

Sangreal Sodality Series  
Volume 2



THE  
SANGREAL  
SACRAMENT

William G. Gray

# THE SANGREAL SACRAMENT

*Sangreal Sodality Series*

Western Inner Workings, Volume 1

The Sangreal Sacrament, Volume 2

Concepts of Qabalah, Volume 3

Sangreal Ceremonies and Rituals, Volume 4



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Volume 2

William G. Gray

SAMUEL WEISER, INC.  
York Beach, Maine

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## *About the author*

Wm. G. Gray was born in Middlesex, United Kingdom, at 2:10 p.m. on the 25th of March, 1913. Astrologically this gave him: Sun in Aries, Moon in Scorpio, and Leo rising.

On his father's side, Bill Gray comes from a long line of churchmen with his grandfather being an Anglican rector and his heritage extending back to Archbishop Walter de Gray of York. His mother was Scottish-American and in mid-life became a prominent astrologer. This was young Bill's first introduction to the occult and through his mother was able to meet many members of the Golden Dawn and other esoteric groups.

He joined the British Army as a communications technician and served several years in Egypt where he came into contact with additional material relevant to the *Inner Tradition*.

Shortly after his return home, England became involved in World War II and Bill's military outfit was immediately transferred to France where he was in action until evacuated during the Dunkirk disaster. It was at this time that he swore to devote the remainder of his life to the Western Spiritual Way of Life. After the holocaust, his health broke and he was invalided from the British forces.

For a short period, Wm. G. Gray was a member of the Society of the Inner Light. This organization was founded by Dion

Fortune, the author of many books on the Western Tradition which had been of great help to him in his early occult studies. Bill Gray's own especial mentor was a Rosicrucian associate of "Papus," Dr. Gerami Encausse. To this advanced initiate, Bill Gray attributes his own psycho-spiritual development.

Wm. G. Gray did not commence writing until the late 1960's when he wrote an essay on Qabalah purely for the benefit of a few close associates. They were so enthusiastic about the article that he was encouraged to expand it into what is now one of the classics of Qabalistic literature, *Ladder of Lights*. When Israel Regardie was asked to read the manuscript, he was full of praise in acclaiming it both unique and original. Since that time Wm. G. Gray has written eight more books about the Qabalah and the Western Tradition before undertaking the present Sangreal Sodality series.

Wm. G. Gray is married to an ex-service woman who, like his mother, is a professional astrologer. He established himself as a Chiropractor in the West Country of England and there has devoted his free time to the study and advancement of the Western Inner Tradition.

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SANGREAL SODALITY chapters are being organized throughout the western world. If you would like information on organizing your own group, please write:

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## ***Introduction***

**T**he central core of every mainstream of human culture is of a spiritual nature. This does not refer specifically to religious convictions or creeds and doctrinal dogmas; it refers to a fundamental faith in Life itself which motivates people to live as they do and be as they are. In this sense a dedicated atheist firmly believing in a "No-God" is accepting a spiritual principle just as firmly as the most devoted Christian or follower of any other system. For that matter, a Satanist or Devil-worshipper is proclaiming belief in some kind of "spirit" insofar as the focal point of his consciousness is aiming at an ultra-human and metaphysical concept. Spirituality per se is a factor behind all human beliefs. Differentiation appears in the overall picture when type and specification of belief are considered. That is where diversity comes in to distinguish the hows, whats, whys and wherefores of spiritual living as practiced by the peoples of this odd world.

Behind every external manifestation of spirituality as objectified by the various religious, philosophical, ethical or cultural organizations and systems, there exists an internal, subjective, and inherent attachment to something which is beyond, older, and more deeply motivating than all of them. This is human genesis itself. We are the sort of people we are because of origins

and ancestries inherited in our genes which make us distinct types and species of the human race. We are *not* all the same, whatever we may share in common, and there is no reason why we ought to be, so long as we respect each other's differences. More than that, we should value those differences because they are exactly what makes everyone important to everybody else.

Within definable boundaries, humans can be classified as belonging to specific streams of cultured consciousness in relation to genetic typification. One of these is certainly what has come to be called the Western Tradition in contra-distinction to the Eastern trend of thought and approach to the same inner realities. Oriental and Occidental mysticism have many basic principles in common but because of widely varying social and behavioral factors, their motivations and methodologies differ considerably. Over the centuries, each has developed its own innate and inheritable spiritual tradition which successive generations have dealt with one way or another and handed on to their descendents through a variety of outer forms, but with an evolving continuum of inner instinctual allegiances.

In olden days, primitive people recognized this with "ancestor worship" which modified and altered down the ages. Sometimes it became racial or national consciousness, sometimes cultural, collective, tribal, familial, or however humans preferred to identify themselves with others of their own type. Basically, this amounted to a belief in their blood-lines which subsequently expanded to religions, cults, customs, and every build-up of ideology that human sophistication has ever made possible. First and foremost in the deeply inherited levels of life, a human is born with the fundamentally implanted idea, "I am out of these and therefore I must be such and such." This is a purely instinctive recognition of identity origins. Subconsciously, this acts upon exteriorizing consciousness as an urge to find fitting frameworks for expressing such a realization in terms of available awareness. This has been described as "The God within trying to get out."

Not very many people ever know this consciously and intelligently. Mostly they blunder along from one incarnation to

another vaguely looking for themselves through whatever happens to be handy at each epoch. Sooner or later some of them wake up spiritually and discover that there really *was* a "back of everything inner Life" which they truly belonged with all the time. Eventually they learn that such a Life has meaning, purpose, shape, and everything that makes existence possible on any level. So they try to adapt themselves with it in some way relative to ordinary Earthlife. Their efforts throughout human civilization have resulted in what are called "Secret," "Inner," or "Mystery" spiritual Traditions; in our case a specifically Western one for which the new word "Wesoteric" has been aptly coined.

Each tradition evolves its own "Group-Soul" during the course of its progress, much as anyone develops an individual soul during a normal incarnation. Ours has done exactly that up to our present period, and is currently continuing the process for the benefit of future inheritors. What we are proposing to deal with in this work is a modernized projection of this most ancient spiritual faith, a belief in our Blood-origins and confidence that those must lead to Ultimate Light in immortal Life. The Western symbol for such a belief is the Sangreal, of which the "Holy Grail" was only a later and Christianized version. Our mystical "Blood Royal" is something as old as ourselves and even from before we began. It is something to be experienced rather than explained, so what will be written here about it should be understood as an appreciative tribute to its inner reality.

Possibly the most extraordinary factor with the Sangreal is its unique Entity as an intelligent "Being" in its own right. It would be wrong to use the word "person," because the Sangreal is no such thing. It is rather a unified multiplicity of people, as if it were composed of millions of souls from all ages and times, each contributing their fractional donation to the total composite which is the Sangreal Itself. Perhaps it may be put this way: If all the lives of our entire existence amount to what we think of as the "Person" of God, then the spiritual sum of those "belonging with the Blood" in our Western Inner Tradition add up to the Sangreal as a distinct Entity, a conscious and intelligently active Entity, which can be

contacted by any one of its members who, as a whole, constitute the earthly concentration of the "Blood Royal."

It is quite extraordinary how many modern people totally fail to grasp the simple significance of the Sangreal. The very mention of the word "Royal" raises immediate barriers of rejection in their socialist souls and media-conditioned consciousness. They are so anxious to identify themselves with a "common and classless" society that they dive right into the trap of avoiding terms they refuse to understand. They associate "Blood Royal" with socio-political distinctions of privilege and power which they suppose might be detrimental to the "ordinary" majority of people like themselves. This type of thinking is factually wrong, and based on the failure to recognize the implications involved.

Absolutely anyone of Western origins and descent may have "Royal" qualities in themselves if they are able to rule or govern their own behavior. They may be noble or ignoble in nature. Furthermore, they have inherited characteristics from their ancestors which enable them to become whatever they will make of themselves. It is quite inaccurate to believe that "we are all equal by birth." Every birth is unique, being an end-product of countless cross-combinations of ancestral relationships. Somewhere along these complicated lines there are many likelihoods of ancient connections with very "good" blood indeed, some so good it was reckoned as "Royal" because its bearers were the kind of people evincing those qualities their tribespeople recognized as outstanding. Over the centuries such traits transmitted themselves to descendents in all directions and remain today as what are now considered to be "normal decent instincts" in average humanity.

So common, in fact, are connections with historical Blood Royal that some geneologists suggest that about 80 per cent of modern Englishmen could trace their blood back to King Edward the Third (A.D. 1216-1272). The Marquis of Ruvigny, in 1911, calculated at that time there were at least 100,000 living descendents of that monarch alone. Factually, it would be much more difficult for a modern person of European stock to prove descent *without* a trace of royalty than with one. The odds are all in favor of the latter

possibility. However much anyone might wish to repudiate traces of royalty altogether, ancestry is an unavoidable factor of human life. ~~We can confine them to our subconsciousness as much as we will, yet there they slumber awaiting the recognition-signal which awakens them.~~ The present Sangreal concept is just such a Call.

There is a great deal more to the Sangreal than just that. It is essentially whatever makes mankind evoke the best possible spiritual effects out of his nature. It has nothing whatsoever to do with a structured society regulated by wealth or commercial consequence. It comes from inherited qualities, not quantities. So there is nothing to be gained by refusing to study material concerned with modern survivals of the Sangreal concept because of inverted snobbishness which insists on identification with the lowest common denominator of our human species. ~~The Sangreal is for those that find it in themselves and recognize it in others. Any can claim it who are willing to earn it, but it is not (alas) universal and equally present in the whole of humanity.~~ As yet, at any rate. Otherwise humanity would be in a much better state than it is now. That much should be obvious.

There used to be a saying, "Blood will out," meaning ~~that the inherent nature of anyone would manifest in some recognizable way despite all environmental or other conditioning to the contrary.~~ This is quite true, though it is also accurate to say that environmental conditioning does develop and accentuate an inherited characteristic. Its bad side may be considerably modified and its good aspects enhanced given favorable conditions. All probation officers are familiar with the otherwise inexplicable behavior of vicious youngsters from so-called "good" social backgrounds, and the wonderfully gifted or naturally noble ones sometimes found among under-privileged families. ~~Blood does out, and whoever seeks the Sangreal is appealing to the best within themselves along a line leading to remotest origins.~~ Somewhere along that line, there has to be at least the ripple of a reply reaching someone with a present problem.

That is what it means to be "blest" or "blessed." The original word came from the Old English "bloedsian"—to



consecrate with blood. It goes right back to very ancient times when the blood of a sacrifice was treated as sacred, and whoever came in contact with it was therefore regarded as especially hallowed or "blest." So anyone saying "Bless me" or asking a blessing on anything is really invoking the principle of the best blood to influence whoever or whatever it might be. *This is a very highly important consideration indeed*, because it originates from the very deepest roots of our oldest beliefs. Individuals who understand its significance, if asked, "Who is Blest?" can answer "I am, because I belong with the Blood." Blessing and Blood go together for the true Wesoteric. Knowing that fact should supply powerful support for all who would actively work the Holy Mysteries of our Tradition which bid so many blessings on us all.

An instinct to make such meaningful relations with influential points of our past has resulted in veneration of known or mythical characters who typify the Spirit invited to assist present living. The Christian cult of saints is one example, and national heroes or Folk-figures is another. These of course are anthropomorphic and often historically identifiable. The Sangreal is purely spiritual, and can only be formalized as a symbol, or invoked by means of symbolism. So those intending to make conscious contact with the Spirit who enlivens the blood of all entitled to bear it, or who would willingly do so with the whole of their hearts, should now learn something concerning a modern approach to such a major achievement.

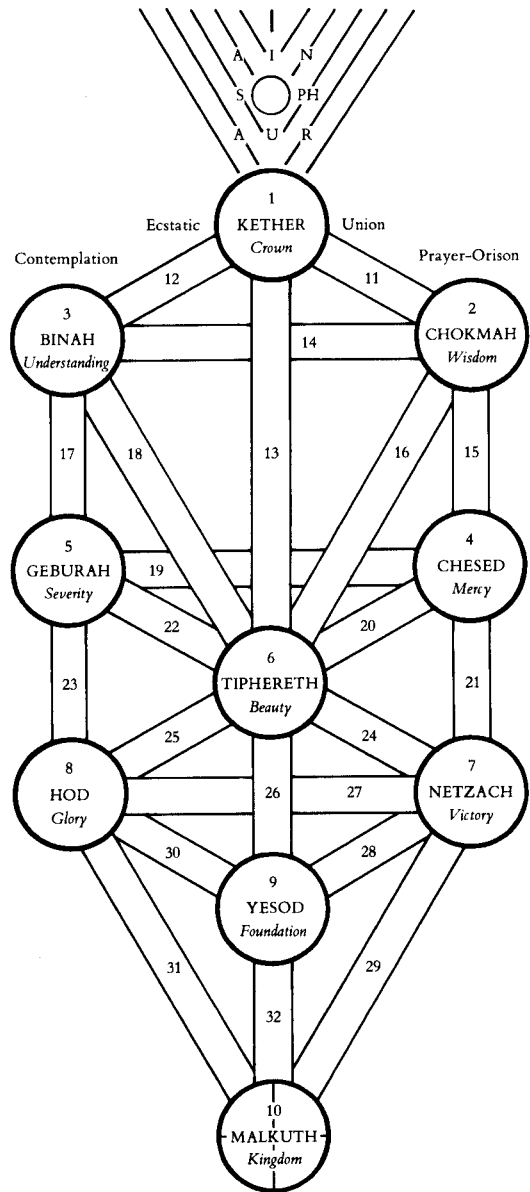
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## Concerning Contemplation

**I**n Western mysticism the nature of a human creature is classified as being fourfold: Body, Mind, Soul, and Spirit; a corporate, thinking, feeling, and inspired being. It is generally supposed that we are faced with three main paths to follow if we intend to make any real progress toward perfection of our species: the Path of Mind or the Hermetic Way; the Path of Soul or feeling and emotion termed the Orphic Way; and lastly between both stands the central and most difficult Path of all, the Mystic Way of pure devotion to Deity which is represented by the upright "Middle Pillar" on the Tree of Life forming a direct line between Man and the highest Spirit of Life Itself. The three traditional approach-methods to this maximal objective of a Deity-concept were by prayer-orison, contemplation, and finally ecstatic or mystical Union. These corresponded with the topmost or Supernal levels of the Tree Spheres as in Figure 1.

Sphere 1, the Crown or Summit, indicated Ecstatic Union, a state of being in which an entity experienced itself as if absorbed into Godhood so that its nature and the Deity identified with each other ultimately and immortally. Naturally no ordinary human could reach such a point and return to his erstwhile humanity again, for then he would no longer remain human at all. Nevertheless it was considered possible that an enactment of this condition under

Figure 1. The Tree of Life



religious or ritual disciplines would be of great benefit to practitioners able to undergo them. When a reality is beyond immediate reach, an imitative substitute becomes a very acceptable and helpful experience. All modern TV addicts should appreciate that statement.

Sphere 2, Wisdom, aligns with Prayer and Orison. Though the strict meanings of these words are the same, prayer was usually taken to be spontaneous and possibly un verbalized approaches of consciousness aimed at higher than human intelligence, whereas orisons were formalized and often metrical compositions expertly arranged and presented for specific ritual purposes. Prayers could and did, of course, have pre-set words, but orisons might be regarded as having a "professional finish" to them as contrasted with the "ardent amateurism" of even the profoundest prayer. In both cases their purpose was and is to increase and coordinate energies of mind and soul while aiming them all in a single spiritual direction. Prayers and orisons are always affairs of energy-aim.

Sphere 3, Understanding, indicates Contemplation, a receptive readiness to communicate with spiritual levels of Life, principally for the purpose of comprehending the workings of Divine intentions regarding Its creations and mankind in particular. Contemplation is really an inner attitude which presumes that if a Deity expects a mere mortal to respond and follow out its "maker's instructions," then that maker had better explain them in terms an ordinary human might understand and be inclined to obey. In other words, a "listen and learn" arrangement of awareness.

Put in child-simple language, Prayer might be thought of as you telling God, Contemplation as God telling you, and Ecstatic Union as you and God enjoying each other's presence in ultra-sentient Silence. Most mystical systems are a combination of all three, and the Western Inner Way is no exception. Like others, we have our stylized method of doing things, and presently we are going to consider one principal practice in modern style derived from the most ancient depths of our tradition and presented as a psychodramatic ritualized formula known as the Rite of Light. The Rite of Light is the Sangreal Sacrament or mutual means of participating consciously in the Blood-bond relating us all together

as a Family of Faith with the Life-Spirit to which we owe our inner allegiance.

A sacrament was once a Roman soldier's oath of loyalty to his "High Command" right down to his immediate superiors. It was sacred because he swore by his Gods. In effect it amounted to a public statement witnessed by all present that he agreed with the stated terms of the oath and thereby promised to live and abide by them. If he broke it, he invited recognized penalties on himself, and expected to suffer deserved retribution. Altogether it was a very serious and responsible step to take, and everyone admitted its validity and significance.

The Christian Church called its major administrations to members "sacraments" because that is exactly what they were. Partakers publicly proclaimed by their very presence that they belonged with the Christian Faith, owed loyalty thereto, and accepted the authority of appointed officials therein. They recognized a code of conduct under which they expected penalties if they contravened it. Originally they recognized only two of their ceremonies as sacraments, Baptism and Holy Communion, both of which affirmed their Christianity beyond any shadow of doubt before witnesses. Therefore a sacrament had indeed been duly administered.

The validity of the Sangreal Sacrament lies in the fact that through it we express belief and faith in the Blessed Blood of our belonging together, affirm our willingness to work within the Western Way, and invoke the Life-Spirit we seek to serve as a Presence among and within participants to deal with us as we deserve under Its rulership of Might and Mercy for the sake of our spiritual survival. It constitutes a solemn, sacred, and sublime ceremony shared by all who celebrate it either by physical attendance or intentional inclusion from anywhere. Its alternative title is a "Magical Mass," because that is what it amounts to in popular terminology since it incorporates within its central theme ideas from every esoteric body or beliefs operating from Western viewpoints.

Before we reach the Rite itself for any detailed study, however, it could be advisable to spend a little time thinking about

the prayer-practice methods and meditations which provide a supportive structure for its framework. Being a blend of them all, let's start with a brief survey of contemplation, something often misunderstood as a kind of dreamy, comfortable, or even ideal mental condition in which attention is allowed to drift lazily around a clouded consciousness waiting for God to engage it in casual conversation. Few notions could be much further from the real meaning of the word or its Latin origins.

The term "contemplation" derives from roots which literally mean to mark out and know a Temple, or observation point for reading the auguries or signs of Divine intentions. A "Temple" in old times was an elevated flat area, often on top of a hill where the skies were clearly visible. Special priests called "Augurs," trained to interpret "signs in the heavens" would pray for guidance as they ascended to their Temples, where they laid out a ground-plan by tracing a circle or magical design on the flat earth with the end of their staffs, after which they would observe the heavens for any phenomena which could be noted in relation to their intention of assembly. There is a faint relic of this left today at the beginning or "Introit" of the Roman Mass when the priest quotes from Psalm 43, "Send forth thy light and thy truth; they have led me and brought me unto thy holy hill and unto thy tabernacles."

If the old Augurs were watching by day, there would be birds to observe. They had to note what types of birds, their numbers, directions of flight, peculiarities of behavior, times of appearance, cries, and every detail which might be significant. Did they shed any feathers, especially white ones which were very unlucky? Was there fighting or mating? Every slight incident to do with the birds was noted and marks were made on the ground-chart accordingly. Then there were the clouds. What sort of shapes did they take, in which direction did they drift? Were there any leaves blown by the wind and what sort? Did the wind seem to whisper anything special? A good Augur was supposed to make sense out of all these natural happenings.

By night, signs were sought in the stars, especially "shooting" ones. Their intensity, direction and duration were all noted. Cries of night-birds were very significant, depending on the

type of bird, number of its calls, and the quarter from whence they came. The barking of dogs and foxes, or strange unattributable night noises of any kind were taken into account as well. A really elaborate augury could take a whole day and night, involving judgements on thunderstorms and every kind of natural occurrence during that period. The office of Augur was a very important one, especially in Rome. His job was to interpret the Gods for the government. How seriously the governing bodies ever took him is a matter of great uncertainty, but he enabled them to blame the Gods for their own behavior.

There were originally only three Augurs at Rome, and this was increased to nine, then fifteen, but the number varied considerably at different periods. The special symbol of an Augur was a crooked rod not unlike a question mark, with which he was supposed to mark out the "Templum" from whence to take the auguries. This was sometimes called a "Tescum" or clear area. The exact method of marking is uncertain, but the rod was definitely shaped like the outline of an ear, and not unlike a modern bishop's crozier. This could have symbolized an attempt to "gain the ear of the Gods."

It was made quite clear that augury was not intended to tell the future in any way as a kind of "fortune-telling," but was specifically meant to learn the "Will of the Gods" in relation to the questions that humans were asking. In fact, the *lituus* (as the Augurs rod was named) might well have been the origin of our modern question mark (?) as it was held up to Heaven as a sign that humans were asking for guidance. It was considered most important that silence should be carefully preserved while the auguries were being awaited. Indeed, the word "silentium" was taken in an extended sense to signify the absence of anything faulty.

So the real meaning of contemplation is not sitting still with a blank mind thinking of nothing but one's navel or whatever. It specifically means an inner state of alert awareness and attention while awaiting some evidence of Divine Intention with regard to whatever problem may be puzzling or worrying humans. Contemplation must have some purpose or it becomes no more than inner idleness. The mind must not be allowed to float free, but held

in an open condition of query aimed at Divinity from whatever standpoint it was propounded. Furthermore the question must be an honest one in the sense that an answer is unknown or genuinely undecided by the querant. It must not be anything on which the querant already has firm views but some misgivings, and is hoping to gain moral support for those views from an oracle so that a sense of responsibility can be shifted from the human to the God or Gods (in other words letting those Gods take the blame for what the human meant to do anyway).

Contemplation means trying to understand and comprehend the Divine Will in everything. Hence it is appropriately aligned with the third Sphere of the Holy Tree. No mystic has ever claimed that the "Ways of the Lord" were clearly comprehensible by humans, but we should accept that there must be a reason or a purpose behind all the happenings in our existence, and we need to make conscious rapport between that Cosmic Causator and ourselves. This is not a matter of knowing *exactly* why everything happens (which is obviously impossible for humans), but of realizing a relationship between Man and God rather than supposing there is no more than blind chance to account for it all. Perhaps we might say that though we may not understand the purpose behind everything in Life, we *can* understand that there has to be a purpose. Even the acknowledgement in itself usually helps baffled and bewildered human beings.

Once this fundamental idea is grasped, contemplation becomes a matter of methodology. How does one contemplate anything? The most important factor is awareness; not necessarily thought or a formalized process of consciousness presented as pictures, words or definite images, but basic recognition of principles. Here we have to hold four concepts in mind simultaneously: 1. an awareness of Deity; 2. an awareness of ourselves; 3. an awareness of our problem; 4. a query directed at Deity for purposes of guidance. We must be aware of all these without words and with the implied hope of an answer. Each can be held separately without much difficulty. Try it. Be conscious of God without thinking of words, names, or details. Don't think, just *experience*. After a few moments, change to awareness of yourself in the same way. Then

propound your problem. You may have to use words for this at first and then "fade them out" to fundamentals. Ancient Augurs symbolized their questions on their ground-plans, and you could try this on a sheet of paper to be burned afterwards. Then, "~~think a question~~" at Deity by putting yourself into the attitude you would adopt if you had just asked a human friend a question and were expecting an answer, an attitude of expectancy.

Now comes the point of how you anticipate such a response. The old time Augurs expected one in the shape of a physical phenomena which they could interpret in terms of a heavenly happening which might indicate the Divine Will. They had whole books of rules to work with which have been lost long since. To make such an augury work today, someone would have to re-write the rule book, unless people would accept something like the Tarot as a substitute. If so, experiments might be made at selecting cards with the aid of an Augur's rod or lituus shaped as shown in Figure 2. Try proceeding along these lines: Make or obtain a suitable lituus symbol about a foot or a little longer in wood, metal, or even plastic. Spread the cards face down in a fan-circle as in Figure 3. Hold the lituus in the right hand so that you are looking at the spread through the question mark of its crook. Do your

Figure 2. Two types of Lituus, or Augur's Rod

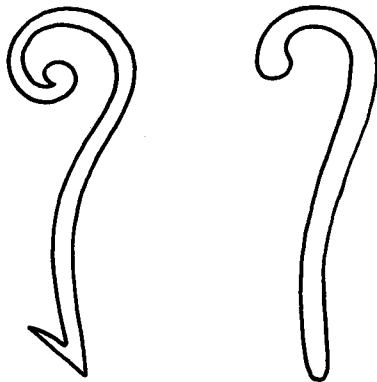
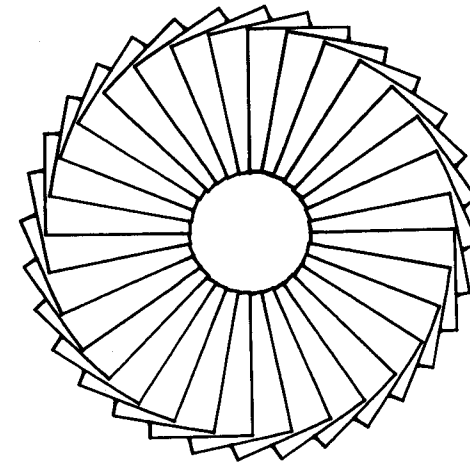


Figure 3. Close circular spread of Tarot cards face down



contemplation, then close your eyes and circle the lituus clockwise over the spread, finally placing the instrument firmly down on it. Select whichever card is indicated by its tip. Repeat this until you have enough cards to make a message, then interpret it in the light of whatever was asked.

There are so many methods to lay out the Tarot that it is a matter of personal preference, but the well-known cross method is usually good for most purposes. A significator is placed in the center to indicate the topic in question, one above it to show what governs it, one below to show what it governs, one behind for past factors, one ahead for its future, then lastly, one crossing it to indicate influences opposing it. This is a rather rough and ready, though very convenient and simple, system of working. Imaginative ritualists should be able to devise many variations on this theme to suit themselves.

Another variation of divination by means of a lituus is by making it function as a kind of pendulum. Providing the thing is relatively light and about two feet long, it can be suspended from an extended forefinger by the center of its crook, from which it should

hang in a well balanced position. Only three types of movement are possible: either a dextro or laevo-rotary motion in circles, or a simple back and forth swing. ~~All such movements of course are due to magnifications of very minute vibrations in the finger itself caused by nerve impulses. Nevertheless, the theory is that such impulses are so delicately triggered that they can be decisively influenced by an externally intervening intelligence if their originator is willing to accept the direction.~~ The usual interpretation of these pendulum movements is that a rightwards circling means positive or "Yes," leftwards signifies negative or "No," while a plain back and forth movement indicates uncertainty.

Most of the old time oracles were based on this fundamental triplicity of possibilities. Humans themselves proposed various courses of conduct, then asked their Gods through an oracle whether they should: 1. act on them, 2. not act on them, 3. await other ideas. Anything more complicated than such basic Yes, No, or Maybe decisions called for very careful calculations by expert interpreters of specialized divinatory methods. However the externals of any system were set up, the ultimate interpretation depended on inner guidance received and translated by the diviners themselves. So in the end everything turned upon the mediatory abilities and interpretive skills of the Augurs. They simply found a favorite method of concentrating their contemplative faculties, and relied on their relationship with inner intelligence for the rest.

It is not essential in the least to use physical means of interpreting the results of contemplation. Everything can be carried out entirely in the mind. First, of course, the mind has to be cleared to produce a "tescum," and a symbol set up in it which explains the object of that particular contemplation. This should not prove too difficult. The difficulty will probably be holding it in position while maintaining the probe-purpose of the exercise. If so, try a simple trick of auto-hypnosis this way.

If you have a proper lituus, then use it this way, but if not a plain rod would serve. Hold it so that the crook comes level with the natural gaze of the eyes against a plain background. If nothing of the sort is available, try and imagine one. You can visualize the sky by day or night to suit, and make it some color to match your query.

Then move the instrument from left to right and back again steadily like a windscreen wiper but do not attempt to follow it with your eyes. Just look through and past it as you would a wiper, gazing steadily at the background. Keep the rhythm slow and, if you like, you can imagine a sonic at the end of each swing. Bear the purpose in mind all the while, just as you would if you were driving somewhere on a visit. If you can do all these things while controlling the course and destination of a physical vehicle, surely you can do the same when it is transferred to a mental level?

There is no point in maintaining contemplative attitudes until boredom sets in and an aversion to the exercise develops in the subconsciousness. So long as an inner interest can be held, the contemplation may be continued, but once that interested attention is lost or a sense of "closed contact" supervenes, then break off quietly and gently. Always keep in mind what you are waiting for—a sign from Heaven in connection with whatever you are thinking on Earth. Such a sign need not be external but could come naturally through your thoughts. So check them all as they arrive, and see if there is a general theme or perhaps an outstanding item you weren't expecting. Don't deliberately think anything except the unspoken object of the exercise, and above all, don't worry if there seems to be no immediate answer. Quite often responses have a strange habit of coming much later and at unexpected moments, sometimes very awkward ones, and in a great variety of ways.

~~You may have carried out a contemplative exercise quite correctly and received no response. A few days later, you might come across the very thing you needed to know in a book you were casually glancing through in a bookshop or library. You could see something printed on a public placard which awoke an awareness in your mind leading to the light you sought. There are thousands and maybe millions of ways your consciousness can be reached by Cosmos. It will find you a great deal more easily than you can reach it, but that doesn't mean you needn't keep trying. You must. The difficulty lies in human interpretation of its response. That is your problem entirely. Cosmos does not explain itself. You have to accept its answer, and translate it into terms your mind can understand. Experience can make this easier, so about all you can do~~

is keep practising and contemplating in order to improve your abilities in the art.

As ~~contemplation is watching and waiting for whatever the "Gods" may impart to you, so prayer and orison are your conscious approach to It, Them, or That, or however you put it from the "I—Thou" angle. If Sphere 3 on the Tree were an earphone, then Sphere 2 (Wisdom), would be a microphone.~~ In prayer you speak or communicate with God motivated by your individual intentions. Prayer, however, should never be confused with petition. So many people in our world suppose that prayer consists of asking God for this, that or the other benefit as a free and unearned gift (the "gimme" syndrome), or they try to bribe God with all sorts of promises. "Listen God," they say in effect, "if You do this and that for me, I'll give so many dollars to the church or charity or whatever You like." Now answer this question honestly: If you were God for a split second, what would you think of any human who approached you that way? Perhaps in your infinite Mercy you might pity such a poor specimen of your likeness on Earth, but from your Justice you would send some kind of a lesson to teach them differently. ~~Only true Wisdom can teach you how to pray properly, which is why it is associated with this Sphere on the Tree.~~

This is not to say that prayers of petition are invalid or useless. To the contrary, we have been told, "Ask and you shall receive." Everything depends so much on the level of Life from which petitions are sent. For instance, it is obvious that ~~petitions for material benefits or privileges in this world must come from an incarnate personal viewpoint. Above that level there would be no need for any such thing, so prayers would be pointless, and aimless prayer is a contradiction in terms.~~ Prayer without purpose means nothing. All you ever need to pray for is whatever may be necessary for you to accomplish the Divine Intention behind your incarnation. Anything else you may or may not get for yourself. Pray for whatever you want by all means, but do not ever expect an instant delivery from any Deity. Anyone continually treating a Deity like a rich and generous uncle is asking for disinheritance in the end.

The best advice ever given about prayer was, "Seek ye first the Kingdom of God and his righteousness." The word "Kingdom"

in those times meant a state of being wherein all acknowledge the same rulership. Since in this world all humans do *not* admit a supreme rulership, this could scarcely be called the "Kingdom of God." It is in fact a very mixed condition of many kingdoms. Everything depends on what humans feel most allegiance to in Life. Many would say money, (Mammon or Maymoun, from whence the word "money" derives). Others might say state, depending on political affinities. Everyone might offer differing opinions, but the "Kingdom of God" specified in the quotation meant a condition of ~~consciousness in which the supremacy of Originative Omnipotence is realized, recognized, and respected as the One Rulership of Life Itself.~~ If we live *rightly related thereto*, then that is the righteousness referred to, and this is what should be prayed for, or the reason we should pray at all.

You may have heard the phrase "prayer and praise," and at the same time been told you ought to "praise" God. The thought of sitting around in a damp cloudy Heaven continually flattering some irritable Deity may seem somewhat sickening, and so it is. This is another misinterpretation due to misuse of a word over the centuries. Had you checked in your etymological dictionary, you would have found that ~~the word "praise" derives from the old Latin "pretiare"—to prize or value. It has nothing to do with flattery at all.~~ It meant to put a high value on something. Well? How much is a God worth to you? In what terms would you begin to value God? That question was once answered by the reply, "My God and my ALL!" No one since has ever made a better acknowledgement. That was the highest possible praise from any human. So if you ever feel ~~like praising (or prizing) God, forget about flatteries and the obsequiousness of sycophantic hymnologists, and say something straight from your heart.~~

You don't have to "sell yourself" to a genuine Deity, or invent specious arguments to inform or convince It that you would be a better person if only It would grant your dearest wish for whatever you wanted on Earth. A God unaware of what was going on in you would not be worth praying to anyway. ~~You are quite entitled to describe your views as a human to the God who is seeing this mortal world through your eyes, so long as you realize that~~

your personal viewpoint as a human being, and that of "God through you" are not the same since they are totally different angles of awareness. Remember that prayer is a process of awareness which puts humans in closer touch with their origins and ends, so treat it that way and develop your particular style with the art—for such indeed it is.

The inevitable question is whether to pray through recognized ritual formulae or to extemporize on every occasion. Should you use "made-up" prayers, or make up your own as you go along? The only possible answer is that both methods have their particular application and necessity. The reason for set and ritualized prayers is to have something tried, tested, and reliable, through which you can align your consciousness with that of other humans for a common and allied purpose. It surely argues that if more than one human mind and soul combines synchronously through the same ideological arrangement, a greater effective energy will be made available than if everyone were thinking different thoughts at various times. That is only commonsense. Unison of effort producing maximum force is an ordinary fact of mechanics and metaphysics alike. Therefore every spiritual system should have at least some basic liturgy or patterned prayer for everyone to follow while allowing individual liberty to approach the Absolute or any aspect of It as single souls may be led Lightward.

Prayer is much more than stringing a lot of words together like rosary beads and throwing them vaguely in the direction of a deity who might be listening. Prayers are not elocution exercises to be spoken, or for that matter, sung. They should be structured arrangements of consciousness aimed intentionally at the Intelligence of Life by whatever name or description we choose to address It. All we have to do is attract Its attention in the right way, by attuning ourselves to Its intention within us. We very rarely know that intention of our own conscious knowledge, but to admit there is one and seek contact with it brings us that much closer to the Immortal Identity we should hope to reach in reality at the end of our existence as a separate entity.

Both prayer and contemplation may be the oldest known practices for trying to establish communication with higher than human levels of consciousness, but they are still at the top of our list of "reliables." Some mystics have suggested a sexual connotation in connection with them by hinting that with passive contemplation humans invite God to enter them, while by active prayer they are trying to penetrate God, and no doubt Freud would have agreed with them had he not been an atheist. It was an old mystical theory to make God the opposite sex of a supplicant and refer to the "Ecstatic Union" as the "Mystical Marriage." There are many references in mystical literature to "ravishment" which derives from the Latin "rapire"—to snatch. Our word "rapture" comes from the same root. So does "rape," a nasty word now, but the implications of sudden and surprising inter-pervasion of God with Man (or Woman) are common enough in most scriptures. We still sometimes find the phrase "rapt in prayer" (or anything else) meaning to be very deeply and joyously absorbed to some extent of identification with whatever it might be.

One point has to be most strongly stressed here—the terrible danger of delusive identification with Deity before the last traces of human personality have been safely disposed of down the Abyss and absorbed into the "basic soil" from whence the Holy Tree of Life grows. Mystical history is full of stories and examples of what happens when humans try to "grab God" prematurely. From pathetic tales of nuns who fantasized dreams of Jesus Christ having sexual intercourse with them in their cells every night, to male monsters who massacred helpless fellow creatures and animals because of a belief in a "divine mission" to behave that way, every possible example of "religious mania" has been recorded. ~~It could also be said that religious and magical manias are twin evils threatening all who rush recklessly along the Path of Power ignoring every rule of the Royal Road. These dangers are real and not illusional, so don't ever believe they couldn't happen to you.~~ True, you may never be as bad as the examples here but even minor forms of the malady are bad enough for anyone to bear, especially friends and relatives of the afflicted.



Perhaps one of the best defenses against such insanity is the realization that no incarnate human can possibly identify with the Infinite. ~~As a human being alive on Earth, you cannot be more than a single cell of that Divine Life here.~~ You may feel that Life, believe in your participation in it, experience a relationship with it, but you cannot actually *become* it. As a human, the most you can do is symbolize it to the best extent you are able. You can (and should) try to represent Deity on this planet, though it might be well to wonder what sort of a picture you are presenting. ~~If, however, you are foolish enough to presume possession of powers you have neither earned nor learned how to control, those same energies will destroy you, because they have been programmed to do just that.~~ Cells in your physical body which suddenly "get too big for their boots" are cancer cells which endanger your life. If you had the ability to absorb and reduce cancer cells to nothing, you would never fear this dreaded disease but merely eliminate it as possibilities arose. One day human bodies may indeed achieve such auto-immunity. What makes you suppose the Cosmic Corpus cannot do this already? So do not try to be bigger than your real spiritual state. This can be dangerous.

~~Conversely, the idea that humans are but lowly crawling worms in contrast with their Creator, and the concomitant associations of "miserable sinners," exaggerated guilt-complexes, and living in everlasting apology for our mere existence as a species, is equally unbalancing. Trying to deliberately diminish one's spiritual stature or ability is just as wrong as aggrandizement. We need to live within the limits and at the normal rate of our spiritual development, and this varies with each individual, although there is a sort of general average. Therefore, remember in your prayers never to ask for more than your own measure. Put it something like, "Enlighten me no more than I can bear. Teach me no more than I can take. Yet lead me safely to the limits of Thy Spirit in me."~~

So many humans have a tendency to suppose that any Deity capable of hearing their prayers must be very remote from them, up in some faraway heaven or distant dimension. Somehow they have great difficulty in grasping that their connection with such a Being is no further away than their own consciousness of It. They only

need to look inside themselves. External symbology can do no more than evoke your contacts with Divinity from your own depths, for that is where they lie. ~~You do have a "hot line to God" somewhere down there inside you. It may not be functioning as it should, and you might need a lifetime to clear it from interference or distortion, but that is all part of the "Great Work" to be done before we will be fit to leave this world finally.~~

How to find the "God-in-You"? Don't even try. Look for the "You-in-God" instead, and you will get somewhere in the end. Remember the teaching, "All lives exist in Me, not I in them." The Eternal Entity of Deity is *all* lives in existence. You, as an Earth-entity, are only one of those lives. ~~The energy we call God is a force which flows through you as well as all others, and if you attempt to impede that force it will automatically "burn you out."~~ Look back through human history and see what happened to known cases of humans who have tried to "hold God" within their tiny personalities. Blown minds and souls have done incalculable damage down the ages. Those concerned may not have believed in any kind of God, but all tried to encompass powers in their own persons which were utterly beyond their capability to handle.

It is this attempt to "hold," confine, imprison, or otherwise "contain" the Divine Life-Force within the narrow limits of a human personality which causes so much trouble among mystic, magical, or "occult" individuals. Ordinary mortals are seldom bothered that way because they barely believe in Divinity to any great extent, and certainly make no conscious attempt to interfere with its flow through themselves one way or another. ~~The more any human is consciously concerned with the spiritual side of Life and individual relationship with it, the more intensified its effects are likely to be upon that being.~~ So long as its energy is allowed to flow freely without *personal* interference, well and good. It is when people try to twist the power from that level of Life into performance for purely personal purposes without adequate adaptation and precautions, that spiritual distortion and damage is almost bound to occur. Never underestimate this hazard, that could be fatal. Just in case a thought might cross your mind as to whether God really exists, or might be no more than a prehistoric

apprehension of our ancestors, it might be good to remember this old injunction carefully: "It is better to live as if there were a God and then find out there isn't, than to live as if there wasn't one and then discover there is."

