

The INNER LIGHT

ESTABLISHED 1922

LIGHT

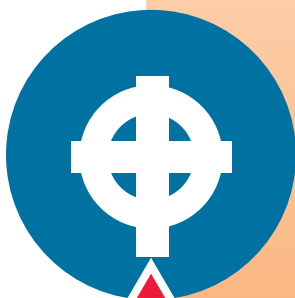
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"There is a Light
which lighteth every man
that cometh into the World."

An Earthling's Guide to The Cosmic Doctrine 1: The Universal Model

by Gareth Knight



The Cosmic Doctrine was reckoned by Dion Fortune, by her inner contacts and by her Fraternity to be one of the most important works of mediation that she ever did. After its initial reception in 1923 it became a confidential study text for senior members of the Fraternity. Despite further pressure from the inner planes in 1930 to do something about getting it published, owing to its abstruse content this was easier said than done, and it was not until 1949 that it eventually publicly appeared, edited by the Warden of the time, Arthur Chichester. In 1966 this was succeeded by a slightly revised and enlarged edition, containing additional material received principally by Margaret Lumley Brown, who had largely taken over Dion Fortune's mediational function in the Fraternity after 1946.

The Society published a new edition in 1995 that reverted to the original unedited text of 1923, together with explanatory diagrams drawn up by Dion Fortune's close colleague C.T.Loveday when the work had first been produced. This edition was taken over and republished by the American publisher Samuel Weiser in 2000.

What follows is the result of much personal study of the text over the past fifty years, taking account of variations in the editions, for some of Arthur Chichester's revisions were the result of a remarkable grasp of the principles involved, and it would be a loss to completely discard them. He had a particularly precise mind that enabled him to refine some of the original terminology more accurately, such as substituting Planetary Being for Planetary Spirit and Ray Exemplar for Star Logos. He also omitted sections on the Laws of Impactation and Polarity, apparently because he saw practical Implications in them which he felt would be better not publicly disseminated, although it is difficult to see just how the information, which is highly abstruse, could have been abused, and they have since been restored.

More understandably, he bitterly regretted allowing the continued use of the term Negative Evil, as it can be greatly misunderstood. The problem was, and still is, to find an alternative term at this level that means opposition to Good without pejorative connotations. He rather inclined to the term Negative Good.

There is indeed much in the terminology of the Cosmic Doctrine that can mislead, particularly in the use of the word atoms, when something very different from the accepted scientific use of the term is intended. Again other terms were borrowed from various esoteric sources but used with an entirely different meaning from the original.

However, such problems were to be expected given the initial task of bringing through ground breaking metaphysical teaching of this nature. We at least have the advantage of being able to reflect upon the work at leisure, filling in the gaps and pondering the difficulties, and there is sufficient value within the work for it to form the basis for making an intuitive connection to the source from whence these teachings issued. Hence the rubric that the contents are intended to train the mind as much as to inform it.

It is in the hope that a life time of meditation and contemplation upon these issues may help to throw some light into obscure or difficult places that this very personal guide is offered.

An initial problem in approaching this teaching is that it deals with the formulation of ideas in the mind of God. Plainly as human beings, who do not appear on the scene until much later in the developing cosmic landscape, we are hardly in a position to comprehend this - it would be rather in the nature of Bottom trying to understand the mind of Shakespeare!

As it stands the text tends to read rather like an exercise in solid geometry, but it would be a grave mistake to think of the Creator of All in such reductive terms. It is partly to guard against this danger that the Millenium Preface was placed in the current edition pointing out that we are here concerned with considerably more than a species of mechanical Newtonian clockwork. That the Cosmic Mind and Being of God is a condition of transcendent wonder - complex, vibrant, vivid, bursting and brimming with life in incredible profusion with all the harmony and order of a great work of art or music.

We would perhaps do best therefore to approach the first six chapters of The Cosmic Doctrine as simply the formulation in our heads of an idea - what we might call a Universal Model - so called because it depicts in graphic form a pattern of principles and interactions that pertain throughout the whole of Creation.

Once we have built this image in our minds we may then apply it to various metaphysical aspects of God, the universe, life and everything, in much the same way that we might apply any other comprehensive symbol system such as the Tree of Life.

Let us therefore build this functional image in the abstract as it were, without for the moment trying to tie it to any specific application, theological, metaphysical or psychological. This can save us from a great deal of later misunderstanding.

The Universal Model

1. Imagine first of all a state of nothingness. A blank space that extends in all directions.
2. Within that state of nothingness visualise the formation of a point.

3. Now see that point begin to move; as it does so it forms a line.

4. The line however is not straight, the point begins to move in a uniform curve that eventually returns to its starting point, and so a perfect circle has been formed.

