the Nephesh which are practically assimilated to it. The psyche is not a system of harshly-defined boundaries.

Particularly difficult to define is a boundary between Ruach and Nephesh with regard to those highly evolved emotions which, in their achievement, belong clearly to the domain of the Ruach but which nevertheless take origin in the unconscious regions of the Nephesh. Among such problematical subject-matter we find the great loves and the aesthetic creations of mankind, as well as such morally-toned emotions as anger or compassion. It must not of course be forgotten that regardless of what we may conclude as to the origin of all these things, it is a total person who entertains or manifests them, not a part of that person's psyche or material body. It is Hippolytus, not his tongue or his heart (despite his protests,) who swears to Phaedra that her secret will be respected: likewise it was the total personality of Renoir which produced Renoir's paintings, and not merely a piece, albeit an important piece, of his anatomy: despite his highly cogent answer to Modigliani on the question. However, an understanding of motives, and of structures within the psyche, is of great importance to the magician, to help him determine whether a particular work should be carried out at all, and, if so, by what means at what level it may most effectively be fulfilled: also for the greater

* The primal involutory formation of the human psyche is from an impulse of the Yechidah in the Divine Mind, projecting thence in turn the Chiah, the Neshamah, the Ruach, and from the Ruach the Nephesh and finally the physical body as vehicle of incarnation; for which reason the Schoolmen used to say that the soul is the "form," i.e., the pattern or prototype, of the body. It is therefore found that when involution gives place to evolution and the human organism seeks its spiritual fulfilment, certain primal patterns show themselves as being "built in" from the beginning. We see the instinctual level of the Nephesh in part stimulating, in part reinforced by, the physical reactions of nerve and gland: we see the emotional level developing from the instincts but at the same time developing into the pre-existing higher level of the Nephesh: and so with the Ruach. Then the Ruach under the influence of the dimly-perceived Neshamah should develop further.

purpose of enabling him to see the place of that work and of every work in the plan of his particular present lifetime, with, if possible, some light also on the place of his lifetime in his cosmic development.

As great a clarity as possible, also, is to be desired in order to avoid that confusion of persons and of levels to which the works of the Nephesh are especially prone, even when, (to take one example) a prediction which is fundamentally true and beyond the scope of mere coincidence is produced through its faculties. The creative imagination may be unwittingly engaged, mingling truth with phantasy, or again, the nervous system may be entangled with the faculties of the Nephesh so that what is mentally and imaginatively perceived is likely to be physically experienced also. All these confusions are symptomatic of a lack of training and of comprehension, and therefore are so characteristic of the lower levels of "psychic experience" that a plethora of examples is available: however two are selected as illustrating various related questions. One concerns a prophetic dream, sufficiently detailed and exact to rule out any possibility of coincidence, but differing materially as between the dream and the fulfilment.

Henry W. in his student days became strongly attracted to a young girl of vivid personality and appearance, who was just embarking on a secretarial career. Two of Sylvia's qualities, however, frightened him: her emotional intensity, and her possessiveness. On this account he determined that he must at any cost break his infatuation, and, as soon as an opportunity offered, he went abroad for a few years. During that time, fresh scenes and new faces, and, be it added, a new love-affair, so occupied him that he gave scarcely a conscious thought to the object of his previous obsession: but one night, shortly before his intended return, he had a singularly clear and detailed dream about her. In his dream, he was walking along a street, when unexpectedly

Sylvia came to meet him. She was wearing a garment of a type and colour he had never associated with her: an elegant and very low-necked housecoat of blue watered silk, with a long, full skirt. Her blonde hair, which he remembered as short, now hung to her shoulders. He was delighted to see her and they engaged in a happy conversation about his travels, until suddenly a young boy, seemingly about ten years old, not resembling anyone known to the dreamer, also appeared and said to Henry, "If you really knew her, you would have nothing to do with her." Henry asked the reason, and the boy replied distinctly "She is living as the mistress of her former employer." Thereupon, in the dream, Henry turned to Sylvia and asked if this were true. She did not reply. He tried to force her to speak: in the end he seized her throat and demanded an answer. She sank limply to the pavement, and he realised that he had killed her. From this frightful dream he awoke shuddering, to find that a violent thunderstorm was in progress: the lightning had in fact struck several tiles from the roof of his house, just above the room in which he lay. On reflection, he was inclined to attribute his dream entirely to the storm: but a short time later, having the opportunity to discuss the matter with a friend who was experienced in the Jungian system, he recounted the whole affair. It was not difficult to attribute the various elements of the dream in the accepted manner: a young, attractive and demonstrative girl, setting forth into the world, was sure to cause some suppressed anxiety, not to say jealousy, to her friends and admirers, while the role ascribed by the dream to the employer was not only a melodramatic commonplace, it was also very considerably that of the archetypal chieftain. The unfamiliar garment worn in the dream by Sylvia was also found to be significant: it was blue, and it was *watered* silk, and it was of a fashion which revealed much of the shoulders and bust while completely hiding the legs: this and her long hair identified

her as a mermaid, a siren, and the mermaid-character represented exactly those qualities which Henry had previously feared in her: changeful passions, and possessiveness. Furthermore, this identification undeniably accounted sufficiently for Henry's infatuation: he had unconsciously accepted the figure of Sylvia to represent the Anima in his psyche, and this was the sea-aspect of the Anima as the Great Mother. The boy in the dream was a figure of the *puer aeternus*, frequently enough seen in dreams and needing no further elucidation: here, a childish figure of shocked innocence, having no deliberate intention of the tragedy which resulted from his words. As to that tragedy, which was mere fiction, it held one aspect of importance: Henry, always a studious young man, must take care that his resentment of the symbolic Sylvia did not develop into a resentment of his rational intellect against the inspirational Anima. All this, Henry felt, exactly fitted the case: and having committed his dream to paper for the purpose of that discussion, he now practically forgot it.

After some months, he returned home and having re-established himself, one day he was overcome by an impulse to ring up the office where Sylvia had worked and to ask for her. A girl's voice answered, "She doesn't work here now, but I can give you a number which will find her most evenings." So Henry renewed contact with Sylvia and they arranged a meeting.

He saw her coming along the street somewhat as in his dream, but she was wearing a smart black outfit, while her hair, though she had indeed grown it long, was fashionably piled up on top of her head. After they had exchanged greetings, she invited him home for a cup of coffee and took him to a comfortable flat. Presently, having heard the main points of his news, she settled him in front of the television with some fresh coffee, and went off to change from her outdoor clothes. Henry spent most of the time staring in

astonishment round the room itself, with its ponderous furniture and book-lined walls: but this can have done little to lessen his profound sense of shock when at length Sylvia came back into the room, with her hair hanging in loose waves to her shoulders, and her slim form clad in the identical low-necked full-skirted housecoat of blue moiré which he had seen in his dream. His subsequent account of the matter was that he could not accept it: he kept thinking that if he looked at the garment in a different way he would find that the colour, or the shape, or the fabric was really unlike his dream: but try as he might, he could not persuade himself that any difference existed. It was the identical garment.

Despite his preoccupation, they found much to talk about until suddenly Sylvia glanced at the clock. "Henry, I've something to tell you. This isn't really my flat: I gave up my flat because I spent so little time there. I—"

"You are living as the mistress of your former employer," Henry heard his own voice saying in a curiously automatic manner.

"What a funny stilted way of putting it! How did you find out? I suppose the girls at the office know, after all. Are you furious Henry? Please don't be—"

Henry was not furious. He experienced nothing of the rage which had possessed him in his dream: he simply felt rather sick, bewildered and helpless. In any case, before he could formulate any suitable response, the door opened and a well-groomed middle-aged man came in. Sylvia hastily introduced them. "Ah, Henry: Sylvia's old playmate!" said the newcomer, extending a cordial hand. "I've heard so very much about you! What has she given you to drink? Coffee? We must put that right . . ."

Henry never visited there again, and never again saw Sylvia: but at least nobody murdered anyone, so the most vivid and dramatic incident in his dream remained unfulfilled. It is interesting that the fact of so many details in his dream

proving to be prophetic, did not in the least diminish the reality of the interpretation given to him earlier. The persistence of his attraction to Sylvia indicates that she was for him, in some way, a true Anima-image. And it was the Sylvia with whom he had this strange affinity, who had presumably chosen the blue moiré because she felt it was "right" for her. The large skirt and revealed bust are as characteristic of the Goddess as is the Mermaid-figure; as witness both Minoan and Celtic examples. Nevertheless, it was certainly through the unconscious levels of the Nephesh that the true message was conveyed to Henry's awareness: one symptom of this is the "funny, stilted" words on which Sylvia remarked. The Nephesh is often characterised by old-fashioned and even ritualistic forms of expression: it continually reminds us in one way or another of its links, through the collective unconscious, with the entire past history of our race: even of our world. As to the high feminine component in the psyche, the Anima, it is to be remarked that Henry in fact did not lose its "inspirational" quality by his final break with Sylvia. In this connection we may here point out that although many Jungians regard the inspirational role as belonging intrinsically to the Anima (or to the Animus in the female-type development of the psyche) there is more to be said on this matter which we shall give when treating of the higher faculties. Meanwhile, reverting to Henry's dream, we surmise that the death of Sylvia in that dream foretold the deposition of her image from its place as representative of the Anima. We may also surmise in the violence of the dream a certain degree of rebellion on the part of a suppressed aggressive instinct, in compensation for the certainty that in real life the highly civilised and intellectually developed young man would react quite differently. However, despite these evident subjective factors (including the boy-figure as messenger from the unconscious to the conscious worlds, like a youthful Hermes, and also including the minor confusions which

need not be reiterated) the essentially prophetic quality of the dream remains. It is indeed possible that the great storm which was in progress may have been an immediate cause of this moment of insight, just as a physical shock can give rise to a period of astral projection. Who knows, indeed, how fractional may have been the displacement of the elements by which Henry escaped death when the lightning struck the tiles from the roof over his head?—or how great may have been the shock thereof to his extended aura?

We turn now to the waking experiences of Mrs. D., a natural clairvoyant who retired a number of years ago but whose abilities and limitations were alike most interesting. A few biographical details may be considered relevant as indicating the closeness to nature and the powerfully moving energies which are often associated with this type of psychism.

Mrs. D. was born in a village of one of the more remote districts of Wales. She was to some extent psychic from childhood, but this was not remarked as anything very unusual in her community, and she worked, grew up, and in due course went courting like all the other girls. The manner of her courtship was, however, perhaps a little unusual even in that region. The wild mountains surrounding the village were the traditional and accepted place for lovers' meetings, and wandering there, she and her young man one day found a beautiful and little-known waterfall which they at once claimed as "theirs." Beside the pool at the foot of the fall were piled a great quantity of boulders, carried down by the torrent at some earlier time: and this hardy couple, instead of merely lying in the sun like Kingsley's young lovers "deep in fern on Airlie Beacon," spent their courtship days gathering the boulders (and thus scattering a numerous colony of spiders, who must have dwelt there long without disturbance) to build a cottage close to the fall, fitting the stones together without mortar in the immemorial manner

of their people. This cottage, to which they gave a Welsh name meaning "Spiders' Castle," became their home when they were married, and as their family increased they simply added to the building. Even there, her days filled with the work of housekeeping and cooking in absolutely primitive conditions, Mrs. D. began to be sought out for advice and for word of the future. When, however, the children were all grown and she herself became a widow, she began to heed the invitation of some of her kindred, and an inner conviction that she would prosper so. She packed her few possessions, leaving "Spiders' Castle" to its previous denizens, and departed for the English Midlands. There, on the outskirts of an industrial town, a few well-judged ventures enabled her to establish herself in a few years as a clairvoyant of increasing repute. Even in this she chose nothing stylish: her ostensible method was simple teacup-reading. A little investigation, however, was enough to show that the way in which Mrs. D. used a teacup, was much closer to crystal-gazing than to the rule-of-thumb methods of many of her kind. The tea-leaves, which she noticed only at the beginning of a reading, acted as a starting-point for her visual imagination: the intensity of her vision rapidly became hallucinatory, so that she would declare without hesitation that the scenes and persons which she described could be seen inside the teacup. She expected her sitters to be able to see them too, and any hesitation or expression of doubt would make her so excited that the continuation of the sitting was threatened. Nevertheless, the accuracy and detail of her predictions was often of a very high level. For instance, one day when she was just beginning to be known, she received a visit from a young man who was wearing country tweeds and a bowler hat, and who asked for a reading. It scarcely needed any special talent to tell his profession, and when she declared that he was a detective he began to take his leave, feeling that his purpose had been frustrated. "Sit down again," said

Mrs. D: "You are at the beginning of your career, and this is your first plain-clothes job. I believe you want to help people, and I can tell you one or two things." She proceeded with the reading, until suddenly a darkness descended upon her and instead of seeing what should happen she felt as if some part of her consciousness were living it. "I am in a wood, at night," she said. "I am waiting for someone—for some men who mean to break into a large house nearby. I am listening for the least sound—Oh! Someone has seized me from behind: he is hitting me on the head but I have hold of him also. I am shouting for help and I hear other men running away: the one who has me struggles to be free also, but I hang on and I keep shouting while he hits me. Oh, the pain in my head!—but I must not let go, I must not let go! And then help comes: I am safe!" She opened her eyes and looked in a dazed fashion at her visitor. "That's all I can tell you: but you will remember when the time comes, *you must not let go.*"

It befell exactly as she had described it: the young detective almost thought himself overcome by the assailant in the woods, but Mrs. D's words came back to him and he hung on despite the shower of vicious blows upon his head. He was promoted, as his courage deserved: and Mrs. D. received a much-prized letter which certified that she was no "fortune-teller," but a true clairvoyant.

One of the most interesting features in her work, was her liability, as illustrated in this episode, to become affected by physical pain associated with the matter which she had to tell. Hardly ever (she said) was this a pain which the visitor had at the time: it was either a pain which that person would have in the future, or quite often it was one which someone near to that person was already suffering. "Come to me with rheumatism, headache, toothache, anything you please," she used to say: "but if you have someone at home suffering

from anything of that sort, then please stay away, or I shall have to suffer it too!" One of the characteristics which she thus unconsciously demonstrated, was the extremely gross astral level at which her clairvoyance operated, being intimately linked with the physical nervous system: also a peculiarity which is somewhat akin to that found in standard ESP testing: where a number of subjects give habitually the next card which will be turned up, or the one immediately past, when the object of the exercise is that they shall name the card which is turned up currently. It is as if that which is actually present is used by the unconscious motivation only as a hurdle, or as a stepping-stone to what is beyond. The story of the detective's teacup reading is here given almost verbatim from Mrs. D's personal reminiscences, but has to some extent been checked independently: it is, in any case, completely consistent with all that could be known of this extraordinary woman. Our own investigator made no attempt to deceive her and "sat in" at some of her readings, which were informal to a degree, most of her visitors being people from the neighbouring industrial area. An interesting sequence of events took place a few years before Mrs. D's retirement: one day she confided in our investigator, "I think I shall have to pack this business up soon, it's affecting my heart. Have you ever heard of teacup-reading doing harm to a person's heart?" Being assured quite to the contrary, she continued "I don't know what it is, then, but I can't stand much more of it. It always happens when I'm doing a reading: not every reading, and not every day: but four or five times a week, I'll be just in the middle of a reading, and seeing such nice peaceful things quite likely, when suddenly—bang!—it's like a great crash without hearing it: everything goes dark and I don't feel I'm sitting there any more, I seem to be falling into a huge blackness: I think I lose consciousness for a moment. Then I struggle back, and there

I am in my chair and not a minute has passed: but it's so horrible that I dread it, and the worst of it is that it comes without warning."

It sounded sufficiently like a heart affliction to prompt our investigator to recommend Mrs. D. to take medical advice; but a mystified G.P. found this sexagenarian, who had in her time borne nine children without medical aid, to be an almost incredibly healthy woman for her age. He could only advise a month's holiday: this she took, and had no attacks during that time. As soon as she resumed the readings, however, they returned: but only for a short while. One night a vast explosion at one of the factories shook the entire district: windows were smashed by the blast to a considerable distance. The casualties, fatal and otherwise, were numbered in hundreds: almost all were male, as the night shift was then working. Mrs. D's "heart attacks" ceased forthwith: the readings which she had been doing when they occurred, had all been for the womenfolk of the men involved in the explosion. Nevertheless, the experience had certainly unnerved her considerably: she could not forget the possibility that something similar might happen again. After a couple of years she took out all her savings from under a loose floorboard, and bought herself a cottage in her native land, more comfortable than Spiders' Castle. (We cannot give the full details of her horoscope, but her natal Sun was in Leo, with Cancer ascendent, a strong Neptune in Aries, Uranus in Leo: particulars which may interest the astrologically-minded.)

It is not only in studying clairvoyance of this type that we encounter the involuntary transfer of physical sensations from one person to another. Untrained or improperly trained "healers" are especially prone to it, some of them actually cherishing a mistaken belief that their participation in the sufferer's "conditions" is a proof of the efficacy of their work. In point of fact it proves nothing, although it does

indicate a probability that contact upon a low astral level has been established. As not even a headache is quantitative, the fact that the "healer" endures a certain amount of it does not necessarily reduce the pain of the original sufferer by a single pang: although the astral contact itself, which in these cases is signalled by the transfer, may for various reasons cause real alleviation. It should be made clear to all such operators that the transfer of symptoms in this way is both unnecessary and highly undesirable: that it points to a faulty technique whereby the personal energies of the operator mingle with those of the beneficiary, and if such work is undertaken, a proper method is needed which provides for the transformation of all energies entering or leaving the psyche, together with their adequate replenishment from higher sources. The principles involved will be made clear in Volume V of the present series. When the level of the operation is raised in this manner, the benefit to the recipient will frequently be much increased, while the painful and exhausting effects upon the operator should completely cease. The subject of psychic healing is an extremely complex one, the methods of different operators showing a considerable variation and involving widely differing principles: it is mentioned here chiefly for its bearing upon other matters. If, for example, a sufferer can without volition be the cause of physical symptoms to a careless healer or, even at a distance, to the untrained clairvoyant, then what is the likelihood that a human being or a discarnate entity could, with intention, cause changes by non-material means, in the psyche of another?

This is a question of great importance in the history of magical psychology, having been under debate from the Middle Ages at the least. We may take, so as to clarify the exact scope of the debate, the question of solemnly-imposed curses: a form of influence which the medievals in fact discussed extensively. To put the matter in general terms: A,

having a real or imagined grievance against B, solemnly declares, with or without attendant ritual acts, that B shall either die or suffer some injury or loss, in an appointed manner or within an appointed time. B, in a number of instances, dies or suffers as declared by A: either because (1) B was going to die or suffer thus in any case, and A, perhaps "beside himself" in an access of anger or grief, foresaw the fact: or (2) B consciously knew of A's declaration and behaved accordingly through an unconscious process of inner acceptance, or, (3) A's words or ritual acts were in themselves potent to affect B's mental, astral or physical body without his conscious knowledge: it is convenient to include under this head also the possibility of any discarnate force acting on A's behalf. There is another possibility, (4) that of pure coincidence, in which A's declaration is in no way causal to B's subsequent corresponding behaviour, nor is the future fact of B's behaviour in any way causal to A's declaration.

All these four possibilities can likewise be applied, *mutato mutandis*, to that other favourite department of perennial sorcery, the love-charm; but here a fifth possibility comes in, to complicate matters still further:— A, having performed without B's knowledge a rite to gain the affections of B, may quite unconsciously begin to behave towards B with so much increased self-confidence and subtle assumption of intimacy as to gain a favourable response, sufficient to set the desired progress spiralling to its achievement. Therefore, although both the curse and the love-charm are examples of what the medievals meant by "fascination," the former gives us a more clear-cut picture of the setting for possibility (3), which is the true subject of our question. An actual example will not be adduced, because in any given case a detailed knowledge of the facts is needed to rule out the possibilities (1), (2) and (4). We will only comment further on these possibilities, to point out that in maintaining

an attitude of healthy scepticism against too easy an acceptance of (3), the investigator must beware of going to the other extreme and applying (1) or (4) where these involve wild improbability. (2) both needs and deserves most careful consideration, because even where B does as a fact know of A's declaration, the effect which this knowledge *alone* may produce will vary tremendously according to the physical and emotional constitution of B. In some cases a sense of guilt on B's part may lead to A's declaration being seized upon as suggesting a suitable form of self-punishment: but here again caution is necessary in the interpretation, as the matter upon which B has an inner sense of guilt, may not be at all the matter which gave rise to A's anger. "Pathological confessions," especially to murder, are a well-known phenomenon: those who make them are generally written off as publicity-seekers, but some at least are simply seeking punishment. These people may have committed unknown crimes, but just as probably their sense of guilt has been developed falsely, e.g. by unwilling or sadistic parents or teachers, thus producing a sub-rational "complex." The same possibility obtains when a person complies with the terms of a curse. Nevertheless, from whatever cause, this inner compliance can produce astonishing phenomena.

All these points being carefully considered, we are still left with a residue of well-attested instances which seem to illustrate so clearly our possibility (3), and to rule out the others, that the only argument which can be, and which sometimes has been, raised in contradiction is an *a priori* argument that such influence is impossible. This argument has resulted in a debate through the centuries.

Here we must introduce a medieval thinker of the first magnitude, to whom we shall later make reference in connection with far higher matters than our present subject: the Persian Ibn Sina, known in European scholarship as Avicenna. Born in 980 A.D., he was a practising physician at the age of

sixteen and thereafter made philosophy the pre-eminent concern of his brilliant and eventful life. He studied the Greek philosophers extensively, basing much of his personal work upon the Neo-Platonists, but developing their ideas, partly in the light of Islamic schools (among which, notably, the Persian, wherein Neo-Platonist and Manichæan concepts had already before his time formed an amalgam never to be completely assimilated to any exoteric creed, whether Moslem, Jewish or Christian) and partly in the transmuting flame of his own genius. The proposition of Proclus, concerning the catena of emanations of Divine Energy, progressively more limited in nature as each emanation is further from the source,* reappears in Avicenna with certain additions: here it is ten "Intelligences" which emanate, differing from one another, not in nature since all are divine, but in kind, in consequence of the diminution of "simplicity" as the catena develops away from the primal Unity: thus the second emanation partakes of the character of duality, the third of triplicity, the fourth of quaternity and so on. That in Avicenna those emanations are perceived to be ten in number, is most probably in its origin a debt to Pythagoras. It becomes amply evident that Avicenna is one of the fathers of the Western System; however, we should give consideration to his ideas, as to those of any thinker, for their intrinsic worth and not merely for any authority attaching to them: the historical background is of interest as showing the level and the quality of the thought to be anticipated.

In his "Sixth Book of Natural Matters" (Sextus Naturalium), section 4 chapter 4, Avicenna points out that the soul is more enduring and of a higher order than the body by virtue of its spiritual nature, being thereby akin to those spiritual principles by which matter is in the normal course of events formed and changed. The power which the soul

* See Vol. III of this series, page 145.

thus exercises over matter is not limited to the body which it inhabits.

This passage is a favourite with later writers because of its possible relevance to mineral transmutation, which is in fact one of its simpler applications: but where the material to be worked upon is the body of another living person, B, it just as evidently follows from Avicenna's words that the "soul" (and spirit) of B are likewise by nature free to keep and protect their particular earthly frame from harm caused by A's intervention: that is to say, provided there is no inner cause which inhibits that defence, such as the "guilt-complex" which we have mentioned previously. The full force of Avicenna's evaluation of the respective dynamism and passivity of soul and body cannot however be appreciated without some knowledge of his metaphysical view of the natures of spirit and matter. He sees the existent universe as a gradation of existences from the total actuality of pure undifferentiated Spirit, to the total potentiality of primal undifferentiated Matter, with every kind of spiritual entity, living being, and inanimate material at their respective stages between the two. The total potentiality of primal undifferentiated Matter, since it is conceived of as being as yet inchoate, without impress of any specific purpose, Avicenna considers as "evil:" thus accomodating, and at the same time disarming of any moral implication, the notion of the evil nature of matter* which he had inherited perhaps from the Persian Manichees, (as well as from Plotinus who again is careful to attach no suggestion of turpitude to the material universe.) It gives however a real sense of hierarchy to his gradation of existences, allowing of no doubt that any entity which is by nature more material than another, must thereby be at least implicitly subservient to that other.

* Very much as Freud describes the undirected sexuality of an infant as "polymorphous perverse" without intending moral censure thereby. It becomes apparent that any undirected force is seen as partaking of the nature of chaos, and therefore as "evil," i.e., inimical to personal or social organisation.

This view of the universe was at once, and rightly, perceived as an important enunciation of the magical philosophy. Consequently, it came in for a great deal of attack from ecclesiastical quarters in the thirteenth and fourteenth centuries, when the Church was for various reasons determined to stamp out all belief in the possibility of material transmutation. The chief ally of the Church in this campaign as champion of ignorance, was naturally the arrogant rational mind, the unenlightened Ruach of the ignorant, jubilant as it has so often been to deny the possibility of anything which it cannot of its own nature dominate. Truth, however, has a way of triumphing through the very means which are invoked against it, and the truth concerning the powers of the human soul and spirit has nothing to fear from scientific investigation provided this be scientific in full sincerity. Professor Vasiliev of the University of Leningrad, in the period between the two World Wars, conducted a research programme on the transmissibility of thought, under most strict laboratory conditions which provided even for the screening-out of the transmitted thought had it been due to any subtle form of electromagnetism (or radioactivity for that matter, since leaden chambers, airtight and electrically earthed, were used.) He found that under these conditions it was possible for the recipient not only to become accurately aware of the transmitted thought within minutes or seconds of its transmission, without even being informed beforehand that the transmission was to be made at that time, but also to react to commands thus transmitted, e.g. to fall asleep or to awaken: and that at the distance, in some tests, between Leningrad and Sebastopol. It is quite evident that Professor Vasiliev conducted these researches with complete integrity and impartiality, and furthermore that he had no apparent motive for wishing the outcome of his work to be what it was: since the findings of his great research programme, which had initially received official encourage-

ment from the Soviet Government, were in the event relegated by that Government for some twenty years in the interest of materialism, until other matters of policy fortunately prompted their publication.

Returning to our question on the communication of thoughts, of images, of commands, we may glance here at a remaining aspect of the matter, which stands out if we compare Vasiliev's findings with Avicenna's. To employ terms which we have already defined, does Ruach speak to Ruach, or does the Ruach of the communicator "send a message" which is received by the Nephesh of the recipient, and which then "rises" as an *isolated* impression from the deeps of the lower unconscious into rational awareness? Or does the Ruach of the communicator work through its own Nephesh to reach the Nephesh of the recipient, with the results aforesaid? The last-mentioned is the most usual state of affairs: the higher faculty does direct the lower, but its own associated lower faculty rather than another person's.* (From private experimental work, the authors have ascertained that at least in some cases, the Ruach of the communicator influences its own Nephesh which in turn produces an effect in the *Alpha force-field* by means of the autonomic nervous system. The "message" is then transmitted to the *Alpha force-field* of B, whence it affects the autonomic nervous system of B, and is received as authentic sense-data by the Nephesh [and thence the Ruach] of B. This elucidates some of the mechanism of cases in which, in common occult parlance, a curse "bounces:—" because the communication rebounds at the level at which it is operating, it is not the Ruach of A which receives the repurcussion, but his probably more vulnerable Nephesh, or again, his *Alpha force-field* and nervous systems.†) It can be presumed that in such

* An impression received directly by the Nephesh from an external source does not necessarily "rise" into consciousness, but may cause a focus of disturbance at the level of entry, giving rise to nightmares or obsessional ideas.

† Autonomic and cerebro-spinal.

matters as sending to sleep or awakening the recipient, as in Vasiliev's experiments, the command conveyed thus to B's Nephesh need not in fact penetrate to his Ruach before being put into effect, as such activities are not necessarily controlled by the conscious mind. Evidently the conscious mind *can* normally intervene: this however would not be likely in the experimental conditions, as the recipient, being a willing participator in the research programme, would have no motive to inhibit his Nephesh from obeying any command of the sort which it might receive. Avicenna's hierarchy of being is thus maintained here: a hierarchy which is, we may observe, suggested in principle at least by Hamlet's words concerning the Ghost:—

“Why, what should be the fear?
I do not set my life at a pin's fee:
And for my soul, what can it do to that,
Being a thing immortal as itself? . . . ”

This clearly does not equate exactly with our terminology: for “life” in this context we must suppose the physical body is intended and perhaps the astrosome as animating it: for “soul” we would substitute the noemasome and the higher faculties. Nevertheless, the main principle comes out clearly, that inter-personal psychic influence cannot involve the higher levels without their assent. What must be added to Avicenna's concept, however, is that while the noemasome can undoubtedly command the lower levels, it is also undeniably accustomed to receive data from them. Thus the Nephesh receives data from the nervous system, and the Ruach receives data from the Nephesh.

From these assembled facts, sufficient evidence can easily be deduced to show how a person can in conducive circumstances be led to fulfil the terms of a curse which may never be known to his conscious mind. This does not

preclude a degree of insight, as indicated in our possibility (1), on the part of the person who lays the curse, as to the weak points in the emotional "armour" of the victim: weaknesses caused by unconscious states of health, or by acceptance of occupational dangers, or of course by guilt. Blessings, certainly, are equally adhesive if applied with equal care and suitability: but adverse effects are usually the more noticed, even as it is most commonly the bad news which makes the headlines.

The quotation from Hamlet brings us to another topic, the separation of the lower parts of the psyche at death. This subject, to receive adequate treatment, would at least require some account of the higher faculties: nevertheless there are important aspects of the matter which belong essentially to our consideration of the lower faculties. Many thinkers and observers have generalised upon this subject far too much: hence a great measure of their disagreement.

At death* the gross astral can in some cases be reassimilated by the astral (we are not in this passage discussing what occurs when the higher faculties are sufficiently developed, as in the Adept, to assimilate to themselves the lower parts of the psyche), though more usually astral and gross astral are sundered. In the latter case there are several possibilities:— the gross astral complex may become (i) dissociated completely from the physical corpse, or (ii) it may remain linked to the corpse.† In both (i) and (ii) the gross astral will eventually "dissolve" into the currents of astral being,‡ the unifying and vitalising force being withdrawn from it, but the gross astral complex is capable of independent—though blind—existence, for a longer or shorter period before

* The full details of what can occur at death and after are not entered upon in the present work, because the range of possibilities is too wide to admit of an adequate treatment.

† (ii) is more common than (i).

‡ Granting certain exceptions where the gross astral may be fastened upon by an astral entity as a "habitation," and thus perpetuated by an alien force for a period perhaps of centuries.

dissolution occurs. In (ii), however, while it continues in existence, the gross astral will reflect the state of the corpse: *of itself*, it will remain “within” the body. In (i), the gross astral complex will, as it were, drift, but will have no volition. (iii) The deceased may, through erroneous ideas or a particularly strong tenacity to the material levels, or through a desire to communicate with the living, seek to retain his link with the gross astral. (iv) Where the deceased was in life dominated by the emotional and instinctual nature, the astral, after the sundering of the gross astral, may nevertheless in some instances retain a stronger affinity for the discarded lower Nephesh than for the Ruach. In such cases the astral may form a subrational reattachment to the gross astral, not involving the ineffectual Ruach.

As regards communication with reference to (iii), we must suppose that the evolution of our deceased subject has not reached the stage of mental awareness (for although no rules are to be made for those who have attained Briatic consciousness, at the same time it is improbable that they would seek to communicate in this manner.) Consequently, the Ruach of our subject is functioning through the fine astral material of his Nephesh, and he has awareness of the astral world. The illicit desire to communicate by means of the gross astral results usually from the failure of the intended recipients to recognise his higher vibrations:— but whatever the motive, the results can be most unpleasant if (iii) occurs with (ii)—witness the case of *the scholarly man* below. Communication is, of course, probably quite frequently achieved by personalities of this general level of development, without recourse to the discarded gross astral.

It is interesting at this point to note that the work of *necromancy* requires a freshly-buried corpse: the reason for this is that there is a greater chance of (iii) in conjunction with (ii) occurring with a fresh cadaver than with a long-buried corpse. But even if (ii) applies, necromancy will be

unsuccessful if (iii) does not, and no amount of coercion or of sorcery can compel (iii) if the deceased has sundered the links.

Where (iii) occurs with (i), or even with (ii), there is no permanent harm done if the deceased strives to maintain the links, motivated only by good: a successfully conveyed message, or a blessing conveyed to the living and acknowledged by them, are usually all that is sought: but where (iii) occurs with (i) or with (ii) for reasons such as tenacity to the material levels, real harm may occur both to the deceased and to the living. When the lower psyche reverses its evolution, it cuts itself off from the sources of cosmic life: it thus finds itself to be suffering from spiritual starvation, and in an attempt to replenish itself it will turn to astral vampirism, just as in physical starvation human beings will sometimes turn to cannibalism.

Sometimes, unfortunately, where (iii) occurs with (ii), the deceased may have an indirect awareness of the corpse.

In extreme and rare instances where conditions (iii) and (ii) obtain, the personal consciousness of the deceased may be linked to the corpse itself: details of this subject are forbidden by the A.S. to be published, being too repugnant to human nature, and, as touching upon "the undead," contrary to the general weal.

Yet there are many shades of grey, and two general examples of the subject we are considering may be given from the experience of innocent people.

In one case a scholarly man solemnly engaged himself by a promise of a frequent type, but made this time to his children, that if personal survival were a fact, he would if possible return after his death to let them know. At intervals after his demise, the young man and young woman were appalled by fleeting visions of him, evidently eager to impart his news, and apparently quite unaware that he was manifesting in the guise of a progressively decaying corpse. All

that was needed however (though this required some heroism on the part of the young people) was to convince him that his message had been lovingly received and understood, and that he ought now to depart for higher realms.