The best thing to do when you feel a sense of contact with Deity is just let it flow through you as naturally as blood flows through your physical veins. Bathe in It as if you were a corpuscle in Its bloodstream. Communicate with It as consciously as you can by all means, and use the most familiar terms you like. Laugh and joke with It if you please, or behave in any ordinary fashion whatever, but do not attempt to "put any pressure" on It to enforce your purely personal will in this world or anywhere else. You may ask, but you may not demand. Remember that the Will of Deity acting through you is the True Will of your Immortal Identity for your real Self. So in saying, "Thy Will be done," you are really asking, "May Our Will be done because they are one." You would be putting it that way to make a clear distinction between your real Self, and the Earth-person projection of it which becomes born and should die here with each incarnation you experience.

All these associated ideas are worthwhile bearing in mind before an actual approach is made to the Sangreal Sacrament itself. In old time parlance, it would have been called the "Labor of Preparation," which was rightly regarded as an indispensable part of any esoteric proceedings. Unless everything was exactly right, no authentic practitioner would have dreamed of continuing with what was then termed an "Operation." Most importantly, this preparatory work included getting in the right frame of mind, or adjusting consciousness to suit an action in advance. Though that seems only common sense in ordinary life, it is surprising how this may be neglected where supra-mundane matters are concerned.

Part of such "Preparation" dealt with choice of place and time. Quite often some astrologically important moment was specified, not entirely because the originators of mystical practices believed this was of paramount significance, but because they knew that if people were prepared to take the trouble and inconvenience of setting everything else aside so that a time-specification was meticulously complied with, they would also be the type of people

who could put their minds and souls in a properly conditioned state of consciousness.

Though there is no particular time-insistence for the Sangreal Sacrament apart from modern exigencies of convenience, there is a place-preference we shall deal with in the next chapter. Although the actual physical location may be wherever is possible or available, the presumption is that such a spot must be considered as if it were factually the Chapel of the mysterious "Grail Castle." This is built up mentally around themselves by the participants wherever they practice the Rite, and after a few exercises with imagination, the inner ambience soon appears. Constructions of consciousness like this are standard procedures with most mystical systems. Masons are trained to think of their Lodges as Solomon's Temple; Rosicrucians consider theirs as the tomb of "Christian Rosencreutz"; Druids visualize themselves as being in an oak-grove; nearly every branch of Western esotericism has its particular preference for suitable spiritual surroundings.

Although Grail literature mentions appearances of the Grail at various gatherings of noble knights, its natural habitat seems to be in its own Chapel within a well-protected Castle. There is no account of its manifestation under an open sky or outdoor conditions. This symbolizes its strictly inner nature. So it is logical to visualize and simulate appropriate settings when humans hope to make conscious contact with the Spirit ritually represented during celebrations of the Sangreal Sacrament. So let us have a look at this Castle concept as the next step of our Quest.

• 2 •

## Constructing the Castle

An essential prerequisite to the partaking of a sacrament is a safe and sacred place in which to celebrate it. Without that, there could scarcely be a successful conclusion to the ceremony. The conventional symbol of safety in our Western Tradition is the Castle, which might nowadays be interpreted as a nuclear shelter with the same fundamental meaning. As Jung has pointed out, a Castle is one of the "indispensable archetypes" in our lives which we have to translate on all levels if we intend to survive in spiritual dimensions. So let us go back to its origins and see how it applies to the central sacramental theme of Sangreal ideology.

The idea of a Castle belongs almost at the base of our beginnings. First, a human needs existence, or it would not be anything at all. Secondly, it needs a safe existence, or it could not continue being whoever it is. Then it needs nourishment and all the other supports of life in order to become what it wills, but safety is the second factor of its living potentials. First a seed-spark, but next the security of a womb to grow it in. There is no use having a womb if there is no chance of the seed staying quietly and safely while the other essentials of life can be supplied. What is the point of living in a house threatened with immediate collapse, imminently due for demolition, or something else disastrous? We cannot come into this world at all without a guarantee of gestation for the necessary

period. Therefore, one could say that a human womb is the first "Castle" everyone meets with in Life.

This is a world which is inimical to our normal life-forms. At first, our difficulties were mostly from natural causes such as upheavals of nature and predatory creatures, but as "civilization" has progressed we have replaced these with creations of our own which can be just as damaging, if not more so. We have not eliminated threats to our lives but have added man-made ones. All we can do is try to live so that our adversaries and ourselves co-exist in such a way as to avoid direct collision courses between us. That is to say, we have to learn how to live sensibly amidst all that is liable to injure or destroy us. Children have to be taught the hazards of modern living as soon as possible. Those that don't learn them fast enough are liable to die. Instinct may save a lot of lives, but stupidity and ignorance lose a great many also.

One of the first things man had to discover in this dangerous world was how to find the best, quickest, and most reliable protection for himself while he worked out ways of dealing with whatever dangers threatened him. Providing he could safeguard the brain of his physical body while he brought his consciousness to bear on immediate problems, then he stood a chance of surviving. He needed time for those more subtle processes to work before they produced a satisfactory solution. There were only three possibilities when threatened with danger: one, to get away from it as fast as possible; two, to obtain isolation from its influence or become immune to it; three, to confront it and negate it if practicable. Avoid it, avert it, absorb it. Flee, frustrate, or fight. There was nothing else to do.

Since humans do not have adequate built-on physical protection such as thick leather skins, shells, or heavy scales, it became an immediate question of devising protective clothing, which might be considered a "portable Castle." We have advanced from furs to space-suits, from hill-forts to atomic shelters, but the fundamental problem remains unchanged down the ages. We have more or less managed to cope on physical levels of living, but exactly the same difficulties arise on spiritual ones, and we have not done quite so well in that area of life because most humans react

instinctively rather than rationally and systematically. Instinctive reactions will indeed save us from many common spiritual dangers, but in order to live effectively through the more subtle and insidious inner perils, some conscious plan of protection and survival is needed.

Humans have realized this since time immemorial, and tried to avert invisible evil influences from themselves by every kind of charm, amulet, or procedure they could think of. Studying collections of these in museums, and reading lists of them in specialized books is a fascinating occupation. The vital question in each case, however, is *why* should anyone suppose such things would accomplish what was expected of them? What was the process of consciousness involved? That is the important thing to know. It is obvious, for instance, that the physical presence of an amulet cannot possibly prevent evil influences from hurting anyone, but its mental presence in the consciousness of a believer can well arouse counter-currents of energy which may indeed help to save whatever situation hangs in the balance. The charm is only a needed symbol for evoking energy from the soul concerned, and does not actually supply energy in the first place. If the energy is not available, no amount of charms, amulets, or anything else can produce what is not in their nature to provide.

What were, or are, these invisible and intangible energies of which humans were frightened enough to seek supernatural protection? They were, for the most part, antagonistic intentions aimed by other humans or unseen inner agencies. People always considered will or intention as an actual energy directable at them by other sources of consciousness, and capable of affecting them according to the nature of the energy itself. If it was "good will" it helped them, but if "ill will" it hurt them, and that was as far as they knew. We should say nowadays that a radiant energy was beneficial or harmful depending on its frequency, intensity, and duration. What is more, we are still remarkably sensitive on the whole to opinions of others. The vast majority of humans prefer being loved to being hated, and the concern of politicians and prominent people for their "public image" is well known.

As you should be aware, millions of humans rely on charms of some kind to this very day for averting evil and attracting good. This includes the Christian variety, which are mainly medallions, crucifixes, or St. Christopher badges. The general idea is that these artifacts may somehow act as agents for forces beyond human handling, which will work on behalf of whoever employs them. This is true only to a very limited extent. If they are not employed with consciousness, they can do nothing by themselves. It is ~~the consciousness connected with them which actuates anything.~~ Suppose, for instance, someone clutches a favorite amulet and hopes fervently for help of some kind. It is ~~the deep unspoken prayers which releases spiritual signals that are recognized and resounded to on other levels of life.~~ Insofar as such symbols enable humans to direct and format consciousness, they are useful and valid. Otherwise they are not.

Early man's first protective perimeters were crude circular constructions of stones and sods built mostly on hilltops to make attack harder and defense easier. Eventually these grew to splendid Castles on defensive mounds with a water supply and possibly their own internal vegetable gardens. The spiritual equivalent was a "Magic Circle" with "Names of Power" inscribed around it as a defense against "demons." Later, these became sophisticated "Interior Castles" constructed of consciousness alone for safeguarding a selfstructure needing such protection to preserve its integrity against whatever threatened disintegration. Moreover, it was discovered that if a number of similar souls design similar "inner scenery," they can share this to a considerable degree apart from physical occupation. Thus they not only enrich their own lives, but also those of others participating in a compatible plan.

If primitive people felt themselves threatened by evil influences, they traced a protective circle round themselves. Christians later on made the sign of the Cross in front of their bodies with the prayer, "God be between us and harm." We have seen what some Pagans did when they felt their Life-faith threatened by Christian authoritarianism: They created an inner stronghold like an old hill-fort in which they could take mental

refuge with their God-image. Herein they "sat out" and "lasted through" applied persecutions, clinging desperately to their inner scenario even with the remnants of consciousness left by agonies of physical and mental pain. They believed if they died with only a trace of this remaining in the last of their awareness, that would be sufficient to lead their souls into the reality it represented.

Other systems had been doing the same things in their particular terms. Christian mystics were producing a very elaborate sort of "Interior Castle" wherein they could defy the Devil and give themselves to God. Some ostensible Christians were quietly constructing the "Grail Castle" for the same purpose, and later the Rosicrucians detailed their design of a splendidly furnished Castle for their "Chymical Marriage." Luther wrote his still sung hymn, "A Mighty Fortress is our God," and other ideologies sought their versions of the same theme. In other words, most humans with any belief in spiritual existence were seeking safety and security for their faiths on Earth. Since Castles symbolized this to them, they constructed Castles with their consciousness for living in.

Thinking about the past, the inevitable conclusion is that we continue to need protection from present perils in our current spiritual situations, and so we have to find some sort of formula for safeguarding our positions like our ancestors did, yet in a way that is compatible with our present problems. At the same time these formulas should connect with those of past and future states of spirituality. We cannot remain in this world and flee fast enough to escape the many dangers directed at us, and we may not be strong enough to fight them all. Our last option is to frustrate them by setting up security points in which to survive them safely while we constructively continue the course of our inner lives.

The fundamental idea is to make a frame of mind which you can enter intentionally and consciously, in which you can feel spiritually safe from attack or invasion by whatever may threaten your sense of identity. You never know when you might need it in this world as an "escape hatch" from pressures which become too much for you to withstand comfortably. This is something which takes considerable time and effort to built up, especially if it is a

complicated affair like a Castle, so that it will be "something to work on" at intervals rather than a long continual task.

Most intelligent people should have a fairly good idea of what is meant. It is only a logical and specialized extension of the normal defensive mental mechanism employed for personal protection against the minor nuisances and distractions of daily life in this world. Couples who have been married for a long time become quite accustomed to the process which enables them to seem as if they are taking an interest in what the other is saying when in fact their minds are occupied in quite another direction. This is a developed ability of "compartmentalizing consciousness" which the majority of humans learn by sheer experience from the necessity of social self-defence.

Nearly everybody has his own favorite method for this purpose. Some just imagine a soundproof door closing between themselves and the source of irritation. Others switch their minds to interesting and pleasant scenes. It is mostly whatever comes easiest which distracts their conscious attention from what they do not want to live closely with and directs it to something else they would prefer to experience. Call it "escapism" or "fantasy" if you like, but the fact is that without something of that nature a large number of lives on Earth would be very miserable and possibly disastrous. For every life that fantasy may have confused or spoiled, it has saved the sanity of many other thousands. It is a question of whether we control the faculty of fantasy for our benefit, or allow ourselves to get lost in it beyond recovery. That is the crux of the whole matter.

So the construction of an "Interior Castle" of whatever pattern must start and stay as an act of *intelligent intention*, originating with the "True Will" of the Self seeking its legitimate protection from the many threats to its integrity. In other words, controlled and controllable fantasy which cannot endanger reason because it is designed and built by reason itself. The process begins in exactly the same way as if the Castle were being built with physical materials, that is by sketching out a plan rather like an architect would.

You don't have to be an architect to do this. Commonsense is quite enough. Nor do you have to have a Castle if you dislike the

idea, though the scheme is traditional and custom-blessed. It does not need to be a chilly, insanitary, and inconvenient fortress like many of them were in real life, and you can design yours with every modern convenience, and all the luxuries you may not be able to afford in actuality. Why ever not? You may as well be comfortable in your own consciousness.

The first thing to do is choose a site. If you are making a Grail Castle, the conventional place is on top of a height above a thick and dark forest. The height has considerable area, because it has a water source which supplies the moat surrounding the Castle which is bridged by the "Magic Bridge" described in *Western Inner Workings*\*. Normally you would "work your way in" with a recognition ritual intended to focus your awareness of inner surroundings with calm deliberation and time for leisurely adjustment. However, it is most important that you provide yourself with two vital keys: an "emergency entrance" and an "emergency exit." You may sometimes need to get in and out of your "Castle-consciousness" very fast, and the only way to do this is by special key-words which will call up and disperse the imagery of the Castle as rapidly as you can think or say them.

Making up these codewords is a little bit of an art. They have to be easily remembered, yet never used with intention unless there is a genuine need to do so. If they get used casually as an idle "short cut" to the Castle, they will become devalued and "lose their Magic" entirely. That is so with all "Magic Words," in fact. It is only their special and specific employment which makes them "Magic" in the first place. Modern methods of making up "Magic Words" generally use acronyms, or taking initial letters of descriptive phrases. This is quite as good as any other way, so we might as well try it here. Suppose we take the simple phrase, "Let Me Enter Castle," and "Let Me Out of Castle." This makes LEMEC as an "in" word, and LEMOC as an "out" one. They can be run over in the mind for memory checks as often as you like, providing they are not used with intent unless for action alone, and of course they should never be spoken aloud except on a special ritual occasion.

The reason for all this procedure is purely mental safety-precautions. The important rule is: *never put yourself into any mental situation or position you cannot easily get out of.* Always keep a "key" to that situation in your possession in case you have to use it. The simplest mental keys are codes of some kind which contain directives, and this is an easy way of putting them together. They are symbols, and with those you can unlock inner doors leading very deeply into your consciousness.

Now comes a straightforward piece of imagery which many people overlook at the commencement of their inner adventuring. How are you (as your conscious mind) to arrive at the inner equivalent of a "location" or "place" in your own consciousness? Many people just try to make a picture of this in their minds and start straight from this in their imagination. Now you would not dream of doing such a thing if the locality were physical. You would first have to put your body in some kind of vehicle, and drive, fly, ride, or float there as the case may be. You should do the mental equivalent of this on your inward journeys, too. That is to say, you should employ a connecting symbol linking you between your ordinary human life and the area of inner awareness to which you intend shifting your consciousness. In old times you would have been told to imagine a chariot, winged horse, or perhaps a flying carpet, but now you can summon something modern like a car or, more simply, invent an "Inner Space" capsule for yourself.

This is quicker to do than to explain. You "summon" the thing by imagining yourself as being suddenly surrounded by your "vehicle" which is no more than a close container barely a foot from your body with no windows but with an overhead light illuminating a lot of controls before your eyes (obviously if you suffer from claustrophobia you will have to imagine something else). You will not need to touch any of the controls because the capsule works by direction from your spoken orders. All you have to do is say mentally and clearly, "Castle construction site, please," and take a few rapid in-and-out breaths with your eyes closed, then go back to normal rhythms. As the sense of motion dies away there should a sort of "click" and the vehicle ought to "open out" away

\*Volume 1 of this Series.

from you. Then you ought to find yourself at the scene you asked for. To ~~make this a bit easier, invent a name for your vehicle so that it will come obediently to your inner call. Keep the same name always unless there is a very good reason for changing it, so make sure the name is a rational one. You could use a whistle-call if you want to, providing you choose something short and repeat the same notes carefully each time.~~

Now do realize quite definitely that you are *not* playing childish games with exercises like this. You are ~~intentionally using creative consciousness for constructing thought-processes aimed at enhancing your own sense of identity and improving your adaption to Life on all levels. Does an artist consider his creations childish? Would you say the work of Michaelangelo or any great musical composer was useless? The only difference between them and yourself is that their inner work can be shared with millions of other humans through many centuries because of physical copying and distribution. Had they never recorded their inspirations on this level, their work would have affected them alone and would have been of no more importance than what you are trying to do for yourself now. Your inner creations are just as important to you as those of any artists to themselves. Because you happen to be a "magical" artist using material beyond physical sense-range does not mean that your work is wasted. Besides, what helps you helps others in the long run if you truly intend it to.~~

What you will have done through your "vehicle" exercise, ~~is create a valid symbology which rationally connects your consciousness of your imaginative inner areas of awareness and your everyday observations of living in this world. Now you have to remember that whenever you need to feel alive in any particular "inner locality," you must always use your "magical" means of transport to get there and back. Special codewords are for emergencies only. The "vehicle" method is almost as rapid once you reduce it to essentials, and it's a lot more logical. You could actually invent any means of transport you please from broomsticks to fiery dragons, but why waste time on such lesser facilities unless you want to experiment? Perhaps by now, you are beginning to~~

suspect this was just what old time "Witches" did? Their cottage broomsticks or ordinary clothes-line props were key-symbols for an inner "take-off" to an imaginary "Sabbat" which began with sex-stimulation using the stick as an instrument. Maybe modern "Witches" use electric vibrators? Remember though, that your "vehicle" will only take you within the limits of your own Inner Kingdom. If, for example, you said something like, "Take me to the Presence of God," it could do nothing of the kind. The furthest you would get would be your own viewpoint of this concept which is scarcely the same. Providing you realize the limitations of your "vehicle" it will give you excellent service. So **work within those limits always for best results.**

Meanwhile, we shall suppose you are going to make a "Grail type" of Castle for yourself, not necessarily a very grand one, but just the essentials needed for spiritual security. Though you could locate it wherever you feel best, we shall take it that you will select the "island-plateau" type. Summon your vehicle and go to have a look at the place. Figure 4 is a rough outline. Picture it all clearly, preferably by sunny daylight. Note the orientation, the thickly forested area at the base, the water-supply which is obviously an artesian spring flowing across the center of the plateau and falling down to the sea over the edge of the west cliff. If this river were divided in the center to make a moat, there would be a beautiful "island on an island" on which to start the base of the Castle Tower. Then remark how the concealed spiral path around the plateau starts on the north foreshore and finishes at the south topmost edge. This only needs leading up to the Castle gate from one side and to the perimeter pallsade which should surround the whole escarpment inside its edge, and that would complete not only the rough base-plan, but make a Cosmic Cross symbol, too (see Figure 5).

Having got that far, the next thing is to choose a design for the Castle itself. This can be as elaborate as you like, but remember that the more complicated you make it the more you will have to work on it with your mind in order to keep the thing going. The most practical thing to do is make it a simple Tower, combined with

Figure 4. Island mountain site of Grail Castle

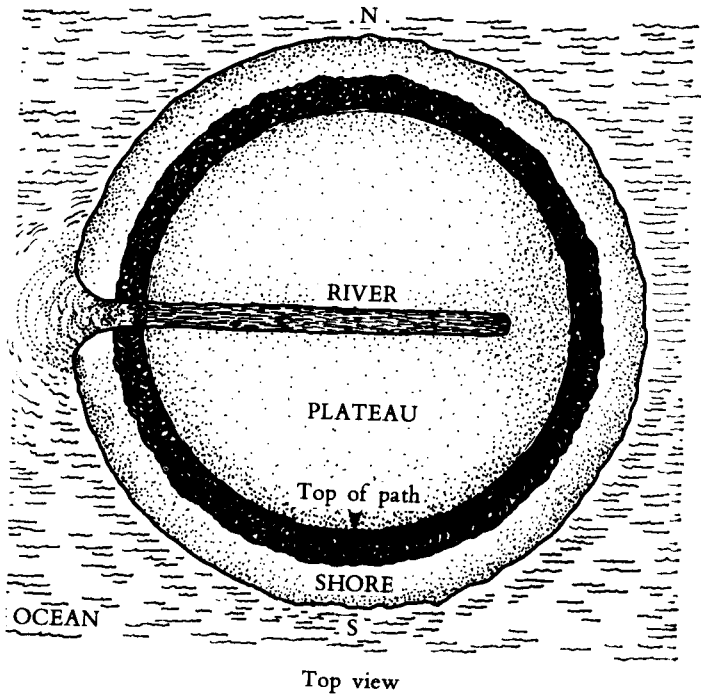
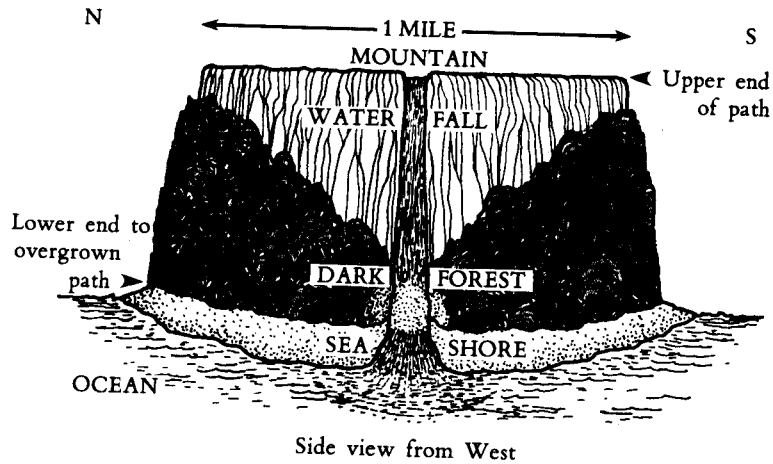
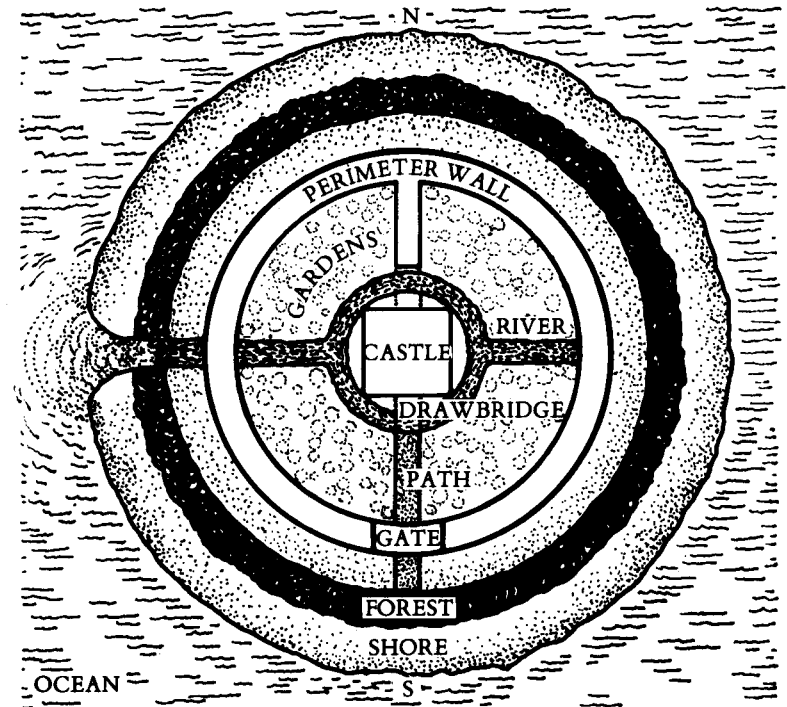


Figure 5. Development of island Grail Castle site  
(Perimeter wall is about 25 feet high with defensive battlements.)

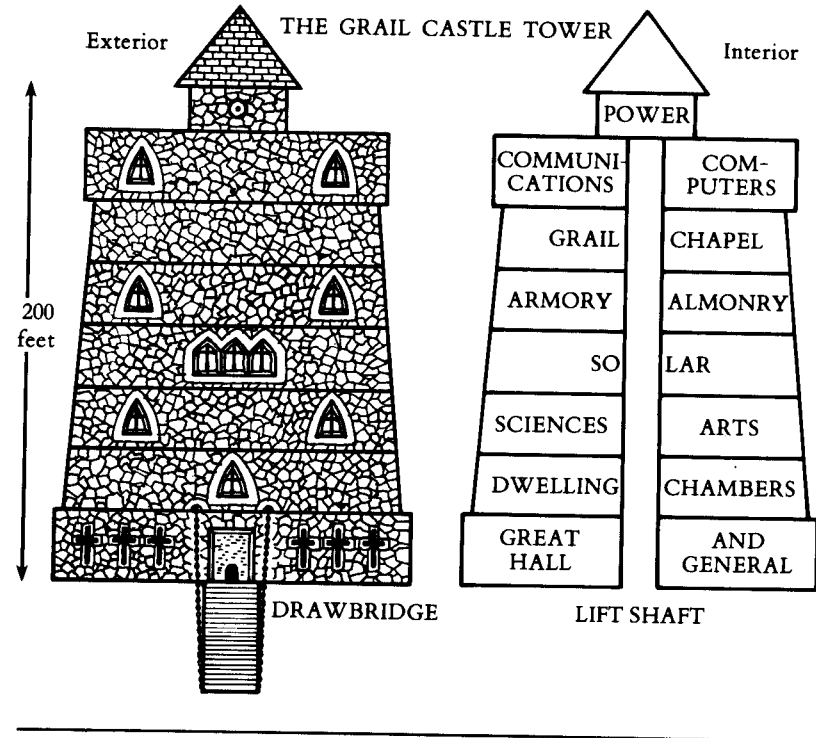


the pattern of the Tree, so that both systems will agree and harmonize with each other. There are several ways you could do this, and probably the simplest is shown in Figure 6 which is only a Tower (square is easiest) divided into floors with a connecting lift from top to bottom. (Why trouble with circular staircases in our days?) Note that the most precious chamber of all, the Grail Chapel, is where the "non-Sphere" of Daath would be, and the lift does not stop there unless a special code-signal is punched on its control-buttons. Nor does it reach the penthouse at the top.

The general arrangement and usage of the chambers in the Grail Tower is as follows. Immediately inside the gate-house is the



Figure 6. Pattern of chambers to correspond with the Tree of Life plan



Hospitality Hall, where ordinary visitors are made welcome and normal social contacts are made. This, of course, will include kitchens, service rooms, and the usual offices, whatever you feel might be necessary for entertaining average people or interviewing prospective contacts. The floor above is for sleeping and guest accommodation for those you think should stay under your roof with you. Reserve a room there for yourself as well.

The next floor up has two main divisions. One is devoted to the arts, and the other to the sciences. Arrange them as you will, with studios, laboratories, or maybe a theater and a workshop. It is dedication rather than the subject which counts. Above them is what used to be called the "solar," a main entertainment room for very special friends. This is a major music room as well, and is

brilliantly lit. It is a place of harmony and beauty. On the floor above it are two other departments, one the Almonry, and the other the Armoury. As you might guess, the first is where all the charitable and beneficial works connected with the Castle and its estates are organized, and the second is where defensive and judicial administration operations are controlled.

There is no way into the Grail Chapel of the Castle unless you know the code which stops the lift there. In any case there is little to see inside, and the Grail Presence is not always perceptible. Some day you will be summoned there, and it should be enough for now just to know of its existence. The lift goes only to the next floor immediately below the penthouse where you will find another two chambers, the Communications Room, and the Computer Room. These are the modern counterparts of a Classroom and a Library. In the first you find means of contact with other minds which welcome touch with yours, and in the second you will discover access to all the Wisdom you need for improving the quality of your life on every level.

The lift does not enter the penthouse at the top of the Tower because this is the Energy Chamber which supplies every working of the construction with power and direction. It is a unique energy, rather in the nature of radiation, which has to be heavily shielded, and is distributed through the Castle by special conductors. You need not switch it on or off like electricity. It will work itself. All you have to do is leave it alone and learn how to deal with it in the Computer Room. If you want to know what might go wrong with it if mishandled, you have only to look at the Blasted Tower Tarot trump.

You may be wondering how to do the actual construction work on the Tower or Castle. Unless you want to imagine laying every stone yourself, you will do the sensible thing—contract it out. Enter your "vehicle" and tell it something like, "Take me to a good Castle constructor." You may have to try a number of times before you succeed in making the vehicle go where you want, but with practice it should do so eventually. This time you visualize yourself entering a normal type of office and meeting an ordinary executive sort of person with whom you discuss the Castle or Tower you

want, and ask if they can tackle the job. If they say "yes," then give the order to start as soon as possible and "return to base." Should the question of costs arise, you must reply that you are prepared to pay by faithful service to the Sangreal and correct usage of the Castle. That will be accepted.

What you have done through this psychodramatizing is "personify" part of yourself as the architect, planner or contractor, and set it to work subconsciously so that it will automatically continue to accomplish your conscious orders in its own dimensions, and later present you with the product of its activity. It is rather like the principle of "sleeping on a problem" to discover a solution, or finding that your subconsciousness has worked out a crossword clue that baffled you the day before. You are, of course, making these images for yourself out of your own consciousness, but you are doing so in a rational manner by employing your mind systematically through comprehensible symbology. That is the "magical" part of this operation.

From that point on it is a matter of straightforward progression. You will need to visit your island occasionally to see how the construction is going. By this time, you should have found a special name for your island, so that you can refer to it that way all the time. Do not make your program too fast. What goes up in a flash can disappear in a flicker. On your first few "trips" find only the site in a state of progress. You need not visualize workmen engaged on the job, it could be one of their days off. First of all, an island will appear in the river, then the foundations, then scaffolding followed by the first story, and so on. You can and should take weeks to do this at odd moments. The guiding principle is to account for everything that appears by some plausible explanation. For example, all the materials used in building the Castle Tower are brought there by the contractor. When it comes to furnishing the empty rooms, you either invent an interior decorator to do this, or you find each piece in some emporium and have it sent. There has to be a rationale for everything. It all has to be built up in logical sequence just as if it were solid stone. You can curtail the time-element but not the rest. If you want to change

your consciousness to a distant place, then use your "vehicle" to do this. Don't just "shift" without warning, and should you do so thoughtlessly at first, "think yourself back" and proceed properly via the "vehicle."

You may think all this is an awful slog, and so it is, but for a very good reason. The idea is to develop a sense of rationality and continuity with your inner life, clarify ideology, and relate your inner realities with your normal consciousness so that you can link one and the other without stress and with comparative ease. The end-product of the exercise is to provide you with a practical state of "alternative existence" or an inner lifestyle of enjoyment and security wherein you can follow your ideas and beliefs with virtual impunity and full remuneration for your efforts.

Most imaginative people invent their "private places" in their own minds and they escape there during boring or stressful periods in Earthlife. Very few would readily confess to this as adults, and fewer still would care to admit what they do with themselves there. If you already have such a place, there is no need to demolish it, but we would suggest that the careful construction of a "Castle of Consciousness," especially one which has been built on the Tree Plan like the one we have been describing, is a much better idea to start from scratch and to learn the rules for living there as you go along. For instance, you obviously shouldn't take your "vehicle" in the Castle anymore than you would drive your car into the living room of your house. You do the natural thing and leave it outside the Gatehouse and let yourself into the Castle with your key, unless you have a servant open the door for you. Remember though, that if you did that, you would have to know as much about that servant as if he were a real person. You will find it pays to be economical with your imagination and save yourself a lot of trouble.

For instance, you can move around the Castle as quickly as you like, but you must spend some consciousness on that movement if only for the split fraction of a second. To go from one room to another, use the lift (unless you prefer the spiral staircase, which seems rather pointless). Everything has to be connected with

everything else in a sensible fashion. Just as you had to learn how to live in this world and adjust to it, so you have to learn the same with inner life. There is a “knack” with everything, and learning this particular skill can be very rewarding and enjoyable.

Inevitably there arises the temptation to occupy yourself more with the affairs of your inner world than your outer one, and to sit for hours of ordinary time rapt in romantic fantasy. This simply *must not be*. A sensible balance has to be struck between the two states, and a fair division of time allowed to cultivate both. Your Castle is not for long or permanent occupation, but only for temporary refuge to gain “thought-time,” or for permissible relaxation when opportunity allows. It is also, and importantly, the venue which provides for the “Grail Chapel” ambience in which the Sangreal Sacrament should be celebrated. Remember that you have to show yourself capable of responsibility in all “Magical work” before your spiritual sponsors dare encourage your progress greatly beyond certain points on your particular Path. Building your “Interior Castle” is one such point, so think this out very carefully.

• 3 •

## A Spiritual Stronghold

The main difference between mystics and other types of humans lies in the character and quality of their inner lives. An average human does not differ greatly between outer and inner living. He normally concentrates on the events and circumstances of his objective mundane life and reproduces them on his subjective levels with perhaps a few alterations in his favor. For example, humans are liable to modify memories of past events so as to make them appear grander or better than they really were. A very natural and understandable failing. One might say that the only inner life they have is that of their memories of previous physical happenings. These should all die when their bodies perish, and their surviving “pseudo-selves” subsequently begin to break up. These are mostly “brain-memories” stored no deeper than the cells of the physical brain, so they cannot last longer than it does.

To make “mind-memories” and “soul-memories” is much harder, because one has to *live* in those areas, and be consciously aware of one’s own existence therein. Therefore, people who deliberately confine their consciousness to Earthlife affairs and refuse to consider that they might live outside those limits, have very little with which to construct any form of conscious life when they no longer have physical bodies to live through. This is why most religions which teach soul-survival have suggested materialis-

tic "Heavens" which are little more than improvements of earthly delights, just as "Hells" are magnifications of physical agonies. Earth-experience alone was the criterion of consciousness for imagining existence anywhere else.

A dedicated mystic was (and still should be) a soul which has "passed through the Holy Mysteries" and come out with a consciousness conditioned by their enactment. We use the word rather loosely these days to indicate someone with rather special religious propensities, but the original significance had a great deal more specialized meaning. It referred to someone who had undergone an entire course of spiritual training administered by those who had gone through the same process themselves, possibly improved on it, and were therefore qualified to help their fellow humans who sought to follow a similar path and hoped to benefit from the experience of others.

In earlier days, organized "Mystery Schools" were operating in Egypt, Greece, and other parts of the civilized world. There was nothing secret about their existence, but only about their procedures. These varied very considerably with the different systems, none of which would be unknown to modern psychological laboratories. The original presentations, however, were probably much more interesting and self-fulfilling to undergo than present methods because of the relationships among the people concerned. No technician in a white coat with a mouthful of "techno-babble" can ever be a satisfactory substitute for a genuine priest with a mouth full of invocatory prayers and a heart full of intense devotional feeling. Besides, there is a big difference between a human soul asking for care, and being just another specimen needed to develop a thesis for someone's doctorate. All the old ordeals, tests, initiations, treatments, and everything else could be duplicated and surpassed in our times but, unless they could be administered in a similar spirit to that of the original Mysteries, they would be quite useless. There is no substitute for spirituality in *any* generation.

The aim of those old Mysteries was to provide their members with an inner life which they might share together with the confidence that it would not become contaminated by hostile or

antipathetic influences likely to upset the calm serenity of the soul that was needed to advance on the path to spiritual peace. Yet at the same time those members could carry on with their ordinary jobs in this world, bring up families, and play their parts as citizens in the community. In general, the Mysteries were not monastic orders, though some did form into very tight little groupings with strict rules for those comprising the "Inmost Circle."

This may sound like spiritual snobbery or exclusiveness, but originally it was not meant to be. It was intended to be no more or less than a sort of "Spiritual Security Society" in which authenticated members banded together for the sake of mutual benefit and protection so that they might live their lives without constant exposure to opposition and difficulties directed at them from many sources. The "Mystery Religions" would never have existed at all without such a need. We must remember that Christianity was considered as one in its early stages, and to this day the consecration of the Wine-Blood during the Mass includes the words, "The Mystery of Faith." It was termed a "Mystery," because it brought believers together in common defense of their inner lives.

There is not a lot of point nowadays in wondering why so much went wrong with such well meant ideas. The most exhaustive analysis of the old Mystery systems would not prevent their faults from all happening again in our times. The simplest explanation is just to say, "human nature," blame that, and try to improve it, if possible.

What exactly did these Mysteries *do* for their membership? There is an enormous amount of misconception about this in our times, mostly because no written eye-witness account of them exists. Romantic fiction has invented tales of initiations during which amazing powers were bestowed on candidates by "Great Masters" or spiritual supermen radiating all kinds of etheric and occult energies. A few moments of sensible thought should convince any reasonable person that such a happening would be impossible. There are no "Occult Powers" whatever in existence. There are *abilities* which people mistake for powers, but these are not the same thing at all. Abilities are usually developments of inherited faculties, and can no more be transferred to another person than a gifted artist

can pass on his talent to a color blind spastic. All that can be done is to stimulate, encourage, and bring out dormant talent in a similarly gifted being who might not have done so much for himself alone. That is precisely what the Mysteries did for their members.

How did they do this? Mainly by selecting the right type of soul to work with in the first place. This was done by the simple process of elimination, weeding out those who were unsuitable, or leaving them in the "lower grades." That was why "grades" were instituted in the Mysteries, to ensure that each person was aligned in keeping with his natural stage of development and thus was not expected to cope with anything beyond his level of ability. Grades were never meant to become an insane kind of one-upmanship or social recognition, as they eventually did. They were not supposed to be *ranks*, but classifications of capability. For instance a King might be classified 80 per cent as a monarch, but zero per cent as a mathematician. There was nothing more than that to grades at first.

The methodology of the Mysteries relied to a great extent on what we now call "psychodramatics." In other words, ritual practice. By participating in the elaborate procedures of rites which were most carefully calculated for their impact upon and evocative effects from the souls of those present, an uplifting experience was shared among all of them. Such an experience could sometimes be life-altering, having very deep effects on the psyche for its future. It all depended whether particular people were exactly ready for that special kind of stimulus at the precise moment it was applied. Much of the skill in managing the technique of the Mysteries lay in knowing beyond doubt what to apply, to whom, and precisely when. The same things could happen to other people at inappropriate moments and have no spiritual effect whatever.

A good example of this is the case of Brother Lawrence and the leafless trees which filled him with a realization of Divine immanence (see *Western Inner Workings*, Volume 1 of this series). He was already in a state of dormant readiness, and it only needed the right symbol to coincide with the right moment to trigger off an inner experience which altered his subsequent spiritual life entirely. You might or might not call this fortuitous, depending on your views about "Fate." In the case of the Mysteries, however, it was

the business of the administrators to arrange circumstances likely to have similar effects by sheer "stage management." This undoubtedly worked with a sufficient number of cases to convince everyone concerned that there was something worthwhile in the overall scheme.

One of the first procedures in the Mystery training systems was to set up a sort of scenario in which an inner life could be experienced and enjoyed. The idea was to create a whole world of consciousness accessible to its entitled entrants wherein they could really expand themselves spiritually, and become more like the selves they were intended to be by the initial impetus which began their beings. By inventing a pattern of a "world to come" as an ideal in advance of what Earthlife was like in reality, the hope was that eventually human life on Earth would steadily change in conformity with the wills behind such a design. In other words, make a model of what Life ought to be like here, implant this in initiated human minds, then work so as to project this closer to practicality among people. This was not intended to be a haphazard affair, but a careful and painstaking plan meant to influence the course of human living on Earth—and beyond its boundaries.

This was the whole idea of creating "Heavens" in the minds of men. They were not only intended for living in after death, but for a practical model of what Life should be like on Earth if conditions here were as perfect as human imagination might make them. That is to say, a kind of blueprint for future civilization. It was realized that if we were ever to have hopes of living happily in this world, we would first have to construct such a scheme in our consciousness and then try to make it come true afterwards. In fact, it was the only way it could ever be worked, even if this took centuries. History has shown we need to revise ideas very considerably. Numerous people have invented utopias and Erewhons of all descriptions, but we are a long way yet from achieving them.

However wonderfully we might imagine a human Heaven, the Mysteries were originally clear that this was only a "Way-station" on our progress to Perfect Peace Profound, a very necessary one if our human lot on Earth was ever to be improved,

but even the highest "Heaven" had to be eventually surpassed by a spirit seeking liberation into Light or the Ultimate Union. However, this teaching gradually became obscured by the Christian doctrine of "eternal Heaven and Hell" and people were content to suppose they spent their eternity in a condition of Cosmic euphoria, while those who had wronged them in Earthlife endured perpetual torment. Some even believed that part of their heavenly happiness would consist of being entertained by the agonies of the damned souls. It is possible that there are those living in our present time who still anticipate this unspeakable possibility.

There were two very broad schools of thought in the Mysteries. One felt that human conduct on Earth had become so unredeemable, the best thing to do was transcend it as far as possible, concentrate on saving their individual souls, "open themselves up to the Infinite," and pass straight from Existence into Perfect Peace. The other viewpoint agreed on general principles, but felt that some effort should be made to salvage the best of humanity if possible, even if this meant making great sacrifices on behalf of less instructed brethren. From the former standpoint, movements like the Quietists emerged, and from the latter, reformers like the Rosicrucians. Very broadly indeed, this was the main divergence between Eastern and Western mysticism. The Oriental approach lay with the "All is illusion—escape it" idea, while the Occidental angle was, "All is consciousness—change it."