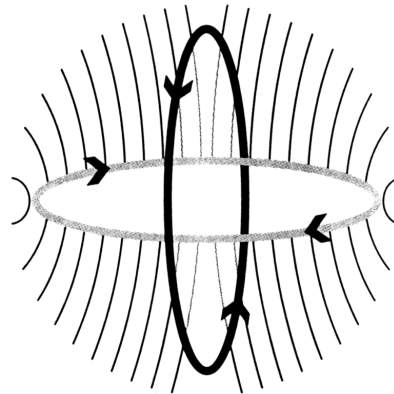
5. As the original point continues to move on its way so the circle becomes a spinning ring.

6. Now see a second ring form in space at a right angle to the first, as a kind of reaction to it. It is slightly bigger than the first, so the first ring spins inside of it, and we have one ring spinning inside the other.

7. We now have a spinning ring held within a circular framework, that now begins to rotate as if at the same time attracted and repelled by the frame, so that the end result is for it to become a spinning hollow sphere.

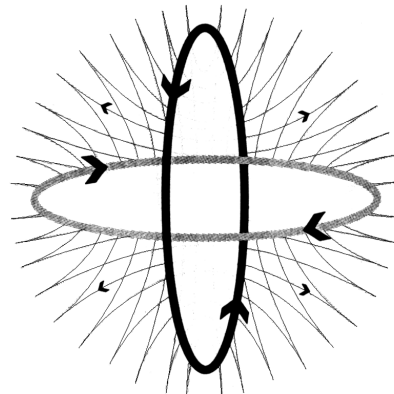


Ring Cosmos



Ring Chaos

8. Now the inner ring begins to expand inwards to form a disc and thus to form a solid spinning sphere.



Current of both Rings

9. Our next step is to imagine a pattern of internal development within that sphere. The first is the development of a set of internal lobes, twelve in number, that meet in the centre of the sphere and extend to its circumference.

Although it may seem simpler to visualise these lobes upon a two-dimensional diagram as the sectors of a circle it is worth the effort to try to continue to visualise them in three dimensions, that is to say as building up within a sphere. A helpful device may be to think in terms of a twelve sided solid figure, a dodecahedron within the sphere.

Alternatively, think in terms of a collection of twelve sausage shaped, or interpenetrating spherical balloons, each of a different colour, all tied together at a common centre and

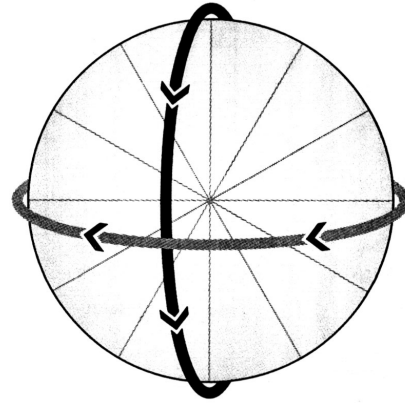
pointing out in twelve different directions.

10. Visualise now the complex system of pressures and movements within the sphere, which has resulted in twelve radial rays from the centre, causing vortices to form, like little whirlpools that are sometimes seen in a brook, that have the ability to move about.

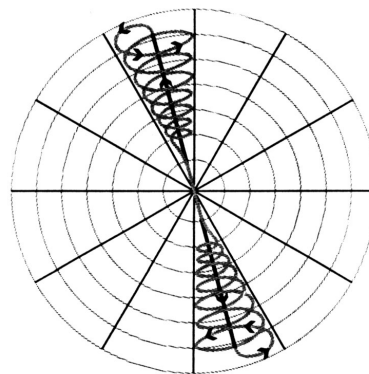
11. Imagine these vortices now beginning to interact with one another, forming various complex patterns of movement or dance with certain of their fellows.

12. Some of these patterns of movement are of considerable complexity, and these begin to drift toward the circumference of the sphere as if by centrifugal force, while others that are simpler remain near the centre, or where they have initially formed.

13. Be aware now that this has caused the formation of seven concentric spheres rather like the skins of an onion, each one comprised of vortices of different degrees of complexity of organisation and movement. We now have our original great sphere internally subdivided into twelve rays out-flowing from the centre, and seven planes of increasing complexity surrounding the centre.



Organised into disks

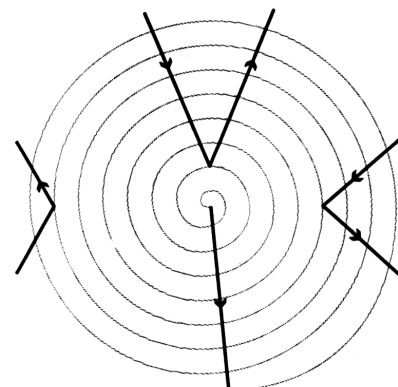


Ring-Pass-Not

14. Now see some of the more complex associations of vortices having become so highly organised that they not only drift out to the outermost plane but bounce back from the surface of the sphere and so commence a long journey that takes them back up the ray towards the centre of the sphere and then out again upon another ray until eventually they have passed around the whole complex of twelve rays having passed up and down each one of them. see these now congregating in the centre of the sphere.