The other case, equally harrowing in its implications, concerns a bereaved mother who, some time after seeing her only son's embalmed body laid in the grave in due form both religious and civic, began to be disturbed by dreams in which his likeness appeared and said to her, "I cannot rest, I am lying in water." So frequent did these troubled dreams become that at last the grave was opened, and it was found that a spring had broken through from the subsoil of the cemetery. In this instance it should be pointed out that as it was a dream-figure which had been seen recurrently by the mother, her mind adding remembered qualities of speech and movement, there is no real evidence here that the son's consciousness was involved in the episode: the dreams much more likely represent the communication of Nephesh to Nephesh. Nevertheless, the fact remains that an undesirable link between the son's astral and his corpse-bound gross astral existed. This is not a plea for better burial conditions, it is a plea for cremation: which is a sure means of destroying not only the corpse itself, but also—when the quite usual condition (ii) obtains—that most gross region of the Nephesh which is likewise discarded at death by the Ruach and its fine astral vehicle, and of course by the higher faculties.

It need hardly be added that on ample evidence as well as reason, this in no way impairs the discarnate personality.* A very interesting fact is observable with regard to the reincarnation of persons whose previous bodies were cremated: they retain memories of the lifetimes concerned, and in some cases show physical resemblances to their former "selves," no less often—we would say from observed in-

* Nor can it cause any suffering, save in the rare case of the "undead," whether cremated within days, or centuries, of death.

stances—than persons whose remains were buried. It should be recalled that out of that minority of human beings who retain clear and veritable memories of past incarnations, only a small proportion again, show any conspicuous physical resemblance to one of their previous bodies: but of the few startling instances of likeness which we have encountered, some have borne a living resemblance to a body which is known to have been cremated at the end of its history, just as some have resembled past “selves” whose final chapter had closed with a traditional burial. This suggests that the area of the psyche which carries this resemblance is by no means the most gross: a hypothesis which is further borne out by the fact that the incarnation most closely resembled is not always the most recent one. The whole subject is as complex as is the psyche itself: but we must add that there are indications that a marked development, mystical, magical or both, can cause almost a continuity of identity even when the new life occurs in quite different circumstances of heredity and environment from the old. This is in accordance with what we should theoretically expect: for where such a development is present, it causes an increased communication of the physical and Nephesh-qualities of the personality to the noemasome, and hence the more complete preservation of those qualities. At the same time it must be stated that no experience however mundane and unremarkable, or however traumatic and rejected, is ever truly lost: and those who can consciously recall no past splendours, joys, or sorrows, possess just as surely, stored in the “vast caverns” of the psyche, a history which goes back to the commencement of life on this planet.

Nor is conscious memory, though most desirable, an essential condition of the continuation of one’s work. One may have longed to be able to follow out a particular development in scholarship, in science or in the arts: when circumstances are more propitious one will assuredly do so.

One may have sought, apparently without hope, for some other particular fulfilment in one's life: in another life one will assuredly find it. Especially we must emphasise that even to have set foot briefly upon the Way of Return is to guarantee that in some subsequent life one will renew that quest: in a hundred subsequent lives if need be shall that Way be pursued.*

* For that matter, the discarnate interval between earthly lives has its special opportunities: too many spend that time wandering in impenetrable mists, or basking in some self-made paradise, or striving vainly to find return to the remembered earth-ways, or wrapped in nightmares of past ills wrought or suffered. But incarnate life remains the truer school of the evolving spirit.

CHAPTER III

That which is frequently termed the "spirit" in the human psyche is the Higher Self considered as a unity.

The rational faculty:— not the highest function of the Ruach, but of great importance in co-ordinating the other mental and bodily faculties, and in assessing the data they present to it.

The first awakening of the Ruach to the higher faculties; signalled by its increased perceptiveness of, and sensitivity to, the archetypal images as exemplified in the material universe.

The Platonist tradition of idealistic love, and its especial relationship to this stage of development of the Ruach. To Plotinus, as to Plato, the misery or bliss of the personality as a whole depends upon the right direction of the Ruach.

"Courtly love:" the influence of the medieval cult traced to our own day. The cult of the Unattainable: a natural stage in the progress of the psyche, and likewise in the historical unfolding of Psychosophy. Its esoteric significance. Perils of too swift an ascent to the imageless heights.

Psychological and initiatory bases of true progress. The rational faculty transcended. The experience of Omar Khayyam: the Angel and the Wine.

CHAPTER III THE HIGHER SELF

The Higher Self, considered in the first instance as a unity, gives meaning and co-ordination to the faculties of the psyche. In one sense, it can be understood as forming a trine with Ruach and Nephesh, completing and crowning their work: in this context the word *Neshamah* would be applied to the Higher Self as a whole. If Nephesh and Ruach together form the soul with its subrational and rational faculties, the Higher Self constitutes what is frequently referred to as the spirit. Here we make reference again to the Four Worlds: for as the conjunction of all things is in man, so the Worlds are represented in his nature, and so correspondingly he exists in all Four Worlds. The Ruach participates in the World of Briah: its knowledge of the astral and material worlds is gained entirely through the Nephesh and through the brain-consciousness, while, equally, it is in itself incapable of knowing directly anything of the World of Atziluth.* Until the higher faculties are to some extent brought into communication with its consciousness, the exercise of pure reason may seem to it the highest function of which the psyche is capable: hence the antagonistic scepticism of the traditional type of "intellectual" when the intuitive faculty comes under discussion. So low a limit however cannot be set to the true nature of the Ruach: it should from its place in the structure of the psyche be a vehicle to the higher

* Cf. footnote concerning Ruach-consciousness (Ego-consciousness), pages 26 and 27.

faculties, even when its knowledge of them amounts only to a confused awareness of the existence of "something beyond." This confusion is, indeed, characteristic of Neshamah-awareness before the mystical experience of the higher faculties comes to the Ruach. For this reason, without such experience, the highest awareness which the Ruach can have of the Archetypes subsisting in the Divine Mind, is through their images and from conclusions intellectually deduced therefrom. This is not said for the purpose of belittling the understanding at that stage: there is, for instance, nothing in Dante's *Commedia*—not even in the ultimate heights of the *Paradiso*—which exceeds the bounds of what is possible with a tremendous poetic (not mystical) perception, and of course with a peculiar concurrence of the emotional nature and of the physical brain. Furthermore, in the initiatory plan, this first opening of the intellect to the influence of the Neshamah is implicit in the entrance into the degree of Minor Adept which at once sets the initiate quite apart from those who know nothing higher than the Ruach's rational function, and of course miles apart from those who are guided by the external doctrines and the blind faith of a formal religion. Such an initiate is of the company of "le persone accorte," the wise or perceptive, of whom Michelangelo writes

A quel pietoso fonte onde siam tutti
S'assembra ogni beltà che qua si vede,
Piu ch'altra cosa, alle persone accorte:
Ne altro saggio abbiam ne altri frutti
Del cielo in terra . . .

For such persons see in "every visible beauty" an archetypal likeness, bringing to their minds the unseen and sacred fount which is the Divine Mind: and the perception of this likeness, says the initiate* who is still altogether an artist

* That Michelangelo was in his youth a member of an occult group which derived its authority from an elder group of which Dante had been a member, is demonstrable to the occult student of medieval and Renaissance Florentine literature.

without direct mystical experience, is “the only taste and the only fruit we have of heaven on earth.” The meaning of these lines recurs in precis in Keats’

“Beauty is Truth, truth beauty, — that is all
Ye know on earth, and all ye need to know.”

Keats, indeed, brings the essence of this situation far more clearly to the surface. We are not saying that Keats necessarily took his thought here directly from the Tuscan sonnet, although that is possible: he may, as some have suggested, have been guided by eighteenth-century German cogitations upon the theme, or he may simply have formulated his concept out of the general ambience of Renaissance Platonism to which he was so apt a disciple. We are saying that in the intrinsic content of the lines themselves, the meaning of the quotation from Keats coincides with and penetrates the meaning of Michelangelo’s lines, and thus gives us an almost clinical presentation of the philosophic and psychological position we are at this moment examining. Beauty and Truth are not only different concepts existing at the ordinary level: they form with Goodness the three principles inherited from Neo-Platonist thought as characteristic of the Divine levels of being, and this Keats will have known, if only as intellectual fact. To comprehend the real distinction of these attributes does not belong however—as Keats sensitively perceives—to that consciousness which we should describe as “below the Abyss” and which he describes as “on earth.”

While the metaphysical view of the universe presented by Plotinus, for example, is not sephirothic, it is by no means out of harmony with the Qabalistic system. Besides recognising the existence of four Worlds, he indicates, conformably also with Pythagorean doctrine, the existence of parts of the microcosm to correspond with these. In the exterior universe, the two Worlds between that of Nous (Atziluth) and that of

Matter are those of Soul: the Higher Soul, proceeding from Nous and illumined by it, and the Lower Soul which is the Anima Mundi, otherwise "Nature" (in the Renaissance sense), from which proceeds in turn the material universe. In the human body and psyche, according to Plotinus, three of the four parts cannot change their correspondences: the highest part of the psyche, the spirit, is in Nous and cannot leave that World: it cannot be said to "belong" to the particular individual who represents it in the lower Worlds, for it participates eternally in the Divine Mind no matter what at any given time may be the condition of the lower psyche which it has emanated: needless to say, the lower psyche may be totally unconscious of that participation. The physical body is likewise inseparably part of the material world, while the instinctual and emotional nature is part of the "lower soul" of the universe. What can change, says Plotinus, is the affinity of that part of the human psyche which corresponds to the "higher soul." (In other words, what we should call the rational mind.) This can tend downwards towards matter with the instinctual nature, or it can aspire towards the spirit. The misery or bliss of the personality as a whole depends upon this choice. Thus far Plotinus.

Now we know that the Ruach is in fact the one part of the psyche which is capable of self-determination of this kind, and that any advance to be made by the personality is dependent upon right decisions being made by the Ruach. It is the Ruach which has to take control of the Nephesh and of the physical body, and to govern these with understanding as well as with reason: and in order to fulfil even this function aright, the Ruach has to accept the guidance of the Neshamah, insofar as this is presented to it. The individual of course does not generally recognise consciously what is occurring, but we can say that at this stage the Ruach seeks for guiding principles which are shown forth at the Briatic level in a mode which it can accept. The chief of these

guiding principles is that of Beauty: that principle which in the Neo-Platonist system is the essential character of the World of Nous, and which in our system is seen to have a particular affinity with the perception of the Ruach by reason of its Tiphatic nature. (Vide Part I, Chapter V.)

One great gift to the Western world with especial relevance to this stage of awareness, is the whole literature of elevated romantic love, poised as it were between the utterances of instinctual attachment on the one hand and those of religious mysticism on the other. Indeed the gulf between this kind of love and the instinctual sort is so marked, that it has through the centuries been understood by its special devotees as a vital intermediate stage in the development of the psyche. Seen from this standpoint, the hero-cults are but special examples, pointing the way for the lover (and shall we not use that superb word-coinage of the child Marjorie Fleming, to add, the loveress?) to make his or her own cult of devotion, the cult of that especial Other in whose whole personality the devotee most finds divinity mirrored. This is both the mainspring of Platonism and a natural development in the aspirations of the developing psyche. A tremendous transference of levels exists in this type of love, but it is not of the same kind as the confusions which beset the uninitiate: that is to say it is not a matter of the Nephesh seeking what it needs in a symbol or a substitute reality, as occurs in neurotic manifestations: here it is primarily the Ruach which is dazzled by the as yet unidentified content of the Neshamah, even though the lower faculties may involve themselves in the turmoil as is their wont. Furthermore, there is not at this level the same element of substitution involved: a human being, or any being for that matter, is no mere symbol of or substitute for divinity, but is the representative and receptacle of some aspect thereof: and is at this stage a rightful object of adoration, provided only that that being represents a true aspiration of the adorer. Hence

all the remarkable and prayer-like "You" songs which are so popular in our own age, and which address the beloved as the sun, as a star, or as mirrored by every loveliness in the world: while from the poetry of past centuries, the devotee may choose any number of similar utterances differently expressed, and may wonder, over and over, by what marvel another mind has put forth so exactly his own truest aspirations.

To interpret this kind of poetry as the sublimation of a sexual impulse is to lose sight of the fact that here is a phenomenon in its own right which has quite another origin within the psyche. It loses sight also of such historical facts as Dante's ordinary life as husband and father quite independently of his sustained glorification of the deceased Beatrice, and the frequency, well known to psychological observers, of the happy and successful marriage of a subject to another person than his or her lifelong-acknowledged "soul-mate." The perception that there is a love which is in its essence not of a sexual nature (although of course, given the opportunity, the instincts will try to follow the lead of the mind, even as in certain cases the elevation of the Ruach can lead to physical levitation) was seized upon by the great medieval discovery of "courtly love" which gave a mystical and even occult inspiration to so much Troubadour and Minnesinger utterance. Rome pinpointed the cult as a "heresy:" it was, indeed, not a heresy but rather a separate religion sprung from Greece and Persia and nurtured in the high civilisation of Provence (hence the "courtly" associations): and, though little of any formal aspects of the cult have come down to us, so much having been obliterated in the hideous destruction wrought by the "Albigensian Crusade,"* yet that which comes of a natural

* The Albigensian Martyrs, nos confrères de Provence, by no means stand alone as victims of the ignorance and violence of Christendom. (See *The Misery of Christianity*, by Joachim Kahl.)

phase of development in the psyche can never be totally lost. The Church of Rome destroyed the Singers: the Song was beyond its power.

The cult of the Unattainable is not only for young lovers playing with melancholy: it is also for the physically fulfilled who rediscover in one another the high dignity of spiritual beings: but its great exponents, voicing the aspirations felt by so many others, have ever been those who, whether outwardly lamenting or frankly glorying in their high calling, have celebrated a love which they have in truth no intention of fulfilling on any earthly level, and who have preferred that their circumstances should not permit of this. For the longing expressed therein is not in truth for a mundane partner, but for a deity. Here we could quote in support of this statement any number of verses in every language of Europe, so easily for centuries have poets greater and lesser fallen in with this viewpoint until they have made of it a convention, needing the most precise ear to tell the true devotee from the lip-server: more effectively perhaps we can point out the work of an apparent enemy of the cult, the poet of the domestic and Christian, the pedestrian, the occasionally bathetic, but none the less a true poet and thus acutely perceptive: Coventry Patmore. One of his main tenets is that the fortunate lover has as much to celebrate in poetry as the unfortunate: a happy marriage gave him the opportunity to explore this hypothesis by direct experience, and indeed he has been called "the poet of matrimony." However, in one of his most notable poems he analyses the inspiration derived from his love for his wife, and in particular the continual self-renewal of that inspiration: and he comes to the inescapable point that beyond all the shared intimacies, shared parenthood, day-to-day domesticity, there remains the unassailable and in truth unapproachable Otherness of her inner self. It is this, he perceives, which is the real object of his love: and this, of course, there is no

possible means of possessing. In this moment of insight Patmore is revealed as a devotee of the Unattainable just as surely as Dante, or as the lover of the sadistic (i.e., of the genealogy of De Sade) and elusive Laura de Noves.

In truth, any love which engages the higher faculties, or which is called forth by the higher self of the beloved, is in that measure unattainable, and is also in that measure deathless. This statement may at first glance seem unrealistic to those who have attained a point in life where they can look back upon perhaps a series of such loves from childhood onwards: but upon consideration it can be seen, firstly, that no person ever really "takes the place of" another in one's deepest affections, since to love presupposes an appreciation of the beloved as a unique and unrepeatable individual: and secondly, that no love is ever really "lost" or ever really forgotten.

To say that no love is ever really lost, that nobody ever really loves in vain, seems perhaps a difficult proposition but it is none the less completely true. At some level or other, an attraction is always mutual: it does not always manifest equally on both sides, or there may be serious obstacles arising from the outward circumstances or the inner aspirations of one or both parties. To overcome such obstacles at all costs may lead to happiness as in the case of Elizabeth Barrett and Robert Browning, or to tragedy as in the case of Abelard and Heloise: but even if the attempt is never made or is in fact impossible to make, and even if the crowning experience in the lifetime of one is but an episode in the lifetime of the other, still these variations make but little difference when viewed in the light of an everlasting affinity. Nor can we limit our observations to one lifetime. We have to bring into consideration the dismay of the magical student who has written verses of unique adoration to the great love of the present lifetime, only to find in exploring a past incarnation that remarkably similar verses were written by

the former self to an entirely different love. For it is not always even remotely likely that the present object of affection was also the earlier one, and the tendency to believe them identical, when it is not simply an attempt to evade an awkward self-revelation, can be caused by an honest mistake: as sometimes regrettably occurs also within the context of a single lifetime, to a person just awakening from sleep. How does all this square with our philosophy?—for here will serve no mere

“—it was in another country,
And besides the wench is dead.”

The fact is, that the psyche has a far greater capacity for love than is generally attributed to it: and while there remains any possibility that a change may occur in the dominant aspect of the psyche (as happens progressively during the developments of a lifetime, and as may happen even more startlingly from one incarnation to another, for one is never *altogether* the same person twice) there must be also a bringing into play by the new dominant aspect of its own affinities and loves. The former dominant aspects do not however go out of existence. “An old flame never dies:” the minds of elderly men and women often reach out to the childhood sweetheart, even across a lifetime filled with human relationships of all kinds: nor is this strange, for the idealism of youthful love is all-giving and often engages the higher faculties, even though unknowingly, in a manner not so easily repeated when the instinctual nature has fully developed, or when the ego has put forth its “outer bark” of caution and self-interest.

We do not mean in these paragraphs to imply that even those attractions which are entirely biological or odic in origin, will be given the status of immortal loves. While in one sense it is true that whatever touches the psyche has its

place in the record, yet the imprint of such relationships is generally so slight as to be negligible, and whether their purpose be fulfilled or not, when their season is past they disappear to all practical purposes. It is however also true that a real love may be discovered by means of an initial attraction of this kind, or again that an affinity which is in its first impulse spiritual may be disguised by the haste of the instinctual nature to follow in the wake of the higher faculties.

What is certain is a tendency on the part of human beings to aspire to and desire an imperishable love, so that many persons persuade themselves that each successive attraction is of that nature. The reason for this aspiration is that the Neshamah, although rightfully corresponding to the World of Atziluth, nevertheless, while still only confusedly perceived by the conscious mind, casts a reflection downward into the Briatic world of archetypal images. It thus comes about that the conscious mind to some extent identifies itself with the Briatic image of that one of the Supernals which manifests in the same sex as the main tone of the psyche (usually the sex of the physical body), while an image seen as "other," which cannot be assimilated in this manner, becomes an object of love. The true object of love, however, is still at this stage not consciously perceived, and any human being who in a sufficient degree corresponds thereto will become the surrogate object of an idealistic, projected devotion which is almost worship: this adoration can only terminate if the human object thereof breaks the identification with the ideal, either deliberately (as a wise teacher may do) or by an act inappropriate to the ideal (as in our account of Henry and Sylvia): or if, as the lover ascends the Way of Return, the surrogate is replaced by one nearer to the divine—or by the Divine outright. But that is not yet in our account of the matter.

How spiritual or otherwise may be the total expression of a love of this kind, will depend upon the right order and control previously established by the Ruach of the lover over the Nephesh. This is the essential meaning of the speech attributed to Stesichorus in the *Phaedrus* of Plato, a speech which tells much of the soul's quest for a love corresponding to one or another Divine Archetype not consciously remembered, besides recounting the famous allegory of the Charioteer. The self-identification with an archetypal image likewise has its perils, but in antiquity this self-identification was chiefly taken notice of in the controlled conditions of the Mystery Religions, where every care was taken to prevent the chief danger: that is, the self-attribution of deity to the lower levels of the psyche rather than to the higher. The alternative peril, however, though in the nature of things more rare, could not always be prevented: the premature break-through of the Ruach of a devotee to the spiritual realities behind the archetypal images, with resulting insanity. This danger is incurred when from one motive or another the Briatic level of a cult is rejected by the aspiring faculty of the devotee, at a stage before a true contact has been made with the intuitive faculty which alone could guide him safely in the terrible experience of the imageless heights, but after it has become impossible for him to withdraw from that which appals him. The result is the disintegration of his rational personality: a disintegration surely symbolised by the dismemberment of King Pentheus (in Euripides' *Bacchae*) and his thus becoming despite himself a presentment of that Dionysus whose cult he had rejected: a madness represented in the *Attis* of Catullus, which does not recount the original myth of the deity but rather the experience of a devotee who has gone so far in that cult as to have performed the self-emasculatation which irrevocably sealed him to the God and the Goddess, and who then by a reassertion of the ego sought

to withdraw where no withdrawal was possible:* or an insanity which the modern age has seen in the fate of Nietzsche. As a friend of the Dionysian Richard Wagner, Nietzsche could sustain his philosophy even though his intellect perceived the ideal of aesthetic beauty to be but a "mid-region," a roof as it were built into the psyche to shield man's perception from the terrors of the skies: but to know inwardly such a truth is already to have transcended it, and the powerful intellect subsequently carried the ego-consciousness of Nietzsche onward to contemplations in which, with no intuited spiritual reality to sustain it, it could only wreak its own destruction. The concept of God or of the Gods, Nietzsche declared in the Prologue to "Thus Spake Zarathustra," must be swept away as frustrating man's creativity: but this achieved, the archetypal images gone, where was creativity itself? The Atziluthic Archetypes themselves were utterly beyond him. This Prometheus leaped to snatch fire from heaven, only to lose it in the void. "The night returned in double gloom," and in that darkness closed his earthly days.

Such examples as these, known to Western man in different ages of his history, have bred that caution which gives us the utterances of Michelangelo and of John Keats which we have quoted in the beginning of this chapter: a caution which is no different from that of the Chorus in the *Bacchae* seeking happiness rather than illumination, and not very different from Catullus' heartfelt *Procul a mea . . .*

* A translation of this poem is given as Appendix A of the present volume: not merely on account of its mention here in the text, but chiefly because this poem is itself an initiation of pity and terror, in which Catullus makes from the material of a cult deeply embedded in both the higher and the lower unconscious, a vivid experience in which the reader can share. It does in fact carry the mind further into the contemplation of divinity than the level discussed in this chapter, for here we catch a glimpse of a holy, ancient and inexorable Power to which any attribution of goodness or of beauty is irrelevant: although to other devotees in other circumstances the Mother has shown herself as all beauty and goodness. Of the personal devotion of Catullus to the Gods, sufficient evidence appears plainly in his poems, perhaps especially in his *Stiqua recordanti*: for Catullus as a probable initiate of the Mysteries, a good study is *L'Ultimo Catullo* by Enzo V. Marmorale (E.S.I., Naples 1957.)

domo in the closing lines of the Attis poem. In the modern Mysteries the danger of catastrophe is practically obliterated by the task which confronts the Minor Adept as soon as the gate to the full faculties of the Ruach has been opened to him. That which gives and governs the intuitive faculty must be sought while still Goodness and Beauty and Truth fill his heaven: so, beneath them or beyond them, his consciousness shall not go unguided. Meanwhile the Neshamah, which is Aspiration, rules his thoughts and deeds.

At this stage of development the Neshamah is symbolically considered as all-encompassing or central to that heaven, as if a new noonday sun stood in his sky. Here opens that phase which Edward Carpenter records to its culmination, man's divinisation by love of the divine in man. Thought and perception are illuminated, not as yet by direct spiritual apprehension but by the joyful certainty that all which is manifest is indeed transcendent in significance. Verities perhaps long known become charged with a new sense of discovery, owing to the heightening of consciousness and the impingement of reflections from the supernal energies. This is the region of artistic and poetic inspiration, in which even the simplest perceptions can become charged with a potent intensity which compels first projection and then assimilation: upon analysis, it becomes apparent that the mainspring of this compelling quality is in fact love, recognisable as such in its effects although its true direction is as yet concealed. Such experience, although dynamic, is not destructive to peace of mind, if the understanding plays its part. That to which he aspires and must aspire, in symbol and in image surrounds him. Yet, too, struggle is one of the essential conditions, for his aspiration must be unfaltering. Material things are in themselves lawful to him, for he is still an incarnate being: they are also for his rightful use as symbols and as sacraments of his aspiration: what is forbidden to him is to go back upon his tracks and to prefer the

symbol before that which it represents. Here in the Sphere of Tiphareth he is committed to the quest which shall fulfil his Adepthood, committed as surely as the flames of fire are committed to rise upward, or the tendrils of a young vine to reach out for support: and it is a quest which may take many years before its fulfilment. For all those years is he beneath the rule of the Neshamah, whose law is Goodness, Beauty and Truth.

But the reflections originating from the Neshamah are in their own way just as hallucinogenic as the reflections sent up into Ruach-consciousness by the Nephesh. This fact can, in some cases, lead into various complications. For instance, although it is requisite for the true development of the subject that the principal forces imaged into the Ruach at this stage of development should be presentments by the Neshamah of the Supernal Sephiroth, they are not always such in fact, and may be linked with, or overwhelmed by, unsuitable material transmitted upwards from the unconscious regions of the Nephesh. Thus in Wagner's Tannhauser, we find that Wolfram, whose Star of Love is an earthly woman in whom he sees the projected image of the Supernal Mother, typifies the Adept following the right way of spiritual progress; while Tannhauser, equally an Adept, and following no human symbol but the Goddess herself manifest in the Sephirah Netzach, is shown as all but destroyed by his choice. The appeal of a story of this type to medieval minstrelsy is evident, even in its mere prototypes: less popular, but of equal importance, would be the contrasting picture of an Adept being lured back into Hod. Even the love of truth itself can be a snare if it degenerates into an insatiable hunger to know, to know and to know, never feeling that one has learned enough to look higher.

Before the Ruach participates in the angelical nature, such diverse catastrophes as those of the Nietzsches, the Tannhausers, the Fausts of this world, are a very present

danger. Now herein is a crisis, the resolution of which can only be a certainty where the aspirant is a disciple of one who has attained to full Adepthood, one who is capable of seeing certain matters very clearly. Verily, many lone aspirants triumph: a far greater number fail the test. Further, the integrity of many Orders breaks down completely at this point: these are the cults which are ruled by "Hierophants of the Lesser Mysteries," who are themselves but novices in the realm of Adepthood: that their students are raised to a form of Adepthood is indisputable, but the process ends here. Even so, the inner greatness of a disciple may need only this impetus to realise itself and to go forward to full attainment.

Where an Order is governed by full Adepts, there is a living force which can raise to the Sphere of Beauty in truth, which ensures that the deed of the soul is in response to the stimulus of the spirit: this is no mere gold which tinctures gold, it is the living power of the Lapis Philosophorum itself. The aspirant has experienced the reality of the Way, and in the New Life the dangers are obliterated: until the fulfilment of the Solar quest he is beneath the rule of the Neshamah and he has a touchstone for that which he seeks. He is told, "Pursue the Magical Arts, but above all Seek! You are released from your allegiance to this Order. Go or remain with us as you shall fulfil the Quest which is yours alone."

It will be evident to the reader that the exoteric matters which we have been considering in this chapter are but a natural counterpart of the esoteric fulfilment, the guided and equilibrated Way of the Adept. The fervours and ecstasies of the Adept's quest however are those of attainment, not of the unattainable. Thus we have Omar Khayyam describing how he

"Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse."

For his "fruitful Grape" is of no literal vintage, but symbolises the source of Dionysian ecstasy: and the Daughter of the Vine is that Aspiration which should visit every sojourner in the Sphere of Tiphareth. But this "new Marriage," he tells us, was "long since;" elsewhere in his verses he mentions himself as having sat "on the Throne of Saturn," so it appears that his occult progress had been carried very considerably further: even though the plan of initiation in the Ismaili Order to which he belonged was not exactly the same in its grades and its elaborate organisation as the forms prevalent in the West. That Order became notorious for the political murders carried out by the drugged fanatics who formed its outer guard (the *hashishiyy*, or Assassins) though it is evident, both from the writings of Omar Khayyam and from what we know of the inner teachings from other sources, that the Order itself was neither orthodox Moslem nor essentially political in nature: indeed, other Ismaili Orders are known to have been entirely mystical and peaceable. Again, it is known that in the Order of Assassins great care was taken to segregate the various grades, on account of the changes in philosophy which went progressively with the initiations: so that there are several reasons for supposing that a man of Omar's intellect and character was never brought into contact with the brutal and repellent aspects of the organisation. Nevertheless, it is certain that if he had wanted to praise in his verses the use of hashish or of any drug that was used in that milieu, he could quite openly have done so: instead he chose to praise wine, which was not used and the very naming of which was regarded askance. It is quite clear therefore, that if he does not mean wine itself he must be using its name as a cover for something, and that something is not another drug. An examination of the verses brings out the meaning of the symbol distinctly. Islam, as a dogmatic religion, leaves no room in the lives of its devotees for a private intuition of things divine: all must go by rule and by rote.

Islam also forbids, on the material level, the use of the intoxicating ferment of the grape. Wine, therefore, in such an association of ideas, becomes a fitting symbol for the divine and non-material intoxication, the intuition which transcends reason and leaves dogma standing. Omar, the mathematician and astronomer, has enough of exact calculations and reasonings in his professional life: for his vision of divinity he desires something altogether different. This symbolism being understood, the "Angel Shape" which appears, bringing new abundance of the precious fluid to the philosopher, is well recognised by us.

At the same time, despite the idyllic contentment which Omar commends and the deep appreciation shown throughout his quatrains (their sequence means nothing, they are chosen at random from the collection of a lifetime) for the world of beauty and for the company of his friend, still we find him as cautious of his happiness as are the maidens of the *Bacchae*, or as a dweller in an oasis who is careful always to look towards its centre, and not to sit facing the desert. Nevertheless, he knows what is out there: the Waste of Annihilation and the Dawn of Nothing. What is the cause of this melancholy?—initial temperament, or defective training, or that desolation inevitably tasted by those who stay the course, the Dark Night of the Soul?—when spiritual intuition, having attained to dazzling certitude, is suddenly withdrawn, and in the dusk the Angel Shape does not appear? It could be any of these, probably all of them in some measure. The seasoning of scepticism which many occult Orders impart in their training to counteract any tendency to credulity and superstition, was considerably exceeded by the Assassins. This apart however, the quatrains contain much of that fair region of the Nightingale and the Rose, the Vine, and the Beloved, which has imaged deathless beauty to the mind of the West, for an age and an age.

CHAPTER IV

The Higher Self considered as a trine; initially from the involutory standpoint as devolving from its first principle, the “Kether” of the psyche:

Origin of the individual in the Divine Mind: the *Yechidah*, all-potent towards its own eventual fulfilment, not to be confused with (or regarded as belonging to) the evolving “lower personality.”

The second emanation of the Higher Self: the *Chiah*, or Higher Vital Principle.

The third emanation of the Higher Self: the *Neshamah*, or Formative Principle.

The psychological functions of Chiah and Neshamah as Animus and Anima.

The confused reflection sent forth by the Neshamah into the world of Briah as the first intimation of the Higher Self, carrying the influences of Chiah and Yechidah mingled with its own characteristic influence. Possible effect of complexes in the Nephesh, to distort or to cause incorrect attribution of these downward reflections of the Supernal Archetypes.

The Holy Guardian Angel as the messenger of the Yechidah, emerging by the hidden gate of Daath, to manifest as a

being of Tiphareth to the Adept in due course. The Intuitive Mind, which completes the action of the Ruach by linking it with the supernal faculties. This development related to the philosophy of Avicenna.

The Adept's further progress: the Abyss. The choice of supernal Paths: the direct apotheosis of the Ipsissimus, or the patient maturing of the Magister Templi.

CHAPTER IV

THE TRINE OF SPIRIT

In treating of the component parts of the psyche from a practical viewpoint, it is logical to follow the order of evolution. This immediately gives the subject-matter a human relevance, but it has one disadvantage: each level in turn of the psyche must inevitably seem to depend upon the level below it, whereas, to give a true picture of the psyche as it is in itself, each level should be shown as having emerged from the one above it. With regard to the lower levels of the psyche, no particular harm is done by limiting ourselves to the evolutionary view: by this abridgement we may regard the story as a continuation from that of man's physical evolution, the psychological phase culminating in individuation at the level of Ruach-consciousness: but in considering the higher levels, although it is still useful to relate these to the progress of the individual, still no intelligible account of the matter can be given without bringing into the reckoning the involutory activity of these levels, as it is in the psyche's highest realisation.

The Yechidah, the inmost principle of the psyche, cannot be conceived of as "belonging" to the personality: its correspondence is to Kether, being that initial unity from which the psyche devolves: it is the perfect and deathless *idea* of the particular individual in potential in the Divine Mind, although the idea of the same individual in extension in the

Divine Mind of course partakes of all ten Atziluthic Sephiroth.* In no person can we say that any of these ten "Voices" is lacking at the Atziluthic level, however devoid of some corresponding quality the earthly manifestation of that person may be. The Kether of that divine plan of the individual, however, similarly to every Kether-aspect has a transcendent quality of its own, its total potentiality, its perpetual "becoming."

We must emphasise the complete otherness of the Yechidah from a personality sent forth by it: and when that personality considers itself as identified with a particular incarnation in which it is currently manifest, the Yechidah must seem altogether alien.

In the order of involution, the Yechidah emanates the Chiah, or Higher Vital Principle, the Animus or masculine aspect of the Spirit: the Neshamah, or Formative Principle, the Anima or feminine aspect of Spirit, is emanated as the third of the Supernal Trine, all corresponding thus far to the sephirothic pattern.

These Supernal functions of the psyche, however, are not in their true nature known to the Adept even when he comes forth from the Vault and sets under feet the Bronze Cross of the Four Elements. That force which emanates from the Yechidah becomes in its next modality the Chiah, and, transmitted thence, in its third modality becomes the Neshamah: the Neshamah thus corresponds to Binah, which in its essential nature the Neshamah represents within the Atziluthic trine of the psyche. The Neshamah casts a reflection downward, through the microcosmic Daath, into the Briatic level of the psyche: the Neshamah, however, does not appear thus clearly from without, but as a confused, inchoate influence, wherein are the forces of the spirit, the influences of the Three mingled in the light of the Neshamah.† (Just as

* Concerning this, see Chapter following.

† For obvious reasons, human language has achieved little facility upon this theme: the student must consider the meaning of each reference to the Neshamah as it occurs in its place.

the Sephiroth must be considered, not only according to the diagram of the Tree of Life, but as objective realities, each modality being universal, so, similarly, the student must consider the aspects of the spirit, not as “left” or “right” according to the diagram—valuable as that glyph is—but as intensities of being. We may say of these “inner” modalities that Neshamah is the “outermost” of the three principles of the spirit.)