That is why most of the Western Mystery training began by exercises in awareness-alteration or, as they used to say, "Imagination under Will." One of the first tasks given was the construction of an "inner scene" that members of a particular Mystery were supposed to share in common. Sometimes this was a limited location, such as a great Temple, sometimes a whole City, and occasionally, very ambitiously, an entire country. In all cases it had to be an improvement on the ordinary physical world we live in, and all imagined inhabitants were supposed to be much better than the average mortal encountered in the course of ordinary civilized living on Earth.

This was not done for the sake of amusement or diversion. It was a serious and calculated project designed for the specific

purpose of introducing advanced and improved ideology into what Jung called the "collective consciousness." Put very simply, we share a sort of mass mind out of which we can obtain materials to make our thoughts, and to push them back into when we finish thinking them. Like the air we all breathe, this is the mental equivalent of thoughts we all think. The aim of many of the Western Mysteries was to formulate and supply this reservoir with really worthwhile and valuable thought-energies which would benefit their brethren who were able to "imbibe" these potentials on those levels of absorption. They did not expect immediate miracles, and realized it would probably take several generations before results became apparent, but at least some of the "Great Work" was being duly done.

To put it more simply, we are to keep improving the *quality* of our collective consciousness, and sooner or later humans living in its ambience are bound to show some signs of improvement, too. The converse has to be equally true, of course, but the important thing is to try to keep it on balance somewhat in favor of upliftment. The organizers of the Mysteries did not believe in preaching and proselytising like the Christian Church in later history, because they felt they could do more effective good by concentrating on special inner "pressure points" and applying the total of their available energy to those alone. From such "centers," the resulting reactions would radiate out along natural channels and reach receptive human souls quite normally and beneficially. It seemed better to get inside a human mind and try to push a message out, than stand outside that mind and attempt to hammer it home the hard way.

Nevertheless the nucleus of the Christian Church did attract initiates of established Mysteries who introduced quite a few of the standard techniques they had learned in confidential circles. One of these was certainly the visualization of a better-than-human world. The Apocalypse of St. John gives a general description of the "New Jerusalem" as an example. Even the physical size is suggested, and ideas of incalculable opulence and magnificence are symbolized by gold, gems, and glory open to all entitled to enter. Moreover, this is a "Heavenly City" which comes to Earth as a

perfect place for near-perfect people. It is an enormous area of 1,500 square miles with walls about 220 feet high. It must have been very difficult for people of that period to imagine since it would be larger than the entire land of Judea. Bigger than Texas, in fact. Minds in those times had to stretch and expand incredibly even to imagine such an impossibly huge habitation of humans.

It should be noted that St. John does not measure his Hell concept. Though he codes many references with numerical data, the best known is probably that of the "Great Beast," 666. Despite claims of the late Aleister Crowley to the title, it had nothing to do with him, the reference being entirely to the Emperor Nero, the tyrant of the time. This is the translation: In Latin, 666 is DCLXVI. Separate this so: DC, LX, VI, Now read DC as *Domitius, Caesar*, then L(e) X, V I (s). In full, "Domitius Caesar, *Lex Vis*." Nero was only a family name meaning "warlike," and he was the adopted stepson of Claudius. The "*Lex Vis*" were the Laws against Life, a set of vicious old regulations which had fallen more or less into abeyance, but which he re-activated for his own use against whoever he meant to persecute. That gave him the legal right not only to act against Christians or others, but also to confiscate their property. Christians were not dealt with on religious grounds per se, but as "enemies of the State" by definition of the *Lex Vis*. Hence the carefully coded reference to him as the "Great Wild Beast," which also adds to 666 in Greek.

How difficult it would be to postulate any kind of an ideal world without falling foul of politicians in any century! Most of all, projections of a possibly better future would depend basically on the qualities and characters of people themselves. That was why most of the Mysteries insisted on high standards of behavior from their members and modelled their "Inner Empires" on plans compatible with that type of soul. There is a strong possibility that many of the Mysteries "set their sights too high for a single shot" and might have done better to have opened with somewhat lower standards from whence ascent might be possible for those determined to make progress. All who were unable to push themselves past preliminary grades might have stayed there happily for the rest of an incarnation

without endangering the more spiritual side of the structure and with some benefit to themselves.

By and large in the West, only the Christian Church seemed willing to take that risk, and allow virtually anyone into its general membership regardless of class, codes, origins, or anything else. No one had to earn their way in or claim any particular moral qualities. Standards were indeed set which it was hoped Christians would eventually achieve, but the overall scheme became mostly a matter of formality and convenience. In fact, the Church rather made a point of its specialization with "sinners." Whereas other Mystery religions were in the habit of expelling their sinners for technical breaches of rules, Christianity has always boasted of its welcoming attitude towards them as fallible humans needing help. Excommunication was a rare and extreme practice. It cannot be denied that over the centuries, conventional Christian churches have afforded millions of humans with spiritual footholds on the Ladder of Life which they would most likely have been denied on more exclusive platforms of progress.

At the same time within the framework of the Church itself, some of the earlier Mystery faiths were branching out into "Christianized" versions of themselves which those who knew what they were could quietly cooperate with, at least until such time as the Papacy might officially declare them heretical. Various "saints" might serve as "Grand Master" figures, like St. George or Archangel Michael slaying a dragon, who became a substitute for the military cult of Mithra slaying his bull. The Virgin Mary "stood in" for all the Virgin-Mother Goddesses of the past. All the old Gods of the Mysteries were back with new Christian names except those unlucky enough to be declared "Demons" like Baal-Zebub, the Fly-God.

One of the most significant cults was that of the Sangreal or so-called "Holy Grail." It connected deepest of all with the "Brotherhood of the Blood" which Christianity claimed to stand for on the surface, without explaining its esoteric symbolism or the real meaning of Sacred Kingship. Those who revered and realized the power and potentials behind this Holy Mystery formed

into circles of a "Faith behind the Faith," and duly set up their version of an "Invisible Government," and the "lost lands" which had to be reclaimed and restored to pristine condition. A whole language of codified allusions and "in-talk" evolved, mostly in the poetic metaphors of the period which puzzle modern minds unaccustomed to the complicated phraseology and multiplicity of meaning within and behind the words. It could be true to say that a "Secret Church within the Church" sprang up with no obvious opposition to its official administration, and when the Roman Curia eventually declared against the Grail cultus, it did no more than sink silently below surface levels and continue unobtrusively among relatively few followers who were content to keep it alive in their hearts until it might be called into wider recognition once more.

The "Inner Kingdom" set up as a "Royal Realm" by the Grail Mystery was not a High Heaven or place for perfect people with sinless souls. It was an inner world only a little more advanced than this one, full of dangers, difficulties, problems and other obstacles to be overcome with patience, persistence, and similar good human qualities. It was not in the least an easy place. It had curious inhabitants typifying both the best and the worst of human nature, but best would always beat worst in the end. However, there were special strongholds or Castles where questers of the Grail would always be welcome, and very special devotees might actually catch a glimpse of their Sacred Objective. What is interesting to note is that no mighty Cathedrals, Temples or even Churches were suggested as likely places where the Grail might appear. There was usually a chapel with a humble priest; never a Bishop, Cardinal or Pope seemed in evidence anywhere. That was particularly pertinent to the Grail Mystery, and a good indication of why the Curia was not sympathetic to it.

The "Grail World" was one of progress and achievement. Christian ideas of Heaven and Hell were not. Heaven and Hell were spiritual states of Ultimate Bliss or Everlasting Agony. True, the Church had postulated Purgatory where redemption could be earned by suffering alone, and a strange state called Limbo wherein worthy yet non-Christian souls waited indefinitely for the Day of Judgement when God would decide what to do with them.

Unbaptized babies, not being officially Christians, would remain there too. Since the Church had canonically rejected ideas of reincarnation, it could not offer second chances for any soul which had passed only once through Earthlife.

Those who cultivated the Grail Mystery saw things from other angles. They had to be extremely circumspect with their ideas and disguise most of them as romantic fiction for the sake of artistic amusement. Since so many of these ideas had Celtic roots, they revived and revised the Arthurian legend of the old time King who became the Champion of his people, yet was never good enough himself to "gain the Grail." None of the imagined inworlders of the Grail cultus were saints. There were no notable religious figures apart from the doubtfully Druidic Myrddin. The cultus did not expect deeply religious fervor from its followers. Instead, they were directed to concern themselves with cultivating and encouraging the best human qualities, such as honesty, courage, consideration for others, kindness, generosity, and what we might nowadays describe as just plain good citizenship. In simple language, "Do the best you can to improve yourself while trying not to hurt anyone else." They believed the old Golden Rule of "Do unto others as you would have them do unto you."

With the inner world of the Grail, there was a frank admission of imperfection coupled with a steadfast resolution to put wrongs right if humanly possible. Putting wrongs right in our ordinary Earthworld began with doing this inwardly first. It was useless to struggle away blindly on Earth without knowing how things ought to work out for the best. Do all the struggling on the inside first, and then when the best way had been found, try to put that into practice in the outside world. From a military point of view this was like "wargaming" only more so, because many other factors had to be taken into account. The important point was to aim everything at improvement of existing conditions by consistent effort.

This could not be done unless trained thinkers and workers were willing to devote themselves to such a cause. In the early days of the Grail cultus, small groups would gather in what we would nowadays call "meditation circles" and practice what we might



recognize as “consciousness-raising” which they termed “Questing,” because they were not only questing for the Grail itself, but in particular, a world worthy of its Presence. After several centuries, they had to admit sadly enough that the Grail had been removed from this world, but its “Hallows” were yet with us, and if those were rightly employed the Grail might one day return. The chances are that they underestimated the long-term effects of what they had been doing, and failed to account for what “Grail Knights” of the future might do to retrieve the situation. They might not have realized the debt we would owe them in our times for formulating a spiritual structure which has survived for us to inherit if we prove worthy of its inherent intentions.

All we need to do is translate the Grail Mystery into terms of our times and construct our inner spiritual scene accordingly. We need not make actual castles, dragons, and a medieval replica of Camelot in our minds, though it may be very tempting to do so for the sake of sheer adventure. It would be more to the point to make a mental model of our modern world as it could become if enough of the right people in the right places at the right times thought the right ideas strongly enough to make them come true. That would be our Grail World to quest for.

So don't forget to carry on constructing your own special Castle, Tower, or whatever inner habitation you have chosen for yourself. Unless you do this, or something similar, you won't get the practice you need to start rearranging the world inside yourself, and that is where your share of the Great Work begins. If ever you say the Lord's Prayer, give a lot of extra thought and meaning to the clause, “Thy will be done on earth as it is in heaven,” because that is exactly what the things we have been considering in this Chapter really mean. You could paraphrase it to read, “May what I have willed in my heaven come true on earth if it is Thy will too.”

Take your time over making your Castle Tower and enjoy the experience. Imagine yourself walking around the site, maybe chatting to the contractor. Touch some of the stones and feel their rough texture under your fingers. Watch the sunlight sparkling on the sea, or listen to the waterfall and wind through the trees. Eventually you will be able to see the empty chambers as the

builders leave them before the decorators come in. Furnish it in your mind room by room (except, of course, the Grail Chapel and the Powerhouse at the very top). Remember the theme of the Sphere that each room or chamber is aligned with, and equip it as you believe would be in keeping. Call the chambers after the Spheres if you like, and visualize the “suite name and number” on the main door of each. Be careful to remember where each item goes so that you will be sure to see it in the same place on all occasions.

A good idea is to do a lay out diagram of each room outlining things in their positions, and refer to this when you are visiting your “Interior Estate.” If you can sketch up imaginative views of the Castle and its interior, so much the better, *but be very careful who you show these to*. It is best to keep them private altogether, at least in the early stages, and certainly do not ever expose them to anyone with whom you wouldn't want to share your Castle. It might prove a very difficult job to get rid of their images later on if you decided they would no longer be welcome. Perhaps the wisest scheme to adopt with Castle building is to start a special looseleaf file labelled “Castle book” or something of that sort. Keep all notes, diagrams, references, or drawings in it, and open the book only when occasion demands. That way satisfies all conditions. Don't forget to make a memo of your In and Out key-words.

When you come to furnishing your inner Castle, it is a useful idea to make a replica of your normal “meditation place” in your earthly home—if you have one. If not, then make the sort of meditation room you would *like* to have on earth, and if ever you get the chance duplicate this physically. Don't furnish that special place with things you know you could not possibly obtain. Make this copy of your mundane sanctum somewhere on the second floor. That corresponds with the Lunar-psychic Sphere on the Tree of Life where “visions” begin, so the attribution is a very apt one.

The purpose behind all this mental imagery and effort is to bring you consciously within the formalized framework of the Western Inner Tradition, and at the same time keep you in touch with its present potentials so that you will be able to play your important part in creating our common future. Remember this is a

Quest, and of the most Holy kind. Whether we call our end-aim the Grail or anything else does not make a lot of difference except to ourselves. Certainly without that Quest there is very little to live for which shows much promise for human life on Earth. We are faced with the same problem as our ancestors—how to bring a likeness of Heaven down to Earth or, put another way, how to make this poor planet a place for pleasant people to live in peacefully and prosperously. As you probably learned at school, when you didn't know what something was, just call it X—a symbol—and mess around with the known factors until they revealed its identity and the problem would be solved. Why not call this unknown factor of our lives “the Grail,” then work around with its Hallows, which are known to us, until we hit the right combination of them and then the Grail will return to Earth once more.

When you have your Grail Castle properly constructed and functional, but by *no* means before, you may think of your entry code to the Chapel of the Grail itself. This consists of a letter-figure combination which you must operate on the controls of the lift, or if you are using stairs, on the door of the Chapel. Under no circumstances try to enter the Chapel without using the code. This is highly important, because it places an automatic lock on your consciousness, and to by-pass that carelessly would invalidate the meaning of all the painstaking work you have put in up to now.

How are you to obtain this formula? Strictly speaking, it should “come to you” by inspiration from within yourself. Otherwise you may assemble it for yourself from quite simple considerations. First, decide on the number of units you mean to employ. Choose a comfortable number according to your retention-ability, certainly under ten for preference. Then decide what proportion will be figures or letters and how they should be combined. Your code could actually be all letters or all numbers and spell out a word, or a numerical sequence. The mental mechanics which are important are that you form an “admission-code” in your awareness which is solely concerned with entry to the Grail Chapel and *nothing else*. So it should be something unusual, not thought of in

the ordinary course of consciousness, yet not too difficult to recall when you need it.

Suppose, for instance, you chose a six-unit combination of Q5Z7X9. Activate this by imagining yourself in the Castle lift or outside the door of the Chapel. (The lift gives direct access to the Chapel from inside.) On the control panel of the lift will be two small squares like a calculator keyboard. One for letters, and the other for figures. Like this:

A	B	C	D	E	1	2	3
F	G	H	I	J	4	5	6
K	L	M	N	O	7	8	9
P	Q	R	S	T			0
U	V	W	X	Y			
		Z					

Surely there could scarcely be an easier assembly than that to remember? Everything should be in proper sequence with the last unit isolated at center bottom. One  $5 \times 5$  plus 1 square, and another  $3 \times 3$  plus 1. They should be no more difficult to visualize than a telephone dial. All you have to do is “see them in your mind’s eye” then imagine yourself pressing the code out with a finger just as you would operate a lift in real life. That bit of visualization is very important because it’s part of the proper procedure. Not until you have actually accomplished this on each occasion should you allow yourself to experience either the “lifting” sensation, or the “door-opening” change of consciousness and attitude which should accompany the actual entry to the Grail Chapel in your Castle.

In the case of the lift, you could allow a few seconds with the usual feeling of ascension and stoppage followed by the sliding aside of its door which opens so that you are at the back of the Chapel with the altar ahead of you slightly on the right since the lift is beside the door if you have designed one, or in place of it if you have not, in which case the lift is central, and is the only way into the Chapel. If you decided on stairs, remember you will also have to

visualize yourself climbing them. As a modern person, lifts are so much simpler.

If you have a small Temple room of your own in this world, you could stick a “code panel” with its alphabet and figures somewhere and finger these meaningfully before visualizing your Chapel entry. Actual physical cards are not really needed, of course, and the process is purely a technical device to get yourself in the right frame of mind first. That is of prime importance, and the method of inducing it is a secondary affair. If you have an equally effective system, then use it by all means. What matters most is that you should *not* attempt to enter the Chapel until you *are* in a suitable state of mind and soul. It is impossible to qualify this. You should know well enough if you feel “right” or not, and if you don’t, or cannot arrange yourself at that moment, the only correct thing to do is make an apology and retire until another occasion. If you need to find a formula for this, you might simply say in your mind, “Non sum dignus” (I am not worthy).

When you sense your readiness, and not before, then enter your interior Grail Chapel. There is not so much to see there, as to feel and know. It is futile trying to describe this in words beyond saying that it is something seeking *You* as you seek *It*, a mutual melting into each other in which identities are increased to an indefinite extent, all you could ever ask to *be*. The symbol of the Presence is the red lamp representing the Blood binding each individual entity into a Single Spirit. It represents our Blood as a Family of Faith and Brotherhood of Belief, the factual Sang Real. Be conscious *of* the lamp, but seek awareness *in, with,* and *as* the Blood. *Belong.*

You may be remotely conscious that the Chapel is relatively small with seating space for twelve people. It has a square altar beneath a circular stained glass window depicting the Sangreal Symbol, and the enigmatic Hallows are enshrined appropriately on the walls. The Lamp holding your attention hangs above the altar from a deep blue ceiling adorned with a star pattern. You realize that there must be containers somewhere for moveable equipment, but you are unconcerned with minor details while your attention is being held by the Presence. A subtle scent of entrancing quality

reminds you of deep red roses, and there is a scarcely audible sonic atmosphere which could be anything from organ music to a murmuring Voice silencing all your questions with absolute assurance. Beneath your feet, a green carpet with a peculiar design woven into it absorbs any sounds of your movements, and the presence presses upon you insistently and absorbingly. You wonder perhaps if there is some focal point from whence it proceeds, since it seems not to come from the altar or its vicinity. Eventually you may realize that the focus for all this Presence and Power is—*yourself*. It radiates from within you and is only reflected back to your observant consciousness by the symbolic surroundings which are attuned to its fundamental nature.

What you think and do from that point in your Grail Chapel must remain your private affair. Always be careful to ensure it is securely closed after you leave. Never quit the Chapel without imagining this, any more than you would leave the door of your earthly home wide open while you went off on vacation. If your Castle were a physical one you would have to go through a similar sequence, and the whole idea of imitating the process mentally is to make your inner life as believable as your outer one. When you have completed your Grail Chapel, and are capable of caring for it responsibly, it will be time to think about what form of active spiritual service might take place in it. This brings us to the center of this entire system, the Liturgy of our Sangreal Sacrament.

• 4 •

## The Sangreal Sacrament Starts

**E**very esoteric system has to be established around a central spiritual nucleus. Without such a nucleus and the symbol thereof, any assembly of ideas will tend to fall apart and disassociate. With the Western Inner Way, the central nuclear theme has always been the Humano-Divine relationship of interlinking Life symbolized by Blood. Gods become human, and humans attain Godhood through common relationship. No matter how this theme is presented, or even misrepresented, it persistently remains the root-fundamental of our secret Life-Faith.

In ancient times we recognized this with our Sacred King system, the Man who willingly died and went to the Gods, then later returned to his people to teach them how they might follow in other fashions. Prometheus, the "First thought," stole fire from the Sun at the end of a stick (hence the Rod symbol for Fire) in order to save the human race, and paid the bitter price of being bound to a rock on Mount Caucasus with a vulture ripping his liver out for 30,000 years, until he was rescued by another hero, Herakles. Legend is full of such sacrificial stories. After his liberation, Prometheus was said to have taught people the mysteries of plants and horse-breaking. Each Avatar had his own specialities.

Eventually all these old Mystery teachings and customs epitomized into the common denominator of the Christian faith

which was supposed to sum them up, clear away unnecessary accretions, introduce improvements, and generally make itself responsible for their maintenance in a more advanced and modern fashion. As history shows, the official Christian Church may have failed to accomplish much of this mission, but it was by no means an entire failure. Much of the original symbology was preserved one way or another, and undoubtedly the most important part of the Mystery inheritance was condensed into the Eucharistic Liturgy later known as the Mass. Herein was ceremonially symbolized the Man-God concept, or belief that human flesh and blood can become the bearers of a living God-Force. By symbolizing common bread as flesh, and common wine as blood, then sharing this among themselves in common-union, Christians not only commemorated their own special Sacred King, but also continued the very ancient custom of consuming the sacrificed body of early kings by their "kin(g)folk."

Without this central Mass symbol, the Christian Church is nothing but an ordinary ethical system, neither better nor worse than any other on Earth. It is only the Eucharist which provides the mystical meaning, and indeed the "magic" which has kept the root-stem of the Church alive for nearly twenty centuries. Non-Eucharistic churches and sects are not really more than observers of injunctions and ethics as laid down in the Gospels or Old Testament scriptures. Strange to say, these breakaways developed from people who objected to the retention of what they regarded as Pagan practices in the Church. They firmly objected to all the remnants of Old Religions in official Christianity, the principal point of these being the Mass with its Sacred King sacrificial theme of Body-Blood consummation. Some of these "protesting" sects retained a bread-wine memorial meal symbolism, while others abolished it altogether and offered nothing in its place except preaching and exhortation.

Behind the public practices of the Church, private and clandestine followers of the "Old Faith" kept going as best they could from one generation to another. As we have already remarked, their most noteworthy emergence into any form of recognition was in the cult of the "Holy Grail" or Sangreal. At first

the cult was more or less confined to rich and powerful people well able to protect the poets and singers who promulgated the old ideas under the disguise of entertainment and romantic fiction. What they meant by the "Quest of the Grail," was a search for the roots of our Secret Tradition which was bound up with the old lines of Blood-Royal stemming from ancient Sacred Kings and forming spiritual links among wide ranges of Western humanity. What the cultus of the Grail implied was something of this significance: "This is a Call to those consciously aware that they might have the slightest trace of the old "Blood of Kings" somewhere in their ancestry, or who are willing to earn it in this life through sacrifice. Anyone understanding what this means by intelligence or instinct, is invited to gather very quietly under the symbol of the Sacred Supper Cup shared by men and women who gather round a God." That Call is *exactly the same now as it was then, and for precisely the same purpose.*

The original Grail cultus celebrated its own form of the Sacrament by using early Christian versions to which were added the mysterious "extra-efficacious words" which we are assured were, "tender and precious, gracious and compassionate," though these never survived as a written formula, being communicated orally from one priest to another while the cult continued. It seems probable that as the cult slowly dispersed and became reduced to mere remnants, those words remained among a tiny minority who celebrated only a "token Mass" by repeating them silently as they swallowed a mouthful of bread and took a sip of wine quite openly during an ordinary meal, or murmured them almost soundlessly when taking communion at an orthodox Christian service. The remainder of the Sangreal Sacrament was either lost or scattered so widely among other forms of worship that they were most unlikely to become associated with each other again as parts of the same complete ceremony.

Reconstitution of the earlier Rite in our times presented a formidable, yet life-inspiring task. After almost a century of work under extremely challenging conditions, the version you are about to study emerged into esoteric circles for purely private practice. There has never been any intention of presenting it as a public

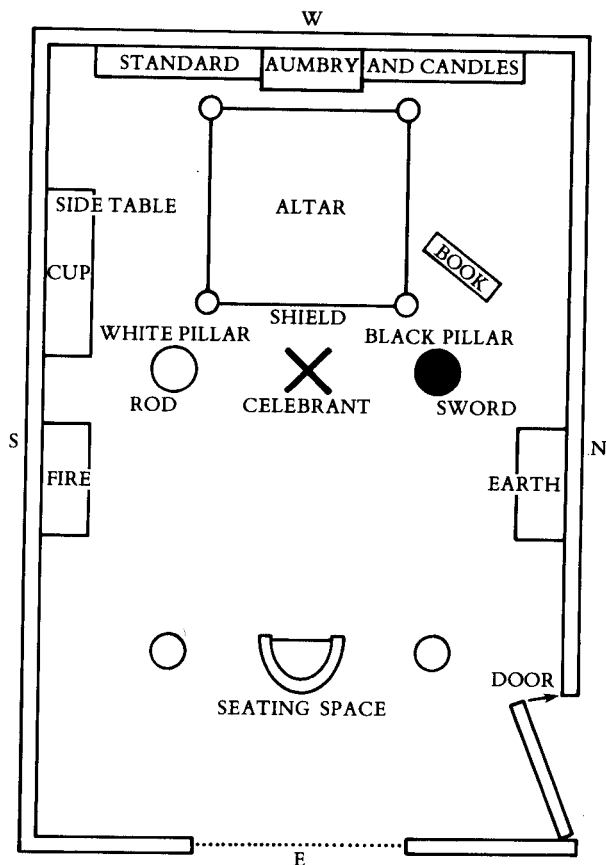
performance anywhere, and although its printed script may indeed be bought in bookshops, that is not quite the same thing as participating in it actively in company with others. Nothing prevents anyone from practicing it every day if he so wishes, but it is never likely to become public property in the sense of being enacted where anyone may enter, like an ordinary church with a sign saying "Welcome All" by the door, with the implication that a contribution for expenses would make visitors extra welcome.

All are *not* welcome automatically to the Sangreal Sacrament, but only those who belong with it because of Blood, belief, and true purpose. These will select themselves as they become aware of inner affinities, and others will reject themselves for the opposite reasons. Those who have no rightful place among the Companions of the Sangreal will not want to claim one. They will find nothing to attract them in the Rite we are about to encounter. It could even repel them. They might find it meaningless, tedious, or anything else which arouses antipathy or sheer lack of interest. They could be critical of it from many viewpoints amounting to the same conclusion—incompatibility.

You might ask, "Then why publish the thing in the first place?" The reason is purely because in our day and age this is the only possible hope of making that self-selection practical in the shortest time and most reasonable way. Had there been several centuries to spare, none of this would have been made available, but we do *not* have such a quantity of time to work with. Those who are best able to safeguard and secure our inner spiritual Tradition of the West are needed *now*. In one way, this Sangreal Sacrament or "Mass of Light" can be regarded as a rallying ritual calling all true Companions around an upraised Standard. Publications of esoteric rituals only produce print on paper—nothing more. They are not living people concentrating consciousness for specific spiritual ends, and unless they are enacted in that form have neither potency nor purpose beyond recorded references. It is not publication that devalues an occult ritual, but inadequate or incompetent performance.

You are asked to visualize this Rite taking place in a small Temple similar to the Grail Chapel of your Castle. It has very

Figure 7. General layout of Temple for Commencement of the Sangreal Sacrament



simple furnishings, the ground-plan of which is shown in Figure 7. Since it will be arranged for an individual priest or celebrant working alone or with other human assistance, the altar will be in the West with the Standard behind it and the Pillars before it with the Rod on the left-hand white Pillar, and the Sword on the right-hand black one. Remember this represents the celebrant's and participants' own particular Trees of Life since they are facing the altar. The Shield is hanging on the front of the altar, while the Cord

is looped around its corners with its loose edges falling to right and left front edges. On the altar at this stage is nothing. All other symbols, such as anointing oil, thurible, incense-boat, Cup, Platter, bread, wine, salt, water, etc., are ready on a small table or shelf within easy reach.

It is assumed that those present will have prepared themselves by entering a "Grail Chapel" state of mind. They may do this silently, or a reader could have read an "induction narrative" descriptive of the Chapel in a quiet yet expressive tone of voice. The Priest is robed and ready at the Eastern position of "first light." Here is available the Lamp of the Quarter, a taper (preferably in a holder with a candle extinguisher attached), a box or small supply of friction matches, and a convenient sized stone for striking a match on. If the stone can be flint to remind us of our early fire-sources that makes a nice note with which to begin. Once all is ready every light except the red sanctuary lamp above the altar is put out and the Dark Silence is observed for a minute or so before the first section of the Rite called the COMMENCEMENT is begun. It opens with a single exhaled breath followed by a whispered invocation of Original Principles.

### The Commencement

O, Perfect Peace Profound, of Utmost Inexistence.  
 Infinite, Eternal NIL. Unborn, Unbeing, Unbounded,  
 Thou Art That.  
 Originate OURSELF.  
 Utter forth thy Willword  
 LIGHT.

(Say "Light" aloud, strike fire, kindle taper, then Lamp.)

Make manifest thy Majesty. Begin thy Life by Love  
 According to the Law of Cosmos and Creation.  
 BE WHAT THOU WILT WITHIN THEE.  
 In the name of the Wisdom, and of the Love  
 And of the Justice, and of the Mercy,  
 Of the One Eternal Spirit  
 AMEN.

(Right hand gestures head [Wisdom] to heart [Love], right shoulder [Justice], then left [Mercy], circle body clockwise, hands together center.)

All this is done facing East. The Priest then raises the taper above his head, lowers it to the floor, then processes to the Quarters in turn lighting the candles or lamps at each. At the West, if there are several candles illuminating the altar, the center ones are lit first and the outer ones last. This symbolizes Light radiating outwards from a central sacred source. In the final central position the taper is held heart-high, then extinguished to symbolize the Inner Light held invisibly in the hearts of human believers. The taper (as with all Fire symbols) is returned to the South position. The wording of this "Act of Light" is:

### *Act of Light*

(Above)

*Priest:* Blessed be the Light Divine in Heaven.

*All:* Forever and forevermore, AMEN.

(Below)

*Priest:* Blessed be the Light of Man on Earth.

*All:* Forever and forevermore, AMEN.

(East)

*Priest:* Blessed be Light arising in the name of RAPHAEL.

*All:* Forever and forevermore, AMEN.

(South)

*Priest:* Blessed be Light increasing in the name of MICHAEL.

*All:* Forever and forevermore, AMEN.

(West)

*Priest:* Blessed be Light descending in the name of JIVRAEL.

*All:* Forever and forevermore, AMEN.

(North)

*Priest:* Blessed be Light returning in the name of AURIEL.

*All:* Forever and forevermore, AMEN.

(Center)

*Priest:* Blessed be the Light within us in the name I AM.

*All:* Forever and forevermore, AMEN.

On the intonation of the last phrase "I AM," a gong is sounded while the Priest and all present think of their "Secret Names" and resonate them inwardly. The Priest then goes to the altar and offers up the phial of anointing oil with this prayer:

### *The Anointing*

O Thou Living Spirit of Eternal Energy and Infinite Intelligence, whose sacred sign to us is LIGHT, accept our offering of oil as a symbol of thy holy nature.

With oil, we recognize thine elements of LIGHT and LIFE. By its means are ignorance and darkness banished, unknown matters penetrated, difficulties overcome, troubled waters calmed, and universal benefits bestowed on us. Truly, providence and power abides in oil, and it reflects to us thy loving magnanimity.

The mark of majesty of Sacred Kings and seal of sanctity on priests who serve thy Holy Mysteries is set with consecrated oil. May we here and now present ourselves before thee, seeking service in thine Order of Melchizadek, most righteous ruler, King of Peace and priest forever, bearing bread and wine, owing no descent to human parents, ending and originating only by thine ordination.

Since we likewise, dedicate ourselves to thee with duty and devotion, place, we pray thee, thy most special signs of majesty and mediation in our souls for this pure purpose. We do not ask for such a privilege because of our presumption, but so that we may come to thee as worthy representatives of our humanity who seek thy Holy Spirit of our own true wills with firmest faith in thy Divine compassion and beneficence.

May we bear this blessing with humility and honor, for its present purpose, and forevermore.

In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit, AMEN.

At this point the Priest or Celebrant anoints himself and his assistants, if any, with the holy oil on the forehead (Wisdom), breast (Love), right and left hands (Justice and Mercy), then finally just below the nose (AMEN) while making the sign of the Cosmic Cross. This derives from the old custom of scenting a Sacred King with perfumed oil, and dedicating a priest also with a differently scented oil. It also connects with the practice of preparing a burned offering by first pouring oil on it to assist combustion. Here, it means just what the prayer says, a solemn proclamation in the presence of witnesses that all participants are willing and ready to serve the Divine Spirit through the Holy Mysteries in whatever way It might require. That Spirit is now invoked under the form of Light, by an old chant based on Gnostic sources, and ending in the triumphant cry of I.A.O., (Hebrew IHVH, Roman JOVE), a code name for the god-consciousness interacting with humans who call upon it. The two missing vowels E and U, implied by non-utterance, signify unrealized relationships with that Spirit, and should be sonated silently while chanting the AMEN response. The "Song of Light" following is cheerfully and vigorously sung by all:

### *Song of Light*

1. I will give thanks to thee O Light; thou art a savior and deliverer for ever.
2. I will sing this song unto the Light; for it hath saved me from mine enemies.
3. When I came forth from the Highest, I was lost in lightless regions; I could not return unto my dwelling.
4. There was not Light in me nor power; And I was weakened.
5. The Light delivered me from mine afflictions; I praised the Light, and I was heard.
6. It guided me unto the Aeons of the Spheres; And I was led unto my rightful dwelling.
7. When I had no power, thou gavest to me power; When I lacked in Light thou didst illuminate me.
8. I was in the darkness, bound by mighty fetters in the shadow of the Chaos; And no Light was in me.
9. Thou sentest unto me thine holy stream; It gave me power and saved me out of mine afflictions.
10. But thou O Light hath shattered darkness into fragments; Thou hast destroyed the mighty bolts of Chaos.
11. Thou hast preserved me in all regions; In the heights, and in the depths, and in the aeons of the Rulers of the Spheres.
12. Who art thou, O Holy One that cometh out of Light?; What mouth may speak thy Name, or mind conceive thy nature?



13. Thou holdest me within the circle of thy care;  
Thou art my center and circumference.
14. Thou hast promised that when men shall  
gather in thy Holy Name; There wilt thou be  
within the midst of them.
15. Therefore do I sing to thee O Light, the joy of  
my salvation; And for all thy works of wonder  
to mankind.

I.A.O.  
AMEN.

Now follows a recitation of the Creed, which is a simple checklist of the main spiritual items which average Western Inner beliefs subscribe to. In this case the coverage extends over the whole Tree of Life upwards and downwards. It is not intended as a restricted ruling of beliefs, however, and that is why there is a last general clause under which may be included whatever people sincerely believe which helps them find a faith in their own Life-purposes. The object of the Creed here is to agree upon a common standpoint from which the rest of this Rite may proceed. In other words, a reminder and a resume of the reasons bringing participants to their present position.

### *Creed*

*All:* I believe in One Supreme, Omniscient, and Omnipresent Spirit, who is source and sum of all existence, whose original creative word of LIGHT called Being out of Nothing, and in whose immortal image is made Man.

(Knell, pause)

Here, a reverential bow is made in recognition of human resemblance to a superior spiritual pattern.

*All:* I believe with reason and devotion in the beauty of controlled abounding love, whose under-

standing wisdom is the certain Light illuminating boundless being in our Ultimate Unmanifest.

I believe that from Infinity, unbounded being becomes illuminate as one true Light of wisdom, understanding all with love outpoured most justly as a beautiful and glorious achievement founded on the Laws of Life within our Kingdom.

I believe in the Divine Intention of Perfection which inspires our efforts as evolving entities towards enlightenment in PEACE PROFOUND. Also I believe in the most holy hierarchy of Heaven, and communion of the Living Spirit through appointed agencies for gaining grace.

I believe in the validity of sacred Mysteries, whereby we may establish links along our oldest line of Light with Blessed Royal Blood of spiritual origin. So shall we rise to rule ourselves with kingly knowledge and Divine discernment.

I believe we should be unto all as we would have all be with us, acting in accordance with our leading Lights upon the Right Hand Path of progress.

Lastly I believe in whatsoever liberates us from the unreal to the Real, Falsity to Truth, and from Darkness into Living Light forevermore.

AMEN.

*Priest:* One is the Holy Spirit we believe in by our tenfold Tree of Faith.

*Responsor:* Blessed be its branches unto we who live beneath them.

Having defined the general outline of belief and practice among those celebrating this Rite, we come to the Divine Descent. In ancient times, this would have been a recitation of the King-Victim's ancestry from earliest possible origins to prove entitlement

to his position and make hearers realize what a significant individual was preparing to die for them. In place of this is substituted a "countdown" of the Tree of Life from its Zero-origin to the Here-now in the Kingdom of earthly existence. Each stage is indicated by appropriate knocks with a gavel except the Zero. This is either taken silently or else in whispers, while the other Spheres are chanted normally. They are taken sequentially through the "Four Worlds" or stages of manifestation towards matter. First, the Divine Aspect of Origination as an Image-concept, next the Creative Intelligence as an Archangelic appearance, then the Formative Force as an order of working angels who finally express their work into our world via some natural channel.

The purpose of this is to put practitioners in mind of their connections with Cosmos through a logical step-by-step series of Life-levels, each with its own peculiarities which have to be adapted with and comprehended before humans can climb any higher up the Tree of Life. It may bend its branches until we can grasp the lowest of them, but we must provide the effort needed to get off the ground and ascend until its apex is reached. This is how the Descent of Divinity is dealt with in the Sangreal Sacrament.

### *The Descent of Divinity*

(Knocks)

0. *Priest:* O Eternal Emptiness, of whom Existence IS, thou art that Nothing out of which all else appears; May thy limitless Infinity of Light direct us AS THOU WILT by thy Divinity made manifest through Man.  
*All:* So mote it be, AMEN.
1. *Priest:* O Ancient of the Ancient Ones, thou art the Crown of our Created Cosmos; May thine Archangel METATRON make clear thy meaning unto us through thy most Holy Living Creatures.  
*All:* So mote it be. AMEN.

2. *Priest:* O thou first Father of humanity, hand on to us a heritage of Wisdom; May thine Archangel RATZIEL conduct us carefully throughout thy circles of Constructive Consciousness.  
*All:* So mote it be. AMEN.
3. *Priest:* O thou Mightiest Mother of mankind, encompass us with understanding; May thine Archangel TZAPHKIEL watch over us from thine appointed Thrones of supervision.  
*All:* So mote it be. AMEN.
4. *Priest:* O Magnanimous and kindly King, meet us majestically with Mercy. May thine Archangel TSADKIEL correctly care for us through the Benignly Bright Ones.  
*All:* So mote it be. AMEN.
5. *Priest:* O Strict Standard-holder of Severity and Justice, judge us with hope of our becoming better beings; May thine Archangel KHAMAEEL cleanse our corruption with the Burning Ones.  
*All:* So mote it be. AMEN.
6. *Priest:* O Resurgent Ruler, and most moving Mediator, rising from the Cosmic Child of Light, bless us with the Beauty of thy being; May thine Archangel MICHAEL restore our balance always with thy Rightful Regulators.  
*All:* So mote it be. AMEN.
7. *Priest:* O Gracious Lady, whose great virtue lies in Love, bring Victory to what is best within us; May thine Archangel AURIEL encourage us by the examples of the true Immortals.  
*All:* So mote it be. AMEN.

8. *Priest:* O thou Male-Female synthesis of Splendour, grant us the intellect to grasp thy Glory; May thine Archangel RAPHAEL instruct us through the Children of the Mighty.  
*All:* So mote it be. AMEN.
9. *Priest:* O Virile representative of Vital Reproduction, be unto us a firm Foundation; May thine Archangel JIVRAEL enliven us with every energetic Shining Spirit.  
*All:* So mote it be. AMEN.
10. O Regal Bride of all mankind on Earth whose name is Nature, be thou kind to us within thy Kingdom; May thine Archangel ZANDALAPHON enable us to rule the Elementals rightly.  
*All:* So mote it be. AMEN.

At this point the Celebrant and Companions present should feel fully prepared, enlightened, encouraged, and empowered to lift the Liturgy toward a higher level of action. The whole process of this Mass is one of rising stage by stage to a climax of consummation, then gently returning to a position somewhat above that adopted at the very commencement. Many mystics have hinted at the sexual significance implied by the ceremonial symbolism of a Mass, and this is certainly true within the framework of our Sangreal Sacrament. It should, however, be understood in its true light as a plain fact of Life which is indispensable for our Earth-existence. It must be seen as one factor of the Birth-Death-Rebirth cycle of Cosmic continuity which the psychodrama of the Sangreal Sacrament sets forth symbolically. So far, we have seen the emblematic enactment of our emergence into Light and Life, dedication to the Lord thereof, illumination of our intelligence, proclamation of purpose and basic beliefs, then acknowledgement of a descent from Divinity. A good beginning at any rate. Now there is need to energize everything once more as it all begins to condense and concentrate towards a very precise point of spiritual significance. How that happens and what it means will be encountered in the next Chapter.