15. Now imagine an impulse that sends them out from the centre down the ray of their first inception back to the plane of complexity upon which they commenced. As they pass down the ray they attract about them less complex patterns of vortices that have not undertaken that long travelling journey down the planes and around the rays. When they reach there, they commence to orbit around the centre of the sphere, having clustered~around them those vortices which were attracted to them on the way.

16. We may now envisage the interior arrangement of the whole sphere, subdivided into twelve rays and seven planes. At every level of the sphere are complex formations of vortices that have, collected around them, clusters of simpler vortices. All these clustered vortices are orbiting around the central point of the great sphere.



Rays and 7 Planes

We have now completed our Universal Model.

It is no more than a mental construct, a somewhat complex piece of spherical geometry, and as a first step it is perhaps best to leave it as such until it can be easily visualised. Once we have reached this stage, we can proceed to build a wealth of metaphysical ideas and realisations as to the nature of God and of the various spirits in the whole divine creation, and that can be applied at various levels and in different contexts. In this respect it is very similar in operation to the Qabalistic Tree of Life.

So let us now go back to the beginning and examine some of the elements of the Universal Model as it can be applied to a cosmic perspective.

It is important to try to realise that in visualising the original primordial point we are engaged in something more than an exercise in mental geometry or celestial mechanics. For the Primordial Point is the first stirrings of the desire for creation in the mind of God. It represents a great fount of divine power and love and wisdom that will eventually form the universe as we know it: suns, planets, moons, comets, asteroids, inter-stellar space itself, and the sevenfold complexity of angels, archangels, principalities and powers, seraphim and cherubim, lords of flame and form and mind, creators of the elemental kingdoms that lie back of the physical manifestation of the universe that is known to science, and not least our selves, both psychologically as individuals and culturally as interacting social beings.

There is therefore a great deal that can be realised by contemplating the Primordial Point of our Universal Diagram, for out of it developed everything which it moves. It is akin to the finger of God depicted in the famous painting of Michelangelo where he is creating Adam. Only here everything is being created, or the potentiality of everything and the enormities so involved. It is, at a spiritual level, the equivalent of the big bang posited by some scientists as the beginnings of the physical universe.

A close approximation to the nature of the space through which the point moves might be conceived in the Qabalistic doctrine of the *tsim-tsum*, which is to say, in almost anthropomorphic terms, the Void created within the very Body of God so that Creation can take place. Another way to look at it is in terms of a Cosmic Womb, in which case we could be led to think of the body of God in feminine terms, in terms of principle at least.

Thus when we endeavour to visualise Primal Space it is no bad thing to realise that it is no mere nothingness. It is a living reality, and all that follows thus lies "within God", who in these terms, can be never very far away from any of us.

So what in Qabalistic terms are somewhat inadequately termed the Veils of Negative Existence are, in spiritual and cosmic fact, a source and goal of ultimate reality. Indeed perhaps better termed the *Ain Soph Aur* - the Limitless Light. It is only within the manifest universe that we have limits and sometimes a darkening of the light.

Something of how these limits work, their mechanism, is indicated in the remaining chapters of *The Cosmic Doctrine*, as we may learn to our profit, if we learn to interpret the somewhat abstract Universal Diagram in terms of units of living consciousness, great spiritual beings and metaphysical forces that form the substance, the workshop and the playing field of all our inner and outer experience.

These are indicated at the more mundane level in the work of the various swarms of cosmic beings, here termed Lords of Flame and Form and Mind that are back of the laws of physics, chemistry and the life sciences, and ultimately ourselves, who eventually may be termed Lords of Civilisation when the great cycle of time and space experience is completed on this and other worlds. And in terms of our own inner experience in coping with the various laws of metaphysical dynamics - of action and reaction, limitation, impactation, polarity, the seven types of birth and death (or transmutation or otherwise initiation), and embracing all the dual attractions of the Central Stillness of Outer Space. Which, we should ever bear in mind, are but abstract terms that embody God Immanent and God Transcendent - for The Cosmic Doctrine, in its proper understanding, is not a mere geometry book.

Dante, at the close of his great cosmic vision, the Paradiso, which in terms that were appropriate to the medieval rather than the modern mind, was an equivalent of the Cosmic Doctrine, expressed it:

High phantasy lost power and here broke off;
Yet, as a wheel moves smoothly, free from jars,
My will and my desire were turned by love,
The love What moves the sun and the other stars.