Daath is the Gate by which the triune light of the Neshamah shines out, and Daath is situated in the Abyss: but as yet the Adept does not see the Gate itself, nor shall he see it until to him it is a Gate indeed and his matured consciousness may enter thereby.

The Supernal Powers are three: two are their Briatic images: the Woman and the Man. (To Kether is assigned no image in the modern Qabalah.) The predominantly male of soul who identify with the Man shall love the archetypal Woman, the predominantly female of soul who identify with the Woman shall love the archetypal Man. Or they may love a human being in the likeness of the image, and shall learn deeply by that experience. There is a third image which must here be mentioned, the Child, but the Child is not yet seen: nevertheless its existence and position are indisputable and vital facts of the psyche: it is neither image nor Archetype.*

Those in whom male and female are balanced, and who generally tend most to the Way of the Mystic, will love equally the Woman and the Man, finding these in the whole human race as does Whitman for instance, or exemplified in especial but paired loves: as he whom we call Shakespeare loved the Fair Man and the Dark Lady, or as Michelangelo loved Tommaso de' Cavalieri and Vittoria Colonna.

These are the generalities of the images of the Images:

* This is the mystery, cosmic and microcosmic, which is named of the *Blue Lotus*. It is traditionally said that Daath, the Invisible Sephirah, has no image, but rather is it that in Daath is the *Image Invisible*. Even thus is the function of Daath, to stand between the imageless Archetypes and the archetypal images, and the root of the Blue Lotus is deep in the Abyss.

yet more subtle modes are there in which they may win their devotees. For the Chiah is not only to be interpreted as Male, but sometimes as Elder: and then the corresponding polarity, the Neshamah, will represent the Younger. If the Chiah is the religious power, the Neshamah is the temporal; if the Chiah is the leader, the Neshamah is the follower. Thus do these two Supernals divide between them all the pairs of opposites, so that sex is far from being the only determinant which may validly lead the subject to identify himself or herself with one or the other polarity and to find the complementary polarity imaged in another person who is thus seen as the beloved one. In the psyche, however, there is a complication. The Anima has a strong affinity with the gross astral level of the Nephesh, as the Animus has with the lower, Nephesh-tinged Ruach: the Ruach may therefore at that level be considered as the inferior masculine component in the psyche; the lower Nephesh as the inferior feminine.

If however the Nephesh of an individual is not correctly oriented, its influence upon the Ruach and its reflection of the Neshamah will alike be impaired, thus interfering with the development of the psyche at every stage.

That deep level of racial and archetypal egregores, which is touched in part by the Nephesh of every psyche however unconsciously, is termed the Collective Unconscious of the human race. This "deep" level, which exists in the Anima Mundi, Yetzirah, comprises in the first instance the common Collective Unconscious of the whole human race and secondarily the distinct cultural and ancestral archetypal egregores of its subdivisions. It must not be confused with the Higher Collective Unconscious, which is touched by the Briatic Intelligence and the Neshamah of every psyche. The egregores of the Lower Collective Unconscious can, if sufficiently pure, attune the Nephesh to the Higher Collective Unconscious, and the Nephesh is in its fashion capable of influencing the Ruach: but in right progress the principal factor is the attunement of the Ruach to the Higher Collective

Unconscious. It must rule and not be ruled by the lower worlds, while being itself receptive to the higher.

There is also for each individual a more superficial unconscious level which is correspondingly called the Personal Unconscious. This level is likely to be peopled by distorted or spurious egregores, the result of conflict-situations in the personal life and representing the "complexes" of clinical psychology. These parasitic phantoms, created by the psyche within itself, occur to some extent in a great majority of human beings who come well within the range of normality: this majority being that vast group of people who could be defined as being of "neurotic type" without being actually neurotic, and who, also, for the most part have had no psychological or occult training, nor experience of psychiatric or psychotherapeutic treatment. To put this to the test: one of the most common symptoms of neurotic tendency is an irrational fear, and how many people do we meet who have not such a fear, either of a harmless situation or of a harmless creature? At the same time, by far the greater number of such instances need cause no resulting injustice or cruelty to the objects of the irrational aversion. It must also be mentioned here, that any such symptoms do NOT constitute an invitation to the amateur therapist.

Distorted egregores formed by complexes in the personal unconscious draw the Nephesh ever further out of harmony with the egregores of the Lower Collective Unconscious (with which they may be confused or whose place they may usurp) and thereby with the Higher Collective Unconscious also. In the evolving personality of the Adept, a progressive purification of the Nephesh takes place: the Nephesh thus becomes a true mirror of the Higher Collective Unconscious.

On the other hand, a great degree of freedom from complexes can be caused by various factors:— by a very healthy and well-balanced personality, by training, or by

certain psychotic tendencies, which, again, may be encompassed well within the limits of normality, and it is only instances within the range of normality that we are here considering. In all these cases, it is likely that the lack of complex-material will be offset by dreams etc., with a content of archetypal material associated with the Lower Collective Unconscious. It is to be remarked that a tendency to give practical effect to their interest in the occult seems especially frequent in the last-mentioned group as among the very well-balanced.* The reason for this more direct access to the Lower Collective Unconscious would appear, as far as the mildly psychotic are concerned, to be that the usual worries and stresses which build up complexes in average neurotic-type people, mean little to this type whose personality stands to some extent upon a different basis and which has a private scale of values: this sometimes means that even those unwarrantable interferences which parents (and indeed teachers) frequently feel entitled to make in the individual development of a child, outside the requirements of ordinary good behaviour, will be shed "like water off a duck's back" by such a personality from the beginning. Apart from certain negative qualities, such as a lack of compassion which is not due to abnormal selfishness so much as to a genuine inability to understand the commonplace anxieties of others, it can be difficult to distinguish these individuals from exceptionally highly evolved persons who have a perception of the true presentments of the Neshamah, or from those with a history of previous training. An interesting character-study in this regard is that of the Prophet Jonah as depicted in the Old Testament. The hero of that strange book can certainly be classified as belonging to one of the minority-groups we have been discussing, so that the same is probably true of the unknown author. The episode of the

* In contrast to people of markedly neurotic tendency, who are often drawn to the passive forms of psychism.

gourd-vine, and the speech (not at all characteristic of Biblical writings generally) in which God expresses concern not only for the people but for the animals of Nineveh, can be contrasted with the behaviour of Jonah in the great sea-storm: not simply his "inconsiderateness," but the mere fact that he *could* lie down and sleep serenely in a situation where, after all, he was humanly speaking in as much danger of death as those who criticised him. (The student who looks into this question is not required to swallow the whale.)

Members of these minority groups, both the psychotic-type normal and the highly-developed, as well as those, of course, who by past training of some kind have already passed the early stages of occult progress, frequently show a distinctive characteristic in common when they begin those exercises which create a temporary division in the psyche: they are not troubled by the entity which in many systems of occult training is called the Watcher, or the Lower Watcher, at the Threshold. The reason for this is quite simple: this Watcher is not in fact a valid archetypal egregore, either objective or subjective, but represents simply the action of that which the Freudians call the Super-Ego, confronting the subject with a self-image likely to overwhelm him with those feelings of guilt and of anxiety concerning his unworthiness or inadequacy, which the neurotic type does tend to thrust down below the level of consciousness and so to accumulate from an early age. The absence of this Super-Ego, and consequently of this Lower Watcher, is also typical of another group which can be particularly mentioned, although generally they could be classed with the advanced to a greater or less extent:— those who have had from birth or from childhood a definite memory of a past incarnation. This, we have found, means that no matter how dominating or critical the parents in the present incarnation may have been, their authority never will have had quite that absolute and all-pervading quality which would otherwise

characterise it. Even the slightest awareness on the child's part of a personal existence not shared by them, can act in exactly the same way as a hole in a vessel which is being subjected to an exhaustion-pump.

The foregoing comments indicate the need for screening out the contents of the personal unconscious during training before the higher levels are attempted, that the associations of a complex may not be attached to an image which should be archetypal: an error which could have grave results. Much of this screening is effected by the training process itself: but where this does not suffice, or where it can be seen that it will not suffice, it may be the aspirant himself who has to be screened out of the Order. A Magical Order is not the place for psychotherapeutic treatment, even though magical work carefully directed can help a person to act out a complex and to replace it by an appropriate and potent affirmation, and any form of mental or emotional disturbance falling beyond the range of normality must, by the rule of the A. S. S., be rigorously excluded for the sake both of the subject and of the existing members of the Order. In the light of our references in this work to Plato, Ficino, Shakespeare, Michelangelo, Omar Khayyam, Walt Whitman, surely we scarcely need point out that the Order does not commit the common mistake of attributing normality only to heterosexuals. Neurosis, certainly, can afflict people of any sexual type. We agree that a man who is fundamentally heterosexual is manifesting neurosis if, for instance, owing to an unconscious fear of women for whatever reason, he believes himself to be strictly homophile: but then likewise the man who is congenitally and thus normally homophile becomes neurotic if, having developed for whatever reason a fear, penetrating to the unconscious levels, of males as objects of love, he believes himself to be heterosexual. This means, inevitably, that when a true homophile has changed his attitude as a result of shock-treatment for example, he is not truly

“cured” but simply conditioned like any unfortunate laboratory animal, and is now in reality suffering from an artificially and cruelly induced neurosis.

It is also true that many homosexuals whether male or female who are genuinely so by temperament, and not as a result of neurosis, do in fact become highly neurotic through the circumstances of rejection and persecution in which they frequently find themselves, even in some cases from childhood. The A.: S.: would have to exclude these people from membership, simply as sufferers from neurosis: it can however and does add its voice to the call for a more enlightened public opinion to end their ostracism. At the same time it must be stated that the Order emphatically does not share the opinion which has been expressed by a number of Platonists, that love between members of the same sex is intrinsically “superior” to love between opposite sexes. It is certainly not that, any more than intrinsically inferior. What is in any case true, is that love is not love unless it engages the complementary supernal principles: for the rest, as Jung very plainly points out in *The Structure and Dynamics of the Psyche*, sex and age are two of the “modalities” influencing human behaviour, but in neither does the psychic fact always correspond to the anatomical fact.

Whichever way a person initially leans, it must be borne in mind that the ultimate ideal is for every human being to be psychically androgynous. That is one of the great lessons of life, and those who are not yet ready to learn it in the occult schools must at least learn it to some extent in the ordinary experiences of life. The man who courts a girl, makes her wishes his law: at that time she is his “lord and master,” as the men of the Middle Ages and of the Renaissance did not shrink from saying. The wife who would lean wholly upon her husband in material things, must be his inspirer in the things of the spirit: otherwise she is a vampire, and their partnership may end in psychic and perhaps even

material bankruptcy. The father's authority must be tempered by tenderness and understanding: the mother must be a tower of strength to her sons and to her daughters alike.

The magician may be hermit and celibate, yet all these things and more he must know in his heart for truth: that the spiritual realities underlying the patterns may be found in his soul by the Powers.

Thus, then, having overcome the World of the Elements, does the Adept stand equilibrated in Tiphareth. In that equilibrium he must set forth upon the greatest magical adventure which has yet befallen him, to win the knowledge and conversation of the Holy Guardian Angel, otherwise called his holy Genius. Equilibrium is vitally necessary to him in this quest, for the fulfilment which he seeks will not come about unless in accordance with the aphorism, "As above, so below." One of the most general certainties which man has held concerning Angels, that is, messengers of and from the Divine, is that they are sexless beings, not inclining to one sex more than to the other. It is true that in ancient times angelic beings were often represented as male to symbolise the creative power carried by their messages, while in modern times they have most often been represented as female, probably for reasons of sentiment rather than of philosophy.* Nevertheless, the knowledge that they should be sexless is still in evidence. This must be emphasised in our account of the essential concept of the angelic being here in question, though it should be obvious that this does not preclude the Holy Guardian of any person in particular from manifesting to that person in a male form or in a female form as may be suitable.

The Holy Guardian Angel is a beam transmitted from

* Art of Mediterranean origin, probably influenced by the classical concept of the Genius, has most often represented angelic figures as male. Germanic art, probably influenced by the tradition of the *Filgia* (Anima), has most often represented angelic figures as female. Goya's frightful "angels," which are women in ecclesiastical vestments, are but caricatures of both traditions.

the imageless Yechidah, when the Adept has attained a sufficient ripeness, outwards through the Chiah and Neshamah (in a sense the Mother has always been pregnant with this force, and now this fact takes precedence over her impregnation by the Father:*) and thence projected through the still-concealed Daath-Gate which, however, gives to that beam its own likeness, not visual but exaltedly intellectual, as Child.†

Forth, then, from the mysteries of that Supernal region which even in symbolic representation defies dimension, issues this Being of living light and love whom the Adept, and he alone, is to know as his Angel.[§] Of such a meeting what can be written?—but it takes place in the Sphere of Tiphareth, and little by little it unfolds the fulfilment of that sphere. Gradually does he come to understand that what

* This awesome process in the Supernal nucleus of the psyche is almost beyond description. Mythology itself here scarcely takes the tension between fact and symbol. In the Tree of Life, the Path of Mercury (the Divine Messenger, often occultly considered as androgynous) is the Path between Binah and Kether. Archetypally, the Mother is pregnant by that which she is to bear, this of course postulates the impregnator as being in some sense pre-existent. The myth of Myrrha gives us an aspect of the story, Cinyras the Sacred King representing the God even as Myrrha's Son does, and Aphrodite being the Goddess even as Myrrha is: behind this story stands the great myth of Ishtar and her Son-Spouse Dumuzi, who again is of parthenogenous birth and so by implication pre-existing. Dante dares to give us another fragment of the picture, in "Vergine madre, figlia del tuo figlio."

† Child but not infant, neither male nor female.

§ In the Portal Ceremony, which precedes the Adeptus Minor Initiation proper, the aspirant, in the knowledge of the secret arcanum of the 25th Path (vide Ch. VI, Vol. III), stands upon the threshold of the Greater Mysteries symbolically as newborn Child. He parts the Veil: the revelation is his own mirrored reflection. He may well believe that he comprehends instantly the meaning of this: that all which he has to learn, and every further experience, is comprised within that inescapable enigma, himself. Nor is that a false interpretation: yet it is trivial beside the reality which awaits him. His mirror-image represents far more than the duplication of his ordinary consciousness. He must eventually come face to face with his glorious guardian and yet his twin Self, whom, through whatever effort, he must emulate, and with whom he must work—this is the inner message as newborn Child gazes upon symbolic image. Newborn Child he is, for in the mysteries which he is yet to enter upon, and of which the Portal Ceremony is but a partial foreshadowing, he is to follow the inexorable course of Sol Invictus, "hero and hero's God," but an intimation is given to him that there is a space between day and day: not yet is he that *Child of Tiphareth* in whom King and God are integrated, that Child who is to seek until he finds that which is named the Holy Guardian Angel. Subsequently, in the Adeptus Minor ceremony itself, his Child's sunrise, his King's noon, his God's sunset, lead to the terrible sojourn in the Darkness: but with the rising of a new Star, the former symbolism of the Portal gives place to deathless reality. The triumphant, beauteous *Child of Tiphareth* stands forth:— he it is who is commanded to Seek!

he perceives is not the Universal Plan, but only that fragment of it which represents his own life-work: he could not perform it alone, but neither will this be expected of him.

Regardless of what we have said of the origin of this Being, the Adept's experience here is of an Angel of Tiphareth: for he is bounded by the Sphere of his attainment. Here, characteristically of Tiphareth, is all brought to harmony: or rather, with his new perception the Adept sees the underlying harmony, which is a greater and more potent condition than mere equilibrium, ever subsisting between higher and lower, between the things of Mercy also and the things of Severity.

The Intuitive Mind is the key to that mystery of Man, which has so disturbed Western thought for upwards of two thousand years. One of the remarkable features in the development of Western religions and philosophies, has been the gradual realisation of the existence, at an advanced point in individual evolution, of a gap or chasm across which the advancing consciousness cannot pass unaided: a point at which its hitherto repetitive methods of overcoming obstacles will not suffice. Certainly this gap corresponds to a real state of things in the psyche's inner experience: the surprising thing is that the Western Mysteries alone appear to have taken full cognisance of it. Plato gives no intimation of any later crisis awaiting those who leave the dark cavern of illusion and begin their progress into the light, but the initiatory cults some few centuries after his time begin to be full of it, if only by the implications of their very existence. In exoteric Christianity the place of the missing factor in the psyche has largely been taken by "Divine Grace," an unsatisfactory attempt to solve the problem since the various Christian theologians have never reached an agreement on the paradox that in order to seek grace one must already have it: but there has been a tendency on the part of Christian Qabalists to try to accommodate these

doctrines. An early example of this is to be found in the only real disagreement, apparently, which ever occurred between Marsilio Ficino and Pico della Mirandola in the fifteenth century. Ficino, as a dedicated Platonist, had no idea of the existence of the Abyss but was proposing a continuous ascent from material life to the divine by a "stair" of increasingly elevated loves, when his Qabalist friend Pico apprised him of the obstacle. Pico, however, besides being a Qabalist was from beginning to end a Christian, and put forward "Divine Grace" as the necessary assistance: Ficino eventually accepted this view, and wrote his later works conformably with it: in his circumstances he had little choice. Nevertheless, it was a clumsy compromise: although the Reality which is named in occult doctrine as the Holy Guardian Angel is the same which underlies the pale abstraction, Grace, which is put forward with so little understanding by the Churches.

This should be compared with the findings of Avicenna with regard to the "Tenth Intelligence," the last of the Emanations in his system. This in one aspect represents what we should call the Sefirah Malkuth: however, the philosophic understanding of the Sephiroth was only at that time barely entering upon its course of formulation into the scheme of exact concepts which we at present know. Further confusion existed because the distinction of the Four Worlds appears not to have reached Avicenna, although the writings of Orientius, Bishop of Auch (c. 400-450) who seems to have been of Spanish origin, and of Salomon Ibn Gabirol, known as Avicbron (born at Malaga, c. 1020) bear witness to the existence of that doctrine, in the Iberian Peninsula at least: while four levels of the psyche—intuitive, rational, imaginative and perceptive—had been recognised by the Pythagoreans. In view of Avicenna's apparent lack of these formulations, so that he was almost entirely limited to introspection for his interpretation of the Emanations, it is not surprising that he sometimes confused the levels, sometimes over-identified the

cosmic with the psychological, and also amalgamated in some points the functions which in our system are attributed to Malkuth and to Binah. To the Tenth Emanation, therefore, he attributes the function of the Neshamah, that is, of what he calls the Active Intellect.

His philosophic explanation of the distinction between the Active Intellect and the natural human consciousness (which he terms the Receptive or Passive Intellect) is founded in his concept, upon which we have previously remarked, of the negative, "potential" quality of Matter, as contrasted to the positive, "active" quality of Spirit. He sees the lower nature of Man, the body of course more extremely than the soul, as belonging to the world of potentiality only. The soul may indeed rise towards Spirit, but has no means of transferring itself into the mode of existence of Spirit, since the latter comes from the Divine and thus partakes of the nature of pure Deed or Act. (It is noteworthy that in everyday speech we refer to something as *actual* when we mean that which certainly exists now, as against that which has only a potentiality of existing.) Avicenna observes that however high the natural human consciousness may soar up from basic principles, it lacks within itself the capacity to grasp the purely "abstract:" in parenthesis, the word "abstract" itself is a product of this inability, since it presupposes a labour of arriving at the essential by peeling off or *abstracting* the phenomena associated with it, and by deduction, which is not the direct method by which the Intuitive Mind perceives a truth at the spiritual level. So in Avicenna's philosophy the Active Intellect must irradiate the Receptive Intellect to complete the nature of Man.

Man in his lower consciousness is unable to apprehend directly the Atziluthic noumena, the pure Archetypes, without the assistance of his Intuitive Mind. This, then, is a problem to which no merely exoteric solution either in religion or philosophy is possible.

The descent of the Intuitive Mind is into that level of the Ruach which is named the Briatic Intelligence.* The Light and Love of the Angel stirs the Waters of the Pool of the Five Porches: the Briatic intelligence awakens, and the Adept sees his Angel. (The epiphany of the Angel will be unique to the Briatic level of each individual psyche.†) In response to the stimulus of the Angel, the Ruach grows to its fullness and the Adept learns to control and direct his new faculty. Many things, now, he will perceive “through the unknown, remembered gate” of Briatic consciousness, but the Ruach even in its highest development remains incapable of intuiting truth directly. This is but one aspect of the matter, however, when the Adept, in the company of his Angel, grows from his child-state to maturity, when “realisation of selfhood” is induced by the Holy Guardian, the Not-Self. Of the dialogue between intuition and rationality, ah, who may tell?

Henceforth the Angel will be with the Adept: but the Adept is warned to look to a certain matter which is implicit in this writing. Upon this nothing further shall be said.

Now, the mind of the Adept will not, as we have said, be universalised, but it will be vastly expanded and inspired. Again, this quality of inspiration is proper to the Sphere of Tiphareth, which is the reason why that Sphere must be attained before the fullness of inspiration can be sought: but the fullness of inspiration is not found even in Tiphareth until one's Angel is one's Dionysus. Under this inspiration the Adept develops, until at last he knows the Gate of Daath wellnigh as his Angel knows it.

* As has been indicated, it is possible in an emergency for the Intuitive Mind in the Supernal levels of the psyche to bypass the conscious mind where this is not amenable to “higher” influences, and to communicate with the Nephesh, whose gross astral level can communicate with the autonomic (“sympathetic”) nervous system. This communication is by means of the Neshamah-Nephesh affinity aforementioned. In such instances the recipient may react instinctively to the communication, which thus remains itself below conscious level, or the disturbance may be brought into consciousness to become a matter for rational consideration. In either case, the communication lacks such a detailed intellectual content as would be received into the Ruach by an Adept: the explanation of this is obvious.

† The Adept will of course keep the Feast of the Epiphany!

It must be understood here that we are describing in few words a process in spiritual development which may take years or lifetimes to accomplish. This cannot be otherwise. Just as it can be said of the new Adeptus Minor that he is committed to the quest for his Holy Guardian Angel, without reference to the fact that many years may pass before that quest is fulfilled, so do we look from the attainment of the Knowledge and Conversation, to the crisis of the Abyss which, again, may be any number of years distant. To venture the Abyss is a decision which, in truth, no being can make for the Adept. It may be incarnations distant: but the commitment is implicit, and whither his destiny carries him he will go.

A further choice is made by the Adept who thus enters the Abyss. He may ascend directly by the Thirteenth Path to Kether, to merge gloriously into Divinity, as Ipsissimus. Such a choice does not result in a loss of individuality, but rather a fulfilment of it, as the word *Ipsissimus* signifies: for who could be more truly *himself* than he who completely and deliberately plunges all that he is into the Yechidah, that pure Idea of himself, which throughout all the vicissitudes of his existence has awaited him, a living and perfect flame of unutterable brilliance in the Divine Mind of which it is a part?

The alternative choice for him who enters the Abyss is to pass thence to Binah: thus he is once again and in a different mode new-born. In the Sphere of Binah, as a Magister Templi, he experiences the full depth of the Dark Night of the Soul. The Neshamah, to which his consciousness is here united, admits him to the experience of Binah alone: and this is Binah not as the Bright Fertile Mother, for in isolation she is the Dark Sterile Mother. Again there is something of an allegory to be found in the "Lament of Attis," for the Sphere of the Mother is also the Sphere of Saturn-Chronos, and a part of its experience is that of the

complete magical ineffectuality and dependence which are symbolised by the emasculation. Comparably with the poem, too, there is utter desolation here, but there is also high ecstasy. The Angel indeed is still with him, most near to him, though not always perceptibly: also that which was before seen as Beauty and Goodness is now seen as stark Holiness, to the confusion of utterance but not of love. In that ultimate analysis, one loves a Being, not this or that attribute.

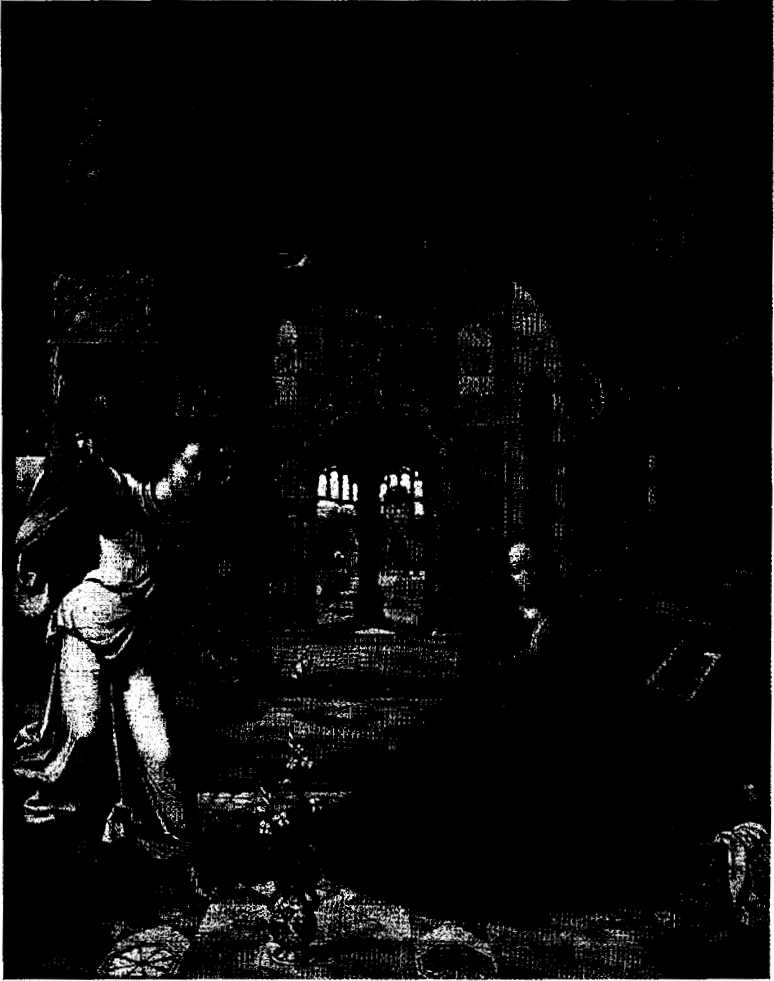
The negative aspects of this picture are restored to their true balance and brightness only when Binah is united to Chokmah, in peace and power: that is, when the Magister Templi becomes the Magus. In the consciousness of the Chiah, his is the mind now in truth of the all-potent Father and of the Bright Fertile Mother: he is the Right Hand and the Left Hand both upheld in the Gesture of the Calyx: and above and between them shines the Illimitable Brilliance of the Primal Glory.

CHAPTER V

The Composite Tree and its correspondence to the parts of the psyche: the evolutionary plan set forth. Further on the descent of the Intuitive Mind.

The Gate-Sephiroth and their correspondence to the principal Centres of Activity.

The Flemish “Annunciation:” its Alchemical and Ogdoadic Symbolism.



The Annunciation

CHAPTER V
EPILOGUE TO PART I

From the foregoing chapters on the various parts of the human psyche, something will have become apparent regarding the attribution of the psyche together with the physical body to the Four Worlds of the Holy Qabalah. The Yechidah, Chiah and Neshamah belong to the World of Atziluth; the Ruach belongs to the World of Briah; the Nephesh to the World of Yetzirah; and the physical body to Assiah.

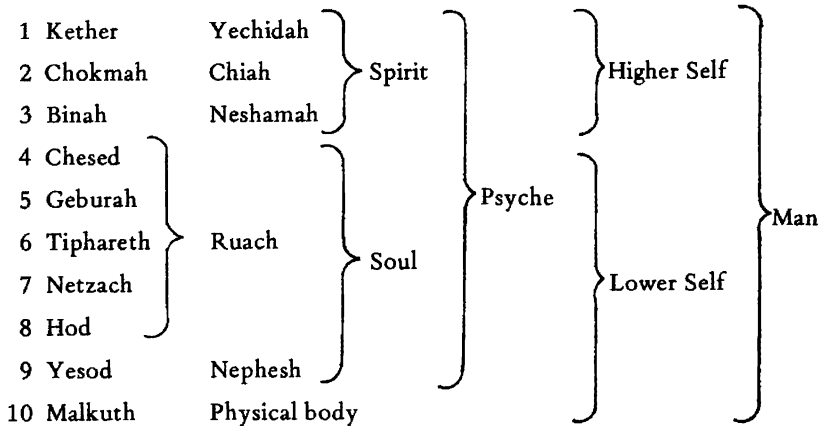
The pattern of the Composite Tree as applied to the psyche is of paramount value, for it indicates the evolutionary development of the psyche, and to attempt an explanation of man without taking the "composite" interpretation into account would be plainly impossible. Nevertheless, considered alone, this pattern would give a false picture and would result in the same errors being made concerning the psyche as have been made concerning the Worlds by so many.

If the psyche is studied only from the "composite" viewpoint, the spirit of man must be seen as comprising only the Supernal Sephiroth, but in fact the spirit is the totality of the Holy Emanations, the complete Atziluthic microcosm, the total archetypal reality of man. In this context we sometimes use the term NShMH HChRB, the *Neshamah of the Sword*, or again, *psychoessential principles*: these terms are applied, in the involutory sense, to the totality of the spirit as comprising the "Supernal Neshamah" and the Sephiroth from Chesed to Malkuth. In each of the Four

Worlds the relevant level of man is represented by a complete world of the Ten Sephiroth.

The NShMH HChRB does not, however, enter directly into our consideration of the Way of Return, being the involutory “deed” of the spirit (and this book is concerned with evolutionary progress on the Way of Return). From the evolutionary viewpoint then, which is based on the Composite Tree, we say that the spirit is triune—Yechidah, Chiah and Neshamah—and from the evolutionary viewpoint this is quite correct. When treating of the evolutionary patterns of the psyche, the involutory completeness of Homo Quadruplex is inevitably left in the background: we maintain it none the less.

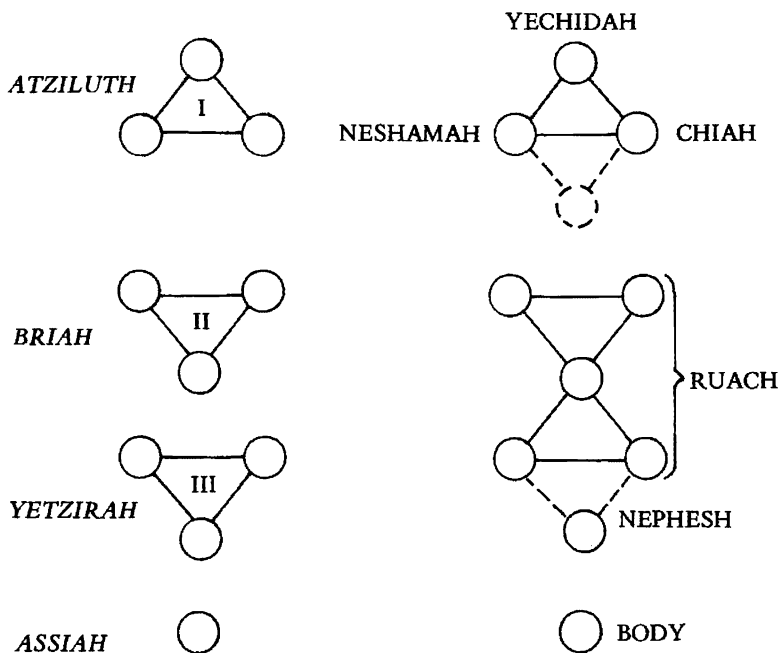
The following diagram is of great importance in studying the evolutionary plan of the psyche:—



This diagram cannot take into account the supremely important development, the descent of the Intuitive Mind, which is described in the foregoing chapters. Much of the general imagery associated with this has been conveyed in the text of Chapters III and IV and elsewhere. It need hardly be said that the matter itself has to a limited extent become

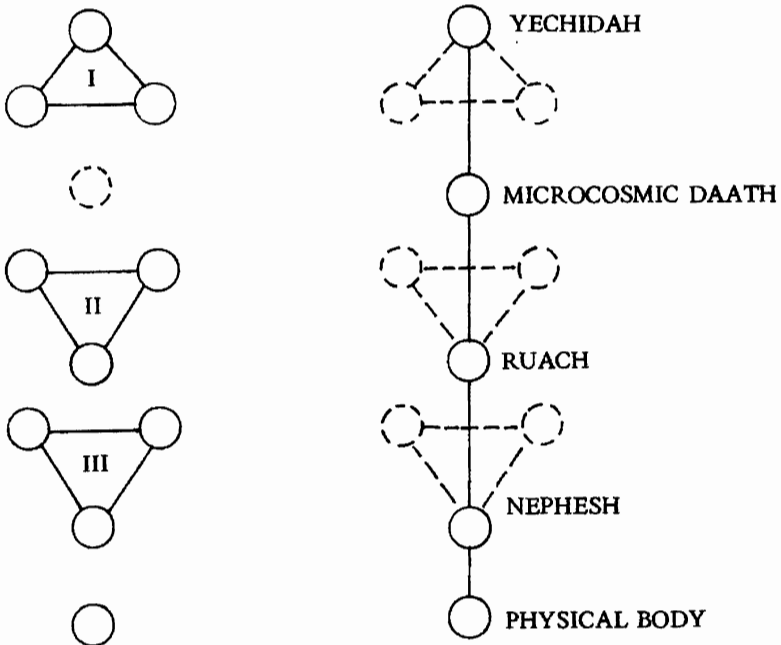
known even to people who, having no formal occult training, have not been known as Adepts, but who have been of genius or near-genius status. Often however they have not known what was occurring although their new intuition has told them the essence of it: Gerard Manley Hopkins illustrates this very clearly by his poem "The fine delight that fathers thought . . ." The true Adept, again, has had no doubt of that which he experienced in attaining the Knowledge and Conversation: but an analysis of the occurrence in psychological terms for the benefit of the student has been lacking.

If the formulation in our table is compared with the configuration of the Trines of the Composite Tree, the only difficulty found will be with regard to Hod and Netzach, whose influences we have indicated as coming within the domain of the Ruach, the Gate-Sephirah of which is Tiphareth, while in the scheme in Volume III they are shown in trine with Yesod.