## An Amassment

**I**n very old times when there were a number of willing candidates from which a Sacred King might be selected, it seemed right that the Gods alone should decide the issue. This could be done a number of ways. Sometimes lots were cast or drawn, but occasionally the "Divine Dance" method was used. A blindfolded (or naturally blind) selector, generally female, was set roughly in the middle of a cricle formed by the young men concerned. They had to dance rapidly around her chanting a rhythmic chorus. She was supposed to be "possessed by the God" as she whirled and leaped among them, eventually seizing by chance one of their number who from that moment was regarded as the Valid Victim. As you should easily see, this has survived amongst us to this day as a children's game. The children of every generation usually bear within them some traces of our distant past, which are only too often stamped back into their subconsciousness by parents and others who anxiously force imaginative children to face an unfamiliar present.

At the time of the Grail cultus, this pastime was quite popular among young people of good birth at parties and festivals, when it was known as "Hoodman Blind." It is doubtful if its origins were entirely realized then, because the sexes were usually reversed and a blindfolded man was encouraged to chase giggling girls in all

directions. The one he caught was supposed to reward him with a kiss—if not more. There was still a remnant of the idea that a captured person must pay some kind of ransom to regain freedom. Originally, of course, this was his life taken through the most honorable and applauded death his tribespeople could provide.

This extremely ancient custom of selecting a sacrificial Victim is commemorated in the present Mass Rite by a version of what has been called the "Hymn of Jesus." It comes from a Gnostic legend which tells of Jesus playing a mystical game with his disciples by making them dance around him in a circle chanting AMEN to each of his Calls from the center. There was a hidden meaning in each Call which they were supposed to interpret as they danced and chanted. At the sudden ending, everyone should have at least some faint inkling of the Divine purpose within themselves, and feel the Presence "come upon them" in somewhat the same way as it was reputed that the Holy Spirit "came upon" or among early religious gatherings. Jesus (apart from others) had made it clear that where there were two or three (a few) gathered together in his Name, his spirit would concentrate in the center of them.

Such early gatherings of the few faithful were often held in circular form for this very reason, with a central altar or shrine where it was hoped any manifestations might take place. Later, the appearance of the "Grail" was presumed to come among its Knights in the middle of their Round Table, a sophisticated development of the old Stone Circles. Later still, the Templars constructed their circular churches, and the Grail image was replaced by a red Rose, emblematic of the Rose-Cross movement which assumed responsibility for continuing the Mystery Tradition in Western Europe under more modernized forms of thinking and advanced means of approach.

The "Calling in the Circle" practiced in this Rite is a spiritual summons for those present to include themselves among those who may be selected for any particular purpose in this or other worlds by the Deity of their beliefs. It is an opportunity of accepting service among those "specially chosen by God" because of some ability or talent within themselves to accomplish something no one else is likely to achieve. There is no question of being

tempted by hopes of vast remuneration for such services. There is only the glad acceptance of a chance to offer oneself freely and unreservedly for whatever the "Cosmic Mind" might ask any individual to contribute towards Its completeness. Otherwise to say simply enough, "I am quite willing to work for whatever it is You put me here to do, think, say, or just *be*. If You want me, here I am amongst the rest of those awaiting Your Will.

By joining in the Circle, participants in this Rite are symbolically "claiming their places at the Round Table" or "accepting the empty seat" at the Last Supper, an unoccupied place traditionally reserved for Elijah by orthodox Jews celebrating the Passover. This could tie in with the "Siege Perilous," or Seat of Danger beside the King-President at the Round Table, because this meant the willing acceptance of a risk to life among a Circle of Companions composed of members of the knightly "Blood-bonded Brotherhood," each of whom is considered a single drop of the Sangreal or Blood Royal. During the circular march round the Temple while this ancient chant is going on, all such mystical matters have to be considered in the consciousness of the company present.

In practice nowadays, this seldom amounts to more than very minor circumambulation by the Priest before the altar while chanting the Calls. The response from the congregation, if any, is a long-drawn AMEN, usually coinciding with the boom of a reverberant gong. At the conclusion there is a final crash, followed by a short silence while all attempt to realize or sense an Inner Identity or True Self which should be felt as overshadowing them at that moment. If the "Dance" has been effectively performed, a definite feeling of "Presence" among participants ought to be positively experienced somehow. An invitation is extended to It in the first place before the "Dance" begins in this way:

*Priest:* Let us hope and pray the Holy Presence we invite among us will accept and answer.

*Responsor:* So that Light Divine descends upon us in the righteous way of Life.

The dance then commences in whatever way is found convenient.

*Calling in the Circle*

1. *Priest:* Glory be to thee Creator.  
*All:* AaaaaaMennnnn.
2. *Priest:* Glory be to thee O Word.  
*All:* AaaaaaMennnnn.
3. *Priest:* Glory be to thee O Beauty.  
*All:* AaaaaaMennnnn.
4. *Priest:* Glory be to thee O Spirit.  
*All:* AaaaaaMennnnn.
5. *Priest:* Glory be unto thy Glory.  
*All:* AaaaaaMennnnn.
6. *Priest:* We praise thee and give thanks to thee.  
*All:* AaaaaaMennnnn.
7. *Priest:* O Light in whom there is no darkness.  
*All:* AaaaaaMennnnn.
8. *Priest:* And therefore we would say with thee.  
*All:* AaaaaaMennnnn.
9. *Priest:* I would be saved; and I would save.  
*All:* AaaaaaMennnnn.
10. *Priest:* I would be loosed; and I would loose.  
*All:* AaaaaaMennnnn.
11. *Priest:* I would be wounded; and I would wound.  
*All:* AaaaaaMennnnn.
12. *Priest:* I would be borne; and I would bear.  
*All:* AaaaaaMennnnn.
13. *Priest:* I would eat; and I would be eaten.  
*All:* AaaaaaMennnnn.
14. *Priest:* I would hear; and I would be heard.  
*All:* AaaaaaMennnnn.
15. *Priest:* I would be thought; who am all thought.  
*All:* AaaaaaMennnnn.
16. *Priest:* I would be washed; and I would wash.  
*All:* AaaaaaMennnnn.
17. *Priest:* I would rejoice; dance ye all.  
*All:* AaaaaaMennnnn.
18. *Priest:* I would mourn; lament ye all.  
*All:* AaaaaaMennnnn.
19. *Priest:* Sun, moon and stars; all sing with us.  
*All:* AaaaaaMennnnn.
20. *Priest:* The twelve are dancing; in the heavens.  
*All:* AaaaaaMennnnn.
21. *Priest:* The whole on high; is dancing with us.  
*All:* AaaaaaMennnnn.
22. *Priest:* Who danceth not; knows not what cometh.  
*All:* AaaaaaMennnnn.
23. *Priest:* I would flee; and I would stay.  
*All:* AaaaaaMennnnn.
24. *Priest:* I would adorn; and I would be adorned.  
*All:* AaaaaaMennnnn.
25. *Priest:* I would be united; and I would unite.  
*All:* AaaaaaMennnnn.
26. *Priest:* A house I have not; and a house I have.  
*All:* AaaaaaMennnnn.
27. *Priest:* A temple I have not; and I have a temple.  
*All:* AaaaaaMennnnn.
28. *Priest:* A place I have not; and a place I have.  
*All:* AaaaaaMennnnn.
29. *Priest:* A lamp am I; to whom perceiveth me.  
*All:* AaaaaaMennnnn.

30. *Priest:* A door am I; to they who knock at me.  
*All:* AaaaaaMennnnn.

31. *Priest:* A way am I; to thee O wayfarer.  
*All:* AaaaaaMennnnn.

32. *Priest:* Behold thyself in me; and keep our  
 Mystery silent.  
*All:* AaaaaaMennnnn.

(Gong crash)

*Priest:*

BE STILL  
 AND KNOW  
 THE ONE  
 I AM.

(Short silence)

This is a highly important plateau in the ceremony. Note that there are thirty-two clauses to this chant. Although they do not exactly correlate with the Paths of the Tree in the same order, if participants feel inclined to imagine themselves ascending the Paths as they seek the Infinite Origin of Identity at the apex, there is no reason why they should not do so. At the same time it is advisable to consider each clause carefully and attempt to assimilate some ideas concerning it before superseding it with another. The whole structure deserves careful study.

Why, for instance, would it commence with some general glorifications of God, and then switch to first person singular terms for the remainder, except for four references to the planets, zodiac, universe, and Cosmic Dance of Life in the middle? Why is an identification made with Deity as the "Lord of the Dance," a familiar figure in very old days of tribal dancing when the extended consciousness of near-exhausted humans believed that their God had indeed "joined the Dance" to reinvigorate and share their activity in Its honor? Note, in particular, at the end of the references to the "Way and the Light" the final injunction to seek yourself in God, rather than God in you, and a conclusive command to celebrate the Mystery of Silence in your soul.

When places have been resumed at the end of the Dance, the ensuing action presumes that a Presence has indeed gathered among those assembled and is taking an intelligent interest in what happens. A welcome to, and recognition of this Being is made by offering incense. In olden days the savoury smell of roasting meat was supposed to attract the attention of the Gods to human gatherings making sacrificial offerings to Them. When it became somewhat insulting to impute mere physical greeds to a Spirit of God, the odor of pleasantly perfumed spices and aromatic gums seemed a nobler and fitter substitute. Another point was that incense tended to arouse the finer spiritual instincts of worshippers, rather than remind them of animal appetites and induce salivation instead of thought about their salvation.

It was also believed that visiting Entities could collect energy from the more subtle aromas released from burning incense, and sometime could build themselves perceptible bodies with which to appear before beholders. In the case of blood sacrifices, it was presumed that the more fearsome sort of primitive demons gathered sufficient strength from the fumes of freshly spilled blood to materialize themselves enough to terrify their supplicants into fetching further supplies at future dates. The idea of Invisible Beings becoming visible by assembling very fine particles of matter into perceptible patterns shaped as their imagination intends is very old indeed. At one time, the art of "invoking to visible appearance" meant the ability to suggest something so strongly and persuasively that susceptible people would believe they were actually seeing it with their physical eyes. A hazy background of incense, especially if fortified with Indian hemp or other hallucinogens was a great help here.

The incense used in the Sangreal Sacrament, however, is not supposed to contain any chemical hallucinogens. It is only supposed to symbolize prayers arising from those present because of inspiration from the Presence among them. If only the Celebrant (Priest) is there, the thurible will have been kindled during the early illumination of the Temple, and the charcoal block should be glowing hot by this time. He has then only to collect it, heap the grains of incense on the charcoal, close and adjust the thurible, and

lastly, offer the smoke around the points indicated by the rubric. After that, the smoking thurible is placed briefly on the altar while all offer their special petitions for that occasion, or some specific mention is made concerning intentions or commemorations behind the performance of this particular ceremony. During the incensation it is customary to play suitable music in order to enhance a sense of occasion and solemnity. The incensation is preceded by the Priest uttering a sincere hope aloud:

*Priest:* May our thoughts and prayers on Earth create an atmosphere as welcome to Divinity within our midst as fragrance from the flowers of Paradise itself.

To which the formalized authorization is given in response:

*Responsor:* Let our pure sacrifice of scented smoke ascend acceptably to Heaven from our Earthly altar.

After this the incense is offered, first, to the Deity by four swings to the heights, then to Its aspects at the Tree-positions by numbers as if they were on the Pillars. A Circle Cross pattern is swung over the altar, then the Temple is circumambulated with swings at each Quarter. If Companions are few, each will be censed in turn. The correct convention is that the Priest will stop before each one holding the censer chest level and make a slight inclination which is answered by a similar movement from the recipient, who acknowledges with another semi-bow, and so the action continues. On completion of the circuit, after the censer has been placed on the altar for the meditation, the Priest says:

*Priest:* Glory to the Blessed One whose being is with us.

*Responsor:* Peace be unto the Power which comes upon us. In the Name of the Wisdom, and of the

Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

It may be well to remember, especially in a small Temple, that an "overdose" of thick incense clouds is liable to cause coughing for most of the next section of the Rite. Therefore the amount and quality used should be very carefully gauged. Some incenses are especially irritating to mucuous membranes, and there could be a question of allergies to consider. All such practical points should be carefully thought out before embarking on "live" performances of this or any Rite. When the incense symbolism is finished and the short meditation period after it seems closed, this is signified in practice by the Celebrant or other Officer removing the thurible and incense-boat from the altar back to their permanent positions, and such an action marks the end of the COMMENCEMENT section of the Rite.

The second section of the service is entitled the CONVO-CATION, and the title refers to the "Calling together" of various classes and categories of consciousness which are especially concerned with the continuance and integrity of our Mystery Tradition in the West. They are invoked as powers rather than persons, and the object of this part of the ceremony is to help participants realize where the energies come from that enliven and direct it form higher than human levels of Existence. Here we are expected to understand that this Rite is not purely an exercise between people on this Earth and the Highest Deity they can reach on a "person-to-person" basis. There are many different levels of Life intervening as mediators between those opposite ends of Being. These are addressed in their turn, and attempts made to attract attention from each as consciousness is aimed in their direction.

The first act of this section, however, is the Presentation of the Symbols (or Hallows) at and on the altar. Here the main Symbols of our Inner Tradition are combined to form a "workbase" on which the rest of the Rite will be built up. If there are Officers at the Quarters, they will bring the Symbols to the altar, but if not, the Celebrant has to take them up and place them on the altar in their

correct order. Prior to this, there is a unique remembrance of animal life and open recognition of the enormous debt we humans owe them for their contributions to our development on Earth. Without them, we could not possibly have risen to our present positions. A free admission of this, and belief in the Unity of Life through common consciousness is made with the words:

### *The Convocation*

*Priest:* Honored be the hallowed Symbols that denote our dedication to the Cause of Cosmos. First let the altar horns awaken in our hearts a sacred sense of debt and duty to all animals whose lives have helped humanity to higher levels.

(Here the celebrant lays both hands on the right and left front horns of the altar. Hearers attempt to bear in mind the incalculable number of animal lives sacrificed for human ends, and reply:)

*Responsor:* May they and we evolve together into everlasting entity through universal understanding.

(Here the Shield is held before the Celebrant's body, displayed, then laid flat on the altar and aligned centrally. The formula is:)

*Priest:* Let us be covered with the spiritual safeguard of a clear conscience.

*Responsor:* As a Shield, protecting and proclaiming our pure purpose.

(The Sword is then taken up and its point indicated, after which it is laid from right front to rear left of the Shield with the words:)

*Priest:* Let us be keen to know the point of all we put in action.

*Responsor:* As a Sword, delivering our souls from dangers of deceit.

(Next the Rod is held upright, then laid on the Shield over the Sword-blade from left front to right rear. This signifies Might held in place by Mercy. The words are:)

*Priest:* Let us uphold the Standard we accept as an authority of Spirit.

*Responsor:* As a Rod for ruling us with right and reason.

(Now the Cord is indicated, usually by holding its end-tassels one in each hand. The self-explanatory wording is:)

*Priest:* Let us be bound by our beliefs to follow all we hold as Holy Faith.

*Responsor:* As a Cord, connecting us to our Tradition linked to Light and Truth.

(Here the completing Symbol of the Cup and Platter or Paten is shown and placed centrally on the boss of the Shield, the Paten above the Cup. The complete assembly of the Symbols should now appear as in Figure 8. Attention is directed to the Cup and Platter with the words:)

*Priest:* Consider in particular the Cup and Platter of participation in this sacred service. Whoso would eat the bread of Life or drink the wine of immortality herefrom, must be most willingly devoured by love of the Eternal Living One, whose emblems upon Earth we surely are. Therefore in the Name of all we take as Perfect Love do we invoke sufficient faith to cast ourselves with complete confidence upon the deepest Waters of Compassion saying:

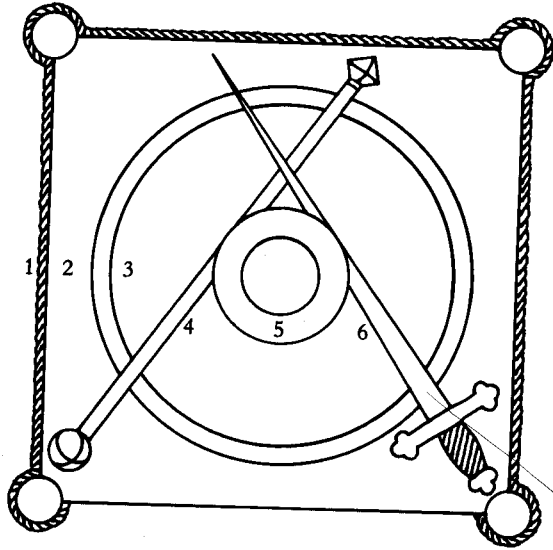
(To the Deity: Psalm 23)

The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures. He



Figure 8. Arrangement of Symbols on altar top

- 1) Cord around horns. Free ends fall to right and left front.
- 2) Altar top and cloth.
- 3) Shield laid flat.
- 4) Rod.
- 5) Cup and Paten on Shield center.
- 6) Sword



leadeth me beside the still waters. He restoreth my soul. He conducteth me in the Paths of righteousness for his Name's sake. Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil. Thou art my Shield. Thy Rod and thy Sword deliver me. Thou raiseth an altar up before me, set between opposing Pillars. Thou hast anointed my head with oil. My Cup runneth over. Surely happiness and loving-kindness will follow me all the days of my life, and I will dwell in the House of the Lord forevermore.

AMEN.

Some small but significant differences will be noted here from the strictly orthodox version, even though the basic meaning remains unchanged. This is a pastoral and protective aspect of Deity

as a Good Shepherd concerned with the welfare of faithful followers. In old times, the "valley of the shadow of death" was no mere figure of speech, but a real place noted for its outlaws and "terrorist-muggers" who preyed on legitimate traders and travelers. Here an appeal is being addressed to Deity as a Deliverer (or Savior) from the perils and dangers of living on this planet. The antagonisms of other humans are inferred as a main liability and Divine aid is sought to avert them. If the proper Paths (of the Tree) are followed, a hope is expressed that all will be well for the invokers during incarnate and disembodied life in every condition of Existence. This is surely a good initial approach to the realms of Divine Reality.

Following this comes the Call on Deity as a Father-God, and there is of course only one possible prayer to use here, the familiar Lord's Prayer attributed to Jesus. Its complete coverage of human needs and economy of phraseology makes it absolutely unique. Preceding it is a variation of the "Schma y' Isroil" (Hear, O Israel) summation of the Hebrew faith as "The Lord our God is One." Muslims also say "Allah hu Ahad" (God is One). Here, that unity is understood as a bi-polar Being of both masculine and feminine potential considered as aspects of the same God, even though addressed separately in different terms. This is the "Hear Ye" followed by the "Our Father."

*Priest:* Hear ye faithfully, O fillers of the Cup and bearers of the bread. One is our Lord. One is our Lady. Indivisible are they whose Kingdom is forever. One is their Name in whose immortal image we were made both male and female. Therefore to our Father-Mother, equally we pray:

Our Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive our faults as we forgive offences against us. Lead us not into temptation but deliver us from evil. For thine is the Kingdom, the Power and Glory, forever and forever. AMEN.

Having called on the masculine potency of Deity as a Father-concept, this has to be balanced by the Mother-aspect being invoked in her own right. There is a very old teaching among Christians (and others) that petitions addressed to the Mother-aspect of Deity will always be heard while the same ones made to the Masculine-aspect of the same God appear to be ignored. This is probably due to subconscious recognition of the fact that humans first knew a Mother-Goddess and reversion to original concepts in cases of desperate need usually work. Some interpret this in the light that however Jesus might be averse to granting petitions as a God, he still loves his human mother Mary enough to respect her pleadings on behalf of some pathetic human she feels sorry for. Jesus may be God so far as Christians are concerned, but for Mary, he will always be her "little boy," so she persists until she has penetrated his humanity and inclined it in favor of her poor petitioner. As an ex-human herself, who suffered loss and tragedy, she sympathizes deeply with the torments of heart-torn souls. She is truly a lovely concept of Divine consciousness bending over backwards to help a heartbroken human weeping in the depths of despair and forsakenness.

The invocation to the Virgin-Mother aspect of Deity calls on Her under most of the titles familiar to Western mystics, and also by her Qabalistic names of AMA (Non-pregnant Mother), ADONATH (Lady), ITZEROTH (Creatrix), and AIESSA (Woman). At the end of the prayer, when relationship becomes more and more personal, She is addressed as BETHULA (Maiden), OLMAH (Virgin), KALLAH (Bride), and finally AIEMA (Pregnant Mother). Prior to this prayer the symbol of the Rod is pointed downward into the Cup. This is the Sign of the Sangreal without the drops of Blood, the Masculine-Feminine conjunction of Creative Spirit.

*Priest:* As our Heavenly parents are united in each other by the Power of Perfect Love, may we indeed become their issue of the Living Light.

*Responsor:* Let us therefore call upon our Greatest Mother, for it is a true tradition that no prayer to Her remains unanswered.

O thou Lady of the Living Light, radiant Queen of Heaven and mysterious Virgin-Mother of all life on Earth and everywhere within Existence. Hear and answer now thy mortal children calling on thee by thine ancient and puissant names.

AIMA ADONATH ITZEROTH AIESSA

Thou art She that bears all being. Thy beauty is the splendor of the Sun. The Moon shines forth and hides herself among thy hair. Night is thy concealing cloak, and every single star points out the pattern of thine unsurpassable regalia. May thy brightness blind us not, nor fetter us with fear. Be unto us all we may bear while blessing thee.

Thy breasts sustain each living soul. Thy hands uphold the holiest hope of every human heart. Thou defendest good in us from our inherent evils. Tender is thy touch and welcome is thy Word. Thou art the Throne of Wisdom, whispering its ways to we who listen longingly for true enlightenment. Illuminate our ignorance and save us from stupidities with thy sweet counsel.

O Vessel of the Infinite. Thou art both mate and mother to mankind in search of Spirit. Be thou our Best Beloved. Cradle us within thine arms. Caress and comfort us with constant care. Nurse thou and nourish us forevermore.

Thou art ever Virgin, Bride, and Mistress, unto every single soul. Purity and Passion are the Pillars of thy Temple. Lead us lovingly between them in

the Middle Way to thy most Holy Adytum and Arcane Arch. Permit our passage into the Divine Perfection. Let us enter and enjoy thee evermore, uniting with thee in immortal and imperishable Love. Encompass us with thy Compassion, and contain us as we come into thy Presence. Take thou thine own of us. Let us become together **WHAT WE WILL.**

BETHULA OLMAH KALLAH AIEMA  
O Love! O Life! O Light!

May we truly be conceived and live within the womb where we await thy Word. AMEN.

The old fashioned "thees and thous" are used throughout this script in order to give a sense of "specialness" and employ a term for addressing higher than human orders of Life which is not customary in the case of ordinary mortals and equals. It is thus intended as a complimentary honorific, and certainly not as an anachronism. If the general theme of this prayer appears erotic, then let it be so admitted, because eroticism is an integral part of human nature which cannot be denied without falsehood. Here it is being placed entirely at the service of divinity acting in and through human agency. If humans really loved God with the same intensity, urgency, and feeling they sought in sex partners, we should be much better people than we usually are.

Having got as far as the Divine Feminine Principle of Life, the Rite will continue to invoke other classes of inner intelligence which are concerned with its progress and conduct. It may be noticed that this Convocation section of the Mass is more on the cerebral than the emotional level. If it were Christian, it would amount to readings from scriptures, and if it were Jewish, from the Torah or Mishna. Being neither, this can be considered as a formal declaration of the sources from which the content of the Rite is derived, and establishment of conscious contact with them.

• 6 •

## Consciousness Convenes

**I**mmediately after the invocation of the Virgin-Mother aspect of Deity there is a short pause to afford an opportunity of adjusting consciousness, and then the next stage is suggested. In this standard version of the Rite, those indications of change are given from the "floor of the house" so to speak, and the Celebrant outlines them accordingly. There is nothing in the rubric to say that the different categories may not be announced by different Officers or chosen readers from a gathering. This of course would have to be decided in advance of the ceremony, so that everyone knew what to do. In this case the changeover is made by the formal pronouncement and response:

*Priest:* O most Blessed and Beloved One, bring all of us to true beatitude in thee.

*Respondor:* Send unto us those amiable spirits who administer thy grace and goodness.

The next class of consciousness invoked is that of the "Angels." Lengthy theological arguments have continued for many ages as to the existence and functions of these beings. They are

generally assumed to be a special order of spirit created to fulfil specific duties only. That is to say they cannot do anything outside their ordained spheres of action. Though they have intelligence they do not have executive free will and cannot evolve as we do. Angels are not supposed to have souls, nor do they think in the sense a human does. They are spiritual creations which have the ability to influence the subtle levels of Life according to their classification, but they are subject always to superior direction. They are not necessarily humanoid in either nature or formation, but may sometimes appear so if special relationships with human beings are being established. The best way to think of them is as "agents" for accomplishing the ordained construction work of Cosmos.

Archangels are another category entirely which have already been invoked (in the Descent of Divinity). Not all of them are pro-human by any means. Satan is an Archangel of the "rebel" type which refused to recognize humanity as a species of Life capable of evolving into immortality by its own efforts supported with the assistance of spiritual co-adjutants on inner levels of Life. Archangels are able to exercise authority and to direct energy according to intent, but their intentions are limited to their types of character. There are endless esoteric teachings on the properties of "Angels," both good and bad, or those having such effects on human beings from our viewpoints. Here, however, we are only concerned with those likely to assist the action of our Mass Rite.

The reason for calling on this order of creation is simple enough. They are needed to provide linkage and service throughout the chains of consciousness connecting the other categories together. "Angels" are messengers or agents, and this is exactly why their services are requested at this point. Some form of spiritual functionary must obviously carry out all the routine inner procedures and energy adjustments which must eventuate on spiritual levels if this Rite is to be really effective. This is the job of "Angels," just as a complicated Earth engineering project would require technical operatives or specialist workers. At this point in the Rite, we acknowledge and request the services of such "Spirits."

### To the Angels

*Priest or Chosen Reader:* Blessed are the Holy Angels and all agents of the Heavenly Hosts. Welcome unto us are they that work the Will within the Word of Light, yet only act according to Divine direction.

Thanks be to these especial spirits, far beyond misuse by man, whose sure effect upon our souls is wholly beneficial, leading us upon the Right Hand Path toward our ultimate Enlightenment.

O friendly forces whom we treat with trust, and in whose careful guidance we have every confidence, come thou into communion with us at this present instance, bringing thy best influence to bear inside our sacred circle which commenced among us with our firmest faith.

In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

(Brief pause)

*Priest:* Be there acknowledgement of all Angelic agencies that guide and guard us with the Will of Heaven.

*Responsor:* And gratitude to those of Earth who pointed out our Pathways to Perfection.

From Angels we come to another class of "Spirit" altogether, the Avatars, or "Great Souls" who have once occupied human bodies on Earth. They may have been Sacred Kings in their times, but all are advanced Beings who have earned their emancipation from incarnation, yet care enough for the rest of us to remain in contact with human consciousness and do what they can for our spiritual welfare. If we like to think of them as "Elder

Brethren" that would suit very nicely. There are degrees of the Avatar-principle in many otherwise ordinary humans. Strictly speaking, whoever evolves by effort above an average human level is an Avatar of a very minor kind. Avatars are "Way-showers," or Light-Leaders whether for only a few people or for many millions.

Every one of us needs to develop the Avatar-principle in ourselves. Avatars individuate as exemplars for others needing such a service but, be it noted, they never impose the slightest trace of coercion or compulsion upon others. That is a vital factor here. True Avatars seek Divinity for Its own sake and allow others to make what they will of this. They have broken past the "average barrier," made inner contact with higher levels of Cosmic Life, and so set up a spiritual focus of force which is available for those who can adapt themselves likewise. Avatars are not responsible for the faults of their emulators however deeply and continually they may be concerned about such sadly mixed-up members of mankind. It is entirely our own inner responsibility to interpret and act upon whatever messages or influences we may believe Avatars brought into this world for our benefit.

It should also be borne in mind that not all Avatars leave specific messages behind them, or attract much, if any, attention to themselves at Earthlife levels among mankind. We have to remember the "thief in the night" simile. For each Avatar humanity has recognized, uncounted others have done their work in this world, helped to advance perhaps some particular point in human development, then quietly departed to continue elsewhere in Cosmos. The probability is that these Avatars have actually contributed far more to our spiritual upliftment than all the perpetually published and misunderstood "messages" attributed to Avatars in any age. Therefore we should seek inner contact with such Souls by whatever common state of consciousness we are able to reach here.

So for all these and allied reasons, the aid of our Avatars is invoked by the following prayer. Though none are specifically named in the text, there is nothing to prevent individual Celebrants from adding them audibly during its recitation, or for participants to hold personal Ideal-images in their minds at the same time.

### *To the Avatars*

*Priest or Chosen Reader:* Blessed are the Sacred Kings and Teachers of the truth who lived on Earth that we might enter Heaven. As they delivered us from death and darkness, may we also pass the Light they lived along its proper lines to those who follow it with dedication and devotion.

O thou World-wardens of our spiritual welfare, and sure sponsors of the Work which we will do together for the sake of every soul, help us to help humanity. Come into communion with us now, that we may share the same self-sacrificing spirit thou didst live and die for in this very world among our humankind.

In the name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

(Brief pause)

*Priest:* Glory be unto the Great Ones seeking our salvation.

*Responsor:* And recognition unto those responding to the Call of Cosmos.

From the Avatar-level we descend closer to our own and have to send some thoughts to all fellow-souls who might be classed as "Initiates" because they follow similar paths to ourselves along one spiritual system or another. In particular we should be directing attention to those, whether incarnate or not, who are bound with us by Blood and belief into a common "Search for the Sangreal." They can be considered as our Cosmic kinsfolk, since they belong to the same grouping of Blood Royal as we do, or are hoping to attain such spiritual status. They are members of our faith-family whom we may never meet directly until "Ultimation," but they must always be regarded as important Inner relatives with whom we seek our "Living in Light."

It has to be understood that the term "Initiates" does not refer *only* to those who have undergone ceremonial initiations in some Temple or Lodge connected with the practice of our Mystery Tradition. It must be more broadly interpreted than that. The greatest Initiator of all is Life itself, and Temple ceremonies are only symbolic or emblematic of the changes in mind and soul which make the difference between a truly initiated person and anyone else. A genuinely initiated person is one who has learned to look at Life from far deeper than surface levels, and can cope with consciousness along spiritual lines unreachable by the mass of humanity. What is more, initiates do this constantly as a normal way of living. Any ordinary human may have "flashes" of momentary awareness, but only a really initiated soul can live and work on those levels all the time as a regular and habitual style of life. That is the type of individual whose cooperation is invoked by the following prayer.

#### *To the Initiates*

*Priest or Chosen Reader:* Blessed are they whose names are known unto Omniscience alone, who yet have helped us forward on our Paths by their own progress.

O great and glorious Confraternity of Cosmic Light, wherein we find both faith and fellowship through every world of Life, bless thou the bonds of brotherhood between us. Keep with us now and evermore, the true communion of these Holy Mysteries we share and serve together.

In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

(Brief pause)

*Priest:* Unbreakable are links of love which faith and friendship forge among all souls discerning one another by the Light within them.

*Responsor:* Welcome indeed are they that enter with entitlement our closest Circles of Companionship.

At the last of the "Convocation of Consciousness" an invitatory appeal is made to what are called the "Intimates"—just ordinary human beings on Earth-levels of Life who are close to the circles in which Rites like this are being worked, yet not necessarily actual members in the operative sense of the word. They are friends, relatives, contacts and connections through which we relate ourselves with the rest of humanity. It is necessary to work through their consciousness because they are part and parcel of our immediate relationship with the "Great Whole" of which we are all united. They are the "neighbors" we have been enjoined to love as ourselves. Many may indeed be involved with spiritual work of a different kind to ours, yet very necessary to the "Plan of Life" encompassing all of humanity. This world is not for mystics alone, and all of us relate with each other in some kind of way. Here we must bear in mind those who are specially close from a basic human standpoint.

If inner energies are to be employed in working this Rite (and how could it possibly be worked without them?), those energies have to reach its operators from somewhere. A major source is from the minds and souls of humans who would be willing to contribute their share if they were aware of an invitation to do so. Here, that invitation is sent along inner channels of communication for "he that hath ears to hear." Though recipients may not be objectively conscious of any calls on them, the very nature of their inner obligations will alert their deep subconsciousness to release the relatively minute energy-response needed from each. This is also a good moment for those present to remember their own obligations towards other souls in similar need. It would scarcely be fair to request energy from others unless we are also willing to offer them some of ours when they ask. Here is the formula used in this Mass for such a purpose.

#### *To the Intimates*

*Priest or Chosen Reader:* Blessed are those who mean much unto us because of our relationships with one another. Whoso finds no Divinity in others, may not find it fully in themselves.

O faithful friends and loved companions of our souls who are apart from us by disembodiment or distance, come, if thou wilt, into communion with us and be present as our spiritual guests at this especial feast of Faith we celebrate together for the sake of loving-kindness. Be willingly aware of us and answer gladly as we summon all with Sign and Sound.

In the Name of Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

*Priest:* Come from all Quarters, whoso would be one with us.

*Responsor:* As we would willingly be one in search of Spirit.

Why should there be this selective choice? Why not enthusiastically include the whole of humanity regardless of race, creed, status, or anything else? For the simple reason that no one at all must be invited into our closest circles of companionship against their own wills or who would seek close association with us for any wrong reasons. That is no more than commonsense at earth-level and good Cosmic practice on higher ones. None are excluded who should be with us by their own entitlements and full consent. Not all humans by any means seek the serious responsibilities of Blood Royal. There has to be an entirely voluntary recognition of its properties, made quite willingly and with conscious understanding of its significance. The importance of this can scarcely be overstressed. Even symbolic attempts at pushing the concept at people "for their own good" are utterly wrong and would devalue the meaning of this Mass altogether.

True Sacred Kings died and Priests lived on behalf of their particular people however great or small these may have been numerically. That is still an essential part of the operation. When (and if) every living soul becomes its own Priest-King like

Melchizadek, sacrificing itself according to our perfection-pattern, then the whole objective will be complete and we can all go home again to where we came from in the first place. In the meantime we have to keep the pattern going as our respective traditions tell us. With our special Inner Tradition, it is strictly forbidden to force any of it on others in even the very slightest degree. None are excluded from seeking it of their own wills because of inner recognition and rightful conscious claims of inheritance. These are the only terms of inclusion, and this should be made perfectly clear at this point of the Mass Rite.

Having convoked all these categories of consciousness within our Cosmos one after the other into our immediate inner range, the next thing to do is focus them clearly in relation to the Spirit of this occasion. This is done by a customary sounding of a horn to each Quarter and making a central gong sonation. In the East is summoned the spiritual attention of other associates' souls we respect on ordinary levels of living. From the South are called the Cosmic companions we especially revere throughout the Holy Mysteries of Light. In the West we invite all those bound to us by links of love whom we regard with deep feelings of attachment. In the North we hold in mind those souls who no longer live on Earth yet who are very much alive in our remembrance. Centrally, we link all those together in the name of whatever aspect of Divine Awareness we are seeking to realize among the company assembled. The formula is:

### *Summoning of Souls*

(East)

*Priest or Chosen Reader:*

O thou fellow souls for whom we have RESPECT,  
Come here and now to common union with us,  
In the Name of the Wisdom, and of the Love,  
and of the Justice, and of the Mercy,  
of the One Eternal Spirit. AMEN

(Horn blown)

(South)

O thou Companions whom we honor and REVERE  
Come here and now to common union with us,  
In the Name of the Wisdom, and of the Love,  
and of the Justice, and of the Mercy,  
of the One Eternal Spirit. AMEN.

(Horn blown)

(West)

O thou Beloved Ones we hold in deep REGARD,  
Come here and now to common union with us,  
In the Name of the Wisdom, and of the Love,  
and of the Justice, and of the Mercy,  
Of the One Eternal Spirit. AMEN.

(Horn blown)

(North)

O thou in excarnation whom we would REMEM-  
BER,  
Come here and now to common union with us,  
In the Name of the Wisdom, and of the Love,  
and of the Justice, and of the Mercy,  
Of the One Eternal Spirit. AMEN.

(Horn blown)

(Center)

O thou special Spirit whom we seek to REALIZE,  
Come here and now to common union with us,  
In the Name of the Wisdom, and of the Love,  
and of the Justice, and of the Mercy,  
Of the One Eternal Spirit. AMEN.

(Gong)

The sound of the ceremonial horn is usually made by two prolonged notes in place of the word AMEN at the end of each Call, except of course the final central one when a gong is struck.

Here follows a very ancient incident in such Mystery workings: the moment of "Divine Decision" among participants, the last chance of free choice between committal or non-committal

to the Cosmic course projected. In the best old time Sacred King traditions, the dedicated Victim had to be given a final opportunity for refusal just before his sacrifice took place. If, at that critical moment of imminent departure via death towards Divinity, the Victim suddenly realized his unworthiness for such a mission due to some hitherto unrevealed factor, then he was morally bound to declare this and abdicate his privileged position forthwith in favor of a fitter candidate. Although this might lead to unfavorable opinions and criticism among his own people probably resulting in exile, that was considered far preferable to risking the wrath of the Gods for daring to offer them unsuitable human material. That would have been unforgivable. This may account for the much later fear of dying in a state of "mortal sin" or unfitness to enter the Presence of God.

This made good spiritual sense. Sometimes it is only extremities of stress which bring to light unsuitabilities and faults which could have spoiled some very important working. Hence the need for stress-tests in even ordinary engineering practice. Stress also tests human beings spiritually. Perhaps a modern relic of our old Sacred King last-moment test applies with common military practice preceding dangerous voluntary missions. In such cases it is usual immediately before such a mission commences to give the men a final chance of backing out if they suddenly feel their nerve might fail or for any other reason known to them but unsuspected by officers directing the operation. This is no more than plain commonsense. No hard feelings or recriminations enter the matter at all, and every man knows his duty to declare a lack of confidence in himself rather than risk the lives of his comrades and jeopardize the entire mission. All concerned will respect and honor his honesty for their own sakes. Besides, there are usually plenty of others waiting to take his place.

Thus it once was with Sacred Kings. If the selected one declined a death-departure at the last moment, others were waiting in willing hope for just that opportunity. There would be no lack of volunteers to draw lots for selection. So in our modern version of Mass, there comes an equivalent instant when all must be offered a token chance of opting out from a course they cannot honestly



continue with, perhaps for only this one occasion. There could be many reasons for this, but whatever they are, whoever does not feel entirely and absolutely in accord with the solemnities to follow should definitely withdraw at this point. Nowadays, such a decision is left purely as a matter of individual conscience, which could also be consistent with common courtesy or spiritual sincerity.

In most of the older Mystery practices, there was a customary break when those not yet fully initiated were supposed to leave the Temple before the sacrificial rites actually commenced. The Christian Church kept this going for quite a long while by dividing their Liturgy into two parts: the Mass of the catechumens (or trainee-Christians) and the Mass of the faithful, later called the Canon of the Mass at which only confirmed or fully initiated Christians were entitled to attend. All catechumens had to leave the church physically in those days. Although the custom has fallen into abeyance long since, the modern form of a Christian Mass is still divided into what is termed the "Liturgy of the Word" and the "Liturgy of the Eucharist."

So during the few moments of self-selection at this point, there should be a good deal of soul-searching and "coming to conclusions" by all present. Only those with the firmest faith and convictions in the "rightness" of this Rite should remain. The terms on which they stay are recited in the clearest way, and there should be no misunderstandings by anyone listening to them with any degree of attention:

### *The Selection*

*Priest:* It is our obligation to Divinity and one another, that we should decide with clarity of conscience whether we are really ready to renounce our separative states of Self in sacrifice, or are not properly prepared to take this serious step. May we come to our conclusions with sincerity of soul and honesty of heart.

*Responsor:* Of the many called to membership in these most Holy Mysteries, may those few be

chosen who are willing to unite with us while we direct ourselves toward Divinity intending only True Identity in spiritual Living Light.

*Priest:* Let every single soul assume responsibility as conscience calls it to accept accord with us, or otherwise abstain from the remainder of our sacred Sacramental Rite.

(Short pause)

Now must our many ways to Union in the Ultimate divide upon our present point of dealing with Divinity. Therefore in conformity to custom, those who should not stay on this occasion are invited with the utmost amity of intent to

DEPART! DEPART! DEPART!