It is in these terms that we should study The Cosmic Doctrine, which at the same time as training the mind, can indeed also inform it, if we are prepared to approach it also with the heart. Intellect developing into intuition, and aspiration flowering into spiritual realisation.



Too Soon to Ask Why?

by Clansman



It was in the third year of my life up there on the purple-and-green landscape of clanland, that I first became aware of man's destiny. The rhythmic rise-and-fall of patterned sound that had hung as a background to my mother's heartbeat suddenly breathed fire, and I was aware for the first time of its deep intoxication, its power to move men's limbs and curdling voices, and even within my small frame, to cause the heart to pump more warmly, more vigorously.

For five frustrating years, I roamed the camp, ignoring the capers of my peers, transfixed by the skirmishes of the warriors, the mock battles; sidearms glinting and flashing as they clashed. And the forays across the moor. I would watch them skulk out, invisible among the purple-and-green, mimicking scrub, or rock or log, until, upon a signal, all sprang, brandishing, charging - rending, it seemed, the very heavens, with their concerted cries.

And then there were the dreadful, exciting times of real battle. No-one passed the word, yet all knew when the time had come. Men tended to their battle-staves and kept silence. The scrub, the moor, the very air itself was soundless. Then, when all seemed stagnant, still, ears were suddenly assailed with a strident blast upon a horn, instantly followed by a thousand pipers, or so it seemed, filling the landscape with those stirring cadences I knew so well, steeling the heart, animating the blood, harnessing men to fight for the cause.

Women and children, who always outnumbered the men, kept in close touch, tending the wounded, burying the dead, and ready to serve warm food and cool drink to the Survivors.

I reached the pinnacle of my ambition in my eighth year. I had already realised my destiny, the very reason for my existence, and now, I was of sufficient years to undertake the oath of allegiance. There were twenty of us that day, in plain tunics, bearing only staves and small round shields. Tired from a night sleepless with excitement and pride, we moved as nobly as we knew how between the people, up to the place of the elders old men of thirty summers, bedecked with battle-honours, and of serious mien.

“Do you swear to uphold the right of the cause, come what may?” one thundered.

“Skye, I swear.” Each of us in turn made our solemn oaths that day, raising a hand in salute, swearing by the ancestors.

We were well fed that night. Little did we realise that by the following noon-tide, battle would have commenced, held sway, and been drawn to its confused and bloody conclusion, with sixteen of my companions either maimed or sent gloriously to live with the immortals. The wounded, in later days, displayed their battle-scars with pride, and were held in high honour, for the sake of the cause. Those who had died lived on in the memories of those who knew and loved them, and passed into clan legend.

And so, summer after summer we fought. In winter, we tended the cattle and crops, nurturing the cause in our hearts, counting again and again our ever-increasing number of scars, reminiscing on the illustrious dead. Then on into battle once more as the days grew longer, and the nights warmer; when the stirring throb of battle-drums moved us to echo their deep rhythm with slap of stave on shield; and our blood turned to fire.

None could find fault in the strength of my support for the cause. Soon, I was granted helmet and broadsword, and a band of fighting men. We, the cream of the company, would skulk out under cover of dark, strike at the enemy swift and hard, and make rapid retreat, with minimal casualty. This, for five long years.

Then, suddenly, one fateful night in the thirteenth year of my life, the purpose of that life was wrested from me. Under a bright moon, our party of three were stalked by the enemy. They came upon us stealthily and unawares, and split our skulls in twain, parting us from our weapons and from the purple-and-green for ever.

We seemed to wake in high summer, in a separate part of the moor we had never previously reconnoitered, decorated with great swathes of colour, sweet-smelling, and an atmosphere of intense and vibrant light. My two bloodied companions stood at a distance, somewhat dazed; I was shocked to see their arms lie abandoned and unheeded upon the curiously smooth green turf, dotted with tiny white flowers and low-lying plants which delighted the nostrils with unaccustomed sweet aroma as one trod. Interrogations were well under way, conducted by one who had seen many battles, a bearded wise one whose bright servant recorded comments upon a tablet. I was wary, clutching the only weapon I had left, my trusty broadsword. Was this some new kind of allegiance, a contrary cause, a treachery? I would soon know. . .

The figure approached silently, with as little disturbance as we warriors would have made coming suddenly upon an enemy deep in the purple-and green. His accent and demeanour were strange to me as he said his name: Rock. I liked that; his weatherbeaten face betrayed much hardship - out in all weathers like myself. He questioned me closely concerning our battle-plans, and I was taken in by his sophisticated kindness, his nodding, and the strength of the deep smile behind his eyes. And I confessed all, and betrayed all, weeping like a child.