This difficulty, in fact, accurately reflects a problem which experience repeatedly encounters in human development: for as we have indicated, the boundary-line between Nephesh and Ruach is by no means clearly defined. The work of the Ruach, besides its function as vehicle of the higher faculties, is to bring the emotions and the subliminal data into right order and use, not to repress them nor to leave them to an autonomous existence. (The student must beware of taking the diagram literally: it is but a partial and static representation of the truths intended, a symbolic conformation. The true sense of this matter will be seen quite easily.)

The special affinities existing between the Gate-Sephiroth of the Composite Tree and the levels of Man are as follows:—



This leads us on to a consideration of the Centres of Activity which exist in the astrosome. The Magical Tradition of the West affirms six *Principal Centres*, of which five correspond to the Gate-Sephiroth. These are known as:—

- a) CORONA FLAMMAE
- b) UNCIA COELI
- c) FLOS ABYSMI
- d) ORBIS SOLIS
- e) CORNUA LUNAE
- f) INSTITA SPLENDENS

Corona Flammae. This is the Kether-centre of the psyche, its site being located above the crown of the head of the physical body: the Corona of spiritually developed persons being easily perceived by those with etheric vision, gave rise to the representation of the “nimbus” or “halo” in medieval religious art. Although the Corona Flammae as thus perceived, or as visualised in various magical exercises, is but a part of the World of Yetzirah, yet there is a most powerful correspondence between this astral Centre and the Yechidah. It is thus that true and vital energy is drawn down into the psyche through the Corona Flammae for magical purposes.*

Uncia Coeli. Although it is without a Central Column sephirothic connotation, this Centre, which is situated in the midst of the brow, is of great significance, its function in the psyche being reflected in the Byzantine mystical tradition, as witness the distinct and careful demarcation of the “square inch” on the brow of a number of Christos-figures which are well known to experts in

* See Appendix C.

Byzantine art.* It is imperative, in the conscious rousing of *all* the Gate-centres, that the power from the Corona Flammae be resolved and intensified by the Uncia Coelia before passing to the centres upon its subsequent course. Usually, in exercises designed to awaken the Gate-centres, the Uncia Coeli is ignored: this omission is emphatically condemned by the present writers. A great deal of confusion has existed between the functions of this Centre and of the one following: a confusion which should be most carefully avoided by the student, because the Uncia Coeli has a correspondence to the Neshamah and the Flos Abysmi to Daath, and to confuse the Centres will lead inevitably to a foolish confusion between Daath and the Neshamah.

Flos Abysmi. The Daath-centre, located in the throat, is an integral function of the psyche in its own right. It symbolises the transitional state, situate in the vast Abyss which sunders Noumena and Phenomena.

Orbis Solis. In some older presentations of the Western tradition, the astral Centre representing the Sun-sphere was directly associated with the great nerve-centre situated in

* A particular development of the esoteric tradition which is of the highest importance must here be brought to the attention of the serious student who wishes to research the historical ramifications of the Western mystery tradition: it concerns a system of mystical philosophy which has had a profound influence in the West, but which has escaped the attention of so very many.

This system, arising from a fusion of older traditions of the Eastern Mediterranean with material from the timeless and well-nigh sectless mysticism of the monasteries, Sinai, St. Sabas, the Hesychasts, permeated with its developing symbolism the sombre mosaics and paintings of Byzantine art. It appears in the insignia, the ritual, and the architecture of the medieval Order of the Knights Templar. It inspired the design of the Baptistery at Florence: it guided the hand of Giotto (1270-1337) to depict the *House of Sacrifice* as the Temple in his frescoes (cf. Vol. II, "Mathematical Symbolism"): it likewise guided that unknown Flemish painter whose masterpiece, the Annunciation, is shown in this volume. It appears in much of the guild-work in all the arts of medieval Europe, and was handed on thence to the Renaissance Platonists: notably its veiled influence is signalled by its symbolism in the work of that great philosophic luminary Marsilio Ficino. Not, indeed, by the mere occurrence of the mystical symbols, but by their use in a significant context, must the student trace this vital substratum of the Western magical tradition, which is characterised by the Eightfold Star, and whose key-word is Regeneration: a regeneration not dependent upon creed or sacraments, but upon the understanding and application of unchanging spiritual laws.

the upper abdomen, and the physical nerve-centre itself was accordingly named the solar plexus. Modern understanding however has perceived this so-called solar plexus to be intrinsically involved with the lower emotional nature, so as to be entirely unsuited to symbolise the Ruach as the Sun-centre must do. In the modern tradition therefore the Orbis Solis is located in the breast as relating to the heart. This region, identified by the whole modern tradition of Western thought as the seat of the nobler emotions and aspirations, is well suited to represent that function of the psyche which mediates between the higher and lower faculties.

Cornua Lunae. This, the Moon-centre of the psyche, is located in the genitals. Besides being in fact a part of the astrosome, as are all the Centres as here contemplated, the Cornua Lunae has its own especial correspondence to the Nephesh. Even a cursory enquiry into sexual psychology will reveal that this is by no means a simple matter of instinctual motivation alone, but is laden with the utmost elaborations of phantasy, and thus conspicuously pertains to the World of Yetzirah. If the Uncia Coeli (see above) is omitted, there is a particular tendency to imbalance in the Cornua Lunae, due to the fact that of all the Centres the Cornua Lunae is the one whose actual correspondence is to the astral world in which the Centres are aroused. The affinity between Neshamah and Nephesh thus becomes an essential balancing factor, that the lower may be equilibrated by the higher: and here we have one of the reasons why the inclusion of the Uncia Coeli is essential (the student may care to reflect that this is, in one aspect, the marking of the Signum Tau upon the "forehead" of the *House of Sacrifice*).


Instita Splendens. Although in the astrosome each foot has its own Centre of Activity located in the instep, for the purposes of visualisation when the feet are together the

Instita Splendens is one Centre shared by both feet. This is the Malkuth-centre of the psyche, and has a correspondence to sensory-consciousness. It thus represents the contact of the psyche with the earth-forces, and for effective magical development should always be considered as well-defined and beneficent.

To conclude Part I of this study, we can turn to a remarkable assembly of symbols shown in a beautiful and in some respects unique painting executed in the early XVI century by an unknown artist of the Flemish school (see Plate at the beginning of this chapter.) The painting is now in the Fitzwilliam Museum at Cambridge. The fine degree of preservation of this picture is in itself unusual, and bears witness to its having been handed down by a series of owners, perhaps the members of an occult fraternity, who were well aware of its remarkable significance. To a casual glance it appears to be simply a devotional representation of the Annunciation, one of the most frequent subjects in European art up to modern times. Even on that level however, it would be evident that the artist was thoroughly versed in the appropriate symbolism, and had the skill and taste to apply it in a far from banal manner. For example: there arose in medieval times a custom of representing in such a scene two pillars, one for the Angel and one for the Virgin: not to look any further for the origins of this, it may be pointed out that in the subterranean chapel shown in Nazareth (in Crusading times as today) as the place of the Annunciation, there are in fact two pillars, originally from an older edifice, framing the altar: popular tradition early attached to these the names of "the Angel's Pillar" and "the Virgin's Pillar," the next development being that a rumour arose of a treasure concealed in the Virgin's Pillar: whereupon some medieval robbers removed a portion of the solid stone thereof to see

for themselves. With such a starting-point of partly conscious, partly unconscious symbolism, it is not surprising that although the Angel's Pillar remained in artistic tradition a single pillar, the Virgin's Pillar came to be represented as something which was in itself dual, an arch or a porch. At the same time, alchemical influences came into the matter, and so it came about that in some of the more recondite examples the Angel's Pillar was shown as red (for the male principle, Red Rose) while the Virgin's Pillar or arch was white (for the female principle, White Rose, the *Anima Mundi* who had to be redeemed from bondage.) A very simple example of this tradition is a small painting by the Sieneese painter Duccio (c. 1255-1318) in the National Gallery, London: the Angel stands by a red pillar, the Virgin within a light architectural structure, white in hue. Now we see what subtle use our unknown Flemish artist has made of this tradition: for behind the head of the Angel appears a slender red column, while, by means of perspective, the Virgin is seated just within the area of a white-arched doorway. Were this all, we might think it an accident: but beside her stands a basket with a piece of white linen, as if to be taken for washing: a clear allusion to the "women's work," the "white work" of alchemy. The redemption of White Rose (who is, as a main interpretation, the lower principle in man) is highly relevant here. Furthermore, above her hangs the five-flamed lamp of the Quintessence. And lest the initiate should still need reassuring that he is not looking at an ordinary Christian presentment of this Mystery, let him look at the girdle of the Virgin, most conspicuously tied with a curious knot which is unmistakably the central member of the traditional Girdle of Isis.

Another piece of symbolism appears in the foreground of the picture, a device which through the centuries so many have used without understanding that by itself it could not be taken to determine anything. On the vase which holds the

lily-spray is that mysterious monogram,  which has been variously interpreted as standing for *Iesus-Hireus-Soter*, or for *In Hoc Signo*, but of which every interpretation makes it evident, by sheer lameness, that the symbol came first, the explanation after. Essentially, the central letter in this monogram is what looks like a letter "h" with a cross-beam intersecting the upright.* This central sign thus becomes in itself a representation of "the Cross upon the Mount," which has a number of interpretations older than Christianity: but in the present design its most likely significance seems to be that of the "World-Axis" or balance-beam, set up at the point regarded as the earth's navel. This is not however the feature of the monogram most interesting to us. We can at once recognise, from whatever origins the image came, the Cross upon the Mount as forming the central object in those Calvary-groups so often situated upon the "rood-screen" in churches, where in medieval times it was very usual to paint upon the ceiling directly over the group a rosette containing this same monogram. In fact, this monogram represents that group. On the one side of the axis-cross we have the letter I. We are told that the male figure on one side of the Cross is John, the female figure on the other side is Mary. There is no difficulty in identifying the letter I as standing for the male figure, therefore. But though the I can stand for John (Iohannes) the letter S can hardly stand for Mary in any language.

It can, however, stand for *Sophia*.

We have then on the one side the Greek letter Iota which is the same in sound and in signification as the Hebrew Yod, the active and all-spiritual male force: and on the other side the letter Sigma which stands for *Sophia*, the

* This central sign is unlikely to represent the sound of "h". To try to interpret it as a letter or to guess what word it might signify, is impossible without knowing the time and place of the monogram's origin, but it seems certain to come out of some form of Greek Cursive script: several Cyrillic letters of various traditions resemble it closely. The modern capitalised form I.H.S. is therefore without authority.

passive and all-potential female form representing his anti-thesis and counterpart. Did our artist know what he was inscribing upon that exquisite vase? We cannot be sure: but if we look at the white-robed dynamic figure of the Angel with his Wand of Power, and at the meditative dark-robed Virgin with her book, the implications hidden in the monogram are repeated. This Virgin, with the secateurs on the floor at her feet, is discernably related to Durer's Saturnian 'Melancholia' of some years earlier.

There are a multitude of remarkable features in the painting, many of which will be immediately obvious: but this Annunciation yields three main interpretations, Christian, alchemic and psychosophical. The psychosophical symbolism (hail to our unknown brother!) is twofold. One aspect of this last we shall now briefly consider: the other aspect is left to the discerning.

There is nothing new in looking for cryptic meanings in floor-patterns. William of Malmesbury, describing the Lady Chapel at Glastonbury Abbey in his own time, states that the floor-pattern conveyed a mystery which might not otherwise be uttered. He does not impart to us either the mystery or the floor-pattern: but what we have here may not be very different from that lost work.

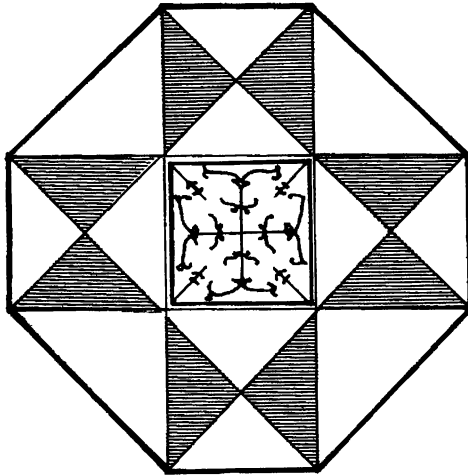
The first pattern, nearest the door, is a simple checker-board, dark and light. This pattern, still a favourite in the Middle East and the West for dedicated buildings of all kinds, represents virginal balance and repose. The following words indicate something of its significance:—

OMNIS GLORIA EIUS FILIAE REGIS AB INTUS,
IN FIMBRIIS AUREIS
CIRCUMAMICTA VARIETATIBUS.

The second pattern is much more individuated. The dark and light tiles have been arranged to form octagons:

closed areas each with its guarded centre. The octagon is a symbol of developed personality, but it is not intended that this should be for ever kept in isolation: complete in its defence as far as the outer world is concerned, it is open at its centre for development from the inner levels, comparably to the symbolism of the octagonal font which represents the inner shrine of the transformed self.

The third pattern has a further rearrangement and enrichment. Here we have the eight-pointed Star, “the Glorious Star of Regeneration,” in a form not very different from that used by the Aurum Solis. If we reconstruct what can be seen of it in the painting, we have:—



Part II

CHAPTER I

Provenance of psychological knowledge. Psychology and Psychosophy.

The conscious mind, seen as limited by the bounds of the higher and the lower unconscious. Two keys to progress in extending our sphere of effectiveness:— goodwill and careful work.

Some aspects of the Nephesh illustrated by facts of psychic experience. The nature of the instincts: origins of man's innate inclination to Magick.

CHAPTER I
THE SUBRATIONAL FOUNDATION

The history of modern psychology is too well known to need repetition here. The great names associated with its development, beginning with that of Sigmund Freud as the originator of the development, have been those of physicians: as a consequence, much of the basic research and the resultant findings have been derived from the observation of the mentally or emotionally sick, and have been oriented to the cure or alleviation of their condition. This has led to much criticism which however is by no means so justifiable now as it was in the earlier days. Social psychology and industrial psychology, for instance, are two considerable branches of psychological research whose subjects, one might almost say by definition, come within the range of normality, since the abilities to earn a livelihood and to form human relationships are generally considered as primary, though of course not infallible, signs of the normality of an individual. Furthermore, in the main stem of psychological investigation, the name of Carl Jung is associated with a lifetime of profound study and interpretation of human cultures of different eras and worldwide provenance, directed to an understanding of the fundamental nature of mankind and thus the establishment of a norm by which the deviation or otherwise of the allegedly sick could be evaluated. His especial interest, the traditions of Gnosticism, was concerned with a way of

wholeness certainly allied to the teachings of the Qabalah, although so far as can be determined none of the Gnostic sects presented a comprehensively universal system in the manner of the Holy Qabalah itself. Thus the bases of the study of the psyche have been extended by its various contributors to comprise ancient and abstruse philosophies and likewise the daily life of twentieth-century man.

Nevertheless, the main impetus and emphasis of psychological research does admittedly remain, for the world at large, in that field in which it originated: the field of mental and emotional sickness. This is, again, no condemnation of the work for general reference: the human psyche, like the human body, has a certain inherent character which shows itself as underlying all possible deformities or distortions, and, properly interpreted, these distortions of the psyche can but shed light upon its nature and possibilities, and the manner of its vital processes. The experience of the physician has been invaluable in the formulation of modern psychology, not only for the obviously necessary tracing-out of the relationship of the psyche with the physical body and their linking in the glandular and nervous systems, but also in a more subtle kind of experienced analogy-drawing whose scope has not yet been adequately explored: for certain it is that allowing for the different "fabric" of the psyche and of the material body, close and significant parallels exist between the processes by which each attempts to secure its health and survival. An eruption upon the skin, or the occurrence of nightmares, indicate the attempt of the body or of the psyche to cast out something incompatible, whether intruding from without or generated within: while in both body and psyche there is also a tendency, when an undesirable intrusion cannot be ejected, to try to render it harmless by isolating it, building an impervious wall around it. Thus the muscular tissues immure for instance an

embedded bullet, or the unconscious immures a traumatic experience. These are simple examples, but they are very typical of the action, both of the lower unconscious level of the individual psyche, and of the life-force generally: precisely the same reactions, with regard to intrusions regarded as ejectable and as non-ejectable, can be seen in the communal actions of a hive of bees.

With regard to the instinctual and the lower emotional levels of the psyche, clinical observation and inference has made contributions of great depth and value. For the magician, however, their scope and the scope even of psychic investigators and parapsychologists, is but ancillary. He cannot look to their work for anything more than concurrent evidence: nor indeed does he need anything more than that. His own approach to the study of the psyche is different from theirs: he has a different objective, and he has a different starting-point from both psychic investigator and psychiatrist or psychotherapist. The starting-point of the magician has been his Chamber of Art: he too has a specimen psyche for investigation—his own—but by definition it must be in a reasonable state of health, his quest being not so much its healing as its progress and its perfecting. Furthermore, he has what his exoteric counterpart has never yet had: a blueprint to aid his work, nothing less than the glorious vision of the universe and of the psyche in their perfection, which has been built up through long centuries by the illuminati. That the findings of the modern exoteric psychiatrists agree as well as they do with the high wisdom which is accessible to the magician, constitutes in itself great evidence for the profundity and integrity of their work.

This being the case, the magician would be ill-advised to ignore their hard-won truths. As in a graph, the points strictly necessary to plot a line or a curve can well be supplemented by other points to confirm it: and where these points have been obtained independently by a different discipline and from a

separate source, the result is a deep enrichment of understanding. Besides, it is not, ultimately, only for the benefit of the magician that the findings of the psychologists and of the Qabalists should be co-ordinated. The greater the measure of relevant truth available to the healer, the more effective the healing is likely to be. He who places a fractured limb in what appears to be the most natural position, and who carefully applies splints and bandages, does something certainly towards its satisfactory setting: but he who knows exactly the anatomy of the limb as it ought to be when whole, and who performs his work accordingly, will predictably produce a much more satisfactory result. This has a parallel of prime importance in the guidance of the psyche: and the study of the modern Qabalah and the psychosophy of the Aurum Solis is therefore most solemnly urged upon the attention of all who are concerned in that field of work.

Nevertheless, this present study, although based fully upon principles of psychosophy which are of universal application in the human psyche, is oriented altogether to the training of the magical student, and to his understanding of the psychological factors involved in his training.

The aspirant newly embarking upon his training, as we have indicated, stands between two vast areas of unconsciousness, or rather, areas of whose content his ordinary awareness is unconscious:—the Upper (or Inner) Unconscious, and the Lower (or Outer). The Lower (or Outer) Unconscious is closely involved with the instincts and with the physical nervous system, or rather systems. The aim of the student from the beginning must be to bring more psychic material into consciousness. Very little, however, can be achieved by unaided determination. Determination is essential to success, but it is not determination of the type which runs its head against closed doors: it must be an extreme tenacity fortified by patience and goodwill. Goodwill is by no means the same thing as weakness or indulgence: but it does enable us to

make allies of those parts of the psyche (and indeed the physical body) which through their intrinsic nature or through our personal inexperience we cannot directly command. Even where we do command, goodwill should not be forgotten. This applies also in different ways, of course, to our dealings with our fellow humans and with the Powers.

There is nothing sentimental about this, in fact the reverse. As an example: the student of Magick who has also to earn his living, will find the time that he formerly gave to his friends curtailed to a lesser or greater extent, depending upon the stage and the intensity of his training. The friends may raise an objection to this, but he must be ruled by what he knows himself to be doing, and not by what they imagine him to be doing. In reality, one glance of his mind towards them, directed with goodwill, can do more for them (and progressively so as he advances upon the Path) than hours of idle talk which might only dissipate their energies and his own. Similarly, and especially during performance of the Exercises, a friendly impulse directed to the faculties involved will be of considerable assistance. (But never send pity, whether to oneself or to another: pity is poison.) It is worth while to remember that by suitable devices, forms of activity which ostensibly are not at all magical have been turned into something very like magick by people of all sorts. In instructions for body-building exercises, for example, the student is frequently advised to perform his exercises in front of a mirror. This is partly so that he may "ensure the correct posture," and partly again so that he may "be encouraged by observing his improvement," but what is not so generally pointed out is that the muscles and other bodily tissues do actually respond to being held in conscious attention, so that the student who "encourages" them in this way stands to receive more benefit from his efforts than someone who gives them nothing but conscientious thoroughness. In the world of feminine beauty, too, the dressing-mirror is not merely an

adjunct to vanity but an instrument of art: relaxation and vibrancy, animation and poise, being allied qualities in the face and figure which are brought fully to life in this way. If attention can do so much for even the physical body, which shares strongly in the inertia of Assiah, what can it not do for the astral body in both its finer and denser levels!

Consequently, when the magical exercises are performed, care should certainly be taken that every posture and gesture is carried out exactly as directed, and this observation can be made the opportunity to give a moment's greeting, so to speak, to limbs and trunk as these are involved: but also the purpose of the exercise, and the inner faculties which are directed towards that purpose, should receive from our consciousness an attitude of encouragement and confidence. The effect of well-performed exercises can be greatly enhanced thereby.

In this directing of attention to the various parts of the body, the feet should not be omitted. When the student is instructed to visualise light as descending to the ground between the feet, this means the ground between the feet and not a vague region below the knees. To perform this visualisation correctly it is necessary to be conscious of the feet themselves. Tall people often have more difficulty than short people in this respect, and one sees that instead of the easy self-confidence which might be anticipated from their extra inches, they often display a shy hesitancy in comparison to the brisk practicality of their shorter colleagues. There are several psychological reasons for this, but there is much to commend the saying, "You can have your head in the clouds, but keep your feet firmly on the ground." Whatever type one's physique may be, awareness of the feet is necessary to the psychic well-being which is the basis of magical work. The feet, like the hands and the face, are so responsive to every vibration of the psyche as to present an index of the character of the individual: as is known not only to the

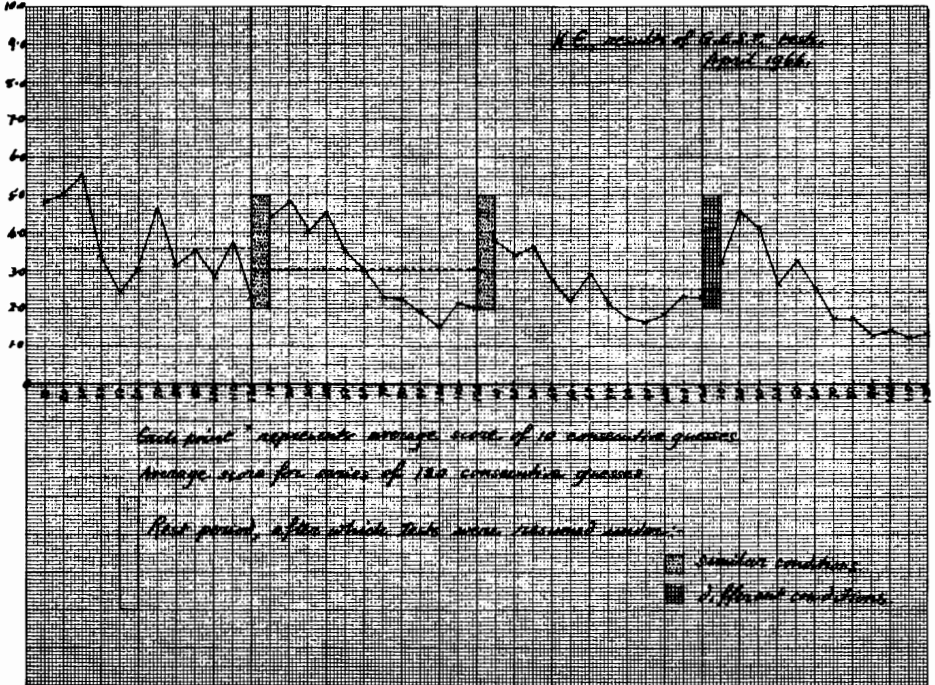
tarsomantist of the East, but also to the old cobbler of the West, who comes to understand a remarkable amount about his clients from the way their shoes are worn. Yet the feet are given little attention by many who should appreciate their occult importance. Often, when the psyche throws off a condition which is causing useless distress—a worry, perhaps, or a fear concerning some matter in which we are powerless to act effectively, and would do better to occupy ourselves with other things—the feet are completely left out of the liberating process, and remain entangled in a miasma of depression. It is well to make a practice, perhaps nightly, of directing a moment's goodwill to each foot, its physical parts and its astral centre, at the same time mentally shedding from the feet any residue of the day's petty worries and frustrations.

One of the greatest aids in securing the co-operation of the Nephesh and of the autonomic nervous system, is to let them know that their work is valued and taken seriously. The magical diary is, from the beginning, an excellent means of doing this. Nothing, of course, would be gained by writing of one's performance of the magical exercises in glowing terms which the facts would belie: a true and just assessment must be made, but can be made in complete frankness and confidence because the entire purpose is to assist one's progress. When the work is well done, the ego should not take all the credit to itself: the other faculties thrive on the confidence that their contribution is duly appreciated and faithfully recorded. As the magical diary progresses from the disciplined jottings of the beginner to the full record of the more advanced magician, the reality of the help thus gained will be found.

Another very important aspect of this encouragement of the Nephesh-faculties is the renewal of a sense of novelty and adventure. In a magical Order, the responsibility for this lies largely with the person directing the aspirant: but the

student working alone must take it as a personal charge. In the nature of things, to maintain an even level of interest is impossible, and if the attempt is made it will be found that more and more effort is needed, so that the search for novelty becomes first unhealthy and then impossible: there must therefore be ebb and flow, but the introduction of fresh interest and new lines of approach is essential, particularly during periods when perseverance in an unchanged exercise is called for. The circumstances of meditation may be varied, a different and perhaps highly effective tone in the magical voice may be sought and found, a few days of recapitulation on previous work may be planned, both for the sake of revision and to avoid staleness on the current work: a variation in incense or lighting in the Chamber of Art may lead to valuable discoveries in interpretation. The reason for creating such renewals of interest is to be found in the nature both of the Nephesh and of the nervous and glandular activity of the physical vehicle: for while the conscious intellect of the student is expected to maintain an adult level of application to the Work without a continual experience of new stimuli, it must be recognised that the lower unconscious levels, prior to their integration in the acceptance of the True Will, are likely to evince just about as much capacity for sustained attention to an unvarying object, as a young child or an animal might have. This would be a predictable fact on philosophic grounds alone: but besides that, there is an abundance of evidence drawn from the psychic research of many investigators, which points to the same conclusion: likewise an investigation carried out by the A.S., bringing in other relevant material, can appropriately be quoted at this point.

There is a well-recognised factor in all types of psychic experimentation under standard conditions, which brings about a certain pattern in the results: no matter what the initial level of performance of a given subject, provided it be



General ESP Tests

noticeably different from chance level,* there is a marked tendency over a run of tests for the average to approach and sometimes to reach chance level, that is to say, to reach the proportion of correct answers which could be expected from random guessing. The same pattern is repeated over a series of runs, so that the graph of test results shown on p. 135 may be regarded as typical.

Although our true concern is with Magick and not with clairvoyance, telepathy, or other forms of simple extra-sensory perception, yet the data provided by research into those subjects is extremely helpful for the insight which it gives into the functioning of the lower psychic faculties, which form a vital link in our chain no matter how elevated our ultimate purpose may be. In order to gather information on the non-magical experience of these levels, the A.S. at one time carried out an enquiry, the subjects taking part being attested clairvoyants of both sexes, of professional standing. These gifted subjects were not only asked to co-operate in certain tests, they were also asked questions relating to their preferred conditions of work, and similar matters. There were a few conspicuous differences here, from the results gained by testing non-professional subjects: in particular, the effects of "tiredness," so noticeable in our graph, were more delayed in manifestation in the professionals, although, as the enquiry revealed, this same difficulty beset them in other forms. Contrary to popular belief, it was found that the majority of them did not regard personal knowledge concerning a client to be any special advantage, indeed it was frequently seen as the reverse: it would cause embarrassment, and beyond this it would hinder the action of the psychic faculty in a way which the subjects generally did not understand: the fact being that the Ruach would

* Some subjects may show a psychic faculty which is certainly genuine, but which reveals itself by giving *wrong* answers more consistently than mere random guessing would do. The cause of this is in the unconscious processes, the circumstances of the test itself probably being in some way adverse to the subject.

thereby be brought into play, when it would better have been stilled so as to allow greater freedom of action to the Nephesh. (It did however help, usually, to know certain general details, not only of the client but of any absent person involved in the client's questions: sex, age, marital status, the very indices that any counsellor would need in order to make a reasonable picture of the material presented: a few psychics however denied that they even wished to be told this much.) This dislike of being "spoon-fed" agrees with what we know of the Nephesh: it tallies for instance with the key discovery of the twentieth-century theatre, that a setting which merely suggests an appropriate theme to the imagination, endows a play with a far livelier reality than that achieved by the painstaking "realism" of the Victorian stage. For these reasons, we must beware of explaining exclusively by "tiredness" the well-established fact that although a psychic will often upon first meeting a new client give one or more startlingly unequivocal predictions, which are afterwards exactly fulfilled, nothing up to that standard is ever again given to the same person. Our team of subjects in this investigation did however state that the stream of new and varied personalities was an important stimulus in their work: regular clients had to be dissuaded from returning at over-frequent intervals,* and a few had found for themselves the error of allowing the clairvoyant-client relationship to become a personal friendship. A friendly and informal acquaintanceship seemed to be the ideal.

Something, evidently, was expected of the clients also: the psychics described their corresponding reactions to "vibrant" or to "depressing" types, while the person with a

* A basis was here established for the old superstition that it is "unlucky" to consult a psychic more than once in a day(!). The dissipation of astral energy by both parties can be considerable: and just as it is possible to "talk out" a cause of worry in some cases, so it seems likely that the astral motivation of a desired objective can be unwittingly "talked out" in the same way, especially with experienced psychic perception focussed upon it. The A.S. regards the use of divination in general with extreme reserve.

definite problem was greatly preferred to one who had merely come out of curiosity, or in hopes that the clairvoyant would be able to “see something” for the future in an existence in which the client had made no effort to create the least likelihood of interest.

These details are given as being of confirmatory interest: they all agree with what we should expect of the action of the Nephesh and of the movement of the Astral Light. Parallel situations and reactions occur in various human relationships: in the world of education, again, we find the desirability of an easy but not familiar relationship between teacher and pupil: here too, freshness and originality are of major importance in the presentation of the material. Furthermore it is a known fact that in the first term of the scholastic year, from September to December—three or four months at most—after the long summer vacation, half of the year’s intended curriculum must be covered, or it is doubtful whether the year will successfully achieve the whole. The action of the Nephesh as intermediary between Ruach and brain is the key to the process of learning. The most unforgettable lessons are those learned with the greatest involvement of the subrational channels. Intelligence rather than learning is the function of the Ruach: the more intelligent individual usually learns better than the less intelligent from having stronger and more cogent motivation to do so, from organising the subrational faculties more capably, and from linking new with previously learned material more effectively: but he is still dependent to a great extent upon the subrational faculties and the physical brain for the real work of learning. The I.Q. of the “absent-minded professor” is as high as it was in his keen student days, but from various causes both physical and emotional, the subrational faculties are no longer giving the appropriate support to the rational ones.

Here incidentally we have a portion of the evidence for the separate existence of the mind from the physical

organism.* The observable fact that intelligence does not deteriorate with the learning ability of the elderly is of great significance: but so is a minor demonstration of the same type, which has been experienced by anyone who has tried to continue work on a problem late at night, when the body is thoroughly tired. Although the brain in that state is quite unable to process ideas or to supply the necessary factual details, the mind may still wish to go on grappling with the problem, and can perhaps see in a vague manner the general lines along which a solution might be found.

In another, but related category, is the experience of an interesting group, people who when placed under general anaesthesia are occasionally forced into a state of projected consciousness. Enquiry usually reveals that they have had other indications of awakening psychic faculties, although perhaps only slightly or a long time previously. Quite often such a person before the operation expresses a dislike of general anaesthesia, or assures the attendants that it will be of "no use." It is, of course, a matter of normal medical ethics not to discuss subsequently anything which a patient may have done or experienced while under anaesthesia, but in this case the attendants' reticence has another motive besides:—prudence lest a factor which is not within their control may be interpreted unfairly to the discredit of the anaesthetist or of the team as a whole. The patient, therefore, if he is considerate, will not try to compel them to discuss the occurrence: a consideration which the "layman" would do well to show generally to people whom he knows to be bound by an especial code or creed. A typical form is that the patient, effectively anaesthetized and for all practical purposes unconscious, "sees" the operation and subsequently describes it with considerable accuracy, but sometimes from a visual angle which is not that of his head. This occurrence

* See *vide* Nephesh and Ruach projection, Vol. V.

is not explicable by telepathy: for one thing, the patient will competently describe instruments, etc., without being able to name them, and, for another, the viewpoint is sometimes stated precisely as being "between" two of the persons present, or "above" the operating table. No sensation of pain is reported. It is, in fact, a true instance of projected consciousness: but we cite it here, simply for its contributory evidence of the separability of mind and brain.

Some observations which go further along these lines have been made with regard to the "feeble-minded." These people primarily show an extremely poor co-ordination of the physical systems, so that whatever intelligence they may have can have little possibility of showing to advantage: nevertheless it has been found that in many cases, persevering and unprejudiced care can bring out signs of more intelligence than they had been supposed to possess. Even among those who have been placed in mental hospitals as imbeciles or as idiots, this has been observed: and the comments of a psychiatrist who worked for many years at a large mental hospital in the South of England have a particular value.

Dr. J. had begun his professional career as a complete materialist: conformably with this attitude, he believed the psyche to have no real existence except as an aggregate of nervous and glandular reactions interpreted by the brain, in an organism conditioned entirely by heredity and by personal experience. Over the years, he had among his hospital patients a number of congenital idiots who had been brought to the hospital from, generally, thoroughly unsatisfactory home circumstances. The visits to the hospital of the parents and siblings of these patients gave Dr. J. an opportunity to observe and interview the relatives also, and thus he was easily able to confirm that in the great majority of such cases the family as a whole was of low intelligence, so that even had the patients themselves escaped idiocy, nobody could

have predicted for them any normal degree of mental development. These unfortunates passed their days in an impenetrable apathy, and in the nature of their general maladjustment usually lived to no great age. One of the heralding symptoms of approaching death, however, as Dr. J. repeatedly observed, was an awakening of mature intelligence. It seemed as if the apathy had been broken by a hope, by an awareness of impending release. (But, he asked himself, a release of *what?*) Nor was this all. Putting the highest interpretation that he reasonably could upon the change, he would have expected in all the circumstances that this newly-dawned intellect would appear as a *tabula rasa*, a virgin faculty devoid alike of concepts and training: instead he perceived, and this repeatedly, a rational mind fully formed, cogent in reasoning, and showing a spiritual elevation and withal a refinement totally inexplicable in terms of the life-experience of these persons. After this manifestation however, death invariably and rapidly supervened.