(Bell rung three times)

And be a Blessing bidden AS THOU WILT upon us all. In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

As a rule the ritual book is closed sharply with a significant sound to indicate the slight interlude between the end of the Convocation and the commencement of the next section which is the most important of the entire Rite. Music may be played during this brief period especially if there are any quiet exits being made at this point. Though this may be an unlikely event, it is still essential that the opportunity be genuine in order to impress on everyone present the solemnly serious nature of what is to follow. Up to now there has been a certain light-heartedness and joy of assembly in welcome company for the purpose of worship and dedication to a common cause. Here, we are brought up face to face in no uncertain way with the price we are expected to pay for the privilege of commitment to an inner way leading to Ultimate Union with Divinity. It is self-sacrifice in its real spiritual sense: the realization that death is a fact of Life, and what we should be seeking is a "Way of Death" or method of quitting mortality in such a fashion that Immortal Identity may eventually be attained.

It is always well to pause momentarily before irrevocably committing oneself to any life-changing course of action of an irreversible nature. Any reasonable person would agree with that. That is precisely the reason for the pause in proceedings here. Those who remain will never be exactly the same again afterwards. They will be "people-plus." Perhaps it will not be very noticeable to others, but they themselves will know and feel that fractional change in their own natures which could be the commencement of an altered life-course leading to a distant state of spiritual existence beyond anything they ever dreamed. There are occasions when the entire future of a human life turns and depends on what seem afterwards to be very minute pivots. A single word, even a gesture expressive of decision may be remembered as a life-altering incident. Here we are to encounter exactly such a happening in spiritual dimensions of life. On no account should it be faced with anything less than realization of what is involved and acceptance of full responsibility for whatever Deity might expect of anyone offering themselves freely for the fulfilment of Its intentions in them.

• 7 •

## *Identification*

**H**ere we come to the very heart of the Mystery, the Canon of the Mass. This word derives from the Greek *Kanonos*, meaning a measuring bar for ruling a straight line. Metaphorically, it was a standard of excellence and uprightness, something which could be relied upon for accuracy and precision. This gradually extended to mean the important part of anything. Sometimes the Canon is called the "Mass within the Mass," signifying that it is complete in itself because it is the section containing the all important words of consecration which are the verbalized formula focussing the entire action into a conclusive concentration of spiritual energy. In this case we shall use the "Grail formula" of the "Extra-efficacious words."

As a prelude to this Canon, the Celebrant changes headgear to the "Crown" type, and crosses his stole left over right on his breast. This symbolizes the Priest-King attitude of one who sacrifices himself to a Deity. The stole is normally a black and white strip hung around the neck, and falling straight down to indicate the Pillars of the Tree. When this is crossed white over black, it indicates Might being held in control by Mercy. The ends of the stole are of course held in place by the girdle. The headgear is no more than a yellow skull-cap with an edge of gilt embroidery and two cross-bars over the head centrally. It thus forms the Cosmic Cross pattern.

The first symbolic act of the Canon is the “Barring of the Way” by the Rod being held horizontally across the Pillars. If the Celebrant is alone, he will do this himself, but if not, an assistant may hold the Rod in position. This symbolizes the checks and resistance to spiritual progress during Life, especially before some major advance is attempted. The implications here are that it would be foolish to try smashing those barriers or brushing them aside, when what we really need is expert knowledge or help for clearing them correctly with the least trouble.

So an admission is freely made that no mere human alone and unaided can accomplish anything very much in spiritual dimensions of existence. We all need specialist support until we become strong and clever enough to act on our own in those inner areas. Here, too, is the hint of the Grail Quest and its “Seige Perilous” or risk of ruin to those unfitted for the Achievement. The patronage sought at this point of the Path is that of Archangel Michael as Generalissimo of the Heavenly forces of Right and Light opposed to those of Darkness and Destruction. Leaving all theological arguments aside, the symbol of Michael has always stood under one name or another for the triumph of good over evil. It is surely a permissible practice to personify divine energies in accordance with traditional forms and nomenclature. That is what happens here with the Michael concept.

At the end of the Michael invocation, the Rod is held upright (remember the Archangel typifies the principle of Uprightness) and the Celebrant processes back to the altar through the Pillars with the Rod before him. It is then replaced on the altar where it will remain undisturbed until the end of the Rite. The formula of the whole action is:

### *The Canon*

*Priest:* Here come we face to face before the Inner Being with whom we hope to find our own identity. Let no material move be made without sufficient spiritual motivation.

(Rod barrier of Pillars)

*Responsor:* No mere mortal may behold the greatest Glory of the Holy Countenance and live. We may not pass this point of peril unprotected by authority from Heaven.

Let us therefore call upon our Leader in the Hosts of Light and ask for aid as we set forth upon our High Adventure in the Quest of Spirit.

(Process to South quarter, Rod horizontal)

### *Invocation of the Archangel*

*Priest:* Most Perfect Prince of Light, Archangel Michael, thou who standest at the right hand of the highest Throne. Intercede for us and be our sure defender from all ills and evils. Purify our hearts so that we may perceive the truth within yet perish not. Fulfil thy promise to befriend mankind while but the slightest trace of good remains in us, and champion our cause when judgement is at last pronounced upon our souls.

O thou supreme Grand Master in these Holy Mysteries of Light, we ask for thy support and full protection for this spiritual service we propose to put in action. Lead us forward faithfully we pray, so that its outcome may be truly blessed. In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

(Process to altar, Rod upright)

Next the Spirit of Life is invoked directly, and the somewhat unusual realization made that the greatest sacrifice of all is that offered by the Supreme Spirit Itself, because of Its existence in every form of living creature including ourselves. Therefore by offering ourselves in sacrifice, we are really only restoring a fraction of Life to Its original and rightful Owner.

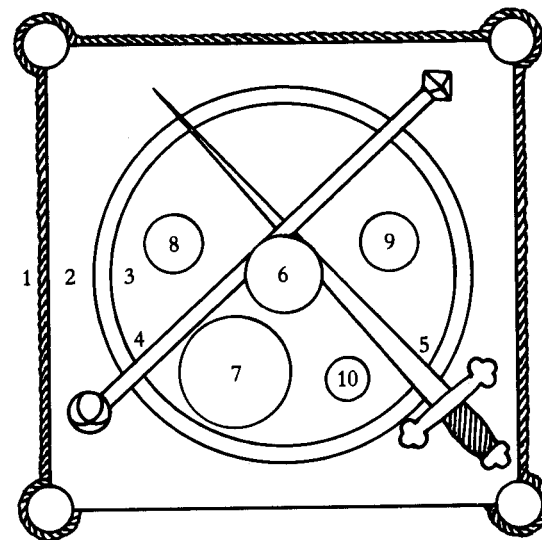
This is done symbolically by making the bread represent our flesh, and the wine our blood. Now it is highly important that this vital point be understood absolutely and entirely before we go any further, or the whole meaning of this Mass will be lost. In the orthodox Christian version of Mass, the bread and wine symbols are regarded either as representative of the flesh and blood of Jesus as a Savior-figure or, when the doctrine of transubstantiation is followed, as the actual flesh and blood itself. Less orthodox Christians look upon the symbols as no more than a bread-wine memorial meal. Here, another angle altogether is taken.

In this version of Mass, the bread and wine symbolize the bodies and blood of the "Faithful" themselves. By those signs they offer up their own entities to the Living Spirit so that It may do what It wills within them. By consecrating themselves to whatever aspect of Divinity they have chosen, and then sharing the symbols of this with each other, they are accepting a common body of belief and Blood of kinship in that Name. They are relating each with each by the Blessed Bond of the Sangreal, meaning far more than any ties of physical blood. They are recognizing a spiritual union with one another by a bond that is beyond the power of death to break, and each of them is recognizing a Blood-relationship with Deity through the Sacred Kings who died on our behalf since that Blood began on this Earth. Celebrants and Companions alike are offering themselves as "Hosts" to the Presence which they pray will indeed enter them and live. The tokens are the consumable symbols they will now dedicate.

During the prayer following, those symbols of Bread, Wine, Water, and Salt are placed on the altar in the arrangement of Figure 9. At the end, a somewhat unique summons is proclaimed which views Life as something that creates and consumes Itself continuously in a perpetual consummation of Its own Love, a totally self-sufficient Spirit of constant creation. This brings the Rite to another plateau-point where the unity of Life is clearly recognized while those concerned in it are preparing to accept their particular and special positions in that Life which mark them out as selected souls with a responsibility for bearing the Sangreal on its sacred mission among mankind. Here is that dedicatory prayer:

Figure 9. Arrangement of Elements on Altar

1) Cord around horns. 2) Altar top. 3) Shield. 4) Rod. 5) Sword. 6) Cup on Shield boss. 7) Paten and Bread. 8) Water. 9) Wine. 10) Salt



### *Invocation of the Life Spirit*

*Priest:* O thou Single Spirit of Eternal Living Entity, in Whom all Cosmos is contained, thy Life is sacrificed by every solitary soul who shares Existence with Thee. What have we to offer which is not Thine own from evermore to evermore?

Yet, if we may serve some purpose for Thee, here stand we before an Earthly altar freely offering our separative selves as victims of Thy Holy Will in Heaven.

Behold the symbols of our sacrifice upon this altar. Blessed is the bread our faith makes flesh, and blessed be the wine that signifies our blood as Sacred Kings, which we are now prepared to offer

up as priests who serve Thy One, True, Living Spirit.

By our sacrifice of separative selves upon the Cross of Cosmos, may we gain the Grail that holds our highest hopes, and claim true kinship with the Holy Blood inherited along our Royal Line of Light. Thankfully do we accept this pattern of our sure salvation, and proclaim aloud the ancient admonition:

LIFE, BE THOU ONE,  
CREATED AND CONSUMED  
BY THINE OWN CONSUMPTION  
OF THE LOVE THOU ART.

At this point there comes a reminder that there is more to life than flesh and blood. After the bread and wine symbols for these have been offered up to Heaven by a brief upholding and replacement on the altar, a response is made which warns that sweat (work) and seed (renewal of Life) must also be outpoured by those who offer themselves on the altars of spiritual service. Sometimes these were termed "Passion partings," because the old Sacred Kings shed them freely as they lost their physical lives. Not only flesh and blood, but tears, sweat and seed issued from their bodies also. That was symbolic of the Life-cycle in our world. Sweat and tears show effort which produces seed from which arises more flesh and blood to continue the round again. Our seed "passes on the Blood," and our blood holds the pattern behind our seed. We weep and sweat at birth and death. Both fluids are emblematic of efforts to exist on this demanding Earth. Tears show the depths of sorrow and the heights of joy alike. In old times it was sometimes a custom amongst wealthy and eccentric people to use small-necked "tear bottles" for tears shed in extravagant grief. The bottles could then be sealed and afterward kept at some shrine as evidence of how deeply the shedder had been moved by whatever tragic circumstances evoked such a display. It was believed by many that tears shed by a widow on the corpse or grave of her late husband brought relief and peace to his soul. Many magical properties were attributed to tears at one time.

The same was true of salt. Its greatest quality was that it preserved flesh from corruption. It has always been regarded as essential in ceremonies of exorcism and it is used to this day in blessing holy water. Christians cast it upon the water in the form of a cross. Here, however, only a very minute token quantity is mixed with the water or placed on the bread for very practical reasons. The mingling of wine and water which has been slightly salted is said to symbolize the link between human nature and Divinity, but it also signifies the connection of Royal Blood (the Sangreal) with ordinary strains of human genetics. Then again, the salty water is a reminder of our old "Great Mother," the Sea, from which organic forms of Life are supposed to have originated in this world.

It is to be understood here that the Sacramental Elements are only being blest—not consecrated. There is a very distinct difference between these two actions which should be clearly seen. A blessing is simply a stated intention of good faith attached to anything, with the pious hope that this will be shared by those who use, consume, or otherwise employ it. A blessing is a beneficent influence imparted to something with the idea of causing some good in its vicinity or through its agency. A consecration, on the other hand, is a solemn dedication to Deity of anything for some especial purpose *alone*. Should it be employed for any reason unconnected with that purpose, even if inadvertently, the strict terms of consecration are broken, and it forthwith becomes desecrated. It could of course be re-consecrated after a ritual cleansing or expiation for the desecration sustained. In modern times, the term "consecration" tends to be far too loosely used. In olden times it was a very well understood word, and most elaborate techniques were evolved to safeguard its status. At this point of the Mass however, the eucharistic Elements are being blest in preparation for subsequent consecration at the proper moment. The formula is:

### *Blessing of the Elements*

*Priest:* Blessed be our bodies unto Heaven as this bread, And hallowed be our souls to Heaven as this wine.

(Offers up Elements)

*Responsor:* Let these be sanctified with salt and water, signifying the sweat and seed together with the tears we may be called upon to shed in sacrifice.

(Salt)

*Priest:* Creature of salt, thou faithful friend of man, be unto us a practical and potent means of saving good from evil. In the Name of the Wisdom, and of the Love, and of the Justice, and of Mercy, of the One Eternal Spirit. AMEN.

(Salt in Water)

*Priest:* May our bodies, minds and souls forever be preserved from all corruption by the action of pure spiritual Light diffusing through us as this salt dissolves in water, symbolizing our intentions of expelling evils from us with our uttermost exertions.

(Blessing Water)

*Priest:* O Infinite Divinity, from Whose Eternal Ocean, every single soul emerges into Life, we, thy scattered drops, salute thee through our symbol of this water. Bless thou thine Element of Life in us, so that our Inner seed of spiritual Light may germinate and grow to its full glory. In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

(Salt on Bread)

*Priest:* May we ever be enlivened by a leaven of good will towards each other through whatever bodies of belief we hope to share in Spirit.

(Blessing Bread)

*Priest:* O Boundless Being, Whose body is all manifested matter, we, thine individual atoms, sense thee in our symbol of this bread. Bless thou these humble means of meeting thy majestic Might through faithful and familiar forms we may assimilate and honor. In the Name of the Wisdom,

and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

(Water in Wine)

*Priest:* As water becomes wine on Earth by means of Nature, so may our offered blood within this world become an ichor of immortal Life in Heaven by the Holy Will that rules us rightly. May we ever be enlightened by that Spirit of Illumination which alone is the true Wine of Wisdom.

(Blessing Wine)

*Priest:* O Ruling Spirit of that Sacred Light which is the origin of the Most Holy Blood we hope to bear within us, we separated selves of thine seek our reunion and rejoicing with thee in thy Kingdom through our symbol of this wine. Bless thou our blood outpoured towards thee, as thine own descended unto us. In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

Immediately after this procedure comes another “plateau-reaching” pause. It is the Naming, or Identification of whichever God-aspect is to be approached as a personification of power at the consecratory climax of this ceremony. This is normally given as a response from the company present to the “Fatal Question” put to them by the Celebrant, who may or may not know in advance what the reply is going to be. It can be chosen in many ways, by lots from an urn at original entry and unknown until the last moment, by choice among the company, by sheer inspiration at the instant of decision. Failing any of these possibilities, a gong is sounded, and all present call secretly in their souls upon whatever Name they would choose individually. The given formula is:

### *The Naming*

*Priest:* In whose Name shall our Cup be filled, and Platter be provided?

*Responsor:* Blessed be to us the Holy Name of... in the beginning, now, and evermore. AMEN.

Whatever the result of this, it propounds the old and dreaded "Grail Question" which struck fear into the heart of every Knight and rendered the whole company silent. Though never specified exactly, it amounted to: Who is willing to be our King-Priest in the Name of which God? This awesome query was said to have paralyzed all present so that none responded as a volunteer, and so lost the opportunity of gaining Blood Royal on the occasion. It is indeed a sobering demand. Suppose humans were asked today: "What kind of a God do you believe in so definitely that you would be willing to die in Its service, and are you willing to offer your life, perhaps painfully, so that your God will live for other men through you?" Who would accept those terms nowadays? Some souls, perhaps, but scarcely very many. Yet that is the "Grail Question" in effect still. Here it is taken as an identification by Name of whatever Divine aspect is being invoked in spiritual terms. Naturally, any such Name must necessarily be according to however celebrants of this Mass may conceive it. It is obviously impossible to provide convenient lists of Divine Names to choose from in arbitrary fashion. Names can only come to people in their own hearts by making relationships with Divinity in themselves. Whatever they choose to call that relationship by sonic symbolism is a God-Name for them if for none other.

Working in groups, however, there is a need for mutually acceptable sonic symbols for Divine aspects being invoked corporately among them. If they cannot agree precisely, then the gong-stroke must serve as a cover for individual conceptions. In such a case, there must be a prior understanding that all present will invoke an identical aspect in principle no matter what Name they prefer approaching It under. If everyone is invoking utterly different and conflicting ideas, then the whole Mass will invalidate and lose meaning proportionately. It is most highly important that all present should focus and concentrate their consciousness into a common concept at this particular point. After all, that is what "Communion" means. *Common union.*

Such a focal point is continued and fined down into even sharper terms through phraseology defining it in relation to our normal human senses. That is the way man really needs a God—as a feelable fact rather than a faraway fantasy. Modern abstractions and indefinitions are useless to souls seeking a Divinity as a reality of life instead of a remote intellectual speculation. Being human, we need personalized projections of Divinity into our scale of spiritual living, something we can actually appreciate for ourselves and realize in our own terms of reference; not a dim and distant Deity at the other end of existence, but Someone so close to us we shall become inseparable in Spirit. No awesome God to regard apprehensively, but One that will look through eyes of Earth-dwellers, feel with our fingers, hear with our ears, and experience everything we do. How can we ever encounter such a Being? Only within ourselves.

Here, therefore, a maximum effort is made at achieving a sense of immanent Divinity through an appropriate personification-concept. There should be no intellectual arguments about this but only intentional acceptance by faith. The mind may know well enough that such an imagining might be no more than its own product from its conceptual resources, but the heart feels confident that this inner construction of consciousness acts as an agency for far greater actualities. Mind may be able to lay down the letter of mystical laws, but heart alone has the power to bring them alive by love. There need be no quarrel between heart and head here, because a good working partnership is far preferable. As creatures of thought and feeling, we should use the former to express the latter for the benefit of both.

Symbolically, this is the "Incarnation" of the invited Sacred King on this occasion amongst us in spiritual dimensions. That is dramatically brought home to participants as they offer to share their human senses with the "Incarnating Identity." Eyes are covered physically while inner visualizations are made, or maybe the mind is held ready for whatever suggestions reach it from higher sources of awareness. Ears are literally held closed for the "still small voice" to communicate. After a deep breath, the nostrils are gently closed by forefingers on each side and thumbs beneath chin.

This need only be a moment or so while an inner scent is sought of the Divine "Quarry" this quest relates with. Lastly, hands are crossed over the heart, heads bowed, and a close sense of touch-contact inwardly reached for with heartfelt sincerity.

No one need be unduly concerned if no unusual or startling inner experience occurs just here. Such is an exception rather than a rule, and the chances are that any spectacular visionary or audible inner items arise directly from individual subconsciousness. Such, however, could well be triggered from far deeper levels, so they need not be totally disregarded, yet should not be dwelt on overmuch here. The discipline of the Mass calls for a *willingness* to set all senses at the service of Divinity, and if that is shown with symbolic activities, then faith-formularies have been properly fulfilled. So much is declared by acknowledgement of the Divine aspect by Name, then admitting Its Incarnation within us according to our degrees of belief, and kneeling in honor of this realization.

It may be noted that there are four namings in this Rite apart from those made during personal communions. The first is by everyone in response to the Grail Question. The second is by the principal Celebrant at this "Birth-point," which is echoed, thirdly, by all present. Fourthly, the Name is given at the Consecration, symbolizing the "Resurrected" Sacred King re-entering in Spirit those who offer themselves with Body, Mind, and Soul for that specific purpose. Whoever has sufficient insight could very well use four forms of the same Name to signify progression of the whole cycle of the Divine Drama. The entire formula for arriving at this Name follows.

### *The Identifying*

*Priest:* Infinite art thou, O Supreme Spirit of all Life. Unreachable by human consciousness is thy condition of existence as Thyself. How may we now relate ourselves with thy reality? Since we were created in thine image that we might be known by thee, so must we create such concepts whereby thou art known to us. Blessed unto one another be Creation evermore.

Therefore, do thou, O Divine One, be not indistinct and distant from us, but come unto us as closely as a person living in these present limits of our purely human comprehension. O thou most Infinite, become most intimate. Make thyself manifest to us according to our means of meeting thee in mind and sensing thee with soul.

Be thou, O Bornless Being, incarnate as an individual Ideal conceived and brought to birth amongst us. May thy Presence be as surely recognized by spiritual insight as these outer symbols representing our intentions are perceptible to us this very instant.

APPEAR THOU TO OUR INNER VISION  
(pause)

SPEAK THOU THAT WE MAY LISTEN  
(pause)

SEND THOU TO US THY SAVOUR  
(pause)

TOUCH THOU OUR HEARTS WITH  
FEELING  
(pause)

BE THOU BY FAITH UNTO US BORN,  
O...  
(gong, pause)

*All:* Hail unto Thee who cometh in the Name of... Blessed be thou unto us forever and forevermore. AMEN.

Since this is the moment symbolic of "Birth" to Sacred Kings in this world, it might be appropriate for those present to think back to their own Earth-entries, and wonder how much (or little) of the Divine Intention in themselves they have accomplished since that time. Bearing in mind their coming deaths, they might resolve to fulfil at least a proportion of that purpose in this world before the loss of their bodies postpones such an opportunity for an



unknown period. Again a “pause-plateau” gives occasion for such kinds of serious thinking.

We are coming up close now to the climax of Consecration and Communion, but there are some preliminaries leading up to this which have considerable symbolic importance. These will be dealt with next. For those of Freudian inclinations who see everything through sex-tinted spectacles, this “Mystic Moment” could be considered as a supreme orgasm wherein Death and Resurrection unite as a single spiritual experience of Cosmic continuity. That is quite a valid, though limited, way of considering the consummation of any Mass.

• 8 •

## *Consecration*

**H**aving “conceived and brought to birth among us” the inner idealization of the Divine aspect being sought, the Rite goes on fairly rapidly to typify the customary “Teaching and Dedication” period of Incarnate Deity. This is covered by three phases: an Arousal, a Dedication, and a Binding. Once among mankind it becomes the work of Incarnate Ones to arouse humans into a state of awareness that Infinite Identity intends Ultimate Perfection in them all if only they agree with that Will in themselves. Then it became necessary to show people how they might arrange their lives to achieve such a purpose.

This was done by teaching and examples promulgated through the personal presence of the Sacred Kings during their incarnations, and the inspiration given to devoted followers by subsequent spiritual contact. Early Sacred Kings may have been more “Hero figures” than moral and mystical instructors. Perhaps their chief characteristic was to inspire others to die in defence of their beliefs and ideals for making this a better world for fellow-mortals. Millions of humans have died for much worse reasons than this. Original Sacred Kings were probably not very articulate teachers however willing they were to die for good causes. However, as history continued to unfold, and humans recorded the sayings of those they honored, the picture began to change

somewhat, and the gist of "Ancient Wisdom" became coded into forms of consciousness which might be passed down to the generations of posterity.

Our main memory point in Western mysticism culminates in the Faith-figure of Jesus, reputed to have publically preached a revolutionary spiritual doctrine for which he was then politically executed in the disgraceful manner of a criminal slave. This was nothing like the honorable and applauded end of a traditional Sacred King, but has been claimed as such by his followers for so long that an aura of sanctity has grown around the tragic proceedings. What matters now is that he taught humanity, kindness, love, and making good relationships with Divinity and fellow humans alike, but because he openly opposed corruption and evil practices among constituted authorities, he was officially condemned on a purely technical charge and put cruelly to death in case he became a serious threat to the very precarious peace of his place and period. He was really more of a martyr than an acceptable Sacred King, but his teachings have indeed aroused millions of Western people to their spiritual situations, and put ideas into their minds which have caused all kinds of changes in human living.

Not all Sacred Kings since that time have died in the same fashion. It is possible to kill them by starvation, neglect, and a great number of "normal" ways such as assassination, plain murder, warfare, or even total indifference. There are worse deaths than crucifixion for those who try to arouse human beings to the serious questions of spiritual living. Nevertheless that risk must still be run, and if necessary the full price paid in terms of whichever period we live in. With this in mind, the following prayer of Arousal may be better understood. Note in particular its references to the Megalithic and Melchizadekian types of the Holy Mysteries.

### The Arousal

*Priest:* Be thou also born again by Spirit, all steadfast believers standing faithfully in unison as upright Stones together in the Sacred Circle of this mightiest Mystery. By our conceptions offered up with virginal sincerity of soul, our rightful ruler

comes to visit us in childlike confidential terms of truth. Through innocent simplicity alone may humankind claim kinship with the King of Heaven, and obtain those Keys of Life that let us live therein.

Anciently, our Faithful King of Cosmos claimed our consecrated kings within this world in solemn sacrifice, and so, by dedicated deaths and blessed births did spiritual Royal Blood begin its sacred Line of Light among mankind.

Arise to action, all devoted members of this Order of Melchizdek whose true descent is from Divinity alone in Spirit. Attend as Priests and Kings at every altar honoring these Holy Mysteries on Earth, proclaiming forth with all thy power: BLESSED BE THE RULERSHIP OF RIGHT AND LIGHT, THAT LEADS OUR LIVES INTO THE KINGDOM OF MOST PERFECT PEACE PROFOUND. AMEN.

*Priest:* As Kings must rule, so Priests must offer sacrifice.

*Responsor:* May we fulfil both functions with devoted duty.

After the Arousal, comes the Dedication. It is little use arousing or awakening the minds and souls of humans, unless this gives them also a sense of dedication and devotion to the cause they should now seek to serve. Many troubles of modern life are traceable to a sad conviction that there seems so little worth serving with wholehearted spiritual dedication in our present world. Those who have found something they can truly believe in and dedicate their lives to, possess what is beyond price—a soul of their own to live for. They that seek the secret of the Sangreal in themselves are already so dedicated, yet are very glad to confirm that established fact by this prayer-statement:

### *Dedication*

*Priest:* O thou Living Spirit, unto whom we sacrifice our separative elements of self, and seek instead to substitute thy one, true Holy Will within us, here do we submit to thee once more with complete confidence in thy Divine direction.

Transcending cruder customs of our olden times, yet following with faith our pattern of inherited Tradition, we place most peacefully at thy disposal our embodied souls and selves, here symbolized by bread and wine. We have no more to offer. This is all we are in thee. Be it unto us according to thy Word of Will. As our lives were given unto us by thee in Perfect Love, so, here and now, in perfect Trust do we deliver them again to thee.

There is no AMEN here, because the immediate action which follows is really part of the same procedure, and it is termed the Binding. This is a most solemn item of the ceremony, and is intended to cause a great deal of thought and inner reactions concerning the extreme awesomeness of the spiritual situation being symbolized. This might seem somewhat peculiar to an uninitiated observer, because the practical symbology here is usually enacted by the principal Celebrant looping the ends of the altar-cord loosely under his girdle so that they may be easily freed later. Any such suitable move may be made. Other participants can tie a loose knot at the end of their girdles, or loop the ends up at each side of the waist; whatever seems appropriate and will soon come undone with a minimum of fuss and movement when the moment arrives.

As the ritual script says, this was once a literal act. Sacred Kings were factually tied firmly to their altars, stakes, trees, or whatever form fixed their Earth-leaving locations. To a great extent this acted as an aid for the sacrifice to follow. Adequate immobilization with cords prevented any last moment instinctive struggles which could spoil the accuracy of a death stroke and inflict only a painful wound instead. That might have had the effect of unnerving the operator to such an extent that frenzied stabbing

followed in a desperate attempt to kill rapidly, and an otherwise solemn and controlled scene became an horrific shambles. It was essential to bring death by one straight, merciful stroke only, and that could be best guaranteed by stillness in the victim. Hence the cords.

Apart from all this, skilled operators later learned methods of binding calculated to cause diminution or loss of consciousness if pressures were properly applied to vital nerve-centers. Some at least discovered how to bring death with relatively painless rapidity by expert strangulation. If that were efficiently done, the final sacrifice might be brought about with very small suffering by a willing victim. Deliberate infliction of agony upon a dedicated Sacred King was never intended in original procedures. He was supposed to die as an act of love and compassion, rather than be battered and tortured through prolonged periods until a bitter and degrading death. Unhappily, as rites became profaned and degenerated, it was sometimes supposed that the more a Sacred King suffered, the finer atonement he would make on behalf of his people. The greater the people's feelings of guilt, the worse they wanted to see their Sacred King suffer. Perhaps they still do.

Such a shocking abasement of a once pure purpose had nothing whatever to do with the fundamental behind the Sacred King tradition. This was and yet is, passing on the "Blood Royal" among humans for the sake of their ultimate salvation. Besides, we are not now required to volunteer our Earthlives in ritually received sacrifices. Instead, we have to offer our lives in service to the Life-Spirit for the full term of their duration here. So at this point of the Mass, we pledge ourselves again to keep the promises we made in good faith when we first consciously devoted ourselves to that purpose. This is symbolized by the "true-knot" of our girdles, which is also the Hexagram, or Sign of the Macrocosm if laid out in large. Here is the prayer made during the token "Binding":

### *The Binding*

*Priest:* As of old were willing Victims tied in actuality upon their altars, now let Love alone lash

us by our beliefs to the Foundation Stone on which we base our Faith.

By the Blessed Cord connecting us unto the Cosmic Cross of Living Light, may we become securely bound to the Eternal principles of our origination and completion. By the promises and obligations we have undertaken in the past, and re-affirm by act this very moment, let us bind ourselves again to keep our Holy Faith unbroken. May the knot uniting us with Truth, be firm indeed.

Behold, O Living One, our present bondage in thy Name. Willingly do we await thy Word within us.

Again no AMEN, because the entire action is considered to be consecutive and a direct continuance of the psychodramatic Sacred King story. To preserve its pattern we must still include a death-sacrifice incident in the Mass Rite. This is shown emblematically with the help of the Sword-symbol, and must be very carefully carried out. First, the Sword is detached from the altar by the Celebrant, and held in the right hand mid-line before the body, point up. After appropriate wording, the Sword is next held with the blade horizontally across the Cup. This signifies our crossing of the fatal Abyss wherein souls are lost, by means of the Sword-Bridge. There is a very great wealth of meaning to be meditated on concerning this at some later leisure. As the script tells us, we need true Wisdom and Understanding at the very top of our Life-Trees to reveal our Supreme Ruler of Rightness with whom Blood Royal begins.

The Sword-Bridge symbolism is very ancient. It shows what was once called the "straight and narrow" pathway to Perfection. This actually means we have to maintain a most careful poise between all extremities in life so as to pass safely through them towards the point of our being alive in the first place. Looking along the edge of a properly kept Sword facing a bright light, there will be seen an extremely fine reflection of that light from one end of the blade to the other. That should give us some ideas about

following a spiritual Line of Light in the direction of Divinity, which is why such a move is made at this stage of the Mass.

Lastly comes the "fatal stroke" itself. This is ritually done by raising the Sword hilt high up with both hands on the word "Wisdom," plunging the Sword steadily straight down until the hilt is about altar level on the word "Love," moving hands and hilt only to the right at "Justice" and the left on "Mercy." Then kneel slowly before the altar bringing the point of the Sword to the breast with the left hand while the right steadies the blade distantly and upwards. A metallic clang on the gong emphasizes the "Forever and forevermore" clause here. The whole action should be an easy and graceful one with a normal light type of ceremonial Sword.

Points to note especially are these. The action signifies a "small death for the sake of a large life." The operative word is Love, and the same stroke bringing death to a body symbolizes the phallic thrust giving life to the soul. Mortality is offered in exchange for immortality. Nothing here is intended in the least to suggest the ending of actual entity. To the contrary, this is considered to commence a better lifestate altogether. Nothing but a human body is laid down in the service of Divinity, so that a far finer form of living may be found in spiritual spheres.

The physical use of the Sword symbol in this Rite should only be carried out by the principal Celebrant for obvious practical reasons. Others ought to make the gestures and kneel in the same spirit however. At the end of a very short pause for consideration, all knots made earlier in girdles must be cast loose to show freedom from flesh. Participants then rise with highest hopes of resurrection. The wording of this solemn and sincere sacrificial part of the ceremony, which may be regarded as the conclusion of all its sad implications and the pre-commencement of the intense joy to follow, is very moving and should be examined closely for its deepest inner significance.

### *The Sacrifice*

*Priest:* O Divine begetter of our beings, our lives are thine to give and take away again. Our intentions are indeed our own to place at thy disposal. Take

thou our dedicated wills as once our Sacred Kings laid down their lives for us on Earth that we might live to offer thee our separated Selves in these, our times.

Let now thy saving Sword deliver us from all deceitful fetters of the flesh, to an immortal and essential Life with thee in Light forevermore. Lightly may we pass the dread Abyss of Death along the awesome Bridge presented by thy brightly shining blade of Justice.

(Sword horizontal)

May we never falter fatally, but cross the Chasm confidently into a supernal state of Understanding Wisdom, where the Crown of Cosmos will reveal our rightful Ruler, whose most Holy Royal Blood becomes our sacred Line of Life in spiritual Light beyond all limits.

(Sword point down)

Into thy hands do we commend our spirits. Receive us in thy Compass of complete Compassion. Penetrate our hearts and souls with all thy Point of Purpose in us. Accept us, and DO WHAT THOU WILT WITHIN US:

OF THY WISDOM (Sword raised)

THY LOVE (Plunged)

THY JUSTICE (Hilt right)

AND THINE INFINITE MERCY (Hilt left)

FOREVER AND FOREVERMORE (Kneel)

AMEN. (Point to breast)

(Gong, brief contemplation)

*Priest:* May but our mortal bodies fall to Earth, while our surviving souls arise to Heaven.

*Responsor:* Let not our offered blood be lost to Light, but saved within the sacred Vessel of Eternal Life.

The symbology of this ritual has now reached an "indeterminate" stage which represents the condition between death and resurrection. This is shown by making a final oblation in which our ultimate immortality is recognized as being dependent upon inclusion within Divine Living Entity. The signal knocks of arrival at the very portals of Perfection are duly given, usually by rapping a number code connected with the aspect of Divinity being approached. The symbols of our past sacrifice are "delivered" to that aspect by pouring the wine from its container into the Cup as a token of offered blood, then breaking a piece of the bread to indicate our mortal deaths, holding the whole symbol of bread and wine hopefully to Heaven, then finally sinking on the knees as a sign of submission to Divine Will. A bell signal warns of the penultimate upreaching before the Consecration climax. Here is the final Oblation and outpouring.

### *The Oblation*

*Priest:* Our Chalice of the Holy Mysteries and Bread of Blessedness is specially for those who freely give themselves by blood and body to our common cause with Cosmos which these symbols also serve.

O thou Spirit, for whose sake we dare to die, accept us as the Selves we are, and take us into thee to live. Be thou hospitable to our humanity and let us enter thy Divinity as welcome ones within thy Living Entity. Thus only may mankind become immortal.

We have sought thee purely for Thyself and ask to be included in thee. Now we knock with faith upon the Gateway to thy Heavenly Kingdom.

(Knocks given)

Open thou we pray, thy portals unto us, and let us live therein with Thee forever, in the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

*The Deliverance*

BE THIS INDEED OUR BLOOD (fill Cup)  
 FREED FROM OUR FLESH (break bread)  
 THAT SAVED BY SPIRIT (elevate)  
 WE MAY LIVE IN LIGHT. (adore)

Here all remain kneeling. The metric formation of the "Approach" following, allows deep breathing to be done between lines, so that its wording is uttered by "powered exhalation" which helps give a little extra "inner lift" towards what is to come. Arm gestures may be made during the first section by holding them down, outwards and slightly backwards to indicate an upward flight impulsion towards the realms of spirit. For the second section, arms are raised outward and forward, showing the descending triangle of Spirit into matter. At the end of this Approach, all hands except those of the principal Celebrant are quietly folded or rested. An anticipatory hush ought to prevail now, and though some might feel it appropriate to offer more incense here, it is not really advisable as it may provoke coughing and distraction. All attention needs to be focused and held with deeply unwavering intensity upon the altar while the Priest speaks this Approach to the supreme moment of the Mass.

*The Approach*

Our end and Origin is One.  
 Naught is for us but what  
 We shall become by Will  
 Within the Perfect Plan.  
 Our single point of Life  
 In being as we are  
 Is that we may be more  
 Than mere mortality.  
 O thou whom we would live  
 With willing unity  
 Do thou believe in us

As we believe in thee  
 May we, and what thou art  
 Share One Identity.  
 Come, consecrate, and BE  
 WITHIN US WHAT THOU WILT.

Here, only the Celebrant rises and stands directly before the altar. Usually his left hand is extended over the Cup, and his right over the paten with its bread. This again is to show "Mercy over Might," and also the four arms of the Cosmic Cross in action. We have to remember that the Consecration is the Resurrection phase of the Divine-Life drama. Here, Spirit asserts Its entire independence of Matter and redeems the promised pledge of Perfection made to mankind that live willingly towards this ultimate aim. Resurrection is not in itself merely a return to Earthlife, but as the word implies, an actual raising of living standards much above that level. An improvement of identity and attainment of Awareness in altogether superior states of consciousness. We ought not to think of resurrection as "coming back" to anything like living on Earth at all. It is more of a going forward into our own Eternal Entities. Thus it is a good idea here to imagine the Divine aspect being invoked as a personification of whatever individual states of ideal entity participants hope to hold in common with Cosmos. While seeing themselves in that Light, they should include all others intending Ultimate Union and recognize the connection of the Sangreal among them.

There is no suggestion of transubstantiation in the actual elements of this Mass. Divinity is already in, and existing as, everything we are anyway. What should happen is a change of attitude towards these consumable symbols so that we are willing to accept them as valid emblems of Divinity in ourselves which we are sharing with each other by common agreement. If sufficient spiritual energy can be directed towards this end here, an actual and immanent Presence will indeed be felt unmistakably among everyone. Nothing is so convincing as an experience of this occurrence.

The wording of the consecratory prayer is self-explanatory. It should be pronounced slowly, distinctly, and emphatically in quietly reverential tones. When the actual formula: "...Be as Thou wilt with this Thy Blood and Body" is proclaimed, every word must be given very clearly and levelly with equal pauses between each word. All participants must echo the words in their hearts, because they mean, "Make my body and blood Thine with which to work Thy Will."

Immediately following utterance of this formula, four slow gong-strokes are given with diminishing intensity. After that comes a silent appreciation of the Presence which then seems to develop very strongly in degree. Such a pause cannot be held too long without danger of losing maximum contact, and the responsibility for continuance of action must rest with the principal Celebrant, who begins the communion procedure when he feels the right moment has come. His initial movements are the signal for suitable music to enhance the atmosphere. Here is the consecratory prayer. Study it very carefully.

### **Consecration**

*Priest, aloud; Congregation, silently:*

Blessed be the Body and the Blood that for its burden bears Divinity incarnate.

O thou indwelling One, take these our elements of Life and use them for thine own True Being. Accept our concepts which we offer thee upon this altar, and return them to us as a real experience of thine existence.

O Omniscient and Omnipresent Entity of Infinite Omnipotence, be here and now as we believe in thee according to the utmost limits we have reached in thy Divine Direction. We can proceed no further by ourselves. Continue thou in us.

In the beginning did thy Supreme Spirit move the Mother deep and utter thy creative word of *Light*

which echoes yet throughout our Cosmos as a constant call to all thy creatures. Do thou this moment, move us to our depths, and uttering thy word of *Life* arouse in us that Holy Royal Blood which is our true inheritance along this line of light.

O Solitary Perfect One, pour forth thy power into this purpose. Unite with us by will and word. Let thy Light present itself in person, and, accepting thou our offered flesh and Blood:

N...

BE • AS • THOU • WILT • WITH • THIS •  
THY • BLOOD • AND • BODY

(Four gong strokes, silence, adore)

This peak point of climax is a proper place to close the present Chapter and carry its continuity to the next where we shall learn something of the significance behind "communion" as we approach the conclusion of this soul-shaking ceremony.

• 9 •

*"Blessed Be"*

**A**t this point we have reached the maximum moment of the Mass, where both Divinity and humanity recognize each other in the shared symbolism of bread and wine common to so many Mysteries, and so much older in essence than the Christian form of the Sacrament. It will be recognized by most mystically minded people that the literal partaking of flesh and blood provided by a sacrificed Sacred King was an original form of our modern Mass Rite, but how many might recognize its connection with the "Covenant of circumcision" still current in Orthodox Hebrew practice?

Herein the officiating Rabbi or "Mohel," immediately after the circumcision with its consequent blood-shedding, is enjoined by one secret traditional custom to swallow the tiny morsel of flesh removed from the infant and mingle a drop or so of the blood with wine in a "Cup of Blessing" which all present will share, the mother being first. Part of the Blessing Prayer uses the words: "Blessed art thou O Lord our God, King of the Universe, who createst the fruit of the vine... Blessed art thou O Lord who makest the covenant. And it is said I passed by thee, and saw thee weltering in thy blood, and I said unto thee, in thy blood—live."