Yet it did not feel like a betrayal, more a relief, a fulfilling, as when the battle is done, and one's enemies lay prone upon the green, butchered and scarlet - yet no, not at all like that; more like the deeper joy of witnessing the crops basking fruitful in the sun, and children skipping lovingly into their mothers' arms. No shame. No betrayal.

The wise ones I had left behind would know and understand.

At length he drew a long breath, and looked his warrior's gaze steadily into my eyes.

"What, then, do you consider the greatest glory, the greatest achievement, of your time on the purple-and-green?" he asked.

And I drew myself up in the tradition of the glorious ancestors, and proudly answered, "I stood for the cause; I lived for the cause; I fought for the cause; I died for the cause. "

"Ah, yes," said Rock, "and what cause was that?"



The Cosmic War and the Need to Defeat Terror and Evil Within Earth

by Paul Dunne

Michael is the Archangel of the Sefirah Hod, as such he has a curious link with all things Mercurial and is a Messenger and a Lord of the Mind. In Hebrew "Mika el" means 'One who is like God'. Some have even conjectured that Michael is Jesus Christ, a strange thing to say perhaps, but not so strange when one considers that the corresponding and balancing opposite Sefirah to Hod is Netzach. The Sefirah Netzach has been linked to Lucifer. Whom else is Lucifer but the Angelic Brother of Christ. This may suggest that the Archangel Haniel is also in fact Lucifer.



Jesus-Michael and Lucifer-Haniel as the Archangelic Sons of God the Sun, our Solar Logos and Creator. Although they are the Sons of their Father God the Sun, this is not to say that they are of the Male Gender. As Hod is upon the Feminine Pillar and Netzach is upon the Masculine Pillar, this might suggest that Christ is Feminine in Principle and that Lucifer is Masculine in Principle. However, as the Tree of Life within the Auras of Man and Woman face

to face are reflections and reversals of each other, this may mean that there is a Male/Female aspect to both Jesus and Lucifer that is best understood through the Polarity Reflection. Jesus and Lucifer are thus aspects of the Formed Lower Human Mind and the Higher Senses and Emotions. What is Hod to a Man is Netzach to the Woman he is facing. What is Netzach to a Woman is Hod to the Man that she is facing. Much can be worked out through the Qabalistic Polarity Reflections of a Man and a Woman standing Face to Face.

Jesus and Lucifer represent Cosmic Powers that are involved in the Eternal War going on above the Earth within the Heavens. This war is reflected within corresponding aspects of Man and of Woman upon the Earth. The Macrocosm is within the Microcosm of Man and Woman, but about different ways within the Polarity Reflection. Man and Woman are composed of the Opposite Powers of the Heavenly War. Hence the saying Men are from Mars and Women are from Venus. However, it is also said that Lucifer is the Light Bearer. In this context Lucifer's links are to the Mysteries and Rites of Venus, and Jesus' links are to the Mysteries and Rites of Mercury.

Each Man and Woman in vary degrees carries within the make up of their Lower Self Personality aspects of Jesus and Lucifer that are in need of reconciliation and balance in order for a central harmonisation to occur. What is worse for Humanity still is that these two

aspects war ceaselessly within Humanity and our affairs. On occasions we produce Lower Mind orientated False Sons of God, or the Emotionally highly strung and charged Lucifer types that will seem utterly Demonic and Satanist like in their intentions. Thus we can end up with self proclaimed leaders of the God Squad, or Satanic & Demonic Masters personified in the flesh. If we take the Occultist Aleister Crowley as a specifically unfortunate example, here was a man who saw himself upon a mission as the Saviour and yet who glorified in behaving in a Satanic manner. Crowley managed to be specifically unbalanced in both his Christ Saviour aspects and in his Lucifer Light Bearer aspects. A most unfortunate combination for the self proclaimed Prophet of the New Aeon.

In the case of Crowley his Hod had crystallised at an early age, forming conditions of the Dangerous Mind Path that will trap and ensnare the unwary. By the time Crowley had attained the Initiation of his DAATH-Netzach it was already far too late, for he had fallen into a major Pitfall of the Path, a Pitfall of his own making that would prove eventually to be his own undoing. Most mundanely put, it is very unwise to form Esoteric or Occult opinions within the Lower Mind set until one has undergone the DAATH-NETZACH re-awakening and arising of the Tree of Knowledge Iying Hidden within DAATH, accessible through the full Initiatory experience of Netzach which can act as a Gateway of Remembrance. Nature is the Greatest Teacher and we Blaspheme her at our own mortal peril. The Mind Path of Hod is one of the most dangerous aspects of the Occult Initiations of the Paths.