There was no element of doubt whatsoever in these observations of Dr. J. He considered from every aspect of his knowledge the phenomena which he had witnessed: he could produce materialistic hypotheses to account tentatively for many of the facts, but the development and maturity in these cases of what we should call the Ruach did not admit of any such explanation. At the risk of being considered "fanciful," he had to conclude that during the lifetime of the individual, the mind had been (as he expressed it) elsewhere, receiving, he supposed, from some unknown source a training suitable to its true capacity.

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The Nephesh and the physical body compose for the Ruach a vehicle subject to laws and limitations which are in

part alien to the Ruach itself. If the personality is to be integrated, as it must be for successful magical training, the lower faculties cannot be allowed to dominate the scene, thus leaving the higher faculties unmanifest and inarticulate, as is frequently advocated by a kind of pseudo-mysticism nowadays. A degree of asceticism is most desirable in the early training, although it must be clearly understood that this is not asceticism for its own sake, nor for the accumulation of "merit." The breaking of old habits which have been formed at random, is most favourable to the formation of new ones which are chosen of true purpose: the Nephesh is taught to look for guidance to the Ruach, and the Ruach in turn becomes accustomed to take heed for the true benefit of the Nephesh.

The instincts in themselves form the motivation of the lowest level of the Nephesh, linked directly to the physical organism. To glance briefly at some of them as they occur in ordinary life, and at their relationship to the emotions, will clarify their position and nature. There are an indefinite number of instincts, for in many ways they are closely inter-related.

There is the *instinct of flight*, which underlies the emotion of fear: if we could always run away when prompted by the instinct of flight, we might never consciously feel fear. A schoolmaster, walking one night along a deserted road with his mind on his daily cares, suddenly took a most agile leap sideways and as a result found himself standing on one foot in the middle of the way. Looking about to see what had caused this extraordinary occurrence, he saw on the lamplit pavement a short length of rope, coiled so that it looked at first glance very like a snake. In his state of abstracted consciousness, instinct had evidently taken control: he had felt no fear, and did not even consciously perceive the rope until he turned round and noticed it. Since he had responded at once to the impulse

to leap out of harm's way, fear would have been superfluous: similarly, there are people who probably have never known any feeling of temptation, since no such feeling emerges to the consciousness of one who yields to every impulse. In truth, emotion of any sort must be conscious, or it is not emotion. Psychiatrists have written concerning "subconscious jealousy," for instance, but no such thing exists: there is a subconscious (or unconscious) urge to possess or to dominate a love-object completely, and there is a subconscious (unconscious) impulse to destroy and/or to identify with an interloper: if the synthesis of these drives comes into consciousness as an unfulfilled desire, we then have the emotion of jealousy.

Related to the instinct of flight is the *instinct of pugnacity*: both are brought into fulfilment through an activation of the suprarenal glands, and whether the outcome is flight or pugnacity is very much a matter of individual conditioning and self-confidence, factors which again bring other hormones into the matter. The instinct of pugnacity, likewise, is not in itself an emotion. If an extremely pugnacious individual is provoked, he will lash out at his adversary faster than thought or feeling, and not until he sees the other lying perhaps unconscious, will he realise what he has done: from beginning to end he may experience no emotion whatever. The less pugnacious individual, similarly provoked, will not at once lash out: he will, however, feel an intense emotion of anger.

The fact that the same remarks apply, *mutatis mutandis*, to the *sex instinct*, is almost too obvious to need comment. People often cannot think of any reason why they jumped into bed with a particular partner, for whom they feel no emotion whatever. It is useless to consider what might have happened if they had been prevented from so doing. From instances in which such rash action was prevented, it seems about a fifty-fifty chance whether they would thank their

stars for the escape, or decide that they were seriously in love. Again, instinct must not be confused here with conditioning. The “grow-up-and-get-married-and-have-a-family” syndrome is so inwoven in our social system, that for people to follow out this pattern without either real thought or deep emotion must not be laid entirely at the door of instinct: particularly since, in the commercial world, the best jobs and chances of promotion are usually available only to young married men of whom the employer can feel “sure.” Nevertheless, a great deal of instinct is involved in the matter, although, we repeat, unconsciously. The man who enjoys a strip-show or a “girlie” magazine is not acting upon instinct: he is revelling in a pleasure-pain ambivalence which arises from the frustrated stirring of an instinct. Many women claim not to be interested in pictures of attractive males: this is very probably true, since in the feminine development of the psyche the more typical level of sexual motivation is at the truly instinctual and therefore unconscious level. We have pointed out in another connection the relationship between Anima and Nephesh, between Animus and Ruach:* the present topic likewise pertains to those relationships. Especially with regard to the unevolved type of woman, one sees this repeatedly. A group of young girls come along the road, seemingly engrossed in their conversation together. A group of boys come from the other direction. The boys are at once consciously aware of the girls as objects of interest. The girls take no notice: but almost invariably, just as the two groups pass each other, all the girls simultaneously will produce a peculiar high-pitched provocative giggle, for no matter what ostensible reason. It is unmistakable. They are not being deliberately “sly” or “teasing,” they are acting from pure instinct. This explains the mystery which has always perplexed the male sex, of the strange mixture in

* Cf. Part I, Ch. IV.

many women of provocativeness and frigidity. If it is understood that the provocativeness of the more typical woman is likely to be wholly unconscious, or almost wholly, and that her unresponsiveness is often a result of that same unconsciousness of instinct, the mystery is less alarming. Her unconscious instinct, after all, is necessary to her passivity. A whole barricade of social pretence which has been built up from the Middle Ages to the nineteenth century, to the effect that women were more "shockable" than men and that sexually suggestive subject-matter must therefore not be mentioned in their hearing (by which pretence they also were conditioned, if possible, to believe it themselves) was created to disguise and to keep secret this fact, of woman's unconscious and therefore irresponsible sexual motivation, and high suggestibility. That same unconsciousness of the sexual level is also the cause, however, of the "Barbara Allen" type of happening, in which a girl dismisses a lover, only to realise too late her real attachment to him: in such a case the attraction only rises to consciousness as an emotion of love when the object of the attraction is no longer present, that is, when the instinct is frustrated. Of course the same sort of experience can befall a man, particularly one who from a strict early training or from pride has thrust his emotional life abnormally into unconsciousness: it belongs far more, however, to the "average" woman. Her greater insistence on love and sentiment in sexual relationships, too, is based on the fact that the truly sexual element in her own motivation is, in the main, unknown to her.

None of this applies, to anything approaching the same extent, to women of more intellectual, or "Eros-type" temperament (Ruach-Animus dominant.) Such women are far more complex beings than the simply feminine woman, who as a biological entity need have little conscious idea of what she is about. These more complex and in some sense more "masculine" women are of extremely varied types,

from the "steel-true, blade-straight" woman who chooses her man as much as he chooses her, and loves him consciously and loyally, to the skilful artist who works not in marble nor upon canvas but upon her own person to create a wonder of seductive grace, studying what instinct no longer tells her of that which will charm the most. However, no class of human beings is all sweetness and light, and among these complex and sexually awakened types of women we find also, for example, the nymphomaniac: for when her exaggerated manifestation of instinct is due to psychological causes, she is frequently searching for a form of Animus-type, active self-expression in sex which she is not likely to find.

The *parental instinct* is quite a separate thing from the sex instinct, but is, again, in its basic form unconscious. Parents may be well aware of love for their children, of course: but that is not the same as the mere instinct to produce and to care for the offspring. A number of parents, in fact, are carried along entirely by instinct until the children are old enough to be discovered as friends: the age at which this can happen depending upon the characters of the parties concerned. The trouble with instincts of this kind is that although they may become excessive they can still remain at the unconscious level, so that a mother or father when accused of over-possessiveness will look within for some conscious emotion of the sort, and, finding none, will deny the accusation outright. Many references are made by psychological writers to the maternal instinct, scarcely any to the paternal, yet the latter is just as real: and, since the male in particular has an instinctual urge to govern not merely his own progeny but a tribe, "paternalism" is apt to reveal itself in all walks of life with results which are sometimes excellent, sometimes lamentable.

The creative instinct is often claimed as an impulse specifically human: in a certain sense this is true. Many creatures create something: a honeycomb, a nest, a burrow, a

cocoon, a cobweb: one can tell the species of the creature from the style of its work. Frequently this instinct is related directly to the reproductive pattern: birds build their nests, annually in most cases, as a receptacle for their eggs: a domestic cat will make a nest in the straw, dry leaves, or newspapers for the birth of her kittens, treading the material down to make a hollow of the right size and shape: the elaborate structures created by bees, wasps, ants, over many generations, are likewise for the purpose principally of the continuance of the species. The cocoons of the silk-moth and of many other insects are made when the creatures are about to undergo their own vital transformation from larva to adult. The elaborate beaver-colony, a marvel of animal craftsmanship, is designed with a view to both breeding and hibernation. In the whole animal world there is nothing comparable with the endless spate and variety of human creativity, which in most of its manifestations cannot be called instinctive: yet instinctive in its origins it seems indeed to be, and we may ask whether it is not in some way involved with the reproductive instinct, as in the nest-builders, with the self-preservative instinct as in the cocoon-builders and hibernators, or with the predatory instinct as in the spiders.

To arrive at some clarity on this, we go back as nearly as we can to the physical origins of the human race. Middle Palaeolithic man was capable of crude creative art. The cave-paintings of Late Palaeolithic man were lifelike impressions of animals, coloured with pigments which in some instances have lasted freshly until today: he carved animal-heads and small images on bits of bone, and these too have that living breathing quality. We recall in contrast that penetrating remark of old Cosimo de' Medici, "Every painter paints himself:" a comment amply endorsed by modern psychology. We would wish to know, therefore, what, so far as we can discover, are early man's first individualised pictures of Man?

The Mother and the Hunter both have very early representations, although featureless and without individuality. There is no representation of the Artist as such, but there is a striking image of perhaps even greater interest than that would be. In the cavern of Trois-Frères in the Pyrenees, is the famous figure of the nude and masked "Sorcerer" occupied in his ritual dance. Other very early representations of human males also clearly represent masked and magical figures. This certainly was hunting-magick, there being plenty of evidence to maintain that observation: but it was indisputably magick none the less, dance-magick, and doll-sorcery with images of beasts of the chase as the objects of action. It would seem that these techniques are well-nigh as old as the human race.

From the viewpoint of our study of the instincts, all this is paramount. Some occurrence, some circumstance, some unconscious perception, stirs the physical and psychic energy of this creature we call Man. According to the general nature of the stimulus, nerve-centres and glands take up the released energy and use it to produce the chemical materials which at once precipitate an instinctive reaction to the occurrence or circumstance. If it is possible instantly to pursue, kill, rape or flee from the outer cause of the disturbance as appropriate, we need not suppose the consciousness of primitive man to be much involved in the incident. Sometimes however the appropriate action proves to be impossible, and then emotion is generated and the matter needs to be pondered upon. Man learns by his mistakes. However, in the matter of the chase it is too important, for reasons both of food and of communal safety, to let success and failure come as chance may hap. A surge of energy follows in the form of the creative instinct: and behold! —as this creative instinct comes into the conscious mind, it takes form as the will to do magick. The form which this magick takes, in the event, is the germ of a form which

even today is one of the most notable: the drama representing the desired outcome.

This impulse, to make assurance doubly sure in any important matter by magical means, can attach itself to any instinct or aspiration possible to the human mind, or to any combination of instincts or aspirations. The creative instinct which gives rise to it can therefore be identified now as a specifically human instinct, born of an awareness that by the nature of man's psyche he is not always to take life as he finds it, nor only to contend by material means. This perception, however, presupposes a standard by which to judge what should be done, and to establish such a standard it is necessary to have a conscious objective in view. Without this safeguard, almost everyone whether deliberately or not would in effect be aiming for an earthly immortality without toil, age, or suffering of any kind. Such an objective is either unattainable, in which case it is a false and delusory goal, or if we posit it as attainable we must confess that its fulfilment before the spiritual evolution of the individual is complete, would effectively block most means of progress. If however the advancement of our personal evolution is taken as the objective, this purpose rather than the spontaneous promptings of the instinctual nature will determine our wishes. That is the meaning of the statement, that asceticism is to be seen as a means, not as an end in itself. For the fulfilment of an evolution, we can accept as reasonable the obstacles to be overcome and the trials to be endured in pursuit of the Work: but also, we can accept the alleviations which are ours to claim for the Work's sake. To say, "I wish never to have a day's ill-health in all my life," would be foolishness: but to say, "I will not catch cold this winter because it would hinder my magical programme," is valid. That, however, is but a slight example: the vital aspect of the matter is that when once the student has set foot upon the path of High Magick, he is never until the ultimate moment

of his identification with the Yechidah left without a conscious “next objective” to gain. It is by a tacit acceptance of the Work in its entirety that magical training becomes possible.

CHAPTER II

True spirituality does not oppose the healthy development of the ego; but a false spirituality can cause the personality to transfer the natural authority of the Ruach to the Nephesh.

The role of true spirituality, that is of the influence of the Higher Self, is to guide the Ruach into its inheritance. The medieval story of Valentine and Orson viewed as an allegory.

The long and persevering preparation of the Ruach before the Hero-Angel can bring it to its completion.

Vital factors in this preparation:— self-awareness, and the making of well-judged decisions on the problems posed by life. Magical training and practice as preparation. Flexibility and initiative encouraged by the A.S. in the working of the personal magical programme.

Memories of past lives as an aid in recognising the continued “common denominator” of the personality through its various changes and masquerades.

Adepthood, “the vindication of the balanced personality in its entirety.”

CHAPTER II
THE EGO AND SELF-AWARENESS

All too often, the ego is the “Ugly Duckling” of the psyche. A misguided but fanatically enthusiastic spirituality has repeatedly set up an ideal of “selflessness” in the pursuit of which the normal individual cannot hope to compete with the gravely neurotic, who is lauded (and exploited) by organizations of every type. In education of the conventional sort, even the developing ego of the child is still snubbed and repressed at every opportunity, often by teachers who find it easier to misapply Christian doctrine than to answer questions which go beyond their text-book. Then, in consequence, the pendulum swings to the other extreme: the false spirituality is overthrown and the repressed psyche turbulently asserts its right to live. Such a movement is afoot in the present time: but still it is not the ego, the rational mind, which is thereby accorded the victory. Popular outcry does not acclaim the Ruach, but the Nephesh. Two centuries, after all, are little time in the history of man: and our present insurgents against authority are still symbolised in their attitude by those Sans-Culottes of Paris who tore the cross from the altar in the name of Reason and then—also in the name of “Reason”—enthroned a harlot there. The Nephesh must not thus dominate the Ruach. The feminine principle when redeemed from the bondage of matter shall be enthroned indeed, but the throne of the Ruach is reserved for another, or all is flung into chaos. There is a true spirituality,

which is not imposed from without as the false is, but which is found within, and which does not seek to destroy the ego, but to lead it into its rightful inheritance. This it is the work of magick and of psychosophy to establish.

There is a fable which was widely known and well loved in the Middle Ages, and which continued to be retold and printed with strange woodcut illustrations, and to be sold in the form of chapbooks by peddlers at fairs and markets, to be read over and over by young and old alike, until the eighteenth century, when, significantly, it went out of favour: apparently people no longer found in it a personal "message." One obscure printing of it is recorded in the nineteenth century, but even that was in a different age from ours and now the tale is quite unknown except to a few antiquarians. It is time, however, to tell it again: the story of Valentine and Orson.

Orson must originally have had a different name, for the one by which we know him is simply *ourson*, bear-cub. Valentine and he were twin sons of an Emperor, but when they were babies they were one day put out in a garden adjoining a large forest, and presently it was realised that Orson had disappeared. He had in fact been carried off into the forest by a she-bear which had lost a cub, but nobody saw this occurrence. After a fruitless search he was mourned as lost, and Valentine was brought up as the sole heir. Meanwhile Orson grew up among the bears, to live as a "wild man of the woods."

"Wild men of the woods" were a congenial concept to the medieval imagination: it is very possible, on several counts, that something of quite material existence helped in some instances to build up the image, but still it remains from the psychological viewpoint more important that the medieval mind cherished the concept, perhaps finding pleasure in self-identification with the idea of men who had thus escaped the meshes of feudal life, even at the forfeit of

food, shelter and human society. The “wild man” is not represented as a gregarious being in the traditional tales. So the old woodcuts show Orson as a typical ‘wild man,’ covered with rough hair, barefooted, and carrying a primitive club.

Valentine, however, had never fully accepted the belief of his brother’s death, and, having reached manhood, set forth in search of him. He had no idea where to seek, but took the road through the forest at a venture. It was a long and lonely road, and he was not out of it by nightfall: resting there for the night, he was set upon by a large and fierce bear.

Before he could slay or be slain, however, a strange cry rang out from a thicket: and there emerged a Wild Man, who spoke to the bear in a manner which it understood, and pacified it. Of course, the Wild Man was Orson. Slowly the two brothers perceived their mutual likeness: and Orson was carried back to pryncedom by his twin.

The first unknown teller of this fable, which varies somewhat from version to version, probably had no consciousness that he was creating an allegory, nor would many of his medieval readers have consciously perceived this: yet it is undoubtedly the allegorical quality which accounts for the mystically-attuned mind’s deep relish for it. Orson represents for us the human psyche plunged into the harsh and challenging conditions of material life. He lives as the beasts his neighbours live: save that he wields a club, little distinguishes him from them. Yet, did he but know it, he is a Prince, and the son of an Emperor. In the forest he grows to maturity, that is, his Ruach-consciousness develops. His twin brother, in other words his Holy “Genius” or “Guardian Angel,” comes to him in due time: the name Valentine is generally taken to mean Strong One, or Hero, with a connotation also of good health: the “Whole” One. The incident with the bear is interesting. It gives Orson the

requisite opportunity to transcend his environment: spontaneously he comes to meet his twin, he exercises authority over the bear and is obeyed. To have by experience learned the language of the forest is but an additional advantage to him. His Ruach is able to control and to direct the animal nature in accordance with a higher motivation: by this means he earns recognition of his own high sonship, and is taken by his Hero-brother back to their true home.

Essentially, it is the work of the Ruach, and the crucial choice made by the Ruach, which makes this ultimate reintegration possible. That often-maligned faculty, the ego-consciousness, precisely because it is the central and conscious mind of the psyche, has to perform the double task, both of exercising a firm but benign authority over the Nephesh, and of becoming itself receptive to the Intuitive Mind. Thus in the work of the Ruach are the higher and lower levels each given expression in consciousness.

Although in one view of the matter the meeting of the Ruach-consciousness with the Intuitive Mind is rightly and necessarily presented as a single act taking place in a given moment of time, yet it is also true to say in this case as in many others, an effect which appears as sudden will in reality have been a considerable time preparing. All the faculties concerned have been present from the beginning, and the requisite harmony between them has been assured step by step. Without a certain degree of this harmony the aspirant would not have been a sane human being, without a higher degree of it he could not have been able to perform the magical work thus far: while the practice of the work itself must have carried the development to an even further degree of harmony. Perseverance and meditation are essential: but especially that particular form of "meditation" known as Experience in the Work, which may take many years to build up in the psyche, and which confers as nothing else can the harmonious interaction of the parts thereof with each other

and with the body. Two factors must here be mentioned, which help to insure against those insurgences of the Nephesh which can imperil a design of this kind: one is the search for the True Will, the other is the high degree of flexibility and initiative encouraged by the A.:S.: in the working of the personal magical programme.

On the use of this latitude, no advice can be given except to develop as much self-knowledge and honesty with oneself as possible: also to maintain a certain willingness for new experiences. Self-knowledge is not at all the same thing as destructive self-criticism, and a confident spontaneity is of such great value that it is generally worth making a few mistakes, even painful mistakes, to achieve it. If the Ruach is to fulfil its task as guardian of the psyche, it must know the particular psyche of which it is guardian. Life sets everyone a series of problems, and the "right" solution for one would not necessarily be right for another: all these things have a bearing upon the manner in which the True Will is to be followed out. Above all, worry about the past is one of the most sterile and therefore one of the most poisonous causes of psychic distress ever discovered. The magician should remember that no matter at what point he finds himself on the circumference of a metaphoric circle, nor by what causes he came to be at that point, there is always a possible radius from that point directly to the centre.

Where major errors have been made—errors, that is to say, as regards the progress of the person concerned, but not always from his conscious viewpoint—experience shows that the unconscious levels of the psyche will often stop at nothing to rectify these. The cutting short of an incarnation is one of their methods where no other solution presents itself: we are not here referring to suicide, which does not admit of generalisations, but death from "accidental causes" or from disease. Of course in such cases it is not humanly possible to say that if the problem had been absent, the

disease or accident would not have occurred: we can say only that in certain known cases, where persons have been trapped in a false position from which no normal escape was possible, and where the particular viewpoint made it impossible to render the dilemma irrelevant, a previously unsuspected disease has been seen to develop with surprising swiftness, and to prove fatal despite good initial hopes of recovery. Since these disasters were apparently the result of hopelessness of reaching something seen as the true life-goal, which in almost all cases had been rendered unattainable by the subject's own hesitancy or "wrong" previous choice, the undesirability of making decisions entirely by impulse is evident: in such cases, where death supervenes, one can only conclude that a wiser choice must be made by the subject in a future incarnation, but obviously it is generally preferable that the Ruach should be able to prevent this hazard. For the charioteer to throw the reins upon the necks of the horses is to bring all to disaster.

Magick is a wonderful aid in maintaining the ever-changing balance of the psyche. Meditation, study, devotion to the Gods, development of the psyche, the making of a magical instrument or of some requisite for the Chamber of Art, the devising or the spontaneous deed of a ritual to declare one's purpose or one's need, one's exultation or the sheer joy of life, of the day, the night, the season, one's paean to the Snake or to the Goat: all these things deepen and enrich that inner life which brings true self-awareness. The psyche will find its own time and will take its own route to the goal: but the more intimately united within itself it is, the less danger of false choices or erroneous judgments on major issues. The less danger also, of making major issues out of minor ones. For the magician, so far from fleeing from life and from reality, as some critics are fond of suggesting, has in truth mingled his own life with the life and reality of all worlds, has seen the kinship of his own

being with the immensities of the stars and with the blind stirrings of amoebae, has held strange communings with Dryad and Naiad, has raised his soul to the Divinity of his worship and has made his individuality an inwoven part of ritual dance or mime. Unchanged in nature is his human heart: but how expanded in understanding and how liberated from former habits of mind! He takes his present-day self seriously indeed, but not tragically: for perhaps he recalls how tragic was the love of one captured as a slave by the Moors, or how ardent was the faith of one who lived as a monk on an island now lost beneath the waters of the Seine. Rose-leaves and leaves of Bay: these things are faded and vanished, with a thousand more which for a time filled his heaven but now are gone: the storm the oak has riven, yet here he himself still is, whole in being and alert in consciousness: but this he knows, whatever else there be, and through whatever chequered worlds he range—he shall go forward until that long day's ending when, his cycle of evolution completed, he shall return with bliss into his Source. With such knowledge, not merely intellectually accepted but realised as true by the whole psyche, asceticism is not needed to loosen the hold of outer things: the material world can no longer dominate, although wholly or in detail it can be loved.

There is no loss of personality in this. Now, when selfhood seems like a garment most casually worn, it has reached a new and potent reality. No longer is there a striving for self-expression, or a careful maintaining of the equilibrium of the faculties: there is but a natural flowing-forth of the individuality. It is of this mystical state that Ficino writes, At first be careful to be careful, then be careful to be careless: at last be careless even about that. He refers in these words only to the attitude concerning oneself, not to the attitude to externals. In inner matters, the Ruach is centred entirely upon that which is beyond

itself. The psyche is ready for its Visitant.

We have mentioned the recollection of past lives, which frequently takes place to a certain extent in this period of preparation, but there are also many persons for whom no very detailed awareness of such memories is possible until after the Descent of the Holy Guardian Angel. No adamantine rules can be made about the sequence of such phenomena, which varies from one individual to another in accordance with many different circumstances. It is however certain that after the Descent, and consequent upon it, a great expansion of consciousness will be experienced in numerous ways. It is not merely an enlightenment as to past, present or future events which is in question here, but far more significantly it is a direct apprehension of the underlying causes of these things: a clarifying of that intricate linking together of acts and motives which governs both that which the Adept is, and that which he is to become. For the Descent is by no means the end of the evolutionary process: it marks, on the contrary, the beginning of a great acceleration thereof.

In the presence of the Angel and in the magical works performed with his aid there is an ever-renewed sense of wonder. The Adept walks in a world made new, a world which seems a shrine especially framed for that presence: it is characterised by a particular sense of release, of holiday, which has nothing whatever to do with the occupation or otherwise of the outer man. The outer self indeed may be more occupied, and more responsibly occupied, than ever before: this is irrelevant to the state of the psyche, or rather, of those inner regions of the psyche which now irradiate the whole life.

The sense of wonder is inseparable from the experience of the Intuitive Mind. To consider this fact, and the significance of it, is in itself a worthwhile reflection for all. Even short of the Intuitive Mind, there is open to everyone

the possibility of contemplating all phenomena encountered in the course of living, with the receptive eye of wonder. Mostly we do not do so, or have not done so from childhood; the receptive or truly objective eye having been progressively withdrawn as the "affective," emotionally-toned and subjective tendency supplants it. The adult, in a state of mind compounded of fear and laziness, thinks most usually with mental "counters" instead of with allusions to reality, and the habit spreads from topic to topic of the mind, until only the hobby (if there is one) is spared as a window upon the universe. In the past decades a number of writers and visual artists have tried to combat this parching and destroying attitude, to restore the perception of reality to life, by the unfamiliar approach or by the use of peculiar techniques: we are still too close to the movement to evaluate it effectively in brief, but it seems there are three things which must be said of it. There has been an overall stimulating effect, a challenge to re-think and to re-evaluate, which has spread like a circular ripple from this movement and which is in itself productive of much good. The movement itself however, as distinct from this gentle outward-spreading wave, has underestimated the human tendency to shrink away from shock, to reject innovation or frequently to be quite honestly unable to assimilate it: much in the movement has thereby failed of its purpose. And thirdly, too few of the participants in the movement, when it comes to the point, have had anything but their own viscera to offer to the multitude.

To give more than that, the Artist must be also the Adept. For the truth still holds, that "every painter paints himself:" and in this manner also every writer writes, or musician composes: and how therefore can he present a universe who has not a universe?

From the Descent of the Holy Guardian Angel forward, then, the Adept "has a universe:" that is, although in one sense his psychological motivations continue to spring from

the individual which he is, yet also there is a door open upon another motivation which is without the limitations of time and place. In a very exact sense of the word, he *comprehends*: but also, because the reflective power of the ego-consciousness is aware of this comprehension, the personal criteria of values and of proportion insensibly change in adjustment to it. Yet it remains evident that this new comprehension does not destroy the sense of wonder, but quite the reverse: neither has the Adept, usually, any inhuman sense of immediate access to the treasury of ideas. The Ruach does not seize upon, and vaunt itself upon, the advent of the Intuitive Mind, because from the beginning it perceives that Mind as a Being altogether distinct from itself: and also because it glimpses in that Mind a vastness of range and scope which verifies that sense of difference. The Ruach has found a "leader" whose authority it can have no wish to dispute, though the decisions made by the Angel are not always those which the ego-consciousness would have chosen unaided. On occasion they may be diametrically opposed to positions which the Adept has maintained for years, and momentarily from force of habit he thinks to hold back: but the realisation comes that the motive for holding to the old position no longer has relevance: the old sanctions do not intrinsically command obedience, but neither now is there any personal need to set them at defiance.

Because of the new comprehension, a distinctive attitude of mind tends to manifest itself, subject of course to the individual character of the Adept: a reviewing of knowledge already familiar, for the sake of the new vistas opened up therein, and for the delight of knowing in reality that which had been known only in token previously. It is in truth as if, in the adult state and with full consciousness and memory, the Adept had entered into a new incarnation. Certain and most true it is, that without that great irradiation of spirit by the Intuitive Mind, none is fully the Adept. Man

in himself—that is, without the knowledge and conversation of the Holy Guardian Angel—is totally incapable of attaining to the direct intuitive comprehension of even the least thing. He may form a philosophic estimate or a scientific estimate of the nature of anything which interests him, but ultimately what he knows is not the thing itself, but the concept of it which he has built up in his own mind; and the discrepancies and false associations involved therein may be numerous. The Adept however, in and through the mind of his Genius, begins to know and perceive things as they are. That is not to say that he knows all things suddenly in this way, nor indeed that he knows all things—his human mind and brain are still finite—but it does supremely mean that that which he knows of any thing in the intuitive mode, is altogether objectively of that thing, and is cleanly free from any “affect” or personal association or prejudice with which he might previously have endowed it. In the accepted terms of psychology, *participation mystique* is at an end, or at least is in a rapid decline: our Adept is still a Minor Adept and the completion of this release still belongs to the Sphere of Tiphareth. When it is complete however, no matter what power he may exercise over external things, they will have none magically over him.* After that, and only after that, he will be free to proceed towards his liberation from inward bonds, just as prior to the treatment of bodily injury it is frequently necessary to safeguard the patient from potential causes of further harm.

The unclouded perception of reality is however a sovereign good in itself. In alchemical terms, we see that here the regeneration of Red Rose—the Ruach—and the redemption of White Rose—the Nephesh—are in this same act

* We are asked, What about incense? What about colours, sounds and rhythms of the ritual? Will these no longer “work” for the Adept? Of course they will work for him: as he wills. He still has a human body and Nephesh, he still has the built-in lines of association which he has carefully created in years of magical experience. But these things are his instruments, not his masters.

achieved. "This it is which Philosophie dreameth of:" but of which philosophy in itself can only dream without means of attainment: thus far has philosophy accompanied the Adept, but from this point he must proceed with Magick alone. Even the most perceptive of philosophies can only reason "about it and about:" for as Plato has indicated, a faculty not human but divine is needed for the apprehension of truth. This then is that which is signified by the union of the Roses, the Red and the White mingling in the Golden: whose budding and opening shows forth the unique integration of the personality, the Beauty of Tiphareth.

Adepthood is, from the psychological viewpoint, the vindication of the balanced personality in its entirety. It answers to the whole paradox of man's nature, which must revere and yet be self-sufficing, must be integrated yet must find its expression at many levels. All worlds indeed are comprised in man's nature, but only with the Descent of the Holy Guardian Angel can he begin with true comprehension to explore them. This presence, and this illumination, are the boons sought in the *Hymn to All the Gods*:

Hear me, great Lords of Freedom!

Grant me by knowledge of the holy writings, by dispersal of the night which encircles me, a high and true perception: that I may truly know the incorruptible God, and the man that I am. . . .

CHAPTER III

The unique destiny of each individual. Expansion of awareness desirable, so that the deeper trends of the psyche may become known to the conscious mind.

Interplay of forces at conscious and unconscious levels, resulting in a continual re-balancing of Ruach and Nephesh. The True Will should be followed with all perseverance, but without repression of any faculty.

Discovery of the Divinity Within. Solitude:— heaven or hell, according as the inner presence has been discerned or not.

Importance of the pre-entheist stage of development, when the love-object is seen as quite separate and other, whether human or divine. The great spiritual training imparted by love.

Concerning the true and ultimate Beloved.

CHAPTER III
LOWER AND HIGHER UNCONSCIOUS
AND THE TRUE WILL

Every planet has its orbit, and every star its station. To know, and to know with realisation, that his nature extends from the spiritual heights to the spiritual depths, is not sufficient for any human being. This range, whether realised or no, is the range of every human being: yet each one is unique, not only subjectively in his own experience of himself, but objectively. No two, even though they be twins, even though we may posit them to have come by exactly the same ways in the labyrinth of the ages, can have exactly the same destiny, for each one has an individual bias which will cause even identical circumstances to be interpreted differently. Certain broad classifications there are, which enable us to consider these differences in general terms and to discuss them intelligibly, yet those classifications themselves are relative and admit of wide variations in their application. People are more or less introvert, more or less extrovert, more or less spontaneously concerned with intellectual aspects, more or less concerned with emotional aspects. The level of consciousness varies within all types. Some, again, adhere to the traditional, some seek out the new. There are innumerable factors which make each one exactly what he is (or what she is) and nobody can say that any one of these factors "ought" to be different, or that one temperament is intrinsically better than another. The healthy extrovert can be singularly insensitive: the innately religious can be

singularly lazy. It may be required that one should adapt oneself somewhat—and adaptability is another very variable quality—or it may be more appropriate to find scope for one's particular idiosyncracies. Diabetics are frequently good organisers: while firms which process quantities of colour-films, necessarily in total darkness, employ large numbers of blind people who go about their work in complete confidence where a sighted person would be lost and bewildered. The catalogue would be unending of the varieties of human experience and capability even on the ordinary level: in terms of the higher or more inward faculties when these are awakened, it is no longer a question only of a different assortment of varying characteristics, but of a unique fire and brilliance.