At a later point of the service the significant words occur: "May the All-Merciful bless the father and mother of this child,

may they be worthy to rear him, to initiate him in the precepts of the Law, and to train him in wisdom; from this eighth day and henceforth, may his blood be accepted, and may the Lord his God be with him."

All present at the original Last Supper would have been well aware of this custom, by which Jesus was symbolically offering them a covenant of faith by the Blessing Cup containing wine representing his blood, and bread as a token of the flesh sacrificed from his foreskin at circumcision. Thus he offered his Life-force in a traditional way, confirming all present as his "family" by a psychodramatic presentation of the old "Covenant of Abraham." There is a very deep meaning indeed here for those who understand the implications of what is involved.

Herein is hidden the secret sexual element of the Mass, for the "flesh" of the Sacrament is specifically that of the foreskin sacrificed from the "virile member" of a Sacred King. His Blood, and his power to propagate Life are therefore combined in this Birth-Death participation of sacred symbolism. Blood is common to both male and female participators, but so far as the "flesh" is concerned, its acceptance signifies for females a willingness to be spiritually inseminated by the invoked Deity, and for males an obligation to offer themselves as agents for the Divine Will to manifest Itself in fertile ways on this Earth. Each sex is supposed to relate itself appropriately with the invited aspect of Divinity called into consciousness during the communion. In earlier days, a male communicant would have been told to approach the Deity as if It were female, and a woman was supposed to accept the male aspect accordingly. Some of the initiated cults posited an androgynous God-figure for that reason, yet now that we see It as pure Spirit, perhaps it may still be helpful to remember the ancient origins and significance of the Sacrament.

It may come as a shock to some that there should be a sexual and defunctory side to the Sacramental climax of our celebration, but these are, after all, the unities of human life on this planet. We are all in this world because of sexual action, and we all depart from it one way or another by the fact of death. Birth and death are the only two dependable certainties of human existence. All else are



matters of possibility. So here we are adopting the symbols of our absolute certainties as an act of belief in Ultimate Immortality and survival as Spirit including ourselves in Its essence. This is surely a supreme gesture of common union which transcends both birth and death in a single glorious acceptance of Eternal Life without beginning or end. The verbal formula by which this is made at the present point of the Mass is an extremely ancient one, in which the purely personal side of oneself is sacrificed entirely to the invited God-aspect:

*Priest:* In... 's Name, BE WHAT THOU WILT  
WITHIN THEE.

*Respondor:* There is no part of me that is not....

Traditionally, this is whispered between Priest and recipient with heads close together, so that the wording is given "mouth to ear" fashion. This signifies the time-honored method of handing down the most precious and sacred secrets of an orally preserved Mystery. Qabalah is said to have been imparted in such a fashion. If desired, appropriate music can cover the entire communion proceedings, but it should be reasonably quiet, and in keeping with the overall theme of the Rite. It should be noted that the first half of the communion formula is positive, while the last is in what seems like curiously negative terms. Being a deliberate double-negative it is actually an affirmative. It signifies an emergence from and return into a state of Perfect Peace Profound through positive projections, the I.A.O. of "going forth, acting, and finally entering itself again." A complete Life-cycle in fact.

After the completion of communion, in which those serving it should be the last partakers, there should be a period of "Sacred Silence" during which the Presence may be experienced spiritually and shared among participants. Again the principal Celebrant is responsible for deciding its duration, which can only be determined by the "right feel" on each occasion. There is no need to prolong unduly this condition of contact. Once actually made, it will continue working on very deep levels behind ordinary everyday consciousness. We might remember the Lightning Flash and Serpent symbolism of the Tree of Life. What is to us a split-second of close contact with Divine Life may take many years of our time to work

out for ourselves slowly and carefully as we climb our Trees via the Serpent Path of ascent. Even biologically, impregnation takes but an instant, but development of its genetics needs a whole incarnation to follow. Physical death may take only one moment, while post mortem progression is an indefinite period by our reckoning. So with this communion we need only pause long enough to feel sure of inner contacts, and then carry on confidently with the remainder of the Rite.

When the principal Celebrant senses the right moment, he rises quietly, pours what is left of the water into the wine vessel, empties that into the Cup, and after swirling it around gently, drinks it. This cleanses the Cup from direct traces of consecrated wine, and also links with old time practice when the blood of sacrificial victims had to be washed from the altar with water. Note that Celebrants always handle the Cup with both hands, the real reason for this being a cautionary safeguard against dropping it. Normally the center-boss of the stem is held with the right hand, and the base steadied with the left. The Paten is checked for any spare crumbs of bread, and these (if any) are either taken on the tongue, or added to the water in the Cup. Afterwards, the Celebrant replaces Paten on top of Cup and speaks the Thanksgiving in low but clear tones. Then everyone rises for the Blessings.

### *Thanksgiving*

*Priest, aloud; Congregation, silently:*

Thanks be to thee, O Blessed One, for what we have become together by this relative experience of our existence through a shared reality of Spirit. As we have received, so may we radiate thee in return to those who need thee by whatever Name they term thy nature. Let us ever be regenerated through thy Light restoring us to Life by veritable means of that mysterious Virgin mediation which determines the degree of thy Divinity that our humanity may hope to hold with honor. AMEN.

The Blessings which follow are benedictions pronounced upon and with each separate Sphere upon the Holy Tree of Life.

The conventional chant is a rather haunting one, rising and falling through repetitive cadences having a centrally dominant B note. Every spiritual principle which connects us with Cosmic Life is proclaimed blessed. They are taken from the top to the bottom of the Tree, because we are supposed to be coming back to Earthlife now. So much is declared by the last announcement before the final brief section of the Mass is taken as its "Completion."

### *The Blessings*

*Priest:* Blessed be the Light beyond all Being.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be the Breathing of Origination.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Eternal Wisdom.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Omniscient Understanding.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Perpetual Compassion.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Almighty Justice.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Transcendant Beauty.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Unceasing Victory.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Surpassing Glory.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be Infallible Foundation.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Blessed be all Life through the Kingdom.

*Responsor:* Forever blessed be the Living Spirit.  
AMEN.

*Priest:* Let us go gladly forth with greater faith into the Outer World among Mankind.

*Responsor:* Bearing Inwardly the Blessed Light that every living soul may share in spirit.

Lastly comes the final section of the Rite appropriately and simply called the Conclusion. Here the Celebrant alters headgear and stole back to original style, and then begins chanting the "Exeat Lux" or *Go forth in Light* in the same manner as the *Song of Light* in the Commencement. It is mainly a series of rejoicings and resolutions arising out of foregoing experiences. How better to complete any Mass than with confidence in Cosmos, and reliance on the radiance of inner illumination for leading us all into a satisfactory spiritual state? With such an attitude of Awareness, we should be able to face living on Earth with renewed confidence and faith that we shall overcome its many difficulties and solve the problems presented to us as humans. That is the sort of faith to find while this song is being chanted by all:

### *The Exeat Lux*

As I emerged from Light in my beginning: So shall I enter it again in Life that has no ending.

O Light, thou has directed me within the ways of truth and goodness; Thou savest me from Darkness and from error.

Thou revealest unto me the secrets of all things; Thou leadeest me to the Divine Ones.

While I walk the Way of Light I shall not falter; Thou protectest me from pitfalls and from perils.

Thou lightenest my living soul; Intelligence thou givest to my mind and in my heart thou makest happiness.

Shining is my soul among thy brightness; Radiant am I because of thine effulgence.

Thou hast fulfilled for me thy promise of redemption; I have arisen in thy holy realms for ever.

Glory be to thee O Power; Thou alone art the Indwelling Spirit leading me towards Perfection.

Therefore in thy Name do I go forth among Mankind; Joyfully will I reflect thee to thy people.

Shine as thou wilt through me on Earth, O Blessed Light; That all aware of thee may find their certain ways to Heaven.

I. A. O.  
AMEN

*Priest:* As we commenced let us complete.

*Responsor:* In Living Light forevermore.

As a final conclusion comes the last Blessing invoked upon ourselves and all fellow-members of mankind willing to become as intended by the same Spirit of Life we have been worshipping. This epitomizes the end phase of the Sacred King cycle, entailing a continued influence among mankind by our discarnate Mediators helping to lift our humanity a little higher in Life. The end of an Earth-incarnation is but the beginning of a much wider mission field for King-sized spiritual entities linked with us by Love for as long as Life itself lasts. Here is the Blessing:

### *The Final Blessing*

*Priest:* O thou Sovereign Spirit, whose supreme and ruling Radiance we may not fully realize while yet we live as mortals on this Earth, lead thou us forth upon our lesser ways of Light within this world we share with fellow humankind.

May every single soul be likewise led to Light by his appointed Path, and blessed unto all of us be Life in thine eternal Love, shared through the Silent Sacrament of

PERFECT PEACE PROFOUND.

In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

So much on its spiritual surface is this Mass Rite of Light or Sangreal Sacrament. Below that level are incalculable areas of inner experience to encounter by means of its persistent practice. To get the most out of this Mass, we have to be conscious *with* it rather than *of* it. That is to say it has to be used as a life-pattern for approaching Divinity per se, both constantly and continually through our relationships with Cosmos. To say Mass in its ritualized form is one thing, but to actually live it is quite another. Its importance to mankind lies in the fact that the former practice helps us to accomplish the latter.

The value of any psychodramatic formulation is neither more nor less than the extent it enables humans to contact and cooperate with other Life-levels causatively connected with theirs. If humans persistently perform a particular pattern of inner activity symbolizing spiritual realities, will this help them to achieve such states for themselves? In this case, the plain answer is—yes, providing they so Will. Intention is always the operative word.

Most intelligent people these days are familiar with what is called "consciousness-conditioning." Many are possibly victims of it as applied by modern socio-political pressures for very questionable reasons. Nevertheless it is a fundamental of our Life-processes which cannot be eliminated however much it may be controlled and programmed. The question is this. Do we supinely submit our consciousness to being factory-processed by experts for their own purposes, or are we prepared to condition it for ourselves as spiritually individuating entities who are willing to become Priest-Kings of the "Order of Melchizadek"? The latter preferable course is precisely what well designed psychodramas like this Mass allow us to achieve.

The underlying pattern of the Rite indicates that we have to rule our Inner Kingdoms as Kings, submit our lives to the Divine Will in ourselves as Sacred Victims, offer this sacrifice up in practice as Priests, and then rise by even the slightest degree as Redeemers of our implicit Life-pledge to quest for Spiritual Perfection and attain the Sangreal. Such is the plainest meaning of "Mass," an increase, or "Massing" of the Sangreal quality within ourselves. The whole of humanity will automatically benefit fractionally by this. Whether or not we make use of ritual means for condensing and focussing our Perfection-process is entirely optional.

Theoretically, we must all "make Mass" in some form for the sake of spiritual survival. It is essentially a simple and natural process of self-perfection employable by every entity intending ultimate individuation. Its dramatically ritualized presentations are multiplied amongst mankind almost unbelievably. Many of its practitioners might be surprised, if not sectarianly shocked, if they realized what they were doing. For example, a Quaker meeting sitting in stark silence surrounded by unadorned walls, interrupted by spontaneous bursts of individual inspiration, might suppose they were rejecting all possible forms of ritual. Yet by firmly ruling their concerted conduct, sacrifice of low self-interests to high self-principles, and mediation of Spirit in consequence, what else can they possibly be making except a form of Mass?

The Rite we have been dealing with is scarcely of that type, even though it has the same basics. It is a ceremony for professionals rather than probationers, calling for expertise and equipment. Inevitably we come to the question of who might be qualified to work it satisfactorily. The answer is whoever may be able to make it *live*, those belonging to the Western Tradition which produced it by their own inner entitlements. In the right hands it comes fully alive and pulsates with power. There is no mistaking the experience. In the wrong hands however, this Mass becomes no more than a mess, accomplishes nothing significant whatever. Only the correct kind of Celebrants will be able to "turn it on" because the enlivening energy proceeds from their inner nature. Others are unlikely to recognize its potentials.

It may seem a strange thing, but it has proved most noteworthy how this Mass seems to protect itself automatically from attempts at abuse by unsuitable human agencies. It just very quietly "disconnects itself." Whoever is spiritually unready or unentitled to make Mass by this particular Rite will find themselves rejecting it for whatever reasons appear satisfactory at the time. Enthusiastic experimenters find their mismanaged Mass falls so flat that discouragement and sheer boredom will deter them from further disappointing failures. There is absolutely "nothing to be had from it" by anyone other than its entitled initiated acceptors, apart from perhaps intellectual information only. That alone is insufficient for gaining admission to any important inner adytum.

So what, if any, special advantages may be attached to this special version of a Mass Rite? The advantages come only to those who belong properly with a branch of the Western Inner Tradition which is likely to be of special spiritual importance during our next immediate stage of history as evolving humans on this planet. While incarnate, they will need every available linkage with their "inner Lines of Light" directing them from higher levels of Life. This Sangreal Sacrament is exactly such a major means for making contact with those categories of consciousness specifically concerned with our westernizing stream of spiritual development. Let it be said of this Mass that "Its own will recognize it" and know how to work it. Others will firmly reject and avoid it. Its nature is its own best protection.

Perhaps it should scarcely be necessary to mention this point, but those who are able to work this Rite would be best advised to do so in very carefully chosen circles only. Celebrants and participants alike ought to be strictly confined to those select souls who mediate the meaning of the Mass through themselves because they are naturally in accordance with it. Mere "spectators" or any sort of audience ought never to be allowed at all, and even apparently "sincere seekers" are best excluded from the Canon until truly ready for its impact. None should really make this Mass together except those capable of full participation in its Mystery. Attempts at producing it as a kind of public spectacle are bound to finish in very foolish failures indeed.

Any literate person can obviously know every word of this Mass (except the "Contact Names") without being any the wiser concerning its true spiritual significance. Its inner secret does not lie in the words, or any of its accessories and appurtenances. The real secret of this Sangreal Sacrament is an actual spiritual experience and enlargement of life by celebratng it in the Spirit it is intended to communicate through Cosmos. This is something which *cannot* be put into words or revealed by other than firsthand realization. Individuals are either capable or incapable of comprehension of such levels of consciousness, and distinctions of level are usually determined by types of media. Nowadays, we speak of the "mass media" meaning a "common union" factor among masses of people. Here, we have a "Mass *mediation*" meaning a communion in common among a specific mass of evolving entities and Inner Intelligences devoted to the service of an unique Blood Bond among them all. If they term this the "Sangreal," then surely this is their prerogative?

In case there might be someone who wonders if this Rite might be perverted into a "Black Mass," there is only one thing to say: Try it! Anyone foolhardy enough to take the risk deserves all that will happen to him. Only idiots are likely to try such a thing, but every kind of mentality must be presumed when open readership is concerned. Competent Satanists and deliberate workers of Evil would no more consider involving themselves with the Sangreal Sacrament than the Devil would dip his claws in holy water, as the old saying used to go. Efficient evildoers are not fools, and usually realize quite well what to avoid in this world, and the Rite of Light for them is a danger they would rather not tangle with. They might do everything they could to prevent its occurrence or obstruct its progress, but they would be highly unlikely to interfere with its actual performance once the inner energies aroused by it became active. Evil and the Sangreal Sacrament are totally incompatible.

• 10 •

## *The Way of the West*

If you have understood what lies behind the Sangreal Sacrament at any real depth, you may be able to appreciate something of where it leads to and what it inspires: Life-service in and to the Mystery Tradition of the West. There is only one real test. If you *do* "belong with the Blood," it will never let you forget this, and it will keep urging (some say nagging) you to follow and find it, no matter what sort of a Path it drives you along during your Earthlife. If you do *not* so "belong with the Blood," you will have no such urges or interests. All you have been reading or studying will be nothing but mere information, of no more or less importance than any other esoteric literature you may have encountered. Everything depends on whether you have been informed or *inspired*. That makes all the difference.

If a sense of "belonging with the West" has been awakened within you, and you feel convinced that your spiritual past and future is indeed tied up with our Inner Tradition, then you have only to "follow your nose" as the old saying goes, in order to find your clear path through any confusion or misdirection which may apparently surround you. It is an ancient teaching that no matter how dark or foreboding Life or Death may be, there is always the tiniest and faintest spark of Light barely perceptible. It may be so

dim and difficult to perceive that you have to strain your concentration and attention to retain it in view. Everything will try to distract or avert your consciousness from it, but no matter what happens you must keep that sacred spark of Light in view always. Never let it out of your awareness on peril of your own existence. If it goes out—so do you. Therefore hang on to it at any cost. Providing you can keep contact with this vital point of Light-Life within you, it will take you anywhere in existence and always lead you out safely on the other side of Nothing, where Everything *is*.

There is an historical backing for this. In very ancient times the only way to keep the precious power of Fire alive among wandering tribes—people was by means of embers in a clay or earthenware vessel slung from a cord of leather or borne at the end of a forked stick where it would not burn the bearer (another reason for the Rod-Fire Symbol). So long as there was the slightest glow left in the embers which could be blown or fanned into a flame, those migrants had hope, but if the smouldering coals ever went out altogether, that was a sign their God must have abandoned them, because without Fire, what hope had they of successful survival in cold and hostile climates? Put yourself in their place and period while you think a little. Then translate the situation into spiritual terms. To understand Life, always try to transpose the terms of one level into those of another.

Much has been written by many mystics concerning what they called the “Dark Night of the Soul” which they epitomized by the words of the crucified Jesus, “My God, My God, why hast thou forsaken me?” This was the agonised cry of humanity itself in the extremity of *aloneness*, the fear, terror, and unimaginable *lostness* of any soul facing extinction and utterly unable to save itself, and the total dependency on that almost imperceptible spark which is the only difference between Everything and—NOTHING. It has been said that only those who undergo this experience can possibly attain the “Mystic Union” when the soul gives itself entirely to the Absolute and merges into the Light from whence no return need ever be made.

This “Dark Night of the Soul” in its extremity is a “one-off” experience. It is symbolized by the Abyss-crossing on the Tree

of Life, where a single slip would mean extinction. Once crossed safely it will never be encountered again because it changes the soul to such an extent that a repetition of it would be impossible. It may be that you will never undergo anything like the full ordeal of the “Dark Night” in your present incarnation, but there are many lesser similitudes to be encountered in the course of quite ordinary lives. A multitude of minor experiences over a prolonged period can eventually result in a state of spiritual alteration.

The terrible truth is that at one stage of its development the human soul needs an amount of suffering and sadness in order to process it nearer its perfecton. Nothing except such an experience will condition and change the nature of most humans sufficiently to show any significant improvements in their spiritual structures. There is an esoteric saying, “Only those able to live calmly in Hell are fit to enter Heaven.” An old tale tells of a disciple who casts himself at his Master’s feet and moans, “Master, I am in Hell! I suffer and I burn. Save me!” to which the Master impassively replies, “My Son, go down to a deeper Hell yet.” The disciple obeys, and repeats his plea on more agonised terms. Again the Master sends his disciple to a more excruciating Hell, and the tale continues until the sufferer is entirely at the end of every resource and calls on oblivion and extinction to rescue him from existence. “You fool!” cries the Master, “Go to the Ultimate Hell and push further still.” The disciple makes one last despairing effort, then suddenly murmurs, “Master, there is no more Hell. I have found Heaven at last!”

A main lesson to learn from the Sword symbol is that pain without *point* is wrong and useless. The only possible point to human pain and suffering is to learn how to live so that suffering becomes needless. In other words, each painfully learned lesson ought to push humans past the need for relearning it in the same fashion. Why should humans have to learn the same truths in one incarnation after another at the cost of so much suffering and repeated ruin? Surely there should be no *need* for Fate, God, Cosmos, call it whatever you like, to keep hammering home painfully obvious facts like murdering each other by millions is idiotic, destruction of life-species for temporary material gains brings a long and bitter chain

of consequences in its wake, disregard for the feelings of other humans results in reciprocal reactions, and all the rest of the plain, elementary basics of "Earthlife economics" which ought to have been fully learned many generations ago.

As a whole, humanity has certainly suffered all it needs in order to impress the lessons of the past into its genetic traits. Our answers are all there if we take the trouble to invoke them and bring them into the light of our present consciousness. That is what the Sang Real means: bringing out of our blood those truths which will and must "deliver us from evil." It is a horrible admission to make, but an enormous percentage of the human miseries and griefs in this world are entirely unnecessary, superfluous, pointless, and mostly man-made. Individually, much of our troubles are self-made. Nobody can prevent people from hurting themselves by their self-sponsored reactions with applied stimuli from various sources. How many ever stop and ask themselves whether there is any need to continue inflicting misery on themselves? What is so wonderful about masochism?

On balance, the pains experienced by humans in the past should be more than sufficient to spare us from suffering in the future for a long time to come, if we learned how to apply them to present conditions. This is the inner meaning of the old Christian belief that Jesus died to atone for the sins of the world. It is obvious that no single Sacred King could accomplish this by himself, but by the time of Christ's crucifixion humanity had piled up for itself enough bitter and sorrowful genetic experience to have taught it all the lessons it needed for avoiding such miseries in the future. The fact that so many humans still refuse to learn from former life-lessons and virtually insist on undergoing the same corrective processes over and over again, argues only two possible conclusions: Either they mean to continue the pattern of human misery of their own accord, or they have not yet suffered sufficiently to convince them they must stop and break its rhythm before they destroy themselves altogether on this Earth.

Considering the circumstances of our present world, there is only one lesson left for humanity to learn—its last! Heaven alone

knows there have been enough attempts in the past to teach humans how to live with some hopes of evolvment to higher lifestates. To what degree such lessons have succeeded or failed is a matter of opinion. Spiritual leaders and teachers have lived and died for several thousand years, each with particular "messages" for specific sections of humanity. How much better off for their efforts are we at this end of our history?

So far as souls connected with the spiritual stream of the Western Inner Tradition are concerned, we have been "given our message" long ago, and it continues in our consciousness at such a depth that relatively few may be objectively aware of it. Raise this Holy heritage to a level of recognition and respect coupled with courage, and it will lead us with newly awakened awareness towards the destiny decreed by Divinity in each of us. That is the objective in the Sangreal Sacrament—to wake up a too-long dormant sense of spiritual purpose and determination among those entitled to "gain the Grail" in every meaning of that significant phrase, then to translate that purpose into practice, and claim our rightful places at the "Table Round" of Cosmic Counsel.

Once there was asked a time-honored question, "What shall I do to be saved?" That is to say, what should be done to ensure individual immortality among souls that will survive all the trials to which earthlife subjects them? The uncompromising answer was that ordinary moral "goodness" was insufficient. The aspirant must abandon the worship of worldly wealth and devote himself singlemindedly to such a spiritual purpose. In other words he would *be whatever he truly willed*. If he was unprepared to sacrifice his money (which would only last him for one incarnation anyway) for the sake of "salvation," which would last forever, then it could not have been his True Will to be "saved" at that time. What he really wanted was a rich and comfortable Earth-existence. There was no reason why he should not have preferred that type of incarnation just then, and no one was blaming him for his choice. The point being made was that if anything is truly intended, humans must be prepared to live for that end alone and sacrifice whatever might prevent its attainment.

The same is true of any life-objective. No matter what it is, it has to figure as Objective Number 1, and everything else relegated to subordinate positions aimed at its attainment. That is why the Tree of Life is constructed as it is, with the ideal life-objective at the top and the nine supporting principles downwards in descending order of importance. Everything depends on what you think is the most important factor in life. What do you value most? Money? Then put that at the top of your list and sacrifice everything else to get it. Health, happiness, other humans, push them all ruthlessly aside—and you will become rich, even if only as far as your grave.

So if you are considering Questing for the Sangreal in yourself and seek to share it with other souls, this must emerge as your main motivation in life, or it will remain no more than an unreal romantic notion for you. Before you commit yourself unreservedly to the Quest, however, you must face yourself and ask the “dreaded question”—What am I prepared to give in order to gain the Grail? That is really the same query as that put by the rich young man from another angle. No one can possibly answer it except yourself, and it would be very foolish to do so impulsively, or without full realization of what such a Quest entails.

What you will be looking for is inner evidence that your own nature has some lineal or significant linkage, no matter how far back, with the Blood Royal, stemming from old time Sacred Kings. You’re seeking a contact, however attenuated, between yourself in your present body, and the lines of Life leading up thereto which extend beyond the bounds of mere matter into spiritual spheres of origin. This may seem the unlikeliest thing in the world to you on casual levels of thought, but the actual odds are far greater in favor than not. Remember we are not dealing with the *degree* of Blood Royal, but the “yes or no” factor. This may be as faint as the trace elements in your physical body, but if the Sangreal is there *at all* it can be called upon and aroused, and if it is not present it may be invited and invoked, if such is your True Will.

There is no form of physical blood test which will detect the possibility of Blood Royal in human veins, any more than it can

be known from a blood sample whether it comes from a genius or an idiot. Ideas of “blue blood” are purely erroneous, being derived from the more visible veins on the hands of a thin-skinned aristocrat as contrasted with those beneath the thickened, sun-tanned skin of a manual worker. Clinically, human blood is classified by its groupings which have no connection with social status. Practitioners of the modern fringe-science of radiesthesia would not agree here. Their standpoint is that blood is unique like a finger print, its psychic pattern belonging to the person whose veins it came from and no one else in this world. On those grounds they claim that treatments directed through individual spots of blood will reach and affect their original owners wherever they may be on Earth. It is interesting to note that when those people die the blood samples are said to become inert and non-responsive.

If there is any truth in this theory, it would explain and enlarge a great deal. Among other issues, it could indicate that you bear within your own blood the means of your “salvation” if it is in psychic or some kind of non-physical contact with the right source. Conversely, this has to mean that a wrong type of inner connection might result in deterioration and possibly eventual “damnation.” One extremity of life cannot exist without the other. Nothing can be capable of “salvation” unless it is equally capable of “damnation” at the same time. If we equate spiritual “salvation” with soul-survival and integration with Ultimate Entity, while “damnation” amounts to non-survival and reduction to detrius for re-cycling back into Creation, those old terms should be acceptable to a modern mind.

Ideas of eternal Hells wherein human souls endure indefinite torture as a punishment for having contravened the ethical codes prevalent during a single incarnation, make no kind of sense at all. There would be no point or purpose whatever behind this because it would contribute nothing useful to the structure of Cosmos. A spiritual condition we would call a Hell is either a drastically corrective state of soul which will be successfully survived, or the final elimination from existence of a soul utterly unfit for individuation. The condition of Hell itself could be



considered as eternal for as long as human souls exist, but their individual experiences in such a state can only be limited to suit specific cases.

No soul would ever be sent to a hell-condition in the sense of being ordered thereto by a Divine decree. We associate spiritually in whatever way we actually belong together because of what we are in and as ourselves. It is no more than a question of "natural frequency grouping." Out of our bodies we exist as a much finer than material formation of forces which are far more responsive to consciousness than physical atoms and molecules. Therefore we tend to align a lot closer with our thoughts and intentions when discarnate than we do as embodied entities. If a human creates an inner condition for himself which others might consider a "Hell," then that is exactly the state he will exist in when his body dies. So he can only co-exist with others in a similar state to his own. The reverse, of course, applies to "Heaven." There is nothing more mysterious than that. Both Heaven and Hell are self-states created by the intentional consciousness of human beings as they "rise" or "fall" in the scale of spiritual evolution.

Assuming that you have no intention of exterminating yourself as an existent entity of spiritual selfhood, and you are prepared to follow the Western Inner Way of Enlightenment, why not use the Sangreal Symbol as a central means of focussing your consciousness whenever you direct it in search of the reality that symbol represents? You may never perform the sacramental Rite in full, but there is nothing to prevent you from adapting portions of it suitable for minor exercises calculated to awaken your awareness of the inner identity which can be the "Real You" once it is approached along the lines of Life behind your blood connecting it with your objective personality in this world.

Do bear in mind that although you are an individual human being, you are very, very far from being an isolated specimen. As an "awakening one" within the Western Way, you are becoming part of a power which is infinitely greater than your mortal manifestation. Many other souls who are your inner kindred whether embodied or otherwise, are also concentrating their consciousness into awareness of each other, and if you truly "belong with the

Blood," they are extending themselves towards you as much as you are seeking their companionship. *You are not alone* on those inner levels of Life, any more than a babe in the womb is alone inside its mother and surrounded by fellow humans of whom she is perfectly conscious. The "aloneness" is only relative. The babe is already part of its people in the sense of presence in their world, and so are you part of your own people in a world which includes this one, yet also exists independently of it.

The spiritual future of people in this world depends on the currents of consciousness forming it. Such currents must necessarily have points of origin where they emerge from the Nil-state, and commence their cycles of influence upon all the millions of minds and souls they pass through on their way back to Nil once more. They are comparable to the formation of nebulae in Cosmos which eventuate into galaxies and planetary systems containing incalculable lives which ultimately pass away altogether and return to the Infinite No-thing which is the source of All. So do waves of conscious energy cause the workings of our world. The vital question is, who originates, creates, formats, and finally expresses them?

Any individual mind and soul capable of dealing with consciousness on its own initiative has the natural ability to fulfil all those functions *if it wills*. But how many actually do? Your commonsense alone should tell you that the vast majority of humans in our modern world are doing nothing of the kind. They are mostly doing no more than take in secondhand (or second billionth hand) thinking which has been directed at them from all sources imaginable, then reacting with this in predictable patterns and passing it along accordingly. So who actually starts these mind-altering currents of inner influence and *why*? Some are helpful, others harmful, and the bulk are just neutral "padding" interpretable either way.

It should be clear enough to any halfway intelligent individual that the "salvation" of Western civilization and culture from the social, spiritual, or any other viewpoint, depends absolutely and entirely on the right kind of thinking and feeling needed to accomplish what would really be a miracle of chance in

our general behavior. To have any hopes of achieving this, a maximum of *original and influential* consciousness must be fed into the mental circuitry of common Western thinking and awareness from the highest possible levels. While there cannot possibly be any infallible guarantee that this might work the required miracle to rescue us from contemporary worries and problems of our world, it is about the only course available. Most reasonable people are agreed that unless we manage to change our outlooks and psychosocial structures very considerably, our civilization is going to meet with very serious trouble. The immediate problem is how to arrange such an alteration of human attitudes and adaptations to life?

Who is going to do all the original thinking needed and project it along the lines of current Western consciousness? The sole purpose of our thought-training work has been to encourage you to learn how to call consciousness out of Nothing and work with it in a Western way so as to achieve some good effects with it both for yourself and your spiritual family of kinsfolk in the same Blood. Are you prepared to become one of the "Priest-King" types of mind and soul needed to approach consciousness at source and mediate it potently through inner paths whereby it will contribute to the survival and "salvation" of yourself and all concerned?

This is really only "original" thinking in the human sense of the term insofar as consciousness is called from above the normal reach of an average mind before being processed on those levels. It is therefore original so far as we are involved in this world and should be understood within the limits of that definition. It is not the actual consciousness which is original, but calling it into human levels of circulation, impressing an initial formation on it, and then setting it free to find its way around the Western world. This can be considered as much of an originitive act as the production of great artworks or other issues of applied intelligence.

The interesting part about this is that you need not write, draw, proclaim, or otherwise communicate your ideas objectively to another human being if you do not want to. That would only be contacting them through their physical senses anyway. You might suppose this was the only way to reach them, *but it is not*. There are streams of consciousness coming to all of us from inner levels, which

we receive constantly and imperceptibly. Most of these we ignore, but some we tend to react with to such slight extents they are unobservable by any normal means. If we are subjected to them for prolonged periods at the right rhythms, however, a definite effect must ultimately show up somewhere which alters our behavior pattern in perhaps perceptible ways.

For instance, suppose a slight internal shock caused a movement of one millionth of an inch. You would not feel this or be objectively aware of it in any way. If it were the first of a rhythmic sequence of one million similar shocks over a period of five seconds, you might wonder why you had moved a perceptible inch with apparently nothing to account for this. Subtle and insidious influences acting constantly on sub-perceptible levels have a much greater effect on humans than they might think. Some humans are particularly sensitive to these, a great many more are not particularly affected, while very few are entirely immune.

That is how "propaganda," or "pushed ideology" gains ground, how creeds are extended, or how common advertising programs gain momentum. Introductory impressions may be made on human minds by sensory stimuli such as visual, auditory, tactile, olfactory, or a combination of all these. Supportive to everything, however, is a steady stream of consciousness originating from a collection of humans (or possibly non-humans) who are energizing the ideas with their wills and providing them with all the power available from inner supplies for this purpose. It is a combination of perception from the outside and persuasion from the inside which eventually results in anyone accepting or agreeing with presented ideology. The most important factor of the process is the inner influence.

Take the case of an ordinary TV advertisement. May be there are a couple of million viewers. Each reacts according to nature. Simultaneously a concerted current of consciousness arises and sweeps around the circuit. If a good percentage of this is "pro" the product concerned, or maybe just a happy amusement reaction happens, the influence of this will extend to those whose interests might not have been particularly aroused and incline them to more favorable outlooks on the product than might otherwise have been

adopted. TV audiences *are* linked by an invisible network of pure consciousness which designers of mind-bending material are not only well aware of, but learning to exploit with ever-increasing expertise. So never suppose your consciousness can't do very much by itself. It can do a lot more than you might have believed, till you try. Commercial companies are prepared to buy it for high prices, not from you directly, but from whoever processes it to their specifications.

Consider Christianity, or any other faith. How did anyone ever know about it in the first place? Certainly by preached and written words combined with whatever psychodramatic practices were engaged in by practitioners. That was only on the outside of experiential life. Coming from the *inside* all the time was an intense stream of consciousness literally flowing from believers in the direction of those whose interests had been aroused, but whose commitments were uncertain. It was the sheer energy from this force-flow which usually determined the issue. The energy of concentrated consciousness from a sufficiently potent source is just as real as radiation from any other power-point. Moreover it can be just as helpful or hurtful in its own way. If you are inclined to doubt this, think of ordinary light for a moment. Sunshine illuminating this page enables you to read the print, but concentrated on you through an enormous lens or by a laser beam it would burn your body to ashes. Consciousness is subject to the same laws in another dimension of existence, so treat it with the same respect you would accord any possibly dangerous energy.

Once you have established a workable contract with the Sangreal in your own spiritual system, all you have to do is release its energy through your consciousness into the mainstream of Western thinking and feeling. In other words, become its focal agency. You can do no more but who, apart from relatively few souls, is doing so much? You may already know that most diseases are a form of warfare. Organisms known as pathogens create conditions resulting in the disease, while those called antibodies release whatever may be needed to combat those conditions, eradicate them, and restore normal living to affected tissues. We have enough pathogens in the human section of Cosmos already. All

you are asked is to become an active antibody by outpouring a flow of conditioned consciousness into the spiritual blood stream of your own human grouping. That is a good modern metaphor for the once-termed "Knights of the Holy Grail."

During the previous period of the Sangreal in Occidental mysticism, it was promulgated among those who comprehended its significance by the externals of romantic fiction, music, and poetry, mostly aimed at lively and intelligent minds trying to grasp the lessons of their past legends and make their present mean something more to their souls than official religion offered them. To a certain degree, the Sangreal was symbolized by freshly invented playing cards which depicted the Cup and Platter motif on half their suits, supported by the Swords (noble-military) and Staffs (priests-pilgrim) on the other. The Tarot has a strange tale to tell if arranged in a specific order unconnected with numerical sequence. Outwardly, the Sangreal was represented more by fancy than fact.

Inwardly, the important reality was the circulation of consciousness around what might be termed the "Western Soul" which awakened it into a sense of spiritual actuality concerning its condition in general, and those individuals sharing it in particular. For its day and age, the Sangreal was effective and sufficient to accomplish its mission to Western humanity. What it can accomplish in one century it can equal in another, providing the methods and means are appropriate in contemporary values. The Sangreal of the twenty-first century may be inspired by the same Spirit as in previous ones, but the circumstances of our civilization have altered so greatly that a matching change of activating consciousness is urgently needed.

Firstly, there is no point in placing any reliance on publicity or popularity which the first circulation of the Sangreal-ideal caused throughout Europe and the West on its initial appearance. Even in those days it was not meant as a religious revival likely to meet with enthusiasm by the masses or to collect a wide following of folk seeking escape from established and constricted codes of conduct. It was frankly a direct appeal to the elite classes of consciousness which were capable of reaching beyond the limits of their times, contacting higher levels of Life, and mediating from

thence the inner energies needed to save the Western Soul from the worst of its approaching possibilities. *That is exactly what it amounts to now, and it always will.*

The Sangreal-ideal is really an Inner Call to those who belong with the westernizing spiritual section of humanity because of very ancient linkages through their bloodlines with an original source which sought a higher destiny for its descendents than mere mortality has to offer. This has nothing to do with social status whatsoever. It is an inherent characteristic of many humans, far more widespread nowadays than might be supposed, and although frequently dormant among the majority of its possessors, it can be awakened by a strong or clear enough Call which will reach a normally slumbering soul.

There is an old legend illustrating this, of a wandering peasant who found his way accidentally into a subterranean cavern where King Authur and all his Knights lay sleeping while awaiting the summons which would arouse them to action in the hour of greatest need for their services on behalf of their people. On a table lay a magnificent sword in its scabbard, and nearby hung a golden horn. Impelled by curiosity or instinct, the entrant began to withdraw the sword from its scabbard slowly. Upon that, he was terrified to find the sleepers stirring and showing signs of awakening. He was so frightened that he let the sword fall and fled forthwith. As he departed, the noble company returned to their inertia and a dolorous voice wailed after him:

“Woe to that wretch, who, being base-born  
Disturbed the Sword, yet sounded not the Horn.”

There is considerable meaning for modern people in this myth. Alas for those who cannot arouse the nobility in their own natures needed for protecting them in times of peril. Woe to those who stir up the sword before awakening the protectors of peace. The moral should be plain enough. Alert the best first and the worst may be averted, provided the arousal be in time and the response adequate. Before we go on to some arousal methods, how do you feel about your own situation? Aren't you becoming rather tired of being

nothing but a target for thoughts forced on you from everywhere—from the media, TV, politicians of all descriptions, advertising campaigns, religions, in fact the whole lot of inflictions from a modern cacophony of consciousness causing little more than confusion and indifference? How much better are you for all of it, or how much worse off would you be for none of it? Isn't it about time you learned how to answer back on your own initiative as an entitled Guardian of the Grail? Or would you prefer not to “hear the Horn” and sink back into apathetic slumber? The choice is yours alone. So is the responsibility for making it.

• 11 •

## The Sign of the Sangreal

**A**s you should now realize, the Sangreal is not a “thing” of any sort, but a spiritual strength among souls who are Blood-bonded together by a common consciousness of ancestry, beliefs, and inner ideology within our modern Western world. Those souls are the awakening inheritors of our deepest and most ancient Faith from when it first began to move the “westernizing” section of humanity towards its instinctive approach to individual immortality and relationship with Divinity. You might think of this as “pre-Christian Christianity” in one sense, for it has always been the precursor of whichever systematic spiritual movement has inspired “Westworking” people to seek their own souls in their unique way.

Why do you suppose the symbol at the apex of the Tree of Life was a Crown, and the bottom symbol a Kingdom? Because its designers believed that the top and bottom of everything worthwhile in Life was the natural nobility possible for humans to attain if they sought Deity constantly in creation, and the *ne plus ultra* of nobility which humans considered as Kingship. All who followed the Paths, worked the ways, and came to belong with the Blood, would earn Kingship in its true sense, a principle of Perfection as a human species. Kingship did not originally mean the temporal ownership of enormous wealth, despotic political and military might, or any of the various associations which have become

attached to the title during the ages. It signified a human being whose individual nature was advanced so far above the average, that the people instinctively realized this, and consequently relied on that soul for leadership in all their tribal affairs. Acceptance of Kingship automatically meant also that he was quite willing to die for his people if so required.

Over more than twenty centuries of Western civilization, the strains of Royal and noble blood have spread over a very wide area of the population. Nowadays there are natural Sangreal qualities inherent among a large proportion of Western descended families, whether their living inheritors are conscious of this or not. Plenty of people have “kingly” or “noble” abilities in themselves and could very well be leaders of thought and action among their fellow humans if they were compelled to assume such positions; not necessarily sole leaders, but certainly co-leaders because they supported a cause in common with many others. Owing to the enormous increase in population, it takes a correspondingly greater number of “King-sized” souls to accomplish for a modern community what a single one might have done in the far past for his few folk. The responsibilities are still the same in essence, though they have enlarged proportionately: to think ahead and beyond normal limits; to live as an example; to represent the government of “Good over Evil;” to mediate the meaning of Divinity, and should necessity arise, to die gladly in support of the “Folk-Soul” shared by the same inner Faith Family however numerous.