Understood aright, the Archangels of the Tree of Life are Cosmic Balancing Agencies who can aid Humanity with balancing and centring their corresponding Macrocosmic energies within the Microcosm that is Man and Woman. The Cosmic aspects of Christ the Saviour impact upon the Human Mind and the Cosmic aspects of Lucifer the Light Bearer impact upon the Human Nature and Senses. Both aspects have their rightful place of Balance and Harmony both in the Celestial Heavens and within Man and Woman physically living upon the Earth. Raphael the Archangel of Tiphareth brings forth to bear a focussing Power upon both Netzach and Hod that can bring both a Redemption within Malkuth-Yesod through the awakening of the individuals own contact with the Planetary Spirit, and a Restoration in Tiphareth through a Contact with one's own Hidden Holy Guardian Angel.

Upon a very low arc of evolution, one of the greatest imbalances of Humanity lies in the fact that Human Beings will tend to attack in the name of what the Formed Lower Mind (Hod) has deemed to be correct, any aspect which is considered to be incorrect. Hence the age old battle between those Sons of God the Sun that are Christ and Lucifer.

The Cosmic Battle and War within the Heavens is equally a reality within the manifesting conditions of the Earth, however, were Humanity better able to comprehend, understand and adapt themselves to these Opposing Forces then it would be possible to harmonise the energies of the Saviour Christ and the Light Bearer Lucifer aspects within ourselves. The archetypal ideal for the Illumined and Reawakened Human Being who has successfully passed the Initiations of Hod and Daath-Netzach would be that we have a Soul incarnate that is both a Saviour and a Light Bearer in equal proportion One in whom occurs the Restoration of the Redemptive energies required to act as a true World Servitor of the Planetary Spirit within Malkuth-Yesod. The creation of living Men and Women in Service to their Cosmic Father/Mother the SOLAR LOGOS GOD.

This also reveals a Mystery conclusion to the Polarity issue of the Marriage of the Earth, Moon and the Sun. The Sun represents the Masculine Principle of Father until the Mystery

of his Sons Jesus and Lucifer is resolved within Man or Woman. Those within whom the needed Initiations and Ultimate Harmonised Balance is achieved will then find the Sun to be an Androgyne, both the Cosmic Father and the Mother. Personal Transformation and Change brings a Change in terms of our Cosmic awareness. An aspect of the Midnight Sun. REMEMBRANCE. Remember that Man and Woman, like Cosmic Jesus and Cosmic Lucifer, are the Children of God the Sun. In duality and imbalance the Saviour and Light Bearer energies wrought dreadful Evils/Imbalanced forces within Human Beings due to the lack of attainment of a Harmonised Balance. Even when that Harmonised Balance is achieved there has to be acceptance of the essential need for Continual ADJUSTMENT, lest the evils of our own Old Night should reoccur again within us. The Celestial War ongoing in the Heavens is also an ongoing War upon the Earth. The Human Beings who attain the Blessing become Warriors of the Inner Light of the Sun at Midnight. Radiating Light into Dark and Dark into Light in accordance with the Primary Cosmic Principles of Eternity.

Michael is portrayed within the scriptures as one of the Chief Princes of the Angels. As a Warrior Angel often described as being present in conflict scenarios in which must be overcome vastly menacing Forces or Evil, succeeding against all the odds for the sake of God's Children upon the Earth for whom he protects.

In Daniel - Michael is portrayed as overcoming the Prince of Persia's resistance through having held up a Messenger from God who was due to visit Daniel. Michael overcame this resistance unaided by the other Angels.

Michael in Daniel 12v1 he is shown as the Great Prince who protects and guards the Faithful. There exists a Prophecy that at the time of the End, Michael will Arise as a deliverer of Salvation within a time of un-paralled World distress and disorder, shortly before the Resurrection.

In Revelations Michael is yet again described as the Saviour overcoming Evil, acting as the main adversary of Satan and the agent of his final expulsion from Heaven into a Fall unto Earth.

And there was War in heaven. Michael and his angels fought against the Dragon, and the Dragon and his Angels fought back. But he was not strong enough, and they lost their place in Heaven. The Great Dragon was hurled down - that ancient Serpent called the Devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him. Revelation 12