To live with reference to the higher faculties, as we have seen, is a mode of existence which begins with awareness of the Neshamah. It is beyond the conscious control of man to dictate in what manner the Neshamah shall manifest to him. Magical or mystical initiation can hasten the time of that event, although the content and richness of the experience will still largely depend upon the inner preparedness of the initiate himself. In a magical Order, the previous training of the adept will have been directed to ensuring that this inner preparedness for the new development is as complete as possible. This is not to suggest that the relationship of Ruach and Nephesh will never at any later time undergo further adjustment: in truth, readjustments are made continually throughout life, and each day's happenings and each night's dreams bring into action new aspects of the one function or the other. Within the Nephesh itself, in the shadows remote from ordinary knowledge, an endless interchange of material goes on between the personal and the impersonal, as also an interplay between the psychic and the physical. The criterion is not a cessation of these activities but an absence of any implication of major crisis therein: the general maturity and

adaptability of the psyche are the best guarantees of this security. It is not a question of the objective magnitude of any matter which comes up for revision: there can be no objective standard in such matters, for it is precisely the inner attitude of the person concerned which allocates relative importance here. To give an example: a member of the A.S. who was by profession a legal psychiatrist had, with the expansion of his scholarship and interests, come to a personal realisation that he could no longer with either sincerity or peace of mind consider himself as contained within the framework of the religion in which he had been born and reared: he came of a strict Jewish family. Accordingly he broke away, apparently without regret, from that faith itself and from all the customs associated therewith: and for several years no signs of difficulty presented themselves. Then, from no immediately conscious motive, or at least from none which seemed to him to be of any intrinsically great intellectual or emotional force, he felt impelled to become a vegetarian. There was absolutely no reason why he should not take to vegetarianism if he wanted to do so, but his doubly trained mind found something at once worth enquiry in the seeming absence of adequate motivation. Only a brief examination was needed to bring to light an escape proposed by the Nephesh from an unconscious dilemma. The desire of liberation from a restriction which had become pointless, had prompted a deliberate breakaway from all Jewish customs, so that pork must be to him as any other meat: but a veto imposed by training and example still gave him an aversion to eating pork. If, however, he yielded to this aversion in its original form, he would feel that he was betraying his True Will: so the Nephesh now presented the aversion under a new guise, proposing that he should give up eating every kind of meat, pork thus no longer having to be considered as a special category. (This is in agreement with what has been observed with regard to many people who

have broken away from one religion or another which imposes dietary restrictions: quite often an adherence to the dietary restriction is the most difficult bond to sever, because of its imposition in such cases as a conditioning upon the instinctual level, inaccessible therefore to intellectual argument.) Having perceived this stratagem, by which the Nephesh had presented him with the solution of a conflict before he had been aware of the existence of the conflict itself, he laughed delightedly at the whole matter: after all, as he said, it was his spiritual capacity, not his gastric capacity, which he aspired to enlarge. This minor incident, however, could easily have been seen as a major crisis, and thus could have been made into one, by a less mature or less balanced personality. By a humourless insistence upon the will to freedom, a real repression could have been forced upon the Nephesh, culminating as a neurosis which might have manifested as (for instance) a gastric affliction.

The establishment of the entheist conviction, the realisation of the inmost light of divinity illumining the psyche, is a development of prime importance in the progress of the magician: but if it is to be of any worth whatsoever to him, if indeed it is not to do harm, it must be entirely sincere. The day of that revelation is better somewhat delayed than in any manner falsified. To search for the God Within before that deity is ready to be found, is to unsettle one's external focus and to find nothing within which is worthy of worship. It is also to incur the possible horror to which some temperaments are liable, of finding within an unintelligible and inhuman Chaos of gibbering and amorphous solitude, of turbulent and life-swallowing obscurity: the Abyss. The peril and horror into which one inward glance can cast the psyche in some individuals, may seem incredible to the student until he recalls the extent to which many people are appalled at the prospect of being thrown upon their inner resources, the

stark fear of solitude which is common even to many adults, the strict limitations which are placed by law upon solitary confinement even as a penalty. With the paradox of unreason, people have killed themselves from no other cause than solitude, from the fact that by lack of some outward thing to hold their attention they have been virtually compelled to look within. To such people, "within" is Hell. Totally unevolved man is not affected by this danger, for he cannot discern even the existence of the Abyss: man evolved to, or approaching, the level of the Minor Adept, either knowingly or by unperceived inner development, has overcome this dread. For these reasons, a traditional saying has it that he who can abide in solitude is either a wild beast or a god. This saying must have puzzled many "natural solitaries" who have not seen themselves as belonging to either category: but one who is progressing by spiritual evolution independently of magical initiation, may well find that the period corresponding to the experience of the Vault necessitates months, years, or a lifetime spent as a solitary before the personality can emerge with its new values equiposed and its new orientation established.

The Abyss is a reality in the awareness of Western man, at least in his evolved awareness. Recognition is found elsewhere of the peculiar qualities of solitude, or of the psychic disintegration which may come about upon release from the control of the conscious mind: the essentials of the matter can be traced in many regions of the world. It is an instance of an inner reality which has been given name and formulation from the existence of symbols in the outer world to which it can be related: an example of one of the very facts which we have been considering, that human consciousness in itself can work only by abstraction, only by relating the unknown to the known in some manner. We may then have the curiosity to ask, what has been the especial distinguishing feature in the outer life of Western man during

the development of his culture, to awaken a collective awareness of this awesome frontier in the psyche, this perilous chasm sundering the human mode of being from the divine?

Human language is notoriously deficient in words referring primarily to spiritual realities. These realities therefore are represented generally by figures of speech, which usually supply the only possible mode of communicating anything about the matter intended, and which therefore gain such wide acceptance that their metaphorical or allegorical nature is forgotten. We may validly infer that it was only by contemplation of the phenomena of the outer world that man became aware that something in his inner experience could be imaged thereby, and thus given a name and an identity. The mystical marriage, the caverns of the Unconscious, are examples of this usage.

This is true also of the Abyss. To consider this we must glance briefly at the Middle Eastern regions and the concepts which evolved there before ever the Qabalistic system was defined. The Qabalah has formulated and brought together all these concepts into an exact pattern of relationships: in the earlier structures we shall inevitably find, from the Qabalistic viewpoint, an overlapping of aspects of being.*

The word Abyss itself tells us much. Sumerian myth gives us *Abzu*, the Water-Deep. To many whose religious experience was interwoven with that myth, the Water-Deep would have been represented by the Persian Gulf: not a very abysmal expanse of water, nothing in depth compared to the Caspian for instance, but an intelligible source of fear to the surrounding peoples when one contemplates their low-lying territories and recalls the succession of flood-stories in the early traditions. That might have sufficed in itself to fix the

* Third Hall Initiates of the Aurum Solis are referred to the study, *Qabalistic origins in Sumeria*.

idea of the dread water-region in the Western mind: it is known from innumerable modern clinical examples how regularly water, whether oceanic or other, presents itself as an image of the unconscious. The pathological hand-washing of the guilty, so accurately portrayed in "Macbeth," is for instance an attempted relegation of a remembered fact to unconsciousness; but here in the Water-Deep we have something whose action, not controlled or desired, could and sometimes did obliterate man's works and man himself inexorably. The concept and its implications change from one culture to another. In Egypt upon the Nile we find *Abtu* (Abydos), the centre of the Osirian cult, associated it is true with inundations of fertile and beneficent aspect, but also the scene of the mythological death—in one version the drowning—of the deity, and his subsequent restoration: a drama whose mystical application in course of time completely replaced its agricultural connotations. The Hebrew concept of "tehom," the Water-Deep as primal chaos, mingled with and reinforced the other concept of the Water-Deep as overwhelming flood. In Greek and in Latin, the name of Abzu was perpetuated—*Abyssos*, *Abyssus*, *Abymus*—since the folk-speech of everyday had no alternative word for it.

Of the great archetypal images whose existence is recognised by Jungian psychology, it is quite evident to anyone familiar with their character that these are to some extent represented by normal elements of human experience, as well as manifesting modalities in the Collective Unconscious and, as we should say, the Divine Mind also. In fact, so apparent are their earthly counterparts that some psychological writers of Freudian persuasion, on account of their own materialist outlook have attempted to discount Jung's findings as to the Collective Unconscious, and to state that there is no indication except that a personal and

particular concept of, for example, the Mother in both loving and stern aspects, exists in each individual human mind. Now the generality of human experience, not excluding clinical experience, indicates quite frequently that the archetypal reality does exist beyond the earthly reality, and that people do sometimes have dreams or associated ideas in which a figure apparently representing an earthly parent or partner takes on connotations or performs actions which belong not at all to the known person, but to an Archetype. Nevertheless, the fact that those writers can put forward such an argument, does underline the circumstance that every Archetype of which we have cognisance, has a counterpart in outward and earthly life. It could not be otherwise. Until the Intuitive Mind is contacted, the human mind can work only by abstraction, recognising the unknown by some analogy with the known.

That being so, it is surely extremely rash of certain other writers to attempt to deal in an altogether negative and hidebound manner with the question of discarnate spiritual beings: one sees it quite often put forward by such writers that no possible reality can be ascribed to discarnate beings save as the projection of autonomous complexes from the unconscious of the seers. Of course people can and do have autonomous complexes, they can and do sometimes have illusions resulting therefrom: but such illusions prove nothing. They can, if anything, be taken to suggest at least the tradition of something existing for the psyche to mimic, and one might cogently ask how the tradition first arose: this likewise proves nothing, but it is a more positive and philosophic attitude than the other. Nobody can validly base a disbelief in the objective existence of spiritual entities, upon the fact that a certain known neurotic imagines that they tap him on the shoulder: nor upon the fact that he (the sceptic) has never had any comparable experience.

As regards practical attitudes, in fairness to the

psychiatrist we must allow that these can be a different matter from the purely philosophic approach. Numbers of people every year see or hear something, for at least once in their lifetime, which the conventional norm of civilised belief would reject, but they do not generally take their experience to a psychiatrist. The person who does so, is seeking help either on that score or on some other: it is thus reasonable to begin from an assumption that any deviation from the conventional norm which that person manifests, *may be* a symptom of his trouble. There is also the undeniable fact, that a person with untrained psychic perception will tend to be aware only of influences or presences belonging to one spiritual level: these will thus inevitably show a general character which is typical of the seer. Finally, there is also the distinct possibility with the untrained, that objective spiritual realities of one kind or another may have been perceived, but subjective psychic contents will mingle therewith: this may mean that the subjective contents supervene because a situation has been created in which they can gain a hearing, or again it may mean something very much more grave: when through repression a complex has developed into an autonomous "splinter personality," it is occasionally observable that an alien entity takes possession of the "splinter," informing it with an energy which it did not have of itself. The psychiatrist may in such cases diagnose correctly the cause of the first development of the complex: in cases which have produced mere poltergeist phenomena, treatment of the neurosis is likely to be successful, but in other cases this cannot be done because actual insanity develops, or sometimes death occurs from obscure forms of blood-poisoning. From the occult viewpoint, the diagnosis with regard to the original autonomous complex is acceptable, while the poltergeist activities, where these develop, frequently indicate an unconscious alliance with elemental forces: but the more serious consequences above

indicated would result from invasion of the "splinter" by a force of Qliphothic or even of human origin.

It should be pointed out that while in his earlier writings Carl Jung maintained the conventional psychiatric attitude that all experiences of seeming discarnate presences are to be assumed to be manifestations of autonomous complexes, the experience of a lifetime led him away from that opinion. While never making any incautious assumptions, he added notes, as may be perceived for instance in his "Structure and Dynamics of the Psyche," to indicate that a purely psychological explanation of such experiences would not always be adequate.

The position of the magician in this matter is entirely different. He is not a psychiatrist working from the outside of the question and trying to find the causes of another person's unsought experience. The magician is concerned with his own experiences and, unlike the psychiatrist's patient, he knows exactly why he has them. The magician is not at the mercy of chance visitations: he selects, he invokes, he dismisses. As long as these three functions hold good, he has no cause to suspect any kinship between the spiritual beings known to him, and the illusory manifestations experienced by the psychically unstable.

This is one of the reasons, apart from the other obviously good ones, why the student is frequently reminded to observe balance in his various magical operations, so that a reality of choice may be established. It must be borne in mind that to choose consistently even that which is uncongenial to the conscious bias of the personality, may be no safeguard against illusion in the results since a repressed unconscious attitude may be diametrically opposed to the conscious one. The best guarantee both of objectivity and of balanced development in training is to follow out a programme which has been pre-arranged to avoid one-sidedness. It is a good thing to look back over the magical record occasionally to see that the effects of the

work have always corresponded to the intentions in this matter.

This avoidance of bias in no way precludes the search for the True Will. The True Will relates to a high level, and to have broadened one's functioning potential in magick must be advantageous, whatever the True Will may ultimately direct as the Work. The True Will must be sought from the beginning of magical training: the Holy Guardian Angel will in due course ratify (or otherwise) one's identification of the True Will, but to postpone the effort to find it until the Angel comes would show an unsuitable degree either of presumption or of diffidence. The natural faculties must be used and reinforced meanwhile.

At this point an important distinction must be made, which will indicate the whole difference between what we call the "higher" and the "lower" unconscious. Of the fundamentally unsatisfactory connotations of "higher" and "lower" we have treated elsewhere, but those terms remain in some ways the most convenient for connecting with other people's modes of thought. As to the undesirability of autonomous complexes in the lower unconscious, psychosophy is completely in agreement with the findings of psychology: such undiscovered contents can do untold harm in ordinary life, and although magical practice is in fact therapeutic, its initial activation of them might in some cases lead to results suited only to a far more primitive type of society. The best that we can say, therefore, for complexes in the lower unconscious, is that mild examples can be tolerated. With regard to the higher unconscious however, it will be perceived that a small group of frankly autonomous elements is here more than tolerated, is alluded to with something like veneration. This distinction is of the first importance, and indicates the reason why the higher unconscious itself must be carefully distinguished from the lower.

It is no part of the task, whether of therapy or of

training, to psychologise a person away from the ideals which inspire him. From childhood onward, we see that the individual who is too soon self-reliant will only reach a certain level of development and of proficiency, and will there rest, considerably below the level of his true potential. In magical training this is especially true, because magical training should represent so great an increase in the attainable potential. Spiritual narcissism (not to mention the ordinary narcissism which is sometimes seen in would-be occultists) is no basis for true magick. Therefore it is not for those who guide the aspirant in his development, to forestall that projection of the Neshamah upon the outer world, which causes us to seem to find our higher self in something external, whether man or woman or the cult of a God: or in all three for some. In this exchange with the outer reality, we link the inner unconscious reality to our conscious mind. Through love for that which is projected, with love for that which receives the projection, we learn it gradually, we rehearse it over and over to ourselves, assimilating it to our consciousness until the likeness of the love-object to the inner faculty appears to be exhausted, when the projection is withdrawn to await an opportunity of completing the process. Thus may we worship at several different shrines, whether divine or human, until the compass-needle of the personality finds its true setting. When sufficient of the content of the Higher Unconscious has been brought into consciousness in this way, projection will cease: that is to say, although one may still *love* external beings or an external cult, one is no longer compulsively bound to them: one is no longer *in love* with them. The final state of being "in love," that proper to the Minor Adept, is reserved for that which the conscious mind can never assimilate, to that which is not a matter of projection upon any external being or cult: that which is perceptible to the psyche as a completely autonomous spiritual entity, not in any sense "belonging" to

the ego: the Holy Guardian Angel, the Intuitive Mind.

The process of assimilation to consciousness necessarily relates only to that which can first be projected by the unconscious, that is to say the consciousness assimilates through projection only that which is strictly of the psyche itself. Therefore, to have experienced the Anima is not to have known the experience of the Sephirah Binah, and to have experienced the Animus is not to have known the experience of Chokmah. Nevertheless, the high dignity of this development is not to be underestimated. By whatever means have been most suited to the total individuality of the Adept, all obstructions and obscurities in the lower and in the higher regions of the psyche have been brought into equilibrium or have been related to consciousness. A modicum of shadow, certainly, remains: the roots need darkness in which to draw nutriment, while the branches have their natural foliage: but here in the plenitude of the Tiphatic realisation, with the coming of the Angel, we have the clear crystal tree of Eridu, from the inmost of whose trunk there shines forth like flame the presence of Tammuz, the Treasure in the midst of the Pillar. And the crystal root descends to the deep: and its branches veiled in leafage reach up to the stars.*

This, one may say, is the description of a truly beautiful and mystical state of being: but why, or how, is it Adepthood?

An individuality thus balanced and poised, if conceived of in the abstract, seems indeed to be without tension, without volition save to its inmost Summit: but considered as an actuality, this is by no means the whole story. It would certainly be possible for one without magical aspiration to proceed entirely in mysticism from this point, extended and

* The Magical Powers (so-called) of Tiphareth are named as two, and these correspond to the coming forth of the Adept and the subsequent Attainment of the Knowledge and Conversation. In the Pagan Qabalistic tradition the powers are *The Adept's Step*, otherwise called *The Mysteries of the Bronze Cross*, and *The Vision of the Life within the Tree*. Patefacta patefacienda.

aware, so to put it, in all directions equally: like the figure of the *Stella Regenerationis* itself. However, here the Magical Memory comes into play. Now that all the barriers of the personal unconscious are down, at least to the extent that that which is within can be listened to freely by introspection with no prejudice, the vast impulses which have brought the Adept into incarnation begin to make themselves understood. This is a matter for slow unfolding: for not only are the caverns of Memory fathomless indeed, but also the Holy Guardian Angel will direct the Adept's wanderings therein as may be best suited to his ultimate purpose, and this purpose is not immediately declared. The Angel's rulings may seem arbitrary, but there is no gainsaying them and gradually the point towards which the pattern is being drawn together will become clear. It makes little difference whether life has gone according to the Adept's conscious wishes or not: whether his decisions have hitherto rested in his own hands or have been directed largely by the will of others. So surely can each circumstance be employed to bring into perspective a true portrait of the Adept which must be acknowledged as just, that it will seem as if every accident, every mischance must have been planned towards this purpose. Perhaps it was so: the Angel's hand has guided him for longer than was guessed! To say this would make the Angel responsible for some strange happenings, and the Adept is not at once told. Nevertheless, there is the pattern, not fully clear (as it shall not be for longer yet) but sufficiently so for the Adept to apprehend the precise taste of the personality of *who* looked into the Mirror.

Paradoxical though it may seem, therefore, it is not left to his conscious mind alone to decide the precise nature of his True Will. In passing through the death and rebirth of the Tiphatic initiation, he now sees, he has gained a greater selfhood, but a self whose exact nature he could not truly know until informed of it by the Intuitive Mind. This is in a



Splendor Solis

way the strangest paradox of all. Man's inability in his ordinary ego-consciousness to apprehend directly the nature of any external thing, is a philosophic commonplace: he now realises that whatever he may previously have thought or felt concerning himself, he could not before the Descent of the Angel fully apprehend even his own nature. The Ruach unaided has the power of self-regarding and of self-reflection, but not of self-intuition. Now therefore he sees for the first time that the way by which he has come was as individual as the coffin of Osiris, made precisely to his measure and to no other's: and the gate of his aspiration, the way of his True Will, is likewise narrow and unique. Freedom, however, he has, as great as any man ever had: since for what has man through the ages striven and laboured, prayed and dealt violence, plotted and pillaged and wept and scourged himself, but for this one shining prize, the freedom to be what he essentially is?

So far has our Adept come upon the Way of Return, however, that he perceives another thing. Mere being does not suffice. A clod of earth is what it is: a snowflake is what it is, while it is. For that which is divine within his nature, and which is progressively infusing his nature, Being must be Doing. To a God, to be is to do; and that which by nature he is, his deeds, or rather the continuous deed which is his life, must express.

Thus it is that the Adept has become the Philosophers' Stone, *Lapis Philosophorum*, which is also *Filius Philosophorum*, the Grand Hermetic Androgyne: that which transmutes whatever can fitly receive it, even inert Saturnian lead, to the sun-gold of Tiphareth. But more than this, the manner in which he fulfils his transmutations, all that he does in the world, will be himself expressed: not by deliberate act or contrivance to imitate himself, (which would be vain and worthless) but because he does nothing

but what is rightly his to do: and does continually.

Conformably with this, a new aspect of the Magical Link presents itself. It is not now a question, as for example in the consecration of a Magical Weapon, of creating a channel simply within the activated Astral Light and calling down the appropriate Divine Force, linking oneself with the operation by performing it and by certain acts therein. The Adept who carries out any comparable operations, on whatever level, is himself the channel by which the Divine Force descends and is directed to the purpose of the operation. This is in itself an incomparably more potent procedure, besides being immediately and implicitly linked with the Adept's Will and Work. Nor is there need for him to identify himself explicitly with an appropriate facet of his individuality, for all that he does is linked to his individuality as a whole, each modality and element therein being brought into action as required. At the same time, it is understood that the operation is in furtherance of his True Will, or as an Adept he would not be performing it.

It is in Adepthood and in the progress thereof that the principle comes to be plainly exemplified, that the external Universe and the human psyche, Macrocosm and Microcosm, stand in relation to one another as the lock and the key. The nearer to its complete perfection the psyche is brought, the more perfectly it images in miniature the Spiritual Universe as a whole: and the more perfectly the Adept perceives the interrelation of that Universe and his True Will. The modalities of the two Sephiroth Geburah and Chesed are in due time brought successively within the domain of the Ruach when this has been illumined by the Intuitive Mind. It is to be remarked how without this illumination, many thinkers have been at a loss to explain how the functions of these two Sephiroth do not annul one another; the manifestation of the Will, and the further intuitive perception of its place in the universal plan, provide a clue to the

complementary nature of these Spheres.

Of the Sephiroth beyond the Abyss and their correspondence to the inmost region of the psyche, something has been said earlier in this volume. The Yechidah does not belong to the psyche, but the psyche to it, and it to the Divine Mind. The confusion presented by the mixture of terminology, "highest" and "inmost," is in itself so significant, and perhaps so inseparable from any account of these matters, as to merit further comment. As the passage from one state to another on the Way of Return is experienced, numerous personal accounts both magical and mystical in context make it clear that this progress may indifferently be described as "upward," "inward," or as both together. In reflection and meditation upon the psyche, "inward" proves to be by far the more meaningful expression, of more value both to the student and to the devotee of the Divinity Within. On the other hand, if one is explaining matters with the aid of a diagram of the Tree of Life, or if one has (as most students have, and should have) a diagram of the Tree upon the wall, then "upward" is the obvious term to use when bringing into consideration the relationship of the parts of the psyche to the Sephiroth. But man is the microcosm, the "small universe," and within his being are the tides and rhythms of the cosmos, the ego-consciousness not stationary but continually moving, now peripherally, now considerably "further in." It is very desirable, up to a point, to indicate the relationship of the psyche to the Tree, and the reality of the agreement is also significant as vindicating the viewpoint of psychosophy. Nevertheless, one should grow beyond that point. It is not at all desirable to go on picturing the parts of the psyche as corresponding to a series of discs on a diagram.

The great central Light which blazes with undying radiance, the sounds and splendours, images of things beautiful and hideous, things present and things remembered,

human countenances, signs, formulae, the dim region of dreams partly remembered or never consciously known, sense-perception of touch and odour and taste, the impulses of nerve and cell, the walls of material flesh and bone. This too is in its way a mere stylised presentation, but if it helps to break the spell of the diagrammatic representation it serves a good and refreshing purpose. Roman and medieval thought divided mankind into planetary types: one person would be described as martial, another as jovial, or saturnine, and so on. There is more truth in saying that all the types are present in each human being, one or another preponderating not only with individual temperament but also to some extent according to mood and circumstances. We each of us know more intimately than any words or images can present them, the very feel and savour of these modalities. All this and far more is comprised in Microcosmos, and each level of this entity corresponds to its own level in the outer universe of existence: this is the Key to the Lock.

The correspondence of Key and Lock is inherent, and in the spiritual development of man is assuredly to be realised soon or late: nevertheless, relegated to the natural course of things, this discovery can lack personal implication, can lack potency even as a meandering stream lacks potency, while the direct course of the torrent in a definitive channel can generate vast force. Here Art Magick has its work to perform, in shortening the way, in defining and deepening the channel of purpose.

Robe and ring, the Chamber of Art and its equipment, altar-cloths, lamps, incenses, the magical voice, the pattern of the rite, music and battery and rhythm of movement, all these things have their sense-impressions as well as their astral effect, and can speak without words to nerve and brain. In this, the mind of the Adept is the key, his body itself may be considered as part of the lock: for by these indirect means he must approach its autonomic system. From the most spiritual

to the most material levels of being, then, both the lock and the key extend: and the Adept has at every point the means of opening the lock if and when it be his True Will to do so.

His True Will is an essence which we might describe as having been distilled from all his components: and rather after the manner of a chemical compound, its “properties” (comparable to colour, form or odour) can come as a total surprise to the man which it represents. He may well find it disturbing, but he will accept it. It shall be the most potent of talismans, for in following it he follows his destiny.

Thus the Adept has found that which is his own, and knows his true path. Being and doing have converged, to a degree fairly close to that limit which is possible in incarnate life: for in terms of bodily fatigue and inertia they can never on earth converge completely. Nevertheless, he is as free as man on earth can be, inasmuch as he is conscious of doing that for which he was born. There remains no inner discord or tension, therefore, which could prevent him from looking directly into the centre of his own being. It is complete joy and peace: and to be able to realise this, is to know one’s own divinity. FACITO VOLUNTATEM TUAM.

POSTSCRIPT

Magick must answer to the spiritual needs of man's evolution. Historically, one can, broadly speaking, divide the development of religion into certain phases.* The spiritual evolution of mankind is a process of gradual self-discovery, while different times, circumstances and modes of life have necessarily changed the emphasis. All these factors are mutable, though the overall effect is of a cumulative exploration and maturing self-knowledge.

In the study of the psyche, on the other hand, we find that every development which is possible to the psyche is there in potential from the beginning. Psychosophy is concerned with the structures and phenomena of inner development, that is to say, it is concerned with the Way of Return which is inherent in the psyche, and which has been shadowed forth in various aspects of mythology from Sumeria to Cochise County. At the present stage of history, occultism has achieved a fairly comprehensive vision of this development.

High Magick, we say, is the sacrificial path of the Sacred King, the cult of individuality. In proclaiming this we do not lose sight of the cult of the Great Mother. From the beginnings of the known spiritual evolution of mankind, we find that the Great Mother was worshipped: alone in the earliest times, but also at a very early period, with her Son-Spouse. The sacrificial cults arose from the Mother-Son mythos, developing from the agricultural rites, when the Son was accorded increasing prominence, to the full concept of sacral kingship. The immense significance of the Mother-Son mythos in relation to the study of psychosophy will be obvious to all who have read the present book.

* *Myth and Ritual in the Ancient Near East* by E.O. James is a very fine introduction to this exceedingly complex subject.

Neither, for that matter, do we lose sight of the latest trend, the cult of the Child. He who comes forth from the tomb is the Child of Tiphareth: he comes beneath the law of the Mother, and he must grow to maturity: pre-Hellenic are the myths which surround him. This, the Hyperhelion of the Mysteries, we do not take as our ensign. We have written somewhat concerning this Child from the viewpoint of the twentieth century development of the Mysteries, others having considered this Child outside the traditional context.

Tiphareth is the heart of all Worlds: the manifest implications of the Solar Sphere are the fulcrum of the Western Mysteries and the ensign of our purpose. Rest where we may, sun after sun will set.

Concerning this viewpoint of the traditional Mysteries, which shows an eternal and ever-changing Now mediating between past and future, the great declaration of the West is inscribed as a palindrome in the floor of the octagonal XIII century Baptistery at Firenze for all who shall understand:—

EN GIRO TORTE SOL CICLOS ET ROTOR IGNE

The Appendix

A

A Verse Translation
of
The Sixty-third Song of Catullus

APPENDIX A

THE LAMENT OF ATTIS

Sped over deeps of the sea in his boat's rapid gliding,
Attis, his hurrying feet across Phrygia guiding,
Entered the forested shades of the Goddess' abiding.
There in such frenzy his spirit bewildered was driven,
He from his members with flint-edge their burden has riven.

Afterwards, feeling that naught of his manhood remained,
He, with whose bloodshed but lately the ground had been stained,
She the light timbrel uplifted in fingers of snow—
Timbrel and token, thy Mysteries, Mother, to show—
Delicate fingers the echoing oxhide to shake:
Tremulous voice, that a song for her fellows would make:
"Seek we together, O Gallae, the woodland's deep hollow!
Wandering kine of the Lady of Dindymus, follow!
Come, ye self-exiled who sought for an alien home:
Followers mine, will you follow me yet as I roam?
Ocean's quick fury enduring with fortitude's merit,
Daring your love-hating bodies from man to disherit—
Forth let us speed for our Mistress, to gladden her spirit!
Idleness leaving, at once and as one let us move
Seeking the Phrygian shrine of the Goddess, the grove
There, where the cymbals give voice and the timbrels reply,
Where the curved flutes of the Phrygian sobbingly cry,
Ivy-crowned Maenads their tresses tempestuous flinging,
Shrilling their call as the sacred devices are swinging,
Whither the vagabond cohorts of Cybele wander—
Lead we the speed of our dancing, our offering yonder!"

Even as Attis, mock-woman, thus sang to the crowd,
 Sudden from quivering tongues rang the dance-cry aloud:
 Rang the light timbrel, and hollow the cymbals were clashed,
 Forth to green Ida the swift-footed company dashed.
 Attis, too wrought to the frenzy, all breathless was faring
 Through the dark forest the foremost, the timbrel yet bearing,
 Wild as a heifer unbroken the yoke to elude:
 Swiftly the haste of their leader the Gallae pursued.
 So it befell, at the house of the Goddess arriving,
 Foodless they sank to their slumber, all spent with their striving:
 Laden with weariness, sleep on their eyelids was pressed,
 Respite from raging releasing their spirits to rest.

Only when Sol with the gold of his countenance flaming
 Lit the pale heavens, the rockland, the seas beyond taming,
 Hunted the shadows with creatures of hoofbeat proclaiming,
 Sleep from awakening Attis was swiftly departed:
 Took him the Goddess Pasithea, tremulous-hearted!
 Now, by his slumber from flashing of fantasy freed,
 Attis himself in his heart could survey all his deed:
 Clearly his loss, and the place where he was, he could scan:
 Swift in the storm of his mind to the seashore he ran.
 Out on the waste of the waters her tearful eyes bent,
 Thus to her country she cried all her grievous lament:
 "O my dear country that bore me, that life to me gave!
 Fool that I am, I have fled like a runaway slave:
 Runaway, turning my foot towards Ida to hide,
 Here among snows, among frozen wild dens to abide,
 Dens where in frenzy I also my shelter may claim!
 Where, my dear country? — what region as thine shall I name?
 How do mine eyes of themselves seek in longing for thee
 While for a little my spirit from raging is free!
 Far from my home, in these forests my life shall I measure,
 Absent from friends and from parents, from birthplace and treasure?
 Absent from market and wrestling-ground, contest and pleasure?
 Sorrowful, sorrowful spirit, lament and lament!
 What is there human of form that my fate has not lent?
 I once a man, and a youth, and a lad, and a boy,
 I who was first in our games, and the wrestling-ground's joy:
 Crowded my gates, and to kindlier doors I was free:
 Mine were the blossoming garlands one morning to be

When I should rise with the sun, and my house all arrayed:
Ministress I of the Gods am, and Cybele's maid!
Maenad, and part of myself, shall my title be now,
Sterile, and dweller in snows of green Ida's cold brow.
Phrygia's summit: the rest of my life shall I view it,
Haunting the glade with the hind, with the boar ranging through it?
Now O my deed I repent, now O now would undo it!"

Thus from his lips as the hurrying syllables broke,
To the all-hearkening Gods a new cry to evoke—
Then of her lions great Cybele loosened the yoke:
Urging that terror to cattle, the left of the pair,
"Angrily harry him back to his place and his share!
Back to his frenzy impel him and back to the grove,
He who too freely away from my keeping would rove!
Smite yourself, spite yourself, flailing your flanks with your tail,
Bellow till Echo your fellow be, roar like the gale,
Flames of your mane by the strength of your shoulders be shaken!"
Thus the dire Goddess, and fastened the yoke half-forsaken.
Lashing and roaring, inflaming the rage of his heart,
Crashing through thickets the lion was swift to depart
Till in the plashing, the pallid domain of the tide,
There by the marble-cool waters poor Attis he spied.
Once leapt the lion, and Attis fled mad to the glade:
There for the rest of his life he was Cybele's maid.

Goddess, great Cybele, Dindymus' Lady, great Mother,
Far from this dwelling of mine be thy frenzy to gather!
Those whom thou drivest to rage, be they other, far other!

Translated from the Latin of Catullus by M.D.

B

HISTORIES

- I An Experiment in Sorcery
- II Crambo the Dwarf
- III The Finnish Knife
- IV Fee Fi Fo Fum

APPENDIX B

I

AN EXPERIMENT IN SORCERY

In the present collection of histories, the experiences of untrained and for the most part involuntary participants in "occult" happenings have been selected, as giving the most informative view of the actions and interactions of the psyche in relation to such occurrences. The trained magician or occultist would have acted differently in many instances, would have averted disaster or would have rendered the consequences of an action less crudely obvious: the histories would then have been more complex and less suitable to our psychological study. This first history, "An Experiment in Sorcery," is probably the most stylised in the telling: it is however an authentic account of four schoolgirls and their encounter with the challenge of occult power, although it is told with more matured perception as a remembered episode. It is, in its simplest aspect, a serious warning to all dabblers: especially however it is a warning to the psychologically unready against placing themselves in the alchemical crucible. We see how each of the girls is at odds with, and yet a reflection of, the domestic, legalistic, economic or religious tensions of her home life. In their ordinary school friendship, the four girls balance and supplement one another: but as soon as the possibility of magical fulfilment touches each as

an individual, the parental problems come to the fore. That the principal victim of the experiment is not one of the participants, is a circumstance only too frequent when power is concentrated by those who are unable to control it.

Imelda's dark pony-tail and Hilary's auburn plaits were tossed back as the two girls closed their books and sat up. Imelda pondered for a moment, "I like Satan," she said.

"He seems to have been Milton's favourite character too," replied her friend.

"Miss Atkins was talking to me after school the other day," Imelda went on, "and she said we don't have to agree with Milton about everything."

"We don't have to agree with anyone about anything, except for exams."

"No, of course not, but Miss Atkins told me that later in the poem, not in the piece we're doing, Milton says Adam prayed to God, and Eve prayed to God in Adam. She said that's out of date, and men and women should pray direct to God just the same as each other."

"Or to God through someone else just the same, I suppose, if they feel like it," said Hilary idly. She was an insatiable reader, and a line of Flecker that she had come across in the school's excellent library ran through her head:—

"And some to Meccah turn to pray, and I toward thy bed, Yasmin . . ." She slammed a mental door on it. "What went wrong in Latin this morning, Immi?"