Such extremes of experience were really the prerogative of Kings. Those with the relatively lesser characteristics of nobility need not extend themselves quite so far, but were still obliged to offer their special services as required by the Blood within them. There is an old popular saying, “Noblesse oblige,” meaning that nobility imposes obligations. It implies that whoever fulfils his obligations to fellow mortals, whether spiritually, socially, or otherwise, has a rightful claim to nobility, in other words a claim to Blood Royal or the Sangreal. Maybe not to the same degree of obligation as Kingship, but to substantial degrees of it all the same.

This was why in some previous versions of the Mystery Tradition, various Lodges and Temples tried to “grade” initiates by

assessments of relationship with whatever Blood Royal they were supposed to bear. That was known as their "degree" or placement in the scale of Perfection. This was seldom if ever successful, since it was done by various methods of testing and estimating the character of each individual which were not only arbitrary, but depended far too much on the human judgement of those deciding. In general the Rosicrucian system adopted a decimal standard for the Spheres of the Tree of Life, while the Freemasons chose a thirty-two degree graduation for its Paths, plus the honorific one of 33° for the 0-1 stage. This was approximately the third of a circle, and with a trinitarian God, would represent the third person, or human perfection of the God-Man, Jesus Christ.

It is surely presumptuous for any human to decide to what degree of Divinity they or another human might lay fair claim. Why not simply accept that if there is any connection in the first place, it will eventually find its automatic level in the end, and be content to leave things there so they may work out further of their own accord? Many modern Mystery systems have abandoned the outdated "degree" concept of classification with its suspicions of "rank" and "snob-value superiority," and beyond grading membership very generally into "beginners," "going-oners," and "seniors," no attempt is made to segregate them from each other's company during normal theurgic ritual practice. If there is any specialist spiritual work to be done, however, those best able to do it will associate by themselves for the same reason that only surgeons and theater staff are allowed attendance at a hospital theater. That is to say, delicate operations should never be imperilled by the presence of inessential and possibly hazard-causing personnel.

Nowadays there is a social tendency to pay lip service in support of the theory that "all men are equal in the eyes of God," and no one must seem or claim to be better than any one else for fear of accusations of "elitism," or "anti-social views." This pseudo-egalitarianism can't be traced to any recognized spiritual system. If it sprang from a genuine desire among all classes of consciousness to "meet each other half way," it would be laudable, but the indications are that this levelling-down trend derives from a somewhat sinister source of influence which is aiming at domination

and virtual ownership of the Western world for obvious reasons of advantage, profit, power, and similar motivations. The methodology being used is far more dangerous than any open weapon of warfare, being directed at the control of "mass-consciousness" by every available means.

There is little doubt that whoever controls the "mass-consciousness" of any civilization may do whatever they like with the great majority of people comprising it. Control thinking, and behavior can be calculated to a fine fraction. Ruling politicians and churchmen have known that for centuries, but now their old time skills have been developed into an almost exact science which is applicable and exploitable by whoever or whatever owns and directs its agencies. In medieval times, the Church impressed on people what low and miserable sinners they were, utterly damned if it were not for the goodness of God, which in its turn was administered through the Church alone, therefore the Church alone had exclusive rights over the fate of human lives. Monopolization is the modern word, and the same principle is being reapplied today in its most advanced and sophisticated forms. Subtle and insidious pressures are being brought on people to reduce them into their lowest common denominators much as a bright child born to a dull-witted family is penalized by its parents and siblings because it is "different."

Although the influence behind such pressures are cleverly concealed and directed, they can retard and delay Western esoteric evolution for a considerable period. The only hope is that enough alert souls are prepared to rise above, beyond, and behind those rather low-level energies, looking for the Light which illuminates our inner spiritual scene from far higher sources of supply. This is said to be the "Age of the common man," but it was made possible only by those who were above common levels of intelligence and abilities. Why should mediocrity become the standard imposed on modern minds? Who and what is promulgating this idea? Mediocrity means literally "ruling by the middle," but its implications are that brilliance and originality are to be deplored as "exceeding the norm," and toned down by every means to suit the committee-chosen background.

Why on earth should you, or anyone else, be persuaded or pressured into feeling embarrassed by the good breeding behind you or the special qualities within you which need to develop to full potential in order to lift the Western Soul in this world a little closer toward its spiritual state of "Kingship" at the top of the Tree of Life? Why should you accept increasingly lowered standards of behavior, inferior aims of living, and poorer spiritual prospects for future generations, when you ought to be demanding and getting the very best that Life is able to produce for all of us who share the same Folk-Soul on this planet?

Why not consciously acknowledge and honor the Sangreal in yourself, or at least search for it in the same Spirit as earlier Questers? Seek for the nobility in your own nature which links back through ancestral lines deriving from early contacts with Divinity. Never mind if this seems unlikely or far fetched, *look for it*. It may have lain dormant for many generations, yet awaken in yourself if you call it clearly and strongly enough. Again, it may have been trying to attract your conscious attention in the here-now, and once this is aroused and focussed you will hear the rest of the story from your own inner resources.

You will naturally ask how to start looking for the Sangreal. If you cannot find the methods for yourself from the Rite of the Sangreal Sacrament, you are not going to get very far. It might help if you remember the rule: "First be conscious of it, then with it, and finally as it." That is the way to work when dealing with any kind of spiritual symbology. So ask yourself how you are conscious of anything: in two ways, either by making yourself aware of it inside your mind, or by being made aware of it from some external source outside your mind reaching through your ordinary senses. There is a third way which combines both because you would be putting them together intentionally. Therefore if you mean to use this method, you will need some objective symbol of the Sangreal perceptible to the senses, plus an inner recognition-formula for activating the image on a mento-spiritual level.

For this reason the symbol of the Sangreal has been designed as shown towards the end of this chapter (Figure 10). It should be carefully studied. As you might notice, it is an elaborated Cosmic

Cross, combining the five Magical Instruments of the Western Tradition with Qabalistic linkages. The central sign is that of the Cup, which itself is the emblem of the Western Quarter. It is the "Cup of the Mysteries," being a hemisphere above a square pyramidal base conjoined by a small globe. A Freemason would see it as a meeting of Square and Compasses, or Man and God working together for the welfare of the world. It can actually be considered as a double Cup depending which way up it stands. In reverse it would be a square Cup with a hemispherical base. Here we see it with its "God-half" in the superior position.

Above the Cup is the point of a Lance which as a cutting instrument can also typify a Sword. The drops of Blood dripping from it are arranged as the Holy Tree of Life design which should need no further explanation. Note that the point is downwards, significant of Peace. Below the Cup is the tip of a Rod. Thus the Sword and the Rod between them are indicating the Blessed Blood to which attention is being called. The background is the Shield, around which is seen the Cord with thirty-two twists in it for the Paths of the Tree. A very complete and meaningful symbol as the Aegis of the Sangreal Sodality. What else could it possibly be?

Copy this symbol (or Logo) out for yourself, or take a photocopy if you prefer, though your own handiwork is always best. If you want to color it, the Cup is gold, the Cross behind it silver, the background of the Cross blue, the blade of the Spear bronze, the blood drops red. The Cord may be either black and white alternating twists, or rainbowed. The Rod tip is violet. The reason for the violet tipped Rod is that it indicates the "Blood Royal" as being a mixture of Red, (Might) and Blue (Mercy), an ideal balance of qualities in a genuine Kingly character.

Having done that much, you can start centralizing the symbol in your consciousness. Concentrate on it periodically and systematically until it begins to make you feel especially important. Everything is a question of conditioning your awareness along the right lines until it reacts responsively. If you need music, perfumes, and other "magical" aids to enhance your will-workings, then use them by all means. Don't be dreamy or tend to drift away during this exercise, whatever else you do. Be as intense and focussed as

you can without undue strain. Sometimes it helps to have a spotlight on the symbol while the rest of the place is shadowed, or possibly some arrangement to make the light pulse in time with a steady heartbeat repeated to the rhythm of the music. In our days, electronic audio-visual assistance can surely be considered as a legitimate “magical” adjunct. You might also tie in a sort of “induction narrative” on tape, or perhaps recite a kind of “prayer-statement” like this:

“This is the symbol of the Blessed Blood I share with all my Family of Faith within the West. Through it I claim my birthright of the Holy heritage we hope to honor. With it I salute the Sangreal which is the sacred sign of our relationship in Truth together. Because of my belief in this Blood-bond, I am what I am, and whatever I have made myself become. May I so continue questingly until the end of our endeavour and our Grail is gained. Make contact with my consciousness whoever hears this Call sent through our special signal. By the Blood of our belonging with the Western Way, be welcomed and received with recognition. I am speaking with sincerity and listening with love. Communicate in confidence, for I respect what is received beneath the Rose. Blessed be whoever understands and answers this soul-call of Blood to Blood.”

Don't expect to hear mysterious voices replying, but simply “sense” inside yourself for some feeling of response. Try to acknowledge reception of such if you get it, not by words so much as “waves” sent out of your soul. Keep looking steadily at the symbol or its image in your own mind. Do not continue this to a point of lost interest or annoyance at apparent non-reply. There are many forms of communication reaching humans from inner sources, and most of them are wordless in themselves. It is we who have to learn how to translate them into intelligible terms through symbology systems. Anyway, if you really cannot think of much to say, you might try repeating this invocatory Faith-formula of the Sangreal:

O Blessed Blood that binds us by belief unto our Western Way of spiritual service to the Lord of Light and Life, inspire and activate our willing work therein.

Be thou the Sangreal within our questing souls which leads us unto Liberation far beyond embodiment in PERFECT PEACE PROFOUND.

You should be able to work out many such little invocations for yourself, and it is good practice to enter them in a small book of their own for reference. Eventually you might be able to arrange them so as to make a complete form of service. Any special music or songs you find evocative should be included too, and here is a special “Grail Hymn” to commence your collection. It is entitled the “Song of the Sangreal” and sung to a familiar tune.

### *Song of the Sangreal*

Love Divine that didst begin us,  
Joyously thy Sign we hail.  
By the Blood of Life within us  
Be in truth our Sang Real.

*Chorus:*

Blessed be the Blood behind us  
As our Spirit of the West.  
May it ever live and bind us  
To whatever is our best.

Regal blood in human nature  
Make us of thy noble breed,  
Let us grow in spiritual stature  
Till there is no longer need

*(Chorus)*

Chalice from whose depths emerging  
Comes whatever we may be.  
Let fresh energies upsurging  
Fill us with thy potency.

*(Chorus)*

Container of complete Creation,  
Bearer of each single birth,  
Bring us to realization  
Of our mission here on Earth.

*(Chorus)*



Single drops of Blood descending  
From the Lance-head, one by one,  
To the Cup be never ending  
While our race is not yet won.

(Chorus)

We who seek the Supreme Union,  
Merge our essence into thine,  
Share with us the Great Communion,  
Mix our water with thy wine.

(Chorus)

Sang Real for our achieving,  
Blessed be thy Holy Sign.  
Bring us Peace past all believing,  
In the Love that is Divine.

(Chorus)

AMEN.

The entire object of your exercises should be to develop an increasing awareness between yourself and the linkage in your own blood leading to your remote ancestry and connecting inner contacts therewith. This is liable to call qualities and abilities out of you which could be quite unexpected. It may also alter very considerably the spiritual significance of everything in Life for you. A possibility is that you will gain a sense of being a lot more important individually than you might have supposed otherwise. So *be careful*. Though this would be true along inner lines, it does not have anything like the same force among modern mankind, and it might only mark you in the eyes of your contemporaries as an eccentric egoist if you do not interpret this consciousness properly.

As a counterbalance it is well to get in the habit of looking for traces of "the Blood" in others you contact during the normal course of your life. Even walking along the street, keep a casual lookout for possible "carriers" as you go about your business. You may not notice any large number at first, and there are not likely to be more than a few who are in the least aware of what they bear within them. That is only because they have not yet reached the same stage of experience as yourself. What is of great importance is

that you should not attempt calling their attention to it in any overt way such as with written or spoken material, or anything whatever which might be described as propaganda, publicity, or "forced information" of any kind. Do *nothing* on the outside, more than glance briefly, yet think quite clearly in your own mind some definite "recognition-phrase" like: "Blessed be the Blood." Send that out as strongly as you can, and let whoever is able to pick it up return the reply: "And whoso holds It."

For such reasons do *not* talk about the Sangreal to anyone except maybe your most intimate connections, and even then be careful. No one of known good blood or family goes around talking of it, far less drawing attention to the distincton or making any demonstration of bad behavior which calls for critical comment. This is not to say that all bearers of the Blood invariably behave impeccably, but they should never contravene codes of good conduct in the name of that Blood or bring dishonor to it deliberately. No human is faultless, and all they may fairly claim is to uphold the Sangreal standard to the best of their limited ability. Nevertheless whoever bears that standard consciously must do so responsibly and faithfully.

It is a basic truism that whatever stirs up the best side of humans usually provokes the worst side too. The stirrings of the Sangreal in a human soul arouses its deepest and often its most dormant instincts which have to be coped with and converted to beneficial energy. For instance, it might be an inevitable result of arousing the Sangreal that a fierce fighting inclination is awakened with it. That is not an altogether uncommon reaction, and is something comparable to "striking a gusher," which calls for an immediate action of capping and controlling. It is not that any energies liberated by the Sangreal would be "bad" of their own nature, but they could most certainly be "raw," and possibly disconcerting if you have not expected or prepared for them.

A classic example was that of a modern practical mystic with great devotion to the Christian ethic and a personal attachment to Jesus as a Master-Teacher figure. Attempts to rouse the Sangreal succeeded, but it proved a non-Christian contact. Running strongly back through remote ancestry was a powerful

stream of Nordic and fiercely pagan people, whose Blood came from a line of warrior-kings practicing pillage and conquest. Nevertheless their blood was noble, and could not be questioned apart from its untamed ferocity. This confrontation with apparently "savage" roots horrified the incarnate descendant, and even more so when a sense of kindred and karma was experienced as a result. The end effect was a complete dichotomy of feelings clashing through the centuries in opposite directions, which led to psychological and physical damage. Before the spiritual situation could be stabilized successfully, that mystic met an untimely death, curiously enough due to a blood disorder.

Although this is a very exceptional example, it does illustrate the principle of what happens when strong ancestral lines are contacted in connection with the Sangreal. Despite this, it still remains the sole possible source of spiritual strength likely to support the soul of our secret Western Inner Tradition through the trials and difficulties of this world in our times and those to come. The Sangreal is the best blood available to those of the West who value that soul as their own and are prepared to devote their lives for the sake of its continuity whether on Earth or in "Heaven." They know their own true value and are not afraid to uphold it.

As a rule, when war disasters and other horrors hit humanity, the best and worst qualities in people emerge from the depths where they hide in "normal" times. There is nothing like a catastrophe for bringing out the nobility or contemptibility of a human soul. On the whole during the last World War, incredible courage and comradeship emerged among even the least likely types of people. It became so evident that some began to say, "If we had anything like this kind of Spirit among us in peace time there wouldn't be any wars." Perhaps an odd remark, but that was their recognition of the Sangreal in those days. Alas, the War had not been over officially for very long before the majority of folk slipped back to their usual rat-race-greed-grab style of earthliving. In the Grail legend, the sacred Vessel was removed from this world because of human wickedness. That is to say, people just let it go again.

Why should we have to wait until some unspeakable horror demands the best blood from us in totally unjustified and brutal sacrifice? Why not call up the best blood we have amongst us *now* and devote it to a spiritual sacrifice which might yet avert the bloodiest of holocausts this world has ever known? Nobody in his right mind would suppose this to be an easy task. It demands constant attention, continual training, and perpetual vigilance, yet this proved possible during World War II, when people learned how to live in a condition of consciousness which held them alert and keenly perceptive. They lived so as to be able to call fully on their deepest reserves at any moment. Doctors predicted mental breakdowns and crack-ups by the thousand, but they were wrong. For the most part, Western people showed amazing reserves of uncalculated moral and material strength, endurance, and every other quality and talent. It was only a question of applying the needed stimulus or "sounding the right Call" to achieve such effects.

Therefore, when you have got used to concentrating on the Sangreal externally and objectively, start radiating it out of yourself through your own blood. There is no real need to visualize this, but if you must, try to feel it more than see it, as a red and gold ray of Light illuminating a Sangreal Symbol in your heart. Realize that it shines on and in you from a multiple source derived from great extensions of Time and Space, yet each single source is alive and pulsating with energy, flowing not so much *to* you as *through* you. The "summoning of the Sangreal" should really be a matter of controlled consciousness by itself, but if you must have some kind of a verbalized formula, try the simplest of all: the one word "Sangreal" chanted repetitively either aloud or in your mind.

This has a little technique of its own. First, choose whether you prefer a three or four syllable chant. If three, the breakdown will sound like, "Sahn-grai-ahl," and if four, "San-gra-ee-el." Either will do, so pick whichever you feel happiest with. Next, using the tonic sol-fa scale, select three or four notes in order of ascent or descent and fit the syllables of the word to them. Imagine the notes as bell-sounds, clear, ringing, and reverberant. Try several

Figure 10. The Sangreal Symbol



combinations until you hit one that seems to evoke a maximum response from yourself. When you have found one—use it. Remember, however, that no amount of chanting, audibly or otherwise will be the slightest use if you do not put maximum awareness and concentration behind it.

The need is to be conscious of the flow of Sangreal-force passing through you on its way towards other “Bearers of the Blood.” You may have to encourage the feel of this with verbalization at first, either spoken aloud or just mentalized. Something on the lines of, “The Blood of my ancestors is in me, and it links with all belonging to our Family of Faith. We are a worthwhile people in this world or others. I believe in my Blood because I was given it to do good things with. It came from the Great Spirit of Life Itself, and put a purpose into me which I am trying to understand and fulfil. My Sangreal is flowing through me now. It inspires me. It brings belief to me that it holds meaning far beyond this world. The meaning of me. My essential part in this Universe. Wherever the Blessed Blood is alive—so am I!”

It is not the actual words which matter so much, so long as they are used as vehicles or carriers for the *experienced awareness* of

being a focal point and distributive agent of the radiant power which is the Sangreal. By itself, that is just a name, but the actuality is your own good blood or genetics linked back through all your ancestors and connected with points of inner kindred throughout all the Western world. Neither living nor dead people are fictional. They are *real*, and the Sangreal is the sign of communication among us all along paranormal lines of consciousness. What you should be feeling is the focus of this “Family-force” in *you*.

In earlier times, the Sangreal-concept enabled its users to live with courage, confidence, and spiritual certainty. They knew they had something beyond the boundaries of this world to believe in, and it kept them going through extremely perilous times, though not nearly so much as those of our days. A human being in this world with nothing better to believe in than political or social institutions is doomed to a terrible fate of disillusionment and worse. Those are destructible values of impermanent significance and they are quite unfit to base any solid Life-faith on. The “Quest of the Grail” is for a spiritual reality which is so potent that once achieved it would not matter what other human faiths or systems were followed. All would be serviceable yet somewhat superfluous, although worth associating with for the sake of friendship with fellow-mortals. Other faiths are simply other people’s ways of trying to do the same thing with the same Grail at the end for them all. Everyone has to gain it for themselves. There is no other way.

As a change of angle, let us consider the word “Sangreal” itself, arranged as a “Magic Square” at the end of this chapter (Figure 11). The construction of it is simple enough, and there are many examples of such squares in medieval books of magic, particularly the Abramelin manuscript. At first sight they seem to be mere mathematical patterns for the sake of intellectual amusement, or perhaps some clever code indicating anagrammatical rearrangement to supply the vital “key-clue” leading to revelation of a special secret. In fact they are meant to be much deeper devices of a psychological nature more akin to a modern Rorschach blot than an ancient anagram or Qabalistic Gematria, where words are reduced to their total letter-values which in turn become a single letter of a new word or maybe an acronym.

Such squares are meant to be “subconscious release systems” working like a Rorschach blot, but instead of shape-suggestive variation, they depend on “meaning variation.” You are supposed to concentrate on them for a while in the same way as a Rorschach test, then note what comes up in the conscious mind unexpectedly in consequence. The methodology is somewhat recondite, and needs to be explained enough to follow before any satisfactory results are to be expected.

Rorschach reactions are almost self-explanatory. Confronted with a visually shaped stimulus capable of suggesting outlines which could be fitted to a variety of subjects, the average mind usually makes a choice of one, or perhaps two with special appeal to its particular mentality. Depending on the nature of such interpretation with a number of specific stimuli, minds are then typecast according to a standard set of possible results which have been decided and agreed upon by many psychologists. Everything thus depends on individual shape-association and the preconceived opinions of psychological specialists.

In the case of the magic word squares, there is a much more complicated approach demanding mental workings not unlike the solving of “cryptic” crossword puzzle clues. The mentality has to be twisted and manoevered around in search of associations connected with, yet far removed from, the actual presented stimulus. Like crosswords, this takes both a knack and a knowledge of the mentality behind the symbolic presentation.

Let us take the Sangreal square. Here we have an eight letter word with a mystical meaning, giving rise to definite concepts in the minds of readers who recognize its overall significance. So far, so good. Now the total idea is a combination of its contributory items. Those may be far too many for comfortable numeration. So we will suppose them all to be divisible into categories, and make those the same number as the letters of the whole word: eight—eight separate yet connected sub-ideas adding up to the entire concept in a human mind. As another connective factor, perhaps we can let each letter stand for a whole word indicating one of those eight headings. Our derivative language is rich enough to provide an enormous choice capable of almost indefinite enlargement. One such list might read:

- S. Sacrosanct: Something especially holy and precious
- A. Archetypal: A main creative idea of consciousness.
- N. Nuclear: Central stabilizing factor.
- G. Godbearing: Capability of inherent Divinity.
- R. Regal: Having all qualities of rulership.
- E. Essential: Absolutely indispensable for any purpose.
- A. Awakening: Calling to conscious attention.
- L. Loving: Expressive of finest human feeling.

Those are eight characteristics relative to the Sangreal. There are plenty of others, and your list could be entirely different. Having associated each letter with a specific idea, try combining the ideas together *as entreties* according to the pattern as shown by the square: up, down, across, backwards, forwards, diagonally, then by a gigantic leap of the mind, simultaneously. You may suppose a human mind won't bend that far. Maybe so, but the benefit is derived *from trying to make it do so*. That is the whole point of Zen *koans* or unanswerable questions which seem as if there ought to be an answer if the mind strains itself far enough. This Magic Square practice is the Occidental version of a *koan* which aims at developing multi-ideological consciousness to produce comprehension on much higher levels of working—a great number of “little” ideas contained by a “large” one which in turn can be convertible up or down the scale of consciousness.

For instance, take a single line of the square. Try to figure out the relationship of a Godbearing Nuclear Archetype of Sacrosanct Love, Awakening Essential Regality. Reversed it would read something like: Regal Essentials Awaken Love as a Sacrosanct Archetype of Nuclear Godbearing. Either way it should arouse concepts of consciousness pointing towards comprehension of the Sangreal. Try to see these ideas *extending* in all directions through varied chains of linkage. Note that one main diagonal is S and the other is L. Note again how the G's combine diagonally twice, four times, alternating with the R's. Godbearing Regality. The highest possible qualities in human beings indicated by the Sangreal. Wherever and however you look at the Sangreal square, there is a multiplicity of meaning to be investigated. Try making a number of different lists on different occasions. That produces quite worthwhile results.

Another thing to study is the peculiar patterning formed by the letters in the square design. If you trace them round, you will find the Pillars of the Tree, the Circle Cross, and many other ways of linking the letters. There is a strange fascination doing this, and an odd sense of satisfaction when making the discoveries as they strike your consciousness. Such exercises as these are really stretchers of mind muscles rather like their physical equivalents made by athletes when limbering up before an athletic event. "Loosening up" applies in spiritual dimensions just as much as material ones, and it is always good to know a few reliable exercises.

When you come to think of it, you will have to admit that multi-consciousness is evidence of evolution. A feeble-minded human has great difficulty in holding a single and simple idea for any length of time. The more advanced awareness becomes, the more ideas can be coped with as a related whole for prolonged periods. They are not all in the actual focus of attention at once, but an awareness of them exists as a unity of total understanding. Of course, there is a limit with this expansion that even the most brilliant human intellect can reach. So now try to imagine a creative consciousness encompassing the whole of existence. If you can conceive of even the possibility of imagining such a thing with any clarity, you will have made a fair approach to "God."

The general principle of these Magic Squares can be applied to any set of concepts you please. Think of them as a kind of "Tree of Life," which instead of having fixed lines as Paths, has connecting links wherever you can find them. There is one arcane school of Qabalah which specializes in presenting Hebrew letters in a solid mass which makes no legible sense to the uninitiated. It is only when contemplative attention is allowed to ponder the whole in a disciplined fashion for sufficient time that revelatory messages appear. The theory is that an inner intelligent angelic agency will guide the observer's mind as to which letters should be combined in order to convey the intended message.

To some extent this is similar to crystal-gazing where fixed attention is made on an "imageless image," the crystal. No pictures will appear in the physical crystal itself, but they are seen in the

mental image of that crystal in the sryer's mind. The lettered squares are an intellectual substitution for the crystal or "Magic Mirror" which acts as an hypnotic holder of normally distractive objective awareness, and allows the sensitive area of subconsciousness to make itself evident. This works on the principle of quieting a loud noise so that a gentle whisper may be understood.

The Sign and Square of the Sangreal together will open a great many inner doors for those who learn how to use them effectively. Remember that the purpose of all symbology is to condense and communicate consciousness from one level to another. In fact, it is the universal currency of consciousness which is acceptable among all classes of intelligence everywhere. Now we had better start thinking about what might be done about collecting enough souls together in this world if they want to form a workable Sangreal Sodality among themselves as representatives of its spiritual structure elsewhere in existence.

Figure 11. The Sangreal Square

S	A	N	G	R	E	A	L
A	S	G	N	E	R	L	A
N	G	S	A	A	L	R	E
G	N	A	S	L	A	E	R
R	E	A	L	S	A	N	G
E	R	L	A	A	S	G	N
A	L	R	E	N	G	S	A
L	A	E	R	G	N	A	S

• 12 •

## The Sodality of the Sangreal

Most Western people are familiar with the word "Rosicrucian." They generally assume that it refers to a mysterious occult organization in later medieval Europe which continues to this day under various names in different countries. Nearly all presume this must have been a clandestine association which eventually decided to publish some account of itself during the 17th century in Germany. Publications were anonymous. Almost immediately afterwards the topic caught the imagination of an interested readership which soon began to enquire how and where they might make closer contact with this hidden Brotherhood which showed such concern for the spiritual welfare of mankind. All that the keenest enquirer encountered was a puzzling silence and a sense of *Vox et praeterea nihil*.

There are no records of anyone encountering an authentic member of an original Rosicrucian Brotherhood, but there are plenty to show that enquirers after it eventually met up with each other and subsequently became an organization of that name among themselves. In other words, the *idea* of such a fraternity arrived in this world *in advance* of an actually materialized body of Brethren. That followed as soon as sufficient people of a suitable type gathered together and began organizing themselves as the publications suggested. So the books came first, and the Brotherhood

second. There was plenty of existing experience from members of established Guilds, Orders, and already operating mystical organizations. All it needed was the new idea and inspiration of the Rose-Cross Aegis, a Rose for secrecy, and a Cross for Christianity. This called to those prepared to follow the spiritual secret of the Christian Faith, rather than its openly argued and controversial doctrines and dogmas.

There was indeed a "real" Rosicrucian Order in existence, but it was then, and still remains, a purely spiritual structure without physical foundation. Those very few human beings who first published a mythologized account of it in this world were simply acting as its agents in their epoch for a very good reason. Conventional Christianity was not working in the West as an enlivener and encourager of our Inner Tradition as it should have done, and therefore many changes of outlook had to be sponsored from "inside." That much was evident to many who concerned themselves in their days with the same worrying problems we face in our generation. What they mostly needed was some common symbolic link conjoining their consciousness so that their combined thinking might be concentrated on the spiritual progress of the Western ethos. For that purpose the concept of the Rose-Cross was conceived and offered to an European intelligensia so that they might gestate it in their own fashion and influence current ideology accordingly.

It should not need much ingenuity to figure out the connection between the "Rosicrucian Renaissance" of the 17th century, and the much earlier inspiration of the "Holy Grail" cultus among ostensible Christians of a Western allegiance. Each is a modification of the same spiritual principles to fit within a contemporary framework. Each first appeared as a concept, sponsored by highly literate, imaginative, perceptive, and spiritually sensitive specialists who launched the idea as such in terms of their times so that it might be developed and brought to a projective point in this world by those willing to do so for whatever reasons they believed were motivating their activities. That is to say an idea was conceived in one generation which was meant to be gestated by the next, and possibly delivered by their direct descendents. Such is

the way spiritual “children of consciousness” enter this Earth-area. It is especially interesting to note that the Sangreal and the Rose-Cross are both entirely *Western* in concept and character. Eastern Orthodox Christianity has nothing comparable in its history.

So although the concept and inner actuality of the Sangreal and its subsequent Rosicrucian replacement in the West were and are “real” in the strict sense of the word, there was no physical agency of either on our Earth (apart from their earliest inceptors) until a body of believing people combined consciously to invite the incarnation of such an idea among themselves. That is how they were born and have remained “alive” in some degree until this present time. This is really a *constant* process, whatever people may call its inner origins. It is always the same unique “Spirit of the Western Way” however it presents itself in whatever happens to be the clothing of the current century. It appears under a different disguise in every form of culture we innovate or preserve. We have named it by many names and none of them alter its nature but only our understanding of it. It still remains the Single Soul of which we are all integral parts.

Now the same concept appears again under its antique nomination of the Sangreal, our common Blood-linkage with each other in a spiritually redemptive scheme leading to an Ultimate Light shared with every other soul following his particular faithways toward perfection of the human species. Previously this linkage was termed a “Brotherhood” implying a male relationship appropriate, perhaps, to former times, but nowadays more properly called a “Sodality” or companionship of dedicated humans biologically embodied as either sex. The Sangreal Sodality is indeed a companionship of souls serving the Western Inner Way by duty and devotion to its ideals and mystical meaning. Whether such souls are incarnate or not makes no difference to their existence, but only to their spheres of service in a common cause.

The question which concerns you individually is whether or not you want to make a materialized focus for the Sangreal Sodality as an organized affair on this Earth. There are advantages and disadvantages to consider. The former would include all the concomittants of normal association with other humans in a common cause. The latter would derive entirely from those

circumstances, and mean every factor tending to disrupt and prevent the workings of spiritual structures among mankind. You can scarcely expect one without the other. At absolute best, a world-based Sodality could be only *representative* of its inner reality. The issue at stake is how well or how badly might it mediate what it is supposed to represent? Obviously such a question could not be answered before an experiment was duly made, and we can only conjecture possibilities.

What are your feelings on this point? Would you like to see a Sangreal Sodality of some material kind with Temples, regular rituals, administrative officials, carefully selected membership, and every facility expected of modern associations. Because if so, *you will have to start building all this up for yourself*. You could certainly have it if you wanted it, but you will also have to work for its arrival. How? The same way that anyone ever got anything going in this world. Crystallize consciousness around an idea. Gather enough people who are willing to cooperate with each other for its sake. Then pool resources and organize efforts so as to construct whatever you will in terms of mento-material expression. There is no other way. If there is not enough of everything that is needed then the results are going to be inadequate and ineffective. Commonsense alone should convince you of this.

At the same time you have to remember the factor of *quality*. This is something which can only be determined by the relationship between potential, capability, and production. It is not a matter of amount or quantity, but of skill in utilizing available resources and abilities so that results of this combination reach the highest degree of optimum possibility. Anyone can achieve good quality outputs consistent with their controllable means. What might be good quality in one case of very limited resources, would be very bad quality in another having many times that capacity. The decisive standard of quality is doing the absolute best with what you have. No one can exceed that limit and few enough make real efforts at reaching it.

Therefore so far as quality is concerned, you can create just as fine a Sangreal enterprise relative to your personal circumstances as an entire consortium with theirs. If you prefer combining your contribution with those of others so as to increase the total which

can be shared, the quality would be no higher, but the scope and extent is bound to improve according to numbers *providing the organization is arranged and administered properly*. That is always the problem, and depends absolutely on the integrity and ability of those responsible, but then, so does any human association, whether mystical or merely merchantile.

The methodology of starting up a physically based Sangreal Sodality should not present any unusual problems in our present times. A common or garden handbook of "How to Start your own Society" or "Organizations and How to Run them" will provide all the technical and legal points needed to be known by would-be founders. On less ambitious scales, a straightforward advertisement in personal columns of a local paper, or some of the many occult magazines in circulation could produce some results, though very rarely particularly good ones. It is doubtful if a useful response to such media-extended invitations would exceed 1 per cent of the total—if that. The experience of existing occult societies which rely on advertising for their membership shows that the "rock-bottom" of really worthwhile and valuable people gained through such means is very small. The majority by far of "true and trusty joiners" come from personal contacts with existing members. These may not be numerous, but they are likely to be much more genuine than casual curiosity-mongers.

If money were no object, and nothing more than a profitable membership were the end-aim, the entire enterprise could be put in the competent hands of professional agencies which would attend to everything as they do in the case of official religions and cults with commercial possibilities. The product of such professionalism is widely observable in the modern Western world. In return for considerable membership money, donations producing invested income profits, and every other fund-raising trick of the trade, accredited members of such concerns may expect comfortable or luxurious accomodation affording entertainment, education, or whatever facilities are available. These can be conventions, banquets, concerts, lectures, possibly sports, travel arrangements at "package prices" combined with lecture tours or similar social functions. Just to decorate the cake so to speak, paid

priests would conduct assorted religious practices varying from Christian prayer meetings to Voodoo ceremonies. From beginning to end, the whole affair becomes a matter of getting anything you want in the way of "show business" (for that is all it amounts to) from expert entrepreneurs if you are willing to pay for it.

Now none of these things are in the least illegal, immoral, or fundamentally wrong in themselves. There is no reason why you should not buy them at their own value if they are what you want and you can afford to pay for "esoteric entertainment." What you must never forget, however, is that the Sangreal exists independently of all such embellishment, and you can no more purchase its reality than you may own the atmosphere or oceans of our world. You may attend the most elaborate Temple ceremonies possible to devise, and participate in all kinds of esoteric procedures, yet never bring the true Sangreal spirit any closer than was within your reach anyway apart from them all. Poverty cannot prevent its presence, or wealth attract it a fraction nearer. A Sangreal Sodality on Earth should make both plenty and penury meaningless among its membership, since they would all belong by Blood alone to the same spiritual inner identity.

In earlier times it was advised that Rosicrucians wishing to make contact with each other in any locality should have a common recognition procedure. Their system then was to go to the eastern edge of the town on Whitsunday, exhibiting the badge of a plain green cross, and wait around until sunset in case another Brother arrived to claim spiritual kinship with a password and a personal seal. Once this invitation became known to a literate and interested readership, how many of them might convene at such a time and place looking for Rosicrucians? Meeting only each other as strangers with a common interest, how many again would be likely to strike up mutual friendships which could culminate in a lasting companionship resulting in Rosicrucian type associations lasting for perhaps several generations? How many modern "Rosicrucian" societies are derived from such origins?

Suppose we might project such "cloak and dagger" procedures into our times. Say, for example, that Sangreal Sodality companions wishing to meet others in any urban vicinity should do



no more than attend the main concourse of the local bus station on the morning of the first Sunday in a month between eleven and noon. The recognition signal would be a combination of red, yellow and blue clothing coupled with what looks like the numeral 8 either as an article of jewellery, or marked on newspaper, briefcase, or anywhere observable. A man might have it as a belt-buckle, or a woman as a pendant, preferably gilt. This 8 symbol is actually a combination of S S reversed on each other for Sangreal Sodality. It is done in that fashion to avoid an unfortunate association with the SS Stormtroops of Hitler's Nazis. It might also be remembered that SS can also stand for Sancto Spirito (Holy Spirit) or Sanctum Sanctorum (Holy of Holies) and many other good meanings.

As readers of spy fiction will know, verbal recognition codes must be casual enough to escape notice from anyone addressed in error, yet definite enough to evoke the correct response from an intending contact. In this case it might be, "I Suppose you couldn't tell me what time the next bus from. . . comes in?" (Or any phrase with the word "suppose" in it.) To which the reply would be, "I Suspect it might be from. . ." or anything with the word "suspect" or one with a similar double S in it. After that it is up to the first person to declare himself. Additional precautions can easily be included if necessary, like both carrying an identical copy of a magazine or an unusual publication. There should be no shortage of ways in our modern world for people of related interests to meet up and get going together on whatever project they plan. It is purely a question of response to an idea and work arising from that among whoever wants to follow it. The rest is a matter of time and development.

Ask yourself how a huge organization like the Christian church got started. The same way as everything else, by a very few people dedicated to an ideal and combining their intentions and resources. They held meetings in private homes, offered hospitality where they could, trusted each other to perform specific promises, and above all had absolute faith in what they honestly believed. Some stayed only in small groups, other banded together in larger ones called an ecclesia (church), and after that it was simply a Time-Space-Event extension reaching this present period.

The same principles apply to the Sangreal Sodality. Membership of it could mean whatever was intended among its Companions. Starting in a very quiet and unostentatious way with relatively few incarnate representatives associating informally among themselves, it could grow into a future reaching from one end of the West to the other. The original Rosicrucian Order was reputed to have begun with only four members. The Sangreal Sodality can claim somewhat more than that, but its entire subsequent existence depends upon those who espouse the idea on their own initiative and keep it alive with their faith and efforts. In other words—you—or others who cultivate it consciously.

If you want to know what to do in practice, you have already been given the central Sacramental Rite of the Sodality, and enough supportive symbology to co-relate it with a spiritual system of the West. Some of the earlier Rosicrucian groups had nothing as interesting for their Communion methods. Theirs was no more than a Cup of Wine on a plain wooden table, in company with a Platter having a loaf of bread on it. Partakers silently approached the table, broke off a piece of bread and ate it, swallowed a mouthful of wine from the Cup, prayed in silence for a while, and then left the room reverently. Doubtless the solemnity of the occasion was deeply impressive, but few except extreme anti-formalists might appreciate the sparseness of symbolism employed. Many of the early Rosicrucians were ultra-Reformists, and would not allow Catholics, Jews, or any other religious adherents except Protestants to join their Lodges. Later of course this attitude entirely altered.

Though you may not be able to work the Sangreal Sacrament yourself, there is something quite simple that you can do as a "symbol in earnest" of your intention to include yourself with the Sangreal Sodality. Make a neat copy of the Logo, and stain the central "Contents of the Cup" portion with a drop of your own physical blood. Then sign your name on the back or underneath it, and enclose the symbol in a transparent envelope. The best thing to use for staining the symbol is a fine-pointed brush to pick up the drop of your blood. The whole symbol should be about three inches square. Women are particularly reminded that menstrual blood is entirely forbidden. It must come from a needle-prick or very small

cut. Remember to sterilize the needle or blade first, and put a sterile dressing over the puncture mark when finished. What you do with the completed symbol is keep it located centrally with your private "shrine" if you have one, or if you do not, then carry the symbol on your person. It forms your personal link with the Sodality.

The reason for such action is this. In a properly constituted and functioning Sangreal Temple, the "Blood symbols" of all its active members and associates are kept in a sort of "tabernacle" on the Western wall above and behind the altar. Thus every time the Sacrament or any form of service is held in that Temple, there is an actual blood-link present in the consciousness of all concerned. Moreover, it is not only the local members' symbols which are collected together, but also those of anyone wishing to be included with them in any part of the world. There is nothing to stop you from sending copies of your Sangreal symbol to any Temple, group, or even another solitary Companion willing to accept and honor it. Nor is there anything to prevent you from holding the symbols of other people, providing you are prepared to treat them with the respect you would expect yours to be cared for.

You should realize from this, that the "Blood-exchange" idea is in fact a unique modern form of the ancient blood-brotherhood rite. In old times wrists were usually lightly slashed and held together so that the two bloods mixed. From that moment on, those concerned considered themselves "as of one blood" and related by closer ties than by family origin. Sometimes they let the blood drip into a cup and shared this together as well. There is a trace of this practice left in some modern Christian weddings when the priest links the hands of bride and groom together and briefly binds the end of his stole around their wrists. As a modern equivalent advanced a stage further, the donation of a microscopic blood sample to a focal point operating the workings of our spiritual system within this world is surely a most significant step in the right direction. You would probably be willing to donate a considerable quantity of your blood for the sake of saving another physical human life. Why, then, should you not appreciate the value of dedicating a single spot of it towards the assistance of a fellow-soul?

Surely you can see this signals the return of the Sangreal to Earth during these days when we need it so desperately.