This sounds more like the Manifestation of the Tree of Life that has been built and truthfully restored, Balanced and Harmonised back to what should have been correct for a Living Child of God. As we have already established above, there is nothing wrong with the Cosmic - Macrocosmic Forces of the Archangels Christ and Lucifer, for they are the Sons of God, it is the Imbalance of their Forces working out within Man and Woman and the East and the West of the Earthly Microcosm where the problems of Evil prosper due to the lack of Understanding and Wisdom within the Formed Lower Minds of the populace of Gaia. Clinging to duality and external realisations, rather than seeking the Inner Light and Truth through not forming final conclusions too early within the Evolutionary phases of each and every life span that the Soul undertakes within the shackles of the flesh within Earth. Every conceptualisation we attempt to make before the Daath-Netzach Initiation of Nature will be proven wrong and false within the Cosmic schematics of the Eternal War within the Starry Heavens. We can only become Warriors when we Adjust and become Star beings in full

touch with the Inner Earth, the Planetary Being, the Great Reality, as Sun centred Twins - the Solar Stellar Lovers whom are the prodigy of the Higher Golden Zodiac seemingly fixed for the Aeons of Eternity. In touch with the Great Rings, knowing the Infinite, the Un-Manifest, and the full extent of the Ring Pass Not. With the full contact and awareness of the Universe within the Mind. To Know All Things as being an equal Part of and at One with All Things. That is True Occult Power and it takes considerable efforts to develop the barest of contacts with it, but once that contact is made, then like a seed it will assuredly root and begin to grow towards flower and eventual seeding into our fellow Brethren upon the Earth. This growth and spiritual maturing is a most beautiful thing indeed, the Soul like a Flower slowly opening up upon the Great Sea of Inner Space.

Within the book of Jude the Archangel Michael is portrayed as disputing with the Devil over the body of Moses. However, unlike those who are the Fallen, the Impure and whom reject Divine Authority and whom slander or deny the existence of the Celestial Hierarchy, Michael took the greatest care not to level a slanderous accusation against the Devil, instead he simply said "The Lord rebuke you!." Traditionally it is also thought that Michael was the Angel that spoke to Moses from out of the Burning Bush and also at Mount Sinai in the Divine's name.

As one of the Chief Archangels of the Spheres, Michael is both a Servant and a Messenger of the Divinity. Like all the Archangels he is a Spiritual and non-corporeal being, of Higher/Hidden Macrocosmic Intelligence and with Will, a Sepherothic Personality, Immortal, surpassing in Divine Perfection all the corporeal beings. There is an 'Interesting' Esoteric slant in the case of Michael, for he is thought to be the centre of the Angelic World, hence he is a form of Lord of Mind unto Humanity, for the Christ as stated in Hebrews I testifies that all Angels bow to Christ and takes their orders from Him.

Within both Esoteric and Christian Art Michael is generally shown as a Warrior with a Sword in one hand and the Scales of Justice in the other hand. Michael has also been intensely called upon within Inflamed Prayers by very many Christian Generals upon the eve of battles against the non-Christian armies of world history. He would very probably have been called upon with regularity by Dion Fortune and The Inner Light Fraternity during the Magical Battle of Britain.



Archangel Michael holding a balance.
A Coptic Version.

Today, in an age of Islamic Terror Attacks such as the one targeted upon London on the morning of 7th July 2005, Michael is the appropriate Archangel to call upon to ensure safety upon the London Underground Tubes and upon the streets of the capital. Today's Magical Battle of Britain is almost upon a precisely exact and reverse arc of the Magical Battle of Britain fought by Dion Fortune and The Fraternity of The Inner Light. During World War 2, Dion Fortune had to work to Magically protect the borders of Great Britain, and to shield the populace as best as possible from Attacks from the Air during the Blitz. Today the

Enemy is much more insidious and is an Enemy Within, walking along side and with us, be it upon the city streets, or deep below ground upon the London Tubes. Dion Fortune would probably be the first to admit that in the original Battle of Britain it was possible to get away from Terror, the Tube Stations were a place of safe retreat below the Earth, and the likes of rural Glastonbury could have guaranteed complete sanctuary had she wished to choose that option, not so today with bacterial agents and other Weapons of creating Mass Terror. Now the Enemy walks amongst us and their Terror Weapons can come into play at any time, affecting any person or place But the Warrior Spirit of the Great Nation remains as determined as during the Blitz. When the London Theatres closed on 7th July 2005, it was for the first time since the days of the Blitz. Yet the Spirit of the Unknown Soldier in Westminster Abbey had recently been Reawakening and stirring into the National Life Blood yet again. Making a Suggestive Idea for Enquiry of whom and what might be Dion Fortune's Founding Inner Planes Contact - that Unknown Soldier, David Carstairs. The Foundation Energy of The Inner Light, born of the Sacrifices of World War 1 is now fully available again for the Magical Defence of Great Britain in these times of Global Terror Threats. The Tomb of The Unknown Soldiers marks the locale of the Physical Fountain Head of Power, the Yesodic Foundation Energy upon which the Original Inner Light Contacts are based. The Fountain Head created through the Sacrifice of our young Warriors of World War 1. The moment has been well prepared for.