"Oh yes, I wanted to tell you about that. You know that piece of translation about the entrance of Dido? — I wrote just what you told me, 'And now she comes among a large constipated crowd,' and the Hen crossed it out three times and nearly threw the book at me."

"Dear idiot, I did not tell you to put that. I said the word for 'densely packed' was related to the word—"

Outside in the corridor a hand-bell rang, and a moment later two other girls came quietly into the study. In the uniformity of white blouses and navy slips, hair became an outstanding individual characteristic, and plump Joan Winter's smooth primrose-blond bob was as conspicuous in its way as were Esther Marks' unruly red curls. They greeted Hilary and Imelda with friendly insults: the four were something of a sisterhood.

Esther pulled a crumpled paper from somewhere inside her slip and gave it to Hilary. "My uncle says the words don't mean anything, as far as he knows, but he's written down the way they would be pronounced. He asked where I got them from, and I told them they were in a book that one of my friends was studying at school. Next time I go to see him, he'll give me a little book for you, a children's book with the Hebrew letters, so that you can work them out for yourself."

Hilary gasped with real delight. It was not the fulfilment of a wish, for it had not occurred to her that an elementary knowledge of Hebrew could possibly come for the asking; but if she had thought of it, she would certainly have wished it. Already—but nobody else in the school knew this—she had coaxed Miss Henderson into teaching her the rudiments of Greek in Latin prep. time. Hilary's parents were against her going to a university: they said it was usually a waste of time for girls, who only married the first available man anyway—but however it might turn out, she was building up the essential tools for a lifetime's study.

"Please, Joan, get out the old book again, so that we can see how these words fit in," she asked. Joan went to her locker and brought back a square-shaped moderately-sized volume with all the signs of age about it. The leather binding was worn and flaked, and broken at the corners: the thick, unevenly-cut pages showed yellow wavy edges. She placed it carefully on the table in front of Hilary, and the other girls crowded round to look.

It was centuries old, with page after page of hand-set antique print interspersed with strange diagrams, circles and squares geometrically divided and inscribed with Greek and Hebrew letters: a sixteenth-century English edition of Cornelius Agrippa. "How did you ever come by that?" asked Imelda.

Joan blinked her sea-green eyes. "There was an old man in our parish, old Donald Black if you heard of him, and he had a wonderful library of old books. He bought them all his life, one at a time, and when he died he left them all to Daddy. Well, to the Church actually, but Daddy *is* the Church." She paused, and Hilary murmured "Lucrezia Borgia," but nobody took any notice.

"They were all stacked up in our parlour, and Daddy meant to look through them, but he had a sick-call the evening they arrived and so I got there first," said Joan simply. "I didn't have time to look at all of them, but this one seemed the most interesting, so I brought it away."

"Any chance of another look at them?"

"No, Daddy's sold them now. Towards the funds," the vicar's daughter added glumly.

Esther had picked up the book and was reverently turning the pages. "Oh, here's a ceremony with candles," she said. "They must have used a lot of candles. I love them. My uncle and auntie do something, lighting candles on Friday evenings: I don't know much about it, but I wish we did it in our house!"

"We have a lot of candles in church," put in Imelda.

"In church? Oh, you don't understand! None of you understand. Religion is for one's own home. Ours is the most beautiful religion in the world, and I've been robbed of it all, because my father and mother don't take it seriously!"

The quiet Jewish girl's outburst had shocked everyone, including herself. She flushed and fell silent. Imelda was not only shocked but also rather envious, and hastily gave voice

to a paradox which had occurred to her some time previously:— “If I took my religion seriously as a Catholic, I should have to deny my own right to exist. I’m sure my mother wasn’t married—my real mother, that is. They always tell me I was too young to remember her, but I do remember her, and I loved her.”

Esther momentarily forgot her own troubles in this interesting mystery about Imelda. It might of course be fiction: one never caught Imelda out in a lie, but she had altogether too many strange stories, Esther thought. “You mean Dr. Ryan and Mrs. Ryan are not your real parents?” she asked cautiously.

“No. She’s adopted,” replied Hilary on her friend’s behalf.

“Lucky thing to be adopted by Dr. Ryan!” exclaimed Joan. She had heard one or two regretful comments at home, because the prosperous physician-surgeon was not of her father’s flock.

“Lucky?” Imelda cast around for some quick means of making her plight known. “Have any of you met Kathy? Hilary, you’ve met Kathy. Tell them.”

“Won’t you regret it?”

“No.”

Hilary moved to face the whole group. “Kathy Ryan is Dr. Ryan’s real daughter. They don’t generally let people see her. She is—er—mentally defective.” The tone in which Hilary spoke the last words was heavily loaded, and gave a gruesome impression of Imelda’s home life. Imelda took up the tale:

“She’s the one they really love, the one they really want. They only adopted me to be a companion for her. I have to play with her, read to her, try to explain things to her. I overheard them once saying what a success it was. They look after me well: that’s my fee for being Kathy’s companion: but if anything happened to her, I’m sure I could put on my coat and walk out, and nobody would trouble to

ask where I was going or if I'd be back. I'm a bastard: I have no real place in the world."

"You're in it as solidly as the rest of us, so you may as well make up your mind to enjoy it," remarked Hilary. "I'm quite sure my wretched parents are legally married, everything they do is legal; I haven't a shred of pretext to get away from them for years, but I don't base my right to life on that. My right to life is based on the fact that I have life and can use it. And so is yours. Now, who has the book?"

"I have," said Joan. "I want to look for a page I found in it, that tells how you can know a good spirit from a bad one if it appears." She found the place and began reading, but quickly looked up with a puzzled frown. "It says an evil spirit can appear in the form of a goofie—!" She passed the book to Hilary, who looked at it and then laughed.

"In the form of a *goose*, you goose. It's you who are goofy. Haven't you noticed the long S's? These old books are all printed with them."

"Do spirits really appear, do you think?" asked Esther.

"The evidence seems to point that way," said Hilary.

"Of course they do, it's a known fact, but I'd be terrified if I saw one," said Imelda.

"Daddy told me of one that had to be exorcised out of a belfry, when he was a curate," said Joan. "It was quite real."

"But would a spirit appear, or anything else, according to the directions in this book?" Esther persisted.

"That," said Hilary, "we shall find out when we try."

"Then we are going to try?"

Hilary and Joan exchanged an almost inconspicuous glance, and nodded. "We are."

Three days later, they all met again in the Sixth Form study without any interlopers. They had chosen their ceremony from the varied assortment offered by Cornelius

Agrippa. "Some things we can't do, but most of them we can," said Hilary. "Most of the herbs we can buy at the herbalists."

"Blood of some sort we can get at the butcher's."

"Easier still, dried, at the gardening shop."

"We can't fast," said Joan, "it would attract far too much attention, here and at home. But we can wear white garments. I know of a whole cupboard full of them at home, that nobody ever looks at: about fifty years old, or more, solid white linen smocks. Mummy thinks they used to lend them out at one time, but nobody could possibly use them for anything now."

"You could bring some along and we could look at them," said Imelda.

"Now we come to the main points," Hilary went on, looking at the notes they had made. "The Magician has to proclaim the purpose of the ceremony. Who is to be the Magician and what is our purpose to be?"

For an instant Joan envisaged herself, a clergyman's daughter, as the Magician: then she decided she definitely did not want the role—the Magician would have to speak to anything that might appear—and she hastily replied "You, Hilary, or Esther."

"Hilary's doing Latin and I'm not," said Esther. "She'll pronounce all the names properly."

Hilary laughed involuntarily. An invisible cloak seemed to have descended upon her shoulders, and to fit there. Then she repeated her second question, "And our purpose?"

"First of all," Joan said, "who is taking part in the ceremony?"

"All four of us," replied Hilary. "You, Joan, you brought the book, besides being—er—born into the cloth. Esther is in because she likes ritual and understands it, and also because she is the one person I'm sure isn't going to be scared by whatever may happen. It's true, Esther. I'm sure if

anything unpleasant happened—though probably nothing will—you’d just hang right on to the God of Abraham, Isaac and your Uncle Benny. Somewhere in the book it mentions a consecrated sword. We are going to have a sword—I’ve seen an old brass-hilted affair that we can clean up beautifully—and you are going to carry it, Esther. I can just picture you.”

“And Immi? She’ll be frightened if—”

“She’ll not be frightened if we are all there together,” Hilary told them. “Immi isn’t going to be asked to do anything or say anything. I just want her to be there, and I’ll tell you why. Do you remember last year when we were playing about with table-turning and so on? We had results all the time, certainly: but we only had messages that made sense and really worked, when Immi joined in. Immi couldn’t have done it herself: she couldn’t have predicted the tennis tournament results for instance, as we got them: but we got nothing like that when she was away from the table.”

“Why was it, do you think?” asked Esther.

“Haven’t a clue,” Hilary answered frankly. “But whatever it was, it was genuine. Immi, you’ll be a great help. And now, this question of the purpose, please. Is there anything you’d like to—to ask for, Joan?”

“Only for Daddy to get the money he needs for repairing the old part of the Vicarage. He’s really worried about the roof: he says it will have to be done even if none of us go away for a holiday for years.”

“Fair enough. Esther?”

Esther shook her head. “No, thank you. Often I’ve lain awake, thinking and thinking. Everything will work out for me in time anyway; there simply isn’t a nice way in which it could be hurried. I only need patience, and I think I have that. All I want just now, really, is to take part in this ceremony for its own sake, and to help you all. It doesn’t seem evil, with all those prayers and things: it doesn’t seem

particularly Jewish or particularly Christian, but it should be interesting.”

“Then thank you for helping us, Esther. Is there anything you’d like to ask for, Immi?”

“Yes.” The dark grey eyes looked into the distance. “I want Alec Martin.”

Her friends were stupefied. “Alec Martin? The boy who saw you home after the Christmas party? You never said you were keen on him. How often have you seen him since?”

“Once,” said Imelda. “And I’m not exactly keen on him. I like him a lot. I want to make a wish, if that’s possible, so as to marry him.”

“But you hardly know him.”

“That’s true, but I have at least met him. I want to get married and to have my own home, as soon as possible. I want a husband and children, in-laws, a family of my own.”

“Look, Immi, if that’s what you want in life, why not go about, meet more boys—” Even as Joan spoke she knew it was hopeless.

“Go about? When? When I’m not keeping Kathy company I’m doing homework. I’m not like some of you, who can open a book and turn a page and know it well enough to answer a set of questions. I have to keep at it to learn anything, so as to be success enough for them to say ‘Look what we’ve made of her, in return for helping our Kathy.’ No. I just want to get off the merry-go-round.”

Hilary sighed. “If that’s how you feel, Immi, alas poor Alec. I think it’s a waste, all ways round, but you’re entitled to your chance.”

“You haven’t said what you want, Hilary,” said Joan.

“I? I think I’m like Esther, I just want to do the thing for its own sake. No: not quite that. If I believed my whole life was handed to me like a blank paper, to make as I wanted with one wish, the world’s so wonderful, what would I choose? To be a prima ballerina, to explore the Amazon, to

play every musical instrument, to live for centuries? But I don't think it is quite like that, for me at any rate. What I want now is something else.

"I've been to Mass with Imelda, and in a way I like it. Don't worry, Joan, I don't want to discuss transubstantiation. My point is not whether or not it happens: my point is that the whole ceremony is geared for it to happen, and that makes it a better ceremony. But I'm not looking for some kind of Mass, because that is a ceremony to demonstrate the will of God, and I'm not all that keen on God. Look at an experiment in the chemi-lab. I suppose the main idea really is to give people practice in weighing and measuring, handling chemicals and fire, but it would be pretty dull without the experiments. A series of actions leads up to a bang or a stink, and everyone's happy. More than that, one of the laws of science has been demonstrated. It's the same with a trial at the magistrates' court. My father took me to see what went on, one day when he knew there'd be nothing but two or three motorists and a poacher. Every case went according to the book, right through to its conviction or acquittal—one man was actually acquitted—and as we came out, my father said 'There you are, Hilary. You've seen the laws of the land in action.' The laws of the land, the laws of science, the will of God, all with their ceremonies, all ending with a rap of the mallet, a conviction or an acquittal, a stink or a bang, *Ite Missa Est*, Q.E.D. But where do you find a ceremony to affirm the will of man?—of the individual person I mean?"

Joan thought hard for a moment. "The wedding service," she suggested, but Hilary ignored her.

"And yet all the rest depends on it, on the individual human will. You can't make a man a priest unless he's baptised, and you can't baptise him unless you suppose he has free will. You can't put a man on trial for a crime unless you suppose the same thing. A scientific experiment is only

valid if you suppose the scientist is free to choose at least some of the conditions. Do you see what I'm driving at?—I've got into a cloud myself now."

"Experiment to demonstrate the Will of Man," said Imelda.

The cheerful villa which Chief Constable Armstrong inhabited with his wife and their two children, Hilary and young Michael, did not offer any hidden corners suitable to a clandestine working in ritual magick. The manager's flat over the bank, which was Esther's parental home, was even less encouraging in that respect. For a brief while, preference veered between a tool-shed screened by Dr. Ryan's shrubbery, and a disused room in the oldest part of the Vicarage; but soon it was decided that the most prudent course would be to take advantage of a loose plank in the school fence, and to conduct the ceremony in the summer-house on a Sunday evening.

The ceremony itself was very much adapted, not only to suit the resources of the girls but also to include attractive passages from various parts of the book. Viewing the completed preparations, Hilary felt exalted. A tremendous line of Elizabethan drama came into her mind. "'Tis magic, magic that has ravished me," she whispered to Imelda, who, thinking it an original utterance, admired accordingly.

The summer-house was a square-based wooden structure which was built true to the compass, and therefore almost diagonally to the boundary fence which ran just behind it. The two sides nearest to the fence were entirely walled in: the other two, one of which contained the entrance, were screened to a height of about four feet and completely open in their upper part. A built-in bench-seat ran round three sides of the interior: and the whole was covered by a pyramid-shaped roof. In the centre of the floor, the girls had placed for the occasion a small square card-table covered with

a large cloth to serve as an altar. In the centre of this, on a book-stand, rested the volume of Cornelius Agrippa: to one side stood a tumbler of holy water, provided by Imelda, with a sprig from the hedge to serve as a sprinkler: to the other side, on a small trivet, stood a bulb-bowl filled with sand, on top of which smouldered the charcoal and dried herbs on which the friends had decided. The project of white robes had been given up, as being too compromising in the event of discovery, so the participants were prosaically attired in their outdoor coats; but they filed into their places with dignity. Esther bore the brass-hilted sword, scoured and glittering, Imelda a goblet of the altar-wine which Joan had contributed: Joan followed with a silver salver on which was a quartered roll: and Hilary came last, with the wand which she had carefully fashioned for the occasion. The opening prayers and invocations were spoken, and unknown beings with curious resonant names were bound to the will of the Magician; then Esther put some more herbs on the brazier, and Hilary with upraised wand stated the purpose:

“That Imelda Ryan should—should win Alec Martin, and that Joan Winter’s father should receive the money he needs.”

Then they all tasted the bread and wine to seal their unity, and settled down to the repeated invocations, circling around the central altar. The smell of burning herbs hung in the damp air, strong as if in an enclosed room: Imelda developed an almost claustrophobic sense of being enveloped in it. Round and round they went, chanting and responding in hushed close-throated tones. To Joan, too, it seemed that the open spaces of the summer-house were being built-in around them. It reminded her of her sensations on the stage of the parish hall, during a dramatic performance, when the audience became a blur and then disappeared from her consciousness: only the immediate action was real. Round and round—round and round. Esther wished heartily that she

had not come. According to the book, she knew, this part of the action should end in the operator receiving a vision concerning the purpose of the ceremony. She emphatically did not want this or anything like it to happen. With a detached fragment of her mind she could picture herself swinging out of the circle and crying aloud "Let this hideous nonsense stop!"—but the fragment was not operative, and she continued with the others.

Hilary felt strangely numb. She kept up the measured repetition of names and phrases, and she knew from the rhythm that the pace could not have changed very much since the beginning, but it was almost like walking on a moving escalator. The floor seemed to fly beneath their feet at a fantastic speed, and to be accelerating. An almost tangible vortex seemed to have built up around the central altar. Apart from this however, she had lost the very positive state of mind in which she had begun the action. Now she was passive, receptive, awaiting whatever would happen. Outwardly she would continue to direct the proceedings, but now she felt as if this was not so much her deed as an exterior fate laid upon her. She held her wand proudly and continued the circling. Suddenly Imelda stumbled and fell. "Well, really!" thought Hilary with involuntary distaste. Everyone halted in their tracks. The mysterious vortex shattered, and at once a tall flame leapt from the pile of burning herbs. A second time it leapt, though not so high: a third time, and then it vanished in smoking extinction.

Esther gave a cry. "Three days!" she exclaimed. "In three days you will hold him in your arms, and all will be settled!" She wondered at herself, ashamed of the strange dramatic words which she had spoken without forethought; but now she felt as if a giant hand held her jaws firmly together, and she could neither add to nor try to explain what she had said.

Imelda stood up, looking dazed and bewildered. Hilary

went to the altar and brought the ceremony to its conclusion as quickly as might decently be, dismissing the invisible witnesses to their proper abodes, and giving thanks to the Powers. Then all was dismantled and packed into satchels and cases.

As they left, Hilary found herself overtaken by a mood of complete scepticism. The whole affair had become empty and absurd: she only hoped nobody would want to talk about it now. A drop of rain fell across her cheek like a tear. "It's going to rain," she announced thankfully. "We shouldn't stand talking; we ought to hurry home at once."

The party broke up. She and Imelda went the same way. They trudged along side by side, in a silence that tore at the nerves.

Next day it became apparent that a wet week was setting in. It rained intermittently by day and night. On Wednesday, even the hockey teams abandoned the struggle in their sea of mud. Usually on Wednesday evenings Hilary and Imelda went for a fairly long walk together after school, but now the rain set in too heavily for them to venture very far, even in raincoats and boots, although Imelda was unwilling to give up her free time.

"Let's call on Joan," she suggested, seeing they were near the Vicarage; "she might have some interesting ideas." As if by mutual consent, Sunday's experiment was not once mentioned; it seemed to have been completely swallowed up in the course of daily events.

The Vicarage was set some distance back from the road, and a public footpath ran right across the glebe. The path itself proved to be completely flooded by the heavy rain, and the girls carefully made their way over the ground beside it. As they approached the Vicarage, the cause of at least a part of the trouble became apparent. From all parts of the wide, many-gabled roof of the old house, gutter-pipes converged to

the near corner, where they discharged their rainwater into a huge urn-shaped receptacle of lead or iron which was fixed high up on the angle of the walls. Now, however, some obstruction—perhaps a bird's nest or a dislodged tile—had evidently blocked the pipe, so that the accumulated water was gushing in noisy cascades over the edge of the urn.

The girls were nearing the front-door, when a young man appeared, clad in oilskins and wheeling a bicycle. He was making a wide detour in following the flooded path. Suddenly Imelda recognised him.

“Alec Martin! Alec!” she called, her voice full of a curious assurance, subtly transformed by the prediction she had heard. Surprised and pleased, the young man turned and approached them. All at once there came a rending sound, and looking up they saw that the masonry holding the huge metal urn had given way under the strain, and the urn itself, gushing water, leaned out at a grotesque angle from the wall. For a moment it hung there, then fell, striking the paved ground with an explosive crash. A long fragment, whether of broken metal or stone, flew up from the wreckage and, striking Alec under the chin, continued its movement, taking his head back with it. It all took place so swiftly that the unnatural quality of the action could not at once be grasped. Then Imelda's lips parted in a long continuous shriek as she sprang forward, flung her arms round the young man's body and sank to the ground with it. Even in the pelting rain, she was covered with his blood.

When the Reverend John Winter, struggling with his umbrella, came out to see what had happened, the first figure that he saw was Hilary, a very pale and shaken schoolgirl, kneeling down to vomit on the flowerbed.

II

CRAMBO THE DWARF

The following macabre history is included for the considerable psychological interest of some of the matters treated. The narrator is a student of psychic phenomena who kept a diary of all matters of occult interest which came her way: the occurrence here related has been only slightly rewritten to accord with our general principles of anonymity for the persons, and to limit its length by omitting some unnecessary details: much of it is therefore directly taken from the diary account, which was written as soon as possible after the events related. The methods employed differ from our methods: wine-glass divination and the like are not for the magician, though with regard to the automatic writing the narrator was admittedly confronted with the accomplished fact. We would further point out that never, in any circumstances, should alcohol be given to a person in a trance state: however, the people concerned in this case were completely unaware of the dangers to the recipient.

A point of especial interest lies in the symptoms of septicaemia which had been shown by Nada for a considerable time. The doctors at the prominent hospital at which she was examined and treated, could throw no light whatever upon either the cause or the disappearance of the malady. The present authors believe that they are contributing something to the study of such matters, by bringing to notice a curious parallel in a case encountered by Carl Jung:— to the paper on “The Psychological Foundations of Belief in Spirits” in his book “The Structure and Dynamics of the Psyche,” he adds a footnote giving an account of a young East African woman who was suffering from what appeared to be a septic abortion, but whose malady completely disappeared after a local medicine-man

had carried out a procedure to free her from the ghostly visitations of her deceased parents. Dr. Jung himself witnessed both the symptoms and the recovery of the patient. Needless to say, his works would not have been known to any of the persons in the history given below: nor could anyone have anticipated so strange a parallel between the case of an African girl in the Twenties and an Irish girl in London in the Sixties.

At one time, Jim and Nada were the most attractive couple that I knew. Jim was a young freelance engineer, with a university degree to back him: his habitual air of somewhat cynical elegance had rooted itself as aptly in the new technocracy as it might have done in an older aristocracy. Bernadette, or Nada as everyone called her, had no background: she was entirely of the present. She was beautiful in a strange moonlight way, with dark, loosely-waving hair and a pallid skin. She dressed and spoke excellently: her conversation ranged from brief comments on current affairs to occasional cascades of repartee. Her cooking was indifferently done, but served up to perfection. Jim once told me that she had been a night-club hostess when he first met her, and I could well imagine it. He had no close relatives, and could marry to please himself. He had gathered that Nada's earlier life had not been particularly happy, and when he saw she was unwilling to speak of it he told her at once that she need never do so: as far as he was concerned, the past was dead. They seemed ideally matched in years, looks and temperament.

With Jim I discussed science and philosophy, with Nada men and cities. I was not especially either his friend or hers: I was to some extent drawn to each of them, but chiefly to the charming and vital interplay of personalities in their union. For a few years, no social gathering was complete in my eyes without them.

Then, imperceptibly at first, something went wrong. Nobody could put a finger on the beginning of it, but the unity between Jim and Nada was being destroyed, and it seemed as if they themselves were almost deliberately tearing it down. When at last they came to speak of it, their words were pitifully, exasperatingly banal: she said he was selfish and inconsiderate, he said she was sullen and lazy.

She would sit brooding, staring straight before her: if anyone tried to rouse her she would loosen the black curtain of her hair so that it fell completely over her face. It was a frightening and effective barrier, a veil that neither her husband nor I dared lift. It did nothing to diminish the mounting tension. At last we managed to coax her to see a doctor, but the doctor's findings at that time were altogether negative. Jim asked me once, in a confidential chat in the little restaurant to which he had retreated for a meal after coming home to an uncleared breakfast-table, if I thought Nada might be a solitary drinker. I told him honestly, no. Not only did she show no sign of it: I knew she had an acute aversion to alcohol, which she played down so as not to spoil other people's fun. Some other drug, I thought, might possibly have attracted her, but not that. She had lost some weight, and this suggested to me that she might be neurasthenic.

A specialist was consulted this time, but he again could find very little that was definite. He declared bluntly he thought it quite normal for a young married woman to feel frightened and resentful at being frequently left alone in a city flat till the small hours, as Nada had told him she was. Jim, who as an ambitious freelance seized upon work that more conventional companies hesitated to take, was at that time working under a contract which needed his presence fairly often during the hours when several large office-blocks were unoccupied. He had vaguely supposed Nada would amuse herself on such occasions by going to a show or

visiting friends, and would whip up a supper for him on his return home. She had never before objected to late hours, and he thought she was being deliberately unreasonable about it now. Meanwhile, the specialist sent her back to her G.P., with a note suggesting slight anaemia. She was given some pills for this condition and took them without noticeable effect. She and Jim bickered incessantly.

If I had been altogether of his party, or of hers, I might have found the situation tolerable. As it was however, I did not. Happening at that time to move to another district, I decided that the activities of Jim and Nada were of no further interest to me: whilst, on the other hand, it seemed equally evident that I could be of no service to them. I omitted, therefore, to give them my new address: and on considering the matter further, I realised that there were no mutual acquaintances to whom I need give it either. I could completely close that chapter of my life, and concentrate entirely upon other friends and deeper interests.

About eighteen months passed. February was approaching, and with it the ancient festival of Imbolc, the second of February, now known as the Purification of the Virgin, or Candlemas. With several of my new friends* I discussed how we should commemorate it. What we decided, we kept secret: and I need not disclose it here, only that I promised to contribute a quantity of snowdrops. So much must be told, to elucidate something which follows after.

On the night before the celebration, I went to bed early. This was fortunate, as I thus had about four hours' sleep. At about midnight I was awakened by a knocking on the outer door of my flat. Springing up, I slipped into a dressing-gown, and without switching on the light asked who was there. To my astonishment, Nada's voice answered, "Jim and I." Without more delay I put on the light and admitted them.

* The narrator had joined a small Celtic-style circle of psychics, to which reference is again made later in this history.

I put the kettle on, and Jim took the heavy fur coat from Nada's shoulders. In spite of her careful make-up and loosely-draped, expensive clothes, that first glance at her horrified me. She was thin, almost skeletal: I could only think of those photographs one used to see, of survivors from Belsen. In truth, I did not think her far from death. She looked round the room, and sighed, "Well, my dear, so we've found you! I'm sorry if we woke you up. Jim has some papers he wants you to see."

I asked about her health, and they told me while I set out the coffee and biscuits. A mysterious form of blood-poisoning, whose focal point nobody could discover, had set in, and was of necessity being combated with powerful antibiotics. The doctors had begun by suspecting a uterine infection, but had found absolutely no real evidence for this. Then they had tested her blood for every known disease, they had counted her red corpuscles and her white corpuscles, they had examined her glands, but to no avail: all their results pointed to the conclusion that her health should be better than average, but in fact they had to keep her alive with drugs in such massive doses as are usually only given for a short period. Every time the dosage had been stopped or diminished, the symptoms of septicaemia had flared up again. I could only express horror. Then she asked me, "Aren't you curious to know how we found your address?"

I admitted that I was. "Supposing I tell you," she went on, "that your address was given to us by automatic writing?"

Never in my life, until a few weeks before that date, had I seen an example of automatic writing although of course I had heard of it. Then one of my friends had made the acquaintance of a rather pathetic girl who had recently become—I might almost say—afflicted with automatic writing. She was very proud that the first scrawls had

developed into words with some sort of legibility and sense, and had handed a sample to my friend, who had at once shown it to me. The incident had seemed pointless at the time, but now it looked almost as if I had had to be “primed” with a degree of knowledge as to the general appearance and quality of automatic script. “Can I see the writing?” I asked Jim. He showed it to me. It was a scrawl almost similar to that other which I had seen, but it continued for several pages. I asked how it had come about.

Nada began to explain. Jim had developed a small wart on his wrist, and she had offered to cure it by her grandmother’s method. This was a charm requiring the use of a scrap of raw beef and a silver spoon. At that point in the story, Jim laughed and interposed: “I let Nada go through the whole potty performance to the very end, thinking, who knows, there may be some poor lost fragment of science or psychology buried in it, and at the finish she put the spoon under a running tap. A little later, I wanted the sink so that I could wash off some films I was developing, so I asked Nada how long the spoon had to stay there. She replied, ‘My grandmother said the spoon must lie in running water for at least an hour, but I think that was just an old wives’ tale!’ ”

“But after that,” Nada went on, “I began telling him of some extraordinary things that my grandmother used to do, and that I used to do too when I was a little girl. Among the rest, I said that before I learned to write in the ordinary way, I used to do automatic writing. Then, to see if I could still do it, I took paper and pencil and sat quietly waiting. The writing soon began. Look at it: the first part is a cry for help, isn’t it?”

Looking at the papers, in spite of the nearly illegible scrawl I saw that Nada spoke truly. I also saw a cryptic allusion to someone called Crambo the Dwarf, to someone named Helen, and, here and there, to a bag. “The bag was mine,” was written clearly in one place: in several places also

was repeated the appeal for help, and "Bring her, bring her." Then evidently Jim or Nada had asked whom they should bring, because the next word was my surname. As a matter of fact, neither of the questioners ever thought of me by my surname, besides not having seen or heard of me for a year and a half, so it was not strange if they followed this by asking, "Who is that?" Then my address was given, exact and entire, but since they did not know it they could not recognise it. After that, there followed the words "Snowdrops—circle—water" and finally my first name. This at last they understood. With an extraordinary faith (when one considers the nature of the document) they had found the address upon a street-map, and had set out in their car to seek me.

I pondered a little. However strongly I might again feel drawn to these two most unfortunate people, I was not inclined to accept their strange story instantly. Yet it seemed that some unknown entity might possibly be offering a means of saving Nada, and even if this entity were a fragment of her own subconscious mind, it ought not on that account to be disregarded. But what of my resolution not to be drawn again into the affairs of these two?

One detail decided me. I looked again at the words, "Snowdrops—circle—water." I went and dressed. I told them I was convinced: those words referred to a matter which neither of them could have known by ordinary means. If this was an example of telepathy, it was telepathy with a guiding purpose, since to me these words constituted an almost obligatory appeal. I suggested that we should go to their flat, where the writing had taken place, for the purpose of trying to discover more.

When we had arrived there, I considered the best way to make a beginning, and set myself to draw the letters of the alphabet on a sheet of paper. When Jim saw what I was doing however, he produced a set of stencils which he used for

labelling his professional work, and soon had a boldly legible set of little alphabet-cards ready for me to arrange in a circle. To these I added the words YES and NO. I was not anxious for Nada to resume the automatic writing, and besides, in all matters of paranormal communication I like to have supplementary evidence obtained by a different method.

We all sat down round the small table on which the cards were set out: Jim had brought writing materials to take notes, and an inverted wine-glass in the centre of the table completed our equipment. When we had each laid a finger on the foot of the glass, I closed my eyes. I did not wish to suspect myself of influencing whatever might come: while as to other possibilities, the sense of touch is enough to let one know if a glass in such a position is being deliberately manipulated.

In the present case, the glass began its peculiar authentic sliding almost at once. Soon I heard Jim ask, "Save whom?" I opened my eyes to watch the glass, which moved swiftly to the letters BERYN. Nada gasped: it was evident that she recognised the name. "Save Beryn from what?" Jim questioned. I closed my eyes again, and the glass moved a few times. When I looked, Jim showed me the paper on which he had written, CRAMBO. Then I asked, "Where is Crambo now?" The response was given after some hesitation, THE CLEARYS ARE THEM. This did not seem to answer my question, so I repeated it. There followed a long series of apparently meaningless syllables, ending with the words GREEDY RASCAL. Suddenly I felt the glass gathering power to itself as a horse does before bolting, and after moving with swift energy through a number of letters, it stopped dead. Jim showed me the paper. The words were GIVE HIM BACK HIS MONEY FIVE TIMES OVER, followed by some fragments which included references to Helen and the bag. I heard the bell of some church or other strike two o'clock. We re-settled our fingers on the glass, and

Jim asked, "What do you want now?" The reply came at once, the single word GIN.

"A libation!" he exclaimed. He took a bottle of gin from the sideboard and poured a tiny drop into the slightly concave base of the glass. The liquor evaporated almost immediately, but no further results followed. "That is certainly my grandmother communicating with us," Nada laughed, a little embarrassed:—"first the pet name of Beryn, which nobody else ever called me, and now this demand for gin!"

We sat waiting for some time, while I asked "How are we to give back the money?" but nothing happened. "This is too slow: I shall go and make some coffee!" cried Nada. While she was out in the kitchen, Jim said quietly to me, "Lately she has been behaving more strangely than ever, so much so in fact that the word Possessed has come into my mind, although, as you know, I should certainly never wish to define such a term."—"To my way of thinking," I murmured back to him, "that automatic script suggests a very ancient definition of the word." Nada returned now, so I said no more. We all drank our coffee and smoked our cigarettes: then Nada took the pencil and paper and, sitting silently, began to scrawl at random. From time to time we looked, but the words did not add much to our knowledge. At one point she wrote the name, Rosalisa. Soon afterwards, Jim said "Please write more plainly," which resulted in a name being written distinctly, Frederick Lambert. Then the scrawling began again. Presently Nada began drawing a map. I saw two streets shown, then a square, then, close to the square, a site marked X.

While she was drawing, her eyelids began to flutter. Beneath the long artificial lashes, I saw nothing but the whites of her eyes; then she went into a trance. Watching her carefully, Jim and I asked at once about the map, but the first replies were sullen and negative: "I don't know, I have

never been there.” But she, or the new personality, explained that the cross marked the position of a tavern. Our questions on the subject of Helen and the bag, however, produced better results, and the following story emerged. The narrator was evidently Rosalisa, Nada’s grandmother; we already had some indication of her identity, and this was later to be supported in other ways.

It happened in Dublin, in the year 1908. Rosalisa, who gave us to understand that she had been the mother of twenty-one children all told, had at that time recently given birth to a girl, not her eldest, but distinguished by being born with a caul. She gave to this child her own names, Rose Isabel. She kept the caul in a bag, and boasted of it to her neighbours because it was considered to be a precious talisman, especially among seafarers. A circus man, named Patrick but professionally known as Crambo the Dwarf, offered her five guineas for it. He said that if he sold the caul to a sailor, he could ask a better price for it than she could, because he had been born out of wedlock and a caul bought from such a one was considered doubly lucky. She promised to let him have it the next Sunday, and he gave her the money in advance, but in fact as the taverns were closed on Sundays she did not see him until the Friday following.