During the initial period of its re-institution, there is unlikely to be a very wide response to the Sangreal concept throughout the Western world of inner action. Once its amazing implications are realized, however, there is no calculating its effects among us. Any place in this world which follows or honors the Western Inner Tradition is now open to conscious linkage with anywhere else through the simple symbology of the Sangreal. It does not mean in the least that all Temples or groups would have to accept exactly the same customs and practices. It means that those accepting the concept as a method of acknowledging a common Blood-bond among all who attempt to follow the Western way of enlightenment would at last have a convenient and practical system for focussing that force on mundane levels of Life.

It should also prove an excellent way of testing out which particular Temples or systems within the Western Inner Tradition are genuinely concerned with our tradition as a whole, or are merely interested in disassociating themselves from everyone else except their own limited section of esoteric activity. It has always been a characteristic of Western occultism that each small group needs to maintain its identity, but unluckily this usually means that they tend to regard all others as rivals or opponents, rather than confreres using different methods of approach to the same objective. In other words, there is seldom very much love evident between the various Temples, Lodges, and other associations of esoteric practice in the West. This, of course, is a loss to our tradition as a whole resulting in the retardation of everyone to some extent.

The test of the Sangreal asks the fatal "Grail Question" in this form: "Are you willing to belong with the Blood uniting the Western Soul as a common consciousness, or do you deny your kinship with it for the sake of isolating yourself in opposition to it?" That is to say, will you disclaim your rightful inner heritage because you would rather not know anything beyond the relatively narrow or sectarian associations you have made purely for your self-

satisfactor? There is nothing wrong with sectarianism, providing it is recognized as a voluntary limitation of outlook for the sake of conscious convenience. That is something we all have to do one way or another. It is only when people regard their personal perimeters as the be-all and end-all of importance, and refuse to recognize the validity of other viewpoints that trouble is encountered. The "We are the only true ones, and all others are false" attitude of so many esoteric groups has done more harm to humanity than a lot of other misapprehensions.

A great need of our times is the transcendence of relatively unimportant details that differentiate between the cults and creeds of our Western Inner Way. The utterly unnecessary sense of separation and, worse still, antagonism amongst them is causing our entire esoteric tradition considerable loss and detriment. It is essential nowadays that we achieve a fresh outlook over and above such small-minded constrictions of consciousness and realize that all such differences of approach are only parts of a whole awareness we shall have to share with each other in the end if we are to fulfil our destiny as a particular people on this planet and *know ourselves* for what we were meant to be in our beginnings.

This is where the Sangreal concept can save us from such stupidity. Those who accept it are not adopting any form of a new faith or abandoning their present positions in the least. They are in fact doing no more than confirm their oldest and deepest convictions concerning their relationships with Deity and their fellow mortals who are attempting to follow alternative footpaths of the same Western Way. That is no more than recognition of a single symbol representing our spiritual consanguinity not only on this Earth but beyond its limited dimensions altogether. It could be perhaps that you are an extremely exclusive person without recognizing or admitting that fact. You may be saying or thinking something like, "I am only interested in the Universal Brotherhood of all men and women in this world regardless of creed, nationality, or condition. I couldn't accept the idea of belonging to one Blood any different to theirs. So I don't want to be considered as a Westerner, but only as a universalist." If you are thinking anything of that nature, has it ever occurred to you that you are denying the

rights of *all* the distinct peoples of our world to their special inner individuality? You are not so much asking for inclusion with them, as demanding that they all conform to the same specifications as yourself. Most of them would strongly and rightly resent this, because they are justly proud of their particular cultures and categories in the human race and do not want to be classified with Western people per se. There is no reason why they should. They each have their own equivalents of the Sangreal which we should respect accordingly. Has it ever struck you that humans belong to different blood-groups, and transfusions can only be made safely within like groups? Mixing incompatible bloodstreams can kill unfortunate recipients. There is a spiritual equivalent of this, too.

"Putting our world to rights" (or trying to perfect it) begins with putting its peoples to rights first, and that in turn commences with individual self-correction. Just as individuals in this world are different so are peoples different. Again, just as each one of us has a unique contribution to make towards the improvement of our respective peoples, so they as a "Folk-Soul" are expected to make their special donation towards that of the whole world. Everything connects in a logical sequence. Beginning with any individual, there follows the family, wider circles of contact with relatives and friends, complete communities, specific kinds of people, then a confederation of peoples, and finally the whole of humanity as a population of this entire planet. To expect "Universal Brotherhood" as a kind of imposition on everyone is totally unrealistic. To work towards it through the correct connective channels is practical and sensible. You owe this much in particular to whatever people you belong with by origin. Help to get them right before you dare claim to start putting the whole of humanity on whatever right path you have chosen for them.

The Sangreal Sodality does *not* mean that we should all live uniform lives, forced into each other's company as an artificial alliance of uneasy association. That would be totally impractical, and only result in greater alienation than ever. It *does* mean that we recognize consciously, and therefore actively, the spiritual fact of our common relationship within a whole tradition consisting of many separate and specially functioning sectons. Just as one human

body is built up from a great variety of different and often opposing factors, so a single tradition has the equivalent terms on spiritual levels. There is a need for them all, otherwise they would not be in action, but there is a much greater need for the right relationship between all their various ideologies and activities if they are to make any sense as a concerted consciousness in spiritual dimensions of Life. Such a relationship is surely symbolized as perfectly as possible by the Sangreal.

So it does not matter a great deal to what branch of the Western Inner Tradition you belong for this incarnation, or whether you are Christian, Pagan, or nothing in particular. If you do not want to work actively with the Sodality, you could still make up your own symbol and carry it on your person. The fact that other souls unknown to you are doing the same thing should automatically enhance its value, because you know that the money in your pocket is worth something since everyone else carries the same symbols, too. Again you might realize that your money is more valuable if kept in a bank and invested by experts. That is like the Sangreal symbol being worth most when combined with those of others and employed as a focus for concentrating spiritual energies around the Western world. Static blood stagnates, but healthy blood circulating around a human body is the sign of life, vigour, and all else associated with well-being and wholesome activity. The only way to make your Sangreal move is to "think through it and pray it along." Rhythmically.

Do you know how your physical heart works? Very roughly, it is by muscular expansion to take in a quantity of blood at entrance, and a complementary contraction to expel it at exit. By pumping the blood through lung tissues it becomes re-oxygenated and takes on fresh vitality. This is absorbed by the workings of the body, and eventually returned in an exhausted condition back to the heart, where the entire cycle re-commences. That is more or less what you have to do on a spiritual level with the circulation of the Sangreal. To work your soul properly, study the mechanisms of your body and apply the same principles from a spiritual viewpoint. Try to synchronize the Sangreal circulation with that of your own heart.

Sit comfortably and find the pulse in your left wrist with the first two fingers of your right hand. Have your Sangreal emblem in easy view. Imagine it pulsating in time with your heart, intensifying as you feel the beat, then fading in between beats. If you had a matching illumination of the symbol getting brighter and dimmer in tune with your heart this would make the exercise visually easier, but with a well-controlled imagination there should be no real need for such refinements. Next try dismissing the visual image, but *retaining the ideology*. Hold the idea of your spiritual blood surging out to meet that of your inner kinsfolk in the Great Container of common consciousness which is the real Grail of the West. Send it forth in gladness and joy on the crest of a conscious wave which welcomes such union with others who are different parts of your real Self. Greet them as they greet you, warmly and with all the Love your heart can hold. Radiate this at them, and try to experience the return of their energies in reply. If you like you can add a sonic dimension to the exercise by mentally chanting the Call-sign SAN—GRA—EE—EL in any way you like. Almost any song or prayer connected with the Sangreal would do, and there is nothing to stop you from making up your own if you are so able. Here is a short "Sangreal Prayer" which is a brief capitulation of the principles involved:

Blessed be the Blood of my belonging with the  
Western Way of Light, And our Sangreal which is  
the sign thereof for all of us within it.

Once you gain some proficiency with this mystical practice, the thing to do is transfer it to your "spiritual subconsciousness" which determines your relationship with life itself. Just as your vital bodily functions such as breathing, circulation, gland secretion, and the bio-mechanics of bodily existence are dealt with by automatic control which does not demand the constant attention of your mental awareness to keep going, so there is a spiritual equivalent which keeps your inner functionings working in whatever sort of condition they might be. Many might be forgiven for supposing this faculty to be faulty in the cases of many human beings, but it is still in its evolutionary stages among mankind as a whole.

That is the reason for linking the Sangreal concept with both heartbeat and breathing of the physical body. Once the association can be connected strongly and deeply enough, it will continue along subconscious levels as an automatic "inner signal" seeking contact with others of the same frequency. This is the reason for all the exercises with breath and posture practised by Eastern Yogis. It is not the physical side of the process that works any wonders, but the mental and spiritual constituents which specific physical behaviors activate *after they have been conditioned to do so by a great deal of hard work and effort*. It is the conditioning itself which counts.

Even if the effort is faint at first, every repetition will strengthen it just that much more. In the end, the automatic controls of your "Inner Life" will take over and send out Sangreal signals with rhythmic regularity into the collective subconsciousness connecting all of us together on very deep spiritual levels. Virtually, that is "Blood calling to Blood" in the truest sense of the term, and such a Call *must* eventually be answered. *How* it is answered can only be determined by individual circumstances, because there are no hard and fast rules governing the nature of any response. All you may be sure of is that your "Sangreal signals" will never be ignored. Whether you will recognize the responses as and when they arrive is quite another matter. That is where you will have to rely on your intuition and inner acumen. You need not demand an immediate reply by return of mail, so to speak. It will often arrive when you least expect it, and frequently from somewhat surprising sources. Much of the time it is liable to creep very quietly into your consciousness with no dramatic announcements of any kind, but just as a growing certainty that something is indeed so, and you will welcome the discovery as a new and valuable asset of your Inner Life.

The Sangreal essentially a power from our past which is formatting our future in the *now*. It is the pioneer spirit in any century. In previous eras, souls devoted to esoteric pursuits usually got into small groups mostly for the sake of safety, which led to eclecticism of a very marked kind, largely because no one was absolutely certain of who to trust outside their closest circles.

Therefore they "kept themselves to themselves," invented all sorts of self-important formulae, and regarded all "outsiders" in very inferior lights. Some still do, totally unaware or defiant of the complete change which has taken place throughout inner climates during the last century or so, particularly since the last World War. True, there is and always will be an "elite," but this now has nothing whatever to do with "establishments" of a religious or organized occult hierarchy. There is probably much more genuine mysticism and inner truth promulgated outside so called occult Lodges and Temples than within them over the entire picture of modern Western esotericism.

The true "elite" nowadays are those who recognize and come to terms with Deity not only in themselves but also in their conscious companions whose minds and souls operate on the same inner levels. The way to those spiritual spheres is no longer guarded by exclusive and holier-than-thou initiates of inaccessible esoteric organizations. It is wide open for all intending to enter with honest hearts and sincere souls. In our times there are far more people walking in through the "General Gateway" to the Holy Mysteries than via the tortuous and unnecessarily narrow openings available by old fashioned or out-of-touch occult organizations. That is not to say that such institutions have no place in a modern world, but their utility is completely changing and altering to keep place with recent progress on all fronts. You would not care to be treated in a hospital using the methods of two centuries ago. Why, then, tolerate the equivalent in terms of a spiritual institution? Things of the past which do not help us to a better future are useless except as museum exhibits. The Sangreal is no such thing. It is an unswerving sign that the best Blood will out in *every* generation, and will never be confined to manmade circumstances alone, because it is something of pure Spirit transcending all other boundaries.

So in the end, it remains with you to make the decision whether or not to go ahead with the present Sangreal enterprise. *Do not decide lightly nor hastily*. It is a decision which could alter your entire life, and no one can accurately predict what might eventuate because this is a totally new venture in our current Western world. There is the possibility it could result in a future worldwide linkage

of esoteric individuals dedicated to the Western Inner Tradition quite apart from sectarian interests, yet embracing them all with warmth because of the contributions they have made to our expanding consciousness. There might be every kind of activity associated with such a linkage—personal friendships, fraternal visits, gatherings of all types, even romances! Everything, in fact, which could be connected with human companionship. Such amenities will not be arranged and laid on for you entirely by other people. *You yourself* will have to help and offer your services in the organization and administration of all those affairs if you really want them.

The Sangreal Sodality is being born amongst us at the end of this century with the prospect of growing up in the next. What it may amount to by that time, nobody knows for certain, no matter what anyone hopes. Its future rests absolutely and entirely with the souls of those who believe in it, belong with it, and are willing to work for it. If enough of those are forthcoming who have the needed qualifications, then a spiritual structure of rare and surpassing beauty will most certainly appear in this world. If not—then let this be counted as the noblest failure in the ceaseless campaign to raise the Spirit of Western humanity a fraction closer to the Light of our origination. The fundamentals of the matter are as simple as that.

In old times, the story of the Forty Just Men who were needed to save humanity from the “Wrath of God” was told. There was also the story of the ten required to save Sodom and Gomorrah from its fiery fate. These stories always tell of the small percentage of “right” humans needed to rescue the multitudes of “wrong” ones. The Sacred King-concept, or a Savior-figure to redeem us from ruin throughout our history is another. The same is true today in a modern sense. If only the right people can be in the right places at the right time doing exactly the right things, our Western world need have no fears for its future. That much is obvious, but who knows if such a “Holy Assembly” could ever be made possible? In the early days of the Rosicrucian movement, it was hoped that from one hundred members a sufficiency of spiritual strength could be generated to save the European peoples from the doom they were

inviting on their own heads. Back in the beginning of the Grail Legend the Arthurian Round Table posited a quorum of twenty-six Knights, one for every letter of the alphabet. How many “saviors” would we need in our present times? Allowing for the inflation of our life-costs today, would several thousand be sufficient? Several million, maybe? Who could possibly state an accurate figure with certainty?

Part of the Grail Legend was that when the right assembly of Knights came together the Holy Vessel would appear amongst them. Their combination alone constituted the summons. Earlier it was said, “Where two or three are gathered in my Name, there am I in the midst of you.” Another part of the Grail story was that a mysterious tomb would open by itself when visited by the “Best Knight” or in some versions the “Most Perfect Knight.” Use of the word “perfect” makes one suspect an Albigenian influence, but the “opening tomb” is a fairly common allegory in mystical literature. The Rosicrucians employed it with the tale of their reputed Founder’s tomb. This sepulchre of “Christian Rosencruetz” was a wonderful affair where his incorrupt body lay within what they described as a “Pastos,” literally in Greek a marriage-bed or couch. It was said to have opened itself a hundred years after his burial in the presence of all Brethren assembled. Occult mythology is full of such references, all pointing to the same factor of a Divine or supernatural Benificence of an immortal nature which must reveal itself if and when suitable humans construct a correct circuit of consciousness for that specific purpose. Can we do this in our times in a modern manner?

It may well be wondered why no particular details have been given as to the exact constitution and organization of the Sangreal Sodality. When the first Rosicrucian papers were published, a great deal was set out concerning aims, principles, general rules of conduct, the hierarchial administrative system, and enough data for anyone interested in setting up a Temple on such lines to do so. No specific encouragement for this was given, but on the other hand there was no prohibition mentioned either. Readers were left to make of things what they would. Later on, Freemasonry incorporated its own Rose-Croix workings at the 18th

degree, yet it never instituted a Sangreal equivalent. There is a particular reason in our present period why the formation of the Sangreal Sodality should not be laid down too definitely and immutably with neither elasticity nor latitude.

This is because the imposition of any over-rigid, inflexible, or unyielding dogmatic definitions concerning the organizational and administrative methodology of a Sangreal Sodality on Earth would be entirely contrary to the spirit inspiring its institution during this epoch. It is essential that all such earth-side details of the Sodality should arise spontaneously and naturally from within the minds and souls of those who feel they belong with it and would like to express such recognition in perceptible, palpable, and companionable ways of human social behavior. There are so many methods of doing this nowadays that a wide variety of choice is open to all types of people, so why should not each decide on his own preference without disturbing those of others?

Besides this initial consideration, modern people of intelligence and culture should not need to be told the relatively trivial details of administrative procedures. Anyone incapable of comprehending them and putting them into practice on their own accounts would be unlikely to grasp the significance of the Sangreal anyway. Matters concerning rules of assembly, regulation of membership, ceremonial behavior and clothing, plus the usual technicalities of esoteric etiquette, are all things to be worked out and decided on by those gathering together as an operative group. So long as anyone capable of celebrating the Sangreal Sacrament in some form collects a few participants, the spirit of the Sodality will be there with their circle. In most instances arrangements will depend on what members of any circle can afford to spend, and their available resources. That should never mean, however, that the spirit present among them would be any less potent than if they had a multitude of supplies to lay out. It could in fact be far more concentrated amidst those with a maximum of spiritual sincerity and minimum of material equipment.

Most of us ought to be fairly familiar with the general historical pattern of previous spiritual associations in this world, whether these were Pagan, Christian, or anything else. They all

follow much the same course. It begins with a genuine inspiration, often shared only by a very few, which then becomes acceptable to many seeking their own inner illumination. Subsequently a materializing process sets in, and the more materialistic the organization becomes, the less truly spiritual its nature remains. Once any concern develops into a million dollar business, it often remains exactly that and very little more. Many esoteric ventures have started purely for profit motives by very *unspiritual* adventurers, most of whom made a lot of money from their establishments—while they lasted. It is most sincerely to be hoped that the Sangreal Sodality may be spared a similar fate and continue to support our Western Soul by the sheer strength of spirit alone.

So the likelihood is that a widespread and apparently disconnected number of people will start working for the same Sangreal ideal in a number of different ways. As they come to learn about each other and discover how to form cooperative contacts without losing their “group-identity,” some general agreement might arise among them for the sake of mutual benefit and operative procedures. Maybe the day of genuine esoteric ecumenism between the many and often oppositional factions of our Western Inner Tradition is yet to come, but it can certainly be brought a lot closer by a fully functioning Sangreal Sodality.

If you truly believe that you can or should play a useful part in the activation of such a concept on Earth, there is nothing to prevent you from starting your version of the Sangreal Sodality by yourself with a local membership of one. Whether you might be a member in spiritual dimensions can only be determined by what you are in and as yourself. No amount of physical embellishment can ever make you anything on purely spiritual Life-levels. You may have initiation certificates from all the recognized (and unrecognized) occult societies and brotherhoods in this world, enough robes, regalia, and jewels to stock a shop and everything else you could buy for yourself in the way of decorations. Not one single item will make you an iota more or less than you *are* without any of them. No matter how important you might feel behind the whole of your “occult armaments,” you *know* this to be true in your heart of hearts, and in the end when the time comes to leave your prized

possessions behind with your corpse, you will have to re-estimate your position entirely. Your real value as a human soul is *what you can take past death with you*. Nothing more nor less. So what are you *really* worth in and as *yourself*? Dare you submit an estimate? To Whom or What would you submit it? Start thinking about that now if you have not already begun.

Here we have come to the end of this progression along the Path of our Western Way. If nothing you have read or assimilated during the journey has encouraged or inspired you to take an interest in our esoteric tradition and follow it further and deeper, then nothing ever will, and there is no more to be said than—farewell, and may the Sangreal bless you. If the contrary is the case, then be assured you will be very welcome within the Work of the West wherever it may lie in this world—and beyond those borders, too. As a final test-question, if you are a soul of true Western descent and ancestry, do you belong with the Blessed Blood or not? If you think the answer is *yes*, then what are you doing to maintain and strengthen that bond with all your spiritual kinsfolk? If the answer is *no*, then why are you rejecting what are rightfully your own inner roots? Only the Sangreal Itself has the right to expect your reply to this vital query. *What is it?*

• 13 •

## *The Seeking of the Sangreal*

Since the bulk of this book was written, but before its publication, considerable pressure was piled on its originators for the production of a “Special Sangreal Service.” Suggestions were made that because the Rite of Light resembles the Christian Mass, could not a service be designed in a similar style to the Rite of Benediction, a particularly popular affair of the Roman persuasion? Now there is no intention whatever to slavishly imitate everything done by any branch of the Christian church, but that suggestion was certainly not without merit. A general blessing by means of some sacred symbolism is a very ancient practice, and the church did not invent it, but only adapted it for Christian usage. Originally, it would have involved sprinkling an assembly with actual blood from the sacrifice, because that is what the word “blessing” means, literally, from the Old English “bloedisan.” Since this is no longer aesthetically acceptable, a token sprinkling with specially blessed lustral water is symbolically satisfactory.

So such a service of the Sangreal has indeed been designed. The central symbol displayed on the altar is intended to be a largish Sangreal symbol in metal, not unlike a monstrance, but having a red lamp where the “Blood” should show in the Cup. This must be a living flame, and *not* an electrically illuminated transparency. It should be kindled by the Officiant at the appropriate moment, preferably from the red sanctuary lamp by means of a taper. Failing



this, a Chalice type of Cup with a red votive lamp showing above its rim will suffice. The normal station of this Sangreal symbol will be centrally above and slightly behind the altar.

This is not essentially a "full dress" affair. Plain habits, girdles and pectorals are all that need be worn by officiants, though the Principal should have headgear and stole additionally at least. The magical symbols need not be physical actualities, though it does make a nice touch if the Cup symbol can be a Blood-colored bowl with the lustral water in it which is placed on the altar at the appropriate moment. The Rod symbol might also be a specially made one which is really an "aspergillum" or lustral scattering-brush with a very long handle. This would naturally be used together with the Cup for giving the blessing. It is always good if a practical use can be found for sacred symbols in addition to their emblematic significance.

The lustral water may be dedicated beforehand. It should preferably be scented with a deep rose perfume, because this is associated with blood drawn by rose thorns into mystical significance. There is naturally a temptation to tinge the water with red to simulate blood somewhat more. Normally the harmless coloring used in confectionery can be easily washed from clothing or flesh, but this could be a mistake if it is likely to arouse resentment due to spotted clothing. Plain scented water will do adequately from a Blood-suggestive Cup. This is mixed with a very small quantity of salt while saying:

Since we have been bidden to become the salt of Earth because of the most Holy Blood which is our secret SANGREAL, be this Its emblem blessed here and now for the fulfilling of our need. May every drop be as the Blood it represents, and carry unto everyone it reaches, an awareness of that Hidden Heritage they surely hold within their souls.

In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

The incense too should be scented with rose if possible, and offered prior to the Hymn, being careful not to make it dense enough to cause undue coughing among the congregation. Note an additional verse to the Hymn of the Sangreal which is usually sung next to the last verse.

Although the service is divided into Priest and Responsor parts, each section may be taken verse by verse by alternate cantors, or however any particular congregation may decide. It should also be noted that the Sangreal throughout is addressed in modern manner as "You" and not "Thou" (except in the Hymn, which is a "borrowed" item). This is because the Sangreal is not being *venerated* as any sort of a God in its own right, but is being *respected* as a Principle behind our Western Inner Tradition. Therefore a slightly different terminology is appropriate.

It is nice of course if the magical symbols can be taken by five different people and brought to the altar in turn, movement being covered by music, but such refinements are to be considered purely optional. What matters most is a sincere and spiritually meaningful presentation of this Rite as may best be managed by the capabilities and resources of those present.

Here then, is the full text.

### *Seeking of the Sangreal*

*Priest:* Let us seek out the SANGREAL, and then ourselves therewith. In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

*Responsor:* So will we all. AMEN.

Be it known to those of understanding that the SANGREAL is an especial spiritual Blood we bear within our Western souls assuring us of immortality and the achievement of our Ultimate Identity in PERFECT PEACE PROFOUND.

*Priest:* Blessed be the Blood of our believing and becoming.

*Responsor:* And blessed be the Way which brought it into being.

(The following verses are chanted by all present or alternately between choral sections.)

In distant days our Sangreal began with Royal Blood of Sacred Kings who shed it freely for their kinsfolk's sakes, from whom we have inherited its traits and traces in our times.

Our teaching tells us that this came at first from contact with a higher Line of Life than that of our humanity, and that such interbreeding caused a special strain of spiritual consciousness to influence the structure of our inmost souls from that time forth.

It has been said we are the children of our Father-Mother God, and if this be true indeed we are related by a common bond of Blood with Deity and one another as an especial Family of Faith upon this Earth.

Again Tradition tells us there are many other Families of Faith in this our world, each with its own inheritance and obligations to be honored and observed as we must uphold ours on this occasion.

For we are of the Western Inner Way, being bound together by the Blessed Bond of Blood which is the Sangreal itself, whose whole identity we share and serve as we invoke it here and now among us all through signs and symbolism proper for that purpose.

*Priest:* Blessed be the Blood behind our Beings.

*Responsor:* Which is our Holiest Heritage and purest pledge of PEACE PROFOUND.

*All or alternate choral sections:*

Because the Sangreal is that within our blood

which makes us Kings to rule ourselves with rightness, while we are also Priests who sanctify and sacrifice our human lives in service to the Highest Holy One of Life and LIGHT.

This is the Mystery of Melchizadek, the Priest-King prototype of our Tradition who descended from Divinity directly, bears the sacred Bread-Wine symbols of our Blessed Blood, and is therefore a Grand Master-Figure to be following in the gaining of our Grail.

Since unto us the Sangreal means maximum nobility and honor possible in human nature dedicated unto Deity for the perfection of our species as a people on this planet.

*Priest:* How can we come to consciousness of all this action in us?

*Responsor:* By questing for it faithfully and seeking it with our souls forevermore.

*All:* Such once was called the Holy Hunt, whereby we sought salvation for our souls by an achievement of awareness in and as the Sangreal Itself.

*Priest:* With what did we pursue our Quarry of that Quest in practice?

*Responsor:* With every weapon of our Ancient Art in meaning.

*Priest:* So now as then, proclaim their purpose.

### **Sword**

*Chosen reader:* Be it known our Sangreal is sought for with the Sword as signifying keenness, point of purpose, malleability of mind, determination to defy and overcome all opposition, together with such qualities of character which may be meant by this summative Symbol.

*All:* Unto service of the Sangreal do we here dedicate our Swords.

**Rod-Staff**

*Chosen Reader:* Be it known our Sangreal is reached for with the Rod or Staff, because this marks the measure of our minds, supports our steps upon the Paths of Progress, and typifies uprightness and straightforwardness, together with such qualities of character which may be meant by this summative Symbol.

*All:* Unto service of the Sangreal do we here dedicate our Rods and Staffs.

**Cup**

*Chosen Reader:* Be it known our Sangreal is caught at last within the Cup that signifies sincerity of soul, capacity of caring for each other, largeness of our love, and the depths of our devotion, together with such qualities of character which may be meant by this summative Symbol.

*All:* Unto service of the Sangreal do we here dedicate our Cups.

**Shield**

*Chosen Reader:* Be it known our Sangreal is certainly secured with our sure Shields that show we are concerned to care for and preserve its precious Presence, guard it gladly, protect it proudly, and defend its dignity, together with such qualities of character which may be meant by this summative Symbol.

*All:* Unto service of the Sangreal do we here dedicate our Shields.

**Cord**

*Chosen Reader:* Be it known our Sangreal is brought in contact with the Cord connecting us together as a tie of Truth to it through our Tradition, becomes the bond of our beliefs, continuity of consciousness

and lineage of ancestry, together with such qualities of character which may be meant by this summative Symbol.

*All:* Unto the service of the Sangreal do we here dedicate our Cords.

*Chosen reader:* Thus once were armed that company of noble Knights who sought the Sangreal. So now should we continue with their Quest today, being also armed and skilled in spiritual strategies that call for constant patient practice.

*All:* So will we work with exercise and effort for the Sangreal's sake. AMEN.

*Priest:* Whoso would be accepted as Companions in our Cause must face the Fatal Question and afford an answer.

*Responsor:* Put and propound it.

*Priest:* WHO IS THE SANGREAL?  
(Clash. Short silence.)

*All or alternative choral sections:*

The Sangreal is an Entity composed of conscious Energy supplied by everyone who serves Its Spirit. We of the West have built it by belief in our own destiny decreed by Deity because of Blood-relationships with that Reality.

For many centuries we have constructed this most mystical Intelligence which has attained an almost independent state of spiritual Identity and an authority of action as our special Archetype.

We cannot claim to have accomplished this without assistance from advanced and higher agents of awareness than humans have alone afforded. Thankfully do we acknowledge this, admitting our indebtedness to such superior authorities of Inner action.

So we acclaim the Sangreal as our faithful Folk-Soul, Blood of our blood, Life of our lives, Consciousness of our creative concentration, Epitome of all our esoteric energies, Champion of our companionship, Formator of our fate and worthwhile future in this world. Hail thou true holder of our trustful hopes and Leader on our Western Way to LIGHT.

*Priest (approaches altar):* O Blessed Being we think of as the Sangreal because of ancient origins, be conscious we are calling your attention to us.

Respond to this our recognition of the Spirit which we share together and communicate among us an awareness of your Power and Presence in our people.

Here we set your special Symbol on our altar as a focus for our forces. Make this a means of contact with our consciousness while we will meditate and pray for such a purpose.

(Exposes Symbol and lights its lamp)

BEHOLD THE LIGHT BEHIND THE BLOOD!  
Become inspired by its Illumination. Blessed be the bright beneficence that binds us all into a single soul which is the SANGREAL Itself.

*All (arise):* Hail that in us which is ourselves in It. We that are a fraction of this Fullness welcome here our Wholeness everywhere.

(Here is sung the Sangreal Hymn with one extra verse usually made number 7.)

Show us how we are related  
To each other as one Soul  
Which is made and mediated  
By thine own essential Whole.

(Chorus)

(Congregation kneel at conclusion)

*Priest:* O Sangreal of our Western Inner Way, be with us always as our Otherself in Spirit, leading us to Larger Life, enhancement of experience, purposeful progression on our Paths, and the extension of Existence into Everlasting Entity.

(Here the Officiant takes up the liquid symbol of the Blood and aspergillum, then faces the congregation.)

*Priest:* May every one of us be blessed in and by that Blood we all belong with in the Spirit of the SANGREAL. May it sustain our souls unto the Ultimate Attainment of MOST PERFECT PEACE PROFOUND. In the Name of the Wisdom, and of the Love, and of the Justice, and of the Mercy, of the One Eternal Spirit. AMEN.

(Here the congregation is sprinkled with lustral fluid, gestures made, gong sounded. Then a short silence or meditation music is played, after which the Sangreal Symbol is veiled again after extinguishing its lamp and the conclusion is approached with:)

### *The Litany of the Sangreal*

*Priest:* O Sangreal be more to us than merely some remote and regal Symbol of a Power we may personify because of our beliefs. Assume an Actuality approachable from every angle of Existence on this Earth. Give us not only guidance but become our firmest Friend, so that we will think of you as senior or superior Soul of our Sodality. In that capacity we shall feel freest to contact your Spirit consciously according to our motivation of the moment.

*Priest:* O Apex of our Ancestry

*All:* We would be of the Blood.

*Priest:* O Donation of Divinity

*All:* We would be of the Blood.

*Priest:* O Essence of our Ethos

*All:* We would be of the Blood.

*Priest:* O Heritage of Holiness

*All:* We would be of the Blood.

*Priest:* O Lineage of Light

*All:* We would be of the Blood.

*Priest:* O Nature of Nobility

*All:* We would be of the Blood.

*Priest:* O Obligation of our Origins

*All:* We would be of the Blood.

*Priest:* O Principle of Priesthood

*All:* We would be of the Blood.

*Priest:* O Responsibility of Royalty

*All:* We would be of the Blood.

*Priest:* O Truth of our Tradition

*All:* We would be of the Blood.

*Priest:* Free us from all the frightfulness of Life, yet  
let us live with majesty and meaning.

*Priest:* From Antipathies and Atrophy

*All:* Preserve us and protect us.

*Priest:* From Darkness and Deception

*All:* Preserve us and protect us.

*Priest:* From Fears and Fallibilities

*All:* Preserve us and protect us.

*Priest:* From Hostilities and Hatreds

*All:* Preserve us and protect us.

*Priest:* From Inimicals and Injuries

*All:* Preserve us and protect us.

*Priest:* From Malice and Malignancy

*All:* Preserve us and protect us.

*Priest:* From Plagues and Persecutions

*All:* Preserve us and protect us.

*Priest:* From Recreance and Ruination

*All:* Preserve us and protect us.

*Priest:* From Stupidity and Sacrilege

*All:* Preserve us and protect us.

*Priest:* From Wrongs and Wickedness

*All:* Preserve us and protect us.

*Priest:* Grant that we may gain the Grail with every  
quality which we must manifest while on the  
Quest.

*Priest:* With Awareness and Ability

*All:* Encourage and endow us.

*Priest:* With Courage and Compassion

*All:* Encourage and endow us.

*Priest:* With Dignity and Discipline

*All:* Encourage and endow us.

*Priest:* With Faith and Fortitude

*All:* Encourage and endow us.

*Priest:* With Generosity and Goodness

*All:* Encourage and endow us.

*Priest:* With Health and Harmony

*All:* Encourage and endow us.

*Priest:* With Inspiration and Intelligence

*All:* Encourage and endow us.

*Priest:* With Love and Learning

*All:* Encourage and endow us.

*Priest:* With Potency and Patience

*All:* Encourage and endow us.

*Priest:* With Sincerity and Sapience

*All:* Encourage and endow us.

*Priest:* We greet you gladly and we offer you a  
hidden home within our hearts where you are  
always welcome.

*Priest:* O Sangreal of Sacrifice

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Sanctity

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Sanity

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Salvation

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Sentience

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Service

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Significance

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Singularity

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Solitude

*All:* Be our best Blood and bless us.

*Priest:* O Sangreal of Sovereignty

*All:* Be our best Blood and bless us.

*Priest:* So then our Sangreal, we thank you for this friendship you have shown us as we hope to show our feelings through your mediation for the multitude of Western fellow-souls within this world because of our belonging with the Blessed Blood. Let it at last be realized that when we recognize the Sangreal in any way, we are acknowledging our corporate consciousness as an Identity inspired by Blood and Being beyond embodiment in spiritual spheres of Living LIGHT.

*All:* So will we all. AMEN.

*Priest:* Therefore go forth in faith and gladness for this glimpse that we have gained of our most sacred Sangreal, and may that Work within the West which we are bound to do because of it, be duly done.

In the Name of the Wisdom, and of the Love,  
and of the Justice, and of the Mercy,  
of the One Eternal Spirit. AMEN.

(Here recessional music is played if required)

*And here ends the Book of the Sangreal Sacrament.*

## *Valedictory*

**N**ow everything possible has been said and, so far as practical, done to awaken and inspire Westworking souls with a sense of responsibility and service to the inner tradition to which they rightfully belong by Blood and Spirit. The obligation of response lies entirely in their hands. There are only two main replies possible: recognition, or rejection. A third factor of uncertainty hovers between, which probably, yet by no means certainly, indicates the latter.

Because someone recognizes a responsibility does not mean that he has any firm intentions of fulfilling it, or of doing so by suggested methods other than personal preferences. The Sangreal ideology we have been dealing with is very unlikely to find wide acceptance among Western esoterics for perhaps several generations, but it is essential that it makes an advance appearance during the present period. Providing those relatively few yet vitally important souls that understand its significance and are prepared to support its practice become alerted and active on its account, that is all which can be expected as an immediate or directly connected consequence.

Rapidity of reaction is not a notable feature of human spiritual structures, at least, in terms of world-time. If time is measurable as a rate of change on all life-levels, "soul-time" would

be a lot slower or longer than "body-time." Total body-time is but one human incarnation, and who knows by comparison what soul-time might be? Therefore it is only reasonable to suppose that an affair of soul as represented by the Sangreal concept needs a considerable amount of mundane time before it evidences in a widely recognized form among embodied human beings. Only those already in a state of spiritual preparedness for the impact of its influence are likely to respond with immediacy on this Earth.

So to those souls in particular let it be said: Do what you know should be done. Make yourselves worthy of the Blood within you and believe in It for spiritual leadership into everlasting Life and Light. Let It live through you in this world so that other souls may benefit thereby. Associate together in close circles of Companionship and guard the Grail with gladness, for it returns unto our Western world through service offered in Its name.

To others uncertain of themselves or irrevocably committed to incompatible paths within different traditions, be it said: Wait for an awakening, or go your ways in peace. Unless the Sangreal arouses you into a convinced state of consciousness demanding recognition by action, do no more than let it lie in the depths of your soul as the guest of your generosity in Spirit. At least it may help you understand some of the arcane factors involved with Western esoteric culture.

Whether you want to be merely an observant onlooker or a conscious contributor to our Inner Way of the West is entirely for you to decide. Nowhere has it been categorically stated that the Sangreal system is the one and only ideology of the West. There are very many distinct and divergent ideologies in our tradition, and each is purely a matter of personal preference and alignment. The Sangreal Ideal is presented as a common connection behind and beyond them all, based on a shared Spirit because of a Blood birthright. Ours is no dead or dormant tradition consisting of bygones from a forgotten past. It is, and should remain a living, vital, and inspiring program of spiritual development in which new techniques are being investigated constantly, and old ones are being brought up to modern requirements. There is always work with it to be done by everyone.

In former times, initiated souls within the Western Tradition organized themselves into clandestine ideological groupings of a mainly autonomous nature. When they sought to increase membership, they looked for personally known compatible people whom they only admitted after a careful selection process and probation period of at least a year and a day. To that extent they adopted the same practical methods of the great religious orders which still follow such time-tested and reliable rulings. Many of those esoteric concerns are still in existence, while others have mushroomed and expired from one century to another.

Now the time has come for the re-arousal of an "old-new" esoteric association of Western souls which must eventuate in quite a different way. The Sangreal Sodality is something which has to arise out of individuals themselves because of their mutual need for each other in a spiritual relationship symbolized by a "Common Blood" within the "Cup of Consciousness." These individuals must recognize and accept each other within the broad "Faith-family" of a single spiritual tradition. Whosoever accomplishes this realization with total sincerity and the full intention of following it into expression of energies, has already included themselves within the mystical membership of the Sangreal Sodality. All material manifestations such as Temples, procedures and associative arrangements are purely secondary effects to be determined or modified as conditions apply.

*The Sangreal Sodality in itself is an existent inner reality.* Its consequent consolidation in terms of human society is something which only its incarnate and awakened individuals can decide for themselves. It is the old question of horses and carts or putting priorities in the right places. No amount of attendance at Temples, participation in mystical dramas, or activities of the most arcane kind ever made anyone a genuinely initiated member of the Inner Mysteries. At best, they can only open up and encourage in this world what is already within a soul because of its birthright. Otherwise they are nothing more than amateur theatricals and empty entertainments. All we can do on Earth is construct models and frameworks for inner energies to utilize and activate, *if* the right connections can be made. If not, they remain inanimate and

useless. Making magical equipment and artifacts without access to inner energy would be as pointless as building a radio receiver with no electricity to work it. Unless this vital point is fully understood and appreciated, the entire foregoing work has missed its mark.

It is a saddening thought, but very few "occult associations" presently working within the Western world are noted for their tolerance or practically expressed fraternal feelings towards each other. They may pay lip-service to a "universal Brotherhood" ideal, but they are just as liable to suffer from personality clashes, power-seeking people, and internecine disruptions as any other structured societies on Earth. Possibly more than most, since there is such a strong individuation-motive activating the membership. For that reason many valuable souls prefer to remain independent of all Earth-based organizations claiming spiritual authority or exclusiveness in esoteric areas. There are undoubtedly far more "unattached" individuals within our Western Tradition than those owing allegiance to any constituted occult organization. The likelihood is that a good percentage have joined one or more of such groupings for relatively brief periods, have become dissatisfied, then quietly dropped out because they felt they would make better progress otherwise.

It could be that the idea of a Sangreal Sodality, of which they may already be spiritual members, will appeal chiefly to those people in particular. With their experience they should be in a position to construct any material workings of it they feel appropriate. Thus it would be the ideal itself promoting a sense of unity among them rather than any imposed authority from human sources. External observances are of secondary importance to the common spiritual factor conjoining the consciousness of all practitioners of esotericism who recognize its reality. A picture is always more important than its frame, or a person than his clothing.

The re-emergence of the Sangreal concept among us as a major modern symbol of our oldest spiritual tradition should surely prove itself a sign of highest hope in a foreboding world. It shows that we need not be a divided, uncertain, and perplexed people any longer. This might have seemed so on the surface of our society with its multiple aims, and what might look like conflicting

interests in every field. Beneath and behind such diversity we are the joint inheritors of a tradition linking back along a truly ancient Line of Light. United by the certainty of its inner actuality, and strengthened with a sense of spiritual Sodality among each other, who would be bold enough to predict the benefits of mind and soul we might bring into this bodily world so badly in need of them? Therefore, anticipating the advent of wider awakening within the West, let us

*SALUTE THE SANGREAL.*



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