While telling her story, Rosalisa—for it was no longer Nada who sat at the table with us, but a cunning, uneducated old woman—had picked up the wine-glass and was playing with it as she talked. I stared at her, marvelling at the coarsening of her features: the slump of her shoulders, the puckering of her lips as they rounded to the peculiar sucking of her breath. Now suddenly, with obvious meaning, she looked into the glass and asked, “Is this empty?” When Jim asked what she would like to drink, she answered, “Gin.”

“Gin and what?”

“And nothing, sir. Just plain gin.”

“Plain gin?”

“Certainly sir, just plain gin if you please.”

A number of times while she was recounting her history she made a similar appeal, sometimes saying that the glass was empty, sometimes that she was thirsty, sometimes that her chest was bad. Each time, Jim gave her a small quantity of gin, which she swallowed as if it were water. And yet Nada detested gin, and could not drink it even with orange or limejuice.

Rosalisa continued. She was keeping the caul for Crambo, but her chest was bad at the time, and money ran out quickly: and meanwhile she met a fisherman who offered her a pound for the caul, so she sold it again, and he took it away in the bag. On the Friday, she was in the tavern with her eldest girl, Helen, who was about thirteen years old, when Crambo came in and asked for the caul. Rosalisa told him what she had done, and that the money was all spent, and the caul gone with an unknown fisherman. Then the dwarf was seized with a terrible rage: he said that instead of the caul he would have the eldest daughter of her eldest daughter, that is, the first daughter Helen might have when she grew up.

Although she did not believe the dwarf had the power, Rosalisa did not wish to take any chances with the child in question. None of her own children took after her to any marked degree: she looked forward to a grandchild who might be more like herself, and according to old beliefs the eldest daughter of her eldest daughter should be the one. For this reason, on the spur of the moment she replied, “No, don’t have the eldest daughter of this girl: it will suit you better to have the eldest daughter of Rose Isabel, of the one born with the caul.” To which Crambo agreed, and went off.

This Rose Isabel, when she had grown up, “left the house to be married in shame.” When her baby was a week old however, Rosalisa decided to go and see her. Then she saw that this baby, whom they named Bernadette, out of all her descendants was the only one to be her own absolute

image. (This was the girl whom she called Beryn, and we called Nada.) As she put it, "All the others were either too fair or too feeble: they took after the other families." So the grandmother decided that she would have this baby girl for her own. She said to the mother, "Soon you'll want to go back to work: I'll take the baby." Seeing that Rose Isabel hesitated, she added "Money in your purse is always good: think it over." So for a short time she had her way. When Rose Isabel and her husband moved to England, they took her and the little Bernadette with them, although soon afterwards they placed the child with well-to-do foster-parents near London. Then Rosalisa received a postcard from Crambo: "He knew what was going on, oh yes: I don't know how he knew, but he knew!" So she got Rose Isabel's husband Fred Lambert to write a letter for her, saying she had made a mistake: the child Crambo should have been not Beryn, but was the one he had wanted at first, Helen's daughter. For Helen was by now married, and had a child: "I didn't care about that one," said the old woman: "she was a nice little girl, but she took after her father." Naturally Fred wanted to know what was afoot, but he was an ailing man, and shortly after writing the letter he died. Crambo's reply eventually came: Rosalisa's new offer was refused, the dwarf writing that he was very well pleased with things as they stood.

There followed the account of the old woman's desperate efforts, in the first place to regain Beryn for herself, and then to undo the damage done by the child's early unsettling and experience of high living with her foster-parents: then, again, to fight the slow and for years barely perceptible draining of Beryn's vitality. All these efforts, the grandmother lamented, had been too late, and the final breakdown of her own health had completed the disaster. We asked how the hold of Crambo upon his victim could be loosened. She told us there was only one way: we

must give him back five times his money, and must also persuade Beryn to give up anything that she had come by in a dubious manner. There were certain little pieces of jewellery, she said, to the value of about another twenty-five pounds in gold and silver, and these, with the money, ought either to be given to Crambo himself or should be thrown into a river. Best of all, they should be taken to Dublin, to the site of the old tavern, which had been called the Bosun's Mate, on the Waterloo Road. There were lodging-houses built on the site now, said Rosalisa, but Crambo still stayed there whenever he came to Dublin with Cleary's Circus. Mainly, although he was now quite old, he was still up and down the country with the circus: but if he were to be called nine times at the time of the new moon, then he must come, either in body or in spirit. If he came in flesh and blood, then we should throw down the gold for him and run: but if he came in spirit, then we should throw the gold into the Liffey and walk backwards upstream for a mile and a half. At this point I asked, whether we should call him nine times by his true name of Patrick, or by his assumed name of Crambo. "Call him by his chosen name, Crambo the Dwarf; then he must come," she said. "But you must make haste. He is old and sick: and when he dies, if his hold on Beryn has not been broken, he will take with him the best part of her and will leave the worst to *you* and to *you*. She must be set free while he lives."

In writing, I have considerably abridged the happenings of that night. In fact, my watch now stood at 6.30 in the morning. Jim asked Rosalisa why she had not told her story sooner. She answered, that she had wished to bring Jim and myself together, because to save Beryn we must act together. We thanked her for her counsel, and promised to do all we could. Then Jim said to her, "It is time for you to rest now." She gazed imploringly at him. I added, "There's no need for you to worry: you must be very tired, and besides I shall have to leave soon. Also Nada will be exhausted. Go to sleep now."

Rosalisa begged to stay with us. She tried to find excuses for delay, she went over the procedure for dealing with Crambo: "he is very greedy, he will accept the money." Then she besought us not to send her back to her own place, and I asked her what it was like there. "Sometimes I sleep," she said, "and I wish I could sleep all the time: but the awakening, ah, the awakening is frightful! Please don't send me back to those horrors!"

"Those horrors are only a kind of bad dreams," I assured her. "Have patience and they will wear themselves out." Then, seeing that we were resolved, she did not struggle as we led her to the bed: none the less, to secure her departure, we had to exercise both will and art. The recall of Nada, we found, was even more difficult. At last she opened her eyes, her appearance was normal, it was the real Nada: but when she sat up, suddenly with a groan she clutched her head:—"Oh, I'm drunk! Whatever have I had? There's a horrid taste in my mouth, and I feel so sick!"

"No wonder," said Jim, showing her the gin bottle. "You've swallowed a good half of this in the course of the night."

Nada could not credit this, since she had such a hatred of the stuff, and when we told her she had drunk it neat, she replied outright that this was impossible. "I've never seen anyone who could drink neat gin," she added, "except my grandmother." With that, she staggered off to the bathroom. I went to the kitchen to put the kettle on, and there she rejoined me presently. While we were making the coffee, she noticed my favourite ring on her own finger. Earlier, during a pause in her narration, Rosalisa, drinking her gin, had offered to bless the ring for me. I had hesitated: the old woman had been so individualised that for the moment I found myself thinking she might carry it off, but recalling the facts of the matter I let her have the ring, and was amused to see how instantly she slipped it on to her finger. There, naturally, Nada now found it, and was shocked at what seemed like her

own unconscious appropriation of it. Her reaction showed me startlingly how her self-confidence must have been undermined by recent occurrences; however, I jokingly took back the ring, and transferred it, not to my finger but into a polythene wrapper and thus into my pocket. Then I helped Nada carry the coffee into the other room. Shortly afterwards she complained that something was hurting her, and pulled off the wellingtons that she had been wearing all night. Out fell several trinkets of her own, and Jim's lighter. "I didn't put them there!" cried Nada, appalled: and seeing how frightened she was I decided it would be better to tell her the truth. "Nada, don't worry. Of course you didn't do it. Think! You said a little while ago that nobody could drink neat gin, except your grandmother."

She understood at once. "Granny always put any valuables in her boots," she said. "Have I—has she been here?"

Then Jim made her lie down, and while he was telling her what had happened she fell asleep. Soon he took me home, and I had a short time to restore myself to rights before going on to the office, where I thought it advisable to explain that I had been up most of the night with a sick friend. By the evening, when I took my snowdrops and went to meet my other companions for the Imbolc celebration, I was practically back to normal. As soon as possible, I handed my ring to a sensitive who was there, and asked her opinion of the last wearer. She described a powerful force, essentially female, almost elemental, strongly associated with water, fluids, instincts and dreams, the domain of Neptune. I then told briefly the story of the previous night. Nada, my hearers agreed, must be helped.

A few nights later, as she consented to this, I took one of her photographs to another meeting, where the matter was looked into by the developed inner perception of those present. It was decided that Nada ought to be released, not

only from Crambo but also from the well-intentioned but abnormal possessiveness of her grandmother: while Rosalisa herself apparently needed aid also, that she might be willing to forget the troubles of her past life and might go her appointed way in peace. Much work was undertaken to these ends. One man, however, especially wise in such matters, uttered a warning which I had to carry back to Nada: it was dangerous for her to brood in solitude, she must find activities on the material plane, and she ought never again to tamper with psychism in any form.

The results were slow in defining themselves, although about a week later the doctors decided to make another trial of taking Nada off her antibiotics. At this point however, it was Jim the sceptic, the man of science, who declared he could not be easy unless Granny Rosalisa's instructions were carried out to the letter. So twenty-five guineas in money, together with Nada's offerings of gold and silver, were made into a small packet wrapped in lead foil; and at the next new moon a swift week-end pilgrimage sped across England and across the Irish Sea to Dublin. We could not spare very much time, unfortunately, or I should have liked to seek out the truth as to whether there had really been a tavern called "The Bosun's Mate" in the year 1908; but we stood beside the Liffey when we felt reasonably sure of being unobserved at night, and we called on Crambo the Dwarf nine times over. After the ninth calling, a little cold breeze sprang up, and whirled in strange eddies, and fell again. So the lead-wrapped packet was consigned to the muddy waters of the river, and we stepped backwards, and so continued upstream for a considerable distance.

Nada stayed off her antibiotics. The infection in her blood had vanished as mysteriously as it had come, and her naturally strong constitution reasserted itself. In six months,

although still painfully thin, she was quite evidently recovering completely. For about three years she carefully observed the advice which I had passed on to her, and had nothing to do with any form of psychism or divination. During that time all went well with her: she and Jim seemed as happy as when I had first known them.

After three years however, her curiosity led her into even stranger matters. She could still have been helped, but she was resolved to go her own way: and this time, it must be sadly recorded, she went altogether into the shadows where none of us could reach her.

III

THE FINNISH KNIFE

This history turns upon an aspect of prediction which might be interpreted as the laying of a curse, although the narrator does not emphasise this. The victim, indeed, does not make it clear whether he had known that a catastrophe awaited his hopes, or whether he had merely suspected this in consequence of his own sense of guilt. In either case, his sense of guilt seems to have been an operative factor in the matter.

Another operative factor is that the destiny set for him is not left to the mercy of his memory or of his changes of mood: he has a visible link with it, in the word engraved upon the blade of his knife. Why then does he keep the knife?—why does he not drop it overboard for instance on his way to England? The reason is surely that a great part of the prediction is desirable to him. He wants to cross the sea, he wants to become a violinist: like many another, he hopes to take the good and then by happy chance to avoid the bad. Some, it is true, in far more menacing circumstances have done this: but not sensitive souls burdened by an accusing conscience.

Sometimes on first meeting with a stranger, a name leaps to one's mind and seems to attach to the newcomer so effectively, that no subsequent acquaintance with his real name will wipe it out. Thus it was on the evening in Oxford when I looked across the hotel lounge and set eyes for the first time upon Bruno. It is not merely a matter of suppressing his real name for the sake of prudence: to me, he was Bruno from that instant.

He was of medium height, aged anything between twenty-five and thirty-five, with rather small brown eyes set in a pale round face, and pale lips on which a nervous smile came and went, as if he were in the habit of commenting silently and quizzically to himself on all that occurred. He wore a dark brown suit of some cheap material which had creased badly despite evident care; a dark brown hat stood on the window-ledge beside him. At the moment when I noticed him, he was about to light a cigarette, but apparently the top of his lighter broke off as he flicked it.

He tried for a few moments to fit the pieces together again, his head slightly tilted as if he pleaded with them: then, as he saw it was hopeless, the two pieces of metal seemed to back away from one another in his hands, his face meanwhile taking on a playful snarl. With a shrug, he put the pieces away in opposite pockets.

This little act was not put on for my benefit, nor for the benefit of anyone else in the lounge. In fact, apart from myself, there was nobody else present except for a couple engrossed in flirtation on a settee, and three elderly men engrossed in discussion at one of the tables. Bruno was clearly only dramatising to himself the workings of his own mind about the lighter.

I gathered that he had a vivid imagination, that he was accustomed to solitude, and also, somehow, that he had an inward and almost unavowed preoccupation with some fear or other.

Perhaps he felt my eyes upon him, but in any case, if he

wished to light his cigarette, he had not much choice. As usual in such emergencies, no waiter was in sight. After a quick glance round the room, Bruno came to ask me for a light. He brought his hat with him.

I had been out of the country for a few years, and on returning a few days previously had made my way directly to Oxford, in the hope of clearing up a fragment of work at the Bodleian. So it came about that I was staying briefly at this small, comfortable hotel, and that I had with me a leather bag containing various of my possessions. It occurred to me that in the medley I had a lighter which I seldom used, and which I might be able to bestow without offence upon a fellow-guest whom I was unlikely in any event to meet again. With this in mind, I picked up the bag, opened it, and began laying its contents upon the little table before me. There was my passport-case, gloves, spare spectacles, the showy little sheath-knife which I had bought at a New Brunswick junk-shop some years before, and which had accompanied me more as a mascot than—

A sudden gasp from Bruno made me look up. His face was almost blue-pale: he certainly was not acting now. He whispered something unintelligible, stood staring. I found the lighter, and he lit his cigarette but he was not really interested in it any longer. He sat down. "How did you come by that knife?" he asked.

I told him the history of the thing, as far as I knew it. For my part, I could not in the least understand his horror. Lying sheathed on the table, it looked more like a toy than a serious weapon. The handle was of polished horn, and was crowned with a little silver horse-head, stylised like a rough-cut chess-piece. The blade was hidden in a sheath of elaborately tooled buff leather, with broad silver mounts at the mouth and at the curved, oriental-looking tip. The silver, too, was heavily stamped with decorative patterns. The whole effect was barbaric but hardly sinister. If drawn from the

sheath, the knife would reveal a slender, elegantly ground blade, single-edged but with a point which might be sharp enough for a stab. That was all. I had seen one or two knives of similar type. They were made in Finland, but in Canada they were usually called "miners' knives." When I had related the little that I could, I asked my listener why it troubled him.

He paused, trying to bring his thoughts into utterable form. Presently he said, "I was expecting to see this knife one day, but not now. You will have noticed that when you placed it on the table I said, 'The Finnish knife!'"

I had not noticed, because at that moment of shock he had spoken in a language which I did not understand: but this was not worth explaining. I let him continue.

"Many years ago, when I was a boy, I was travelling in my own country. A large number of people were meeting at a town in the mountains, to hold a fair. I was going there too." He paused again, and a sudden comprehension came to me. "Are you interested in puppets?" I asked.

"Puppets? You know, then? My father is a famous man with his puppets. I have worked with them too, when I was a boy, but I wanted to be a musician. I play the violin." An appreciative nod was called for, and I gave it. "So there I was," he continued. "It was evening when I arrived. I was driving a cart, with a pony, and I saw someone wearing a big coat, walking on the road in front of me. I thought it might be my cousin, because at that time he was wearing a coat that was too big for him. In any case, I said to myself 'I'll make that fellow jump,' and I shouted and made the pony gallop a little. Well, it was not my cousin, but an old woman wearing a man's coat, and as she tried to get off the road she fell down and was very frightened and angry. Of course I picked her up, and told her how sorry I was, and how it was all a mistake. Then suddenly she left off being angry, and told me to help her to her place. When we were there, she read the

cards for me. She could read cards very well.”

His lips twitched slightly, and he sighed. “She told me all that had happened to me, and all that would happen. They were wonderful cards that she had. She said my uncle would die soon, and he did. She said my aunt would marry again, a rich man, and it happened. She told me of an illness I would have, and of a girl I would love, and those things happened just as she said. She said I would be a musician.”

Up to this point I had listened as one listens to any good yarn, not exactly disbelieving, but not exactly willing to stake anything on the truth of the story either. The next development, therefore, startled me.

“She asked me for my knife,” said Bruno: and with these words he drew from inside his jacket a knife which, so far as I could see, was almost exactly similar to mine. Only the handle was of blue-painted wood, not of horn, and the sheath had perhaps a little less ornament: but the silver horse-head might have been cast from the same mould. In this quiet English hotel-lounge, the odds against such a coincidence seemed fantastic.

“Is there a word engraved on the blade of your knife?” Bruno asked me. I told him, no, and let him see for himself. He examined it carefully. “I was afraid to ask you at first,” he said: then he resumed his story.

“There was a man at the fair, who engraved people’s names on identity bracelets and such things. The old woman took my knife to him, and he engraved something on the blade. It is my destiny. Look: do you know what it means?” He unsheathed the knife and showed me. On the slender blade was engraved in cursive characters one word:—

Zumarejit

I shook my head in reply, and he answered “It means, To go across the sea.” I nodded again: it looked as if it could

mean that, although once again I could not identify the language. "Well, so I have crossed it, although I did not think it likely in those days," he added. "And the old woman also said that over the sea I should meet someone with a knife just like mine. It is an omen." He sat staring before him, and I was wondering what I could say, or how to end this strange conversation, when the clanging of a gong supplied the cue. Cheerfully referring to the imminent meal, I rose to my feet. Bruno stood likewise. "I shall have dinner in my room, but perhaps I shall see you tomorrow," he said sombrely.

Next day I concluded my work in Oxford, and removed to London. For some weeks I gave no further thought to the strange little incident at the hotel. Then one day as I chanced to be walking along a main thoroughfare in the West End, a sudden blackening of the sky and a deluge of icy rain sent me with hundreds of others dashing for shelter. Following in a stream of people who hurried through a glass swing-door, I found myself in a large self-service eating place. Good, I thought, a snack would certainly pass the time until the storm might be over. The tables were filling up rapidly, and I simply took my coffee and roll to the first vacant place that I saw. Not until I was safely established there, did I glance at my neighbours. The man opposite me, steadily eating a complete meal, was Bruno.

My astonishment at this second meeting was nothing compared to the complete dismay which he evidently felt, though with resolute urbanity he said only that it was a great surprise. We exchanged news like old friends. His dreams seemed on the point of being realised: he was to give "half a concert," as he called it, at Chandos Hall in a week's time. A lady pianist whom he hardly knew was giving the other half, but it was a beginning. I promised to be there. We seemed tacitly to have agreed that the omen of the knives signified a fortunate new epoch for him. I noticed, however, that he allowed his unfinished meal to be taken away without

comment. Undeniably, he was badly shaken.

I went to the concert, although a late afternoon appointment in another part of London meant that I only arrived moments before the commencement. The lady pianist gave the first half, and it was not until after the interval that I found a change had been made. Bruno was not there. Not waiting for the rest of the programme, I went out into the foyer, where I found only a mask-faced commissioner to give me any information. "The violinist? You didn't know? Well, then, I'm sorry to have to tell you, but he was run down by a lorry and killed almost a week ago." The commissioner pulled a slip of paper from his vest pocket. "All enquiries to Sister Taylor, St. Elmo's Hospital," he read out.

Next day I visited the hospital. Sister Taylor came hurrying, but practically lost interest in me when her questions brought out the fact that I was not a relative of the dead man. The commissioner at the hall had misunderstood her instructions, apparently. However, since I was here, what could she very quickly do for me?

Hardly knowing what to ask, I said "I only know that my friend was run down by a lorry. Did he recover consciousness at all?—did he say anything?"

Her head-shake was definite. "I can only repeat what was said at the inquest," she told me. "He was dead before the lorry reached him. He could easily have got out of the road when he saw it coming, but he fell, and seemed to think he could not regain his feet in time. His heart failed under the shock."

(The narrator's Finnish knife was stolen a short time after the events here recorded: and this fact is perhaps also a significant part of the history.)

IV
FEE FI FO FUM

An unaccustomed sound awoke me one night. Something on the landing outside my room was snuffling at the crack under the door, as if trying to find a way in. This was not in itself alarming, for I immediately thought of the large black Labrador from the next house, and supposed that it must for some reason have decided to pay us a visit and had been accidentally shut in. Two subsequent ideas, however, were rather disturbing. One was the obvious thought, that I probably ought to leave my comfortable bed and go downstairs to let the dog out; the other idea, less distinct but far more disturbing, was that on some previous occasion, which might have been a few weeks before, I had heard that same snuffling but had not been sufficiently roused from sleep to consider it as more than an unpleasant fragment of dream.

Unpleasant the sound certainly was, with the rapid panting eagerness of the animal's breath. It had abandoned the crack under the door now, and was exploring the sides; now this side and now that it snuffled, then all the way up one side of the door *and along the top*.

This decided me. No dog, not even the big Labrador, could reach so high. I still thought however that it might be some other corporeal creature, such as a rat, capable of finding a foothold on the narrow projecting ledge of the lintel. Softly and rapidly I rose from my bed, and at once pulled the door open with one hand while I switched on the room-light with the other.

There was no sound, not a scurry, not a plop. The darkness seemed to whirl away into the other doorways, and into the well of the staircase. From my mother's room came the soft, scarcely-distinguishable sound of her undisturbed

order; but besides this, the sounds outside the door had since that night become more unpleasantly suggestive of a material presence, and I did not particularly wish, now, to improve my acquaintance with it.

Of none of these happenings had I said a word to my mother, for fear of alarming her: her only comment on the reading-lamp had been to warn me against straining my eyes by reading for too long at night. One evening however, when she had been putting some linen in the bathroom airing-cupboard shortly after dusk, she came downstairs complaining of a peculiar smell upon the upstairs landing. When I asked her what kind of smell it was, she finally said that it could possibly have been caused by a dog of some kind. This gave me an opportunity to mention that I thought some dog or other was getting into the house from time to time, and, following from this, I asked whether she had ever heard the snuffling sound herself. She had not, and was plainly sceptical about it. Her suggestion was that I might have been snoring loudly, and might have partly awakened myself by the noise without recognising whence it came. This theory did not fit in with my experience, but all the same, it was such an intelligent idea that the next time I was awakened by the curious noise, I took care to listen to my own breathing so as to make sure I was not performing any unconscious act of ventriloquism. The results completely satisfied me that I was in no way consciously or unconsciously responsible for the noises.

It was on a night soon after my mother's remark about the smell, that a crisis occurred. The usual sound was accompanied by others, as of a large creature moving about; so I thought it best to get up and to sit, with a blanket over my knees, in a wicker chair facing the door. I was, therefore, already looking vaguely in that direction when, amidst a paroxysm of snuffling, the door-handle suddenly rattled and moved as if a heavy bulk had knocked against it. That was

too much. I put on the main light so as to have a maximum of defence, and, not knowing what else to do, I also switched on a powerful little pencil-torch which I had, and aligned it with the keyhole. To any being that hated the day, the resulting beam of light out on the landing must have been rapier-keen, and searing as flame. There was a sudden harsh grunt, then silence. I spent the rest of that night in my armchair, with both lights on.

The next day, I gave a great deal of thought to the matter. I had resolved that something must be done without further delay, but I had no real idea what measures to adopt. General reading had familiarised me with a certain amount of folk-lore to the effect that a few substances—garlic, angelica, salt, iron, silver—could be used effectively as defences against unpleasant visitants from other spheres of existence; but was my visitant of the right kind to be influenced by any of these things. If so, how should they be employed, bearing in mind that I did not desire mere passive defence from the creature, but to be rid of it? And what if it were in fact of some quite different kind?

The second question was beyond my competence so I concentrated on the first. I bought some oil of garlic and some dried angelica leaves. Various possible uses for the oil of garlic had suggested themselves to me, but on taking one sniff at it I changed my mind, corked it firmly again and placed the little bottle on my bedside table. Evening came before I had arrived at any decision regarding the other substances; I therefore merely placed the bag of angelica-leaves, an iron key, and a twist of paper containing salt, under my pillow. Probably what follows had nothing whatever to do with the presence of these things; but having little comprehension of the event, I can only record whatever may possibly have some bearing upon it. My action in placing these things under my pillow indicates, at any rate, that I had for the time stepped outside the realms of scientific method. It could also,

on another level, be interpreted as a declaration of war. Both these considerations, I think, are relevant.

Having become accustomed to sleeping with the lamp alight, I found no difficulty about this. Presently, however, I dreamed that I awakened; or to put it in a different way, I did awaken, but on to the far side of consciousness instead of back to the waking state. In this condition, and as if obeying an instruction, my consciousness but not my body went out through the closed door and waited. I felt as it were protected, though I cannot say with what: and when something came rushing from afar and leapt upon me, aiming for my neck, the shock which I felt was the sheer horror of contact rather than fear of the event. Yet I felt I was battling for my life, albeit by choice.

It is difficult to describe this pseudo-physical grappling. The movements of it were instinctive, but not, I think, actually intended by either party for the infliction of bodily wounds had that been possible. The purpose was partly to instil fear, but chiefly, on either side, to make unceasingly felt the strength of one's own resolution and at the same time to test continually the resolution of the adversary. It was, in essence, a battle of wills.

Two other notions presented themselves to me as facts. One was, that as we struggled we were progressively rising into thinner, purer atmosphere; the other was, that we were not alone. Even apart from the darkness in which we still seemed to be enveloped, I could not have spared an instant's attention for anything but the contest: yet to some area of my mind which was free from it, it seemed that there were watchers, perhaps in the function of seconds in a duel. I do not know whether they would have intervened, nor upon what conditions; for all I know, they may indeed have intervened; but my one certainty is that there were a plurality of them, and they were present. As to my adversary, I can only state that it was all menace, with no possibility of

compromise. I fought it in horror and loathing but I would not let it depart undefeated. And then suddenly, at what seemed my last resource of endurance, the thing fell away and was gone. I awoke trembling and gasping, but free.

The above history describes the experience of a woman who was completely untrained in occult matters, but who showed a considerable degree of courage and resourcefulness which enabled her to fend off the manifestation for a time.

Subsequently she became intensely interested in the Western Tradition, and eventually joined the Aurum Solis, mentioning this experience as a contributory cause of her interest.

Several months after her entry into the Order the haunting began again, this time menacing her mother: and was then verified by the Order as being a Kappa-phenomenon, a type of visitation only to be brought to a conclusion by advanced magical means. In the event, this was successfully achieved.*

* See Volume V, *Mysteria Magica*.

C

A SELECTION OF PRELIMINARY EXERCISES
together with
SOME BASIC TECHNIQUES

APPENDIX C
THE ROUSING OF THE CITADELS

(Clavis Rei Primae First Formula)

(Face East, assume the Wand Posture, develop the Rhythmic Breath).

The Gates:

Visualise the CORONA FLAMMAE as a sphere of intense whiteness.

Vibrate *AHIIH* (Eheieh) when this is formulated.

Draw down a shaft of brilliance from the Corona to the brow and formulate the UNCIA COELI: vibrate *YHVH ALHIM* (Yhvh Elohim.)

Then for each of the Centres following, draw down the shaft of brilliance from the preceding Centre.

FLOS ABYSMI – *OLIVN* (Elion)

ORBIS SOLIS – *YHVH ALVH VDOTH* (Yhvh Eloah V'Daath)

CORNUA LUNAE – *ShDI AL ChI* (Shaddai El Chai)

INSTITA SPLENDENS – *ADNI HARTz* (Adonai Ha-Aretz)

The Caduceus:

Retaining awareness of the Centres and of the shaft of light, on the indrawn breath visualise a band of white light emanating from the Instita Splendens, and at once beginning to spiral swiftly upwards in an anticlockwise direction about the shaft of light until it reaches the Flos Abysmi, into which

the spiralling band is entirely assumed and vanishes. (This is completed either on the inhalation proper, or with the pause at the top of the breath: it matters not which.) The breath is expelled. On the next inhalation visualise a band of reddish-white light emanating from the Instita Splendens, and at once spiralling swiftly upwards in a clockwise direction about the shaft of light until it also reaches the Flos Abysmi, into which it is entirely assumed and vanishes.*

* To achieve smooth performance of the Caduceus, the student may find it necessary to spend more time on this part of the work than is indicated by the text. To this end he may repeat the Caduceus a number of times (not exceeding five) to conclude the Rousing. When the student is satisfied with his progress in this respect, he should revert to the single sequence.

THE ROUSING OF THE CITADELS
COMMENTARY

The First Formula is to be a regular part of the personal curriculum, being performed daily or on alternate days as may be found most effective: it should be performed within the protection of the Wards.

The Rousing is a technique of very considerable value. Obviously it is not and cannot be taken as the sum and substance of magical training: but it is a powerful and beneficial foundation to magick (cf. Vol. III, Ch, VIII). It refreshes and invigorates the psyche and stimulates the Centres themselves: it accustoms them to participation in organised work as distinct from the random needs of ordinary life. In this exercise, which is performed essentially within the astral level of the psyche, the interaction which naturally results from the correspondence of the levels is intensified by the use, in visualisation, of appropriate colours.

The Centres should be conceived of as spherical concentrations of light and energy (as is found to be most satisfactory in magical training) approximately five centimetres in diameter. The Corona Flammae is above the crown of the head; the Uncia Coeli projects in a hemisphere from the brow. The Flos Abysmi is completely external to the throat; the Orbis Solis projects from the breast in a hemisphere; the Cornua Lunae, broadly speaking, projects in a hemisphere; the mid-point of the Instita Splendens is between the insteps, hemisphere above and hemisphere below ground. These, the *Positions Potent of the Centres of Activity*, are in no circumstances to be varied.

The student should use the Rousing as given on the key page above, building the Centres and forcefully vibrating the Words of Power. In the initial stages, the Centres should be

visualised in white light. From the outset, the Caduceus should be performed fully as given above, and it should never be omitted from the Rousing. It is to be remarked that although, in the Caduceus, the force is consciously carried no higher than the Flos Abysmi—this is in keeping with our relationship to the Tree—it does not mean that the force *in fact* travels no further. After a period of honest work (three weeks of regular practice at the least) the student may proceed to the following elaborations, devoting to each stage many weeks of unbroken practice. The student should consider his work critically. In the polishing of the exercise he should prefer, before proceeding to a further stage of its development, to continue with the stage in hand if he feels the slightest doubt as to his performance.

* * * *

The Centres are to be visualised in colour:—

Crown-centre: white brilliance, like burning
magnesium.

Brow-centre: glimmering soft dove-grey.

Throat-centre: billowing intense mid-purple.

Heart-centre: pulsating radiant yellow.

Genital-centre: pure lavender, radiant and
fast-swirling.

Feet-centre: seven prismatic colours, swirling
lazily and shimmering.

At this stage, the Words of Power are to be vibrated several times for each Centre.

* * * *

When the student has opened a real channel by his continuing work, *so that the Centres formulate rapidly and powerfully*, the rhythmic breath, visualisation and vibration

are to be correlated as follows (the pause at the top and bottom of the breath is taken for granted):—

Inhale — formulating the Corona Flammae.

Exhale — vibrating the Name of Power.

Inhale — strengthening the Corona.

Exhale — vibrating the Name of Power.

Inhale — strengthening.

Exhale — vibrating.

Inhale — drawing down the shaft of light rapidly
and formulating the Uncia Coeli.

Exhale — vibrating the Word of Power.

Inhale — strengthening the formulation.

Exhale — vibrating, and so on.

* * * *

When the student has mastered the correlation of breathing, visualisation and vibration, he may proceed to the further necessary development of the Rousing:—

While formulating or strengthening each Centre, at each inhalation let the student inweave with his work a reflection upon the essential cosmic principle to which the Centre is referred. *But on each exhalation, while the Centre is dynamic and radiant, he must charge it with only the stark utterance, the vibration of the Name.*

* * * *

When this stage has been reached successfully, the Rousing of the Citadels can be considered an efficient instrument for its purpose: continued use can but enhance its benefits.

Concerning the Words of Power, one must not make a fetish of transliterations. The student may prefer the medieval flavour of the following: –

CORONA FLAMMAE – Ehyeh

UNCIA COELI – Tetragrammaton Elohim

FLOS ABYSMI – Elyon

ORBIS SOLIS – Tetragrammaton Eloha Ve-Daath

CORNUA LUNAE – Saday Elhay

INSTITA SPLENDENS – Adonay Ha-Aretz

“CHILDREN’S PLAY”

(Being a translation of the Latin poem with an alchemical meaning, which is given at the commencement of this volume.)

Thus the Graces and the Loves have treated my life, just as children treat a daisy in the springtime. “This year, next year, sometime, never!” they sing;— “then the glad nuptial day will come.” With every word, they merrily pull from the flower a pink and white petal: then, when nothing remains but the golden centre, they all dance for joy.

The Magical Philosophy

In these five volumes is presented to the student a valid and potent instrument of Magick for the Aquarian Age. All keys which are necessary to true attainment are discussed at length, and no fact is withheld which might aid the student to ensure his progress and to perceive his goal.

Volume IV

THE TRIUMPH OF LIGHT—The High Mystery of the Psyche

The magician, so far from fleeing from life and from reality, as some critics are fond of suggesting, has in truth mingled his own life with the life and reality of all worlds, has seen the kinship of his own being with the immensities of the stars and with the blind strings of amoebae, has held strange communings with Dryad and Naiad, has raised his soul to the Divinity of his worship and has made his individuality an inwoven part of ritual dance or mime. Unchanged in nature is his human heart: but how expanded in understanding and how liberated from former habits of mind!

Why is love allied to inspiration? What inner conditions are concerned in E.S.P., in blessing or in cursing, or in the work of High Magick? How is true intuition attained? What is the relationship of psychology to the modern Qabalah?—and in the light of that very close and harmonious relationship, what is the true direction of the evolution of the individual? This wonderful book, *The Triumph of Light*, sets forth the findings of the long historical growth of the Western Tradition, and of the great modern flowering of psychological enquiry, as these relate to the nature of the psyche and to personal inner development. It makes clear the meaning of Adepthood, of the Knowledge and Conversation of the Holy Guardian Angel, of the Abyss, and of the supernal attainments. This is a most important guide for the serious student; the psychosophical studies of a living Magical Order, the Aurum Solis, combine centuries-old traditions with an up-to-date and ever progressive understanding.