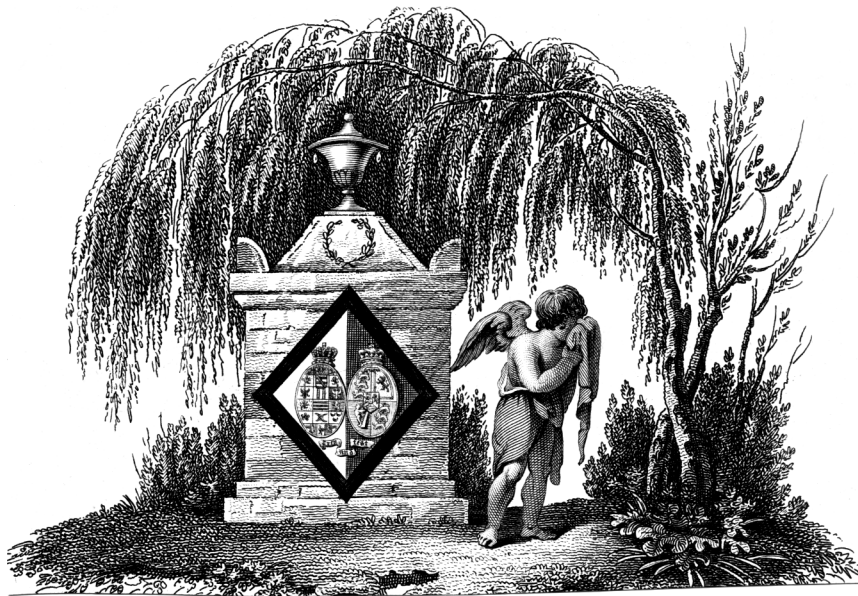
At around the time of the London attack there has been many a series of commemorative events to mark the 60th Anniversary of World War 2. Referring to the terrorist attacks of the 7th July, the Queen on 10th July had this to say:

“It does not surprise me that, during the present difficult days for London, people turn to the example set by that generation of resilience, humour, sustained courage, often under conditions of great deprivation. That example and those memories should be kept alive by younger generations as they in turn strive to keep the Peace in our troubled world.”

The Queen was here mirroring her sense of the Inner Mood of the Group Mind of the Nation. However, this Mood did not come into focus until the atrocities of 7th July 2005. Many at the Society of The Inner Light had picked up upon this matter long ago. The Nine O'clock Vigil commenced at the Millennium, or the very recent Summer Solstice issue of The Inner Light Journal with an article upon The Manifestation of David Carstairs - these things are, as Dion Fortune would say “Evidential”.

Facing the Dog-Faced Demons

by Tranquility



It's no light matter ejecting a member from a Fraternity of the Mysteries. There are rules that ensure the integrity and therefore the continuation of the organisation. If the line is crossed, the transgressor needs to be brought to book, partly for the safety of other members. When that happens, there are certain inner plane factors that may have to be dealt with, problems that usually only occur in these unique circumstances, inconveniences that normally are well contained within the walls of any decent occult school.

In one such Fraternity of which I have the good fortune to be a part of, a rule exists preventing members from joining other organisations and pursuing alternative systems or methods of esoteric development if they have not first been given permission. Such a rule is in place for several reasons, including the fact that if you mix your systems (at least in the early stages) you will lack a solid foundation for future esoteric work and will probably tie yourself up in all manner of psychic knots. A large proportion of your study and practice might then be wasted as you attempt to unravel unnecessary tangles in the inner self.

Mixing systems can sometimes be likened to the wiring together of circuit boards. It's all very well if they are designed to work together, or if you have enough personal knowledge to understand how the two separate systems might be employed to mutual advantage. On the other hand, if they are incompatible or if you wire them up wrong, you are going to get a blockage, a shock, or perhaps even burnout.

When you are working to a particular tried and tested method of occult spiritual development, you are linking inner pathways and digging psychic channels for a good reason. There comes a time when all that digging, shaping and linking is brought into function. You're linked up to a Cosmic battery so to speak, and the power comes through. If you've done your preparation correctly, the power does not short circuit and you're in with a Chance of becoming a suitable channel for higher forces, spiritual forces that are considered by the average person as being supernatural.

Another valid reason for refraining from joining more than one organisation, or pursuing alternative systems of approach, is that if you do you risk making inner plane contacts that are at odds with the first group. The result can often be disruptive to the other members, both on the inner and outer planes. One might with good reason say that the psychic health of the group is put at risk.

Imagine a group of pioneers venturing into uncharted territory and settling at the base of a mountain beside a waterfall. It's an area of purity as well as obvious beauty, a place where the settlers can draw fresh clean water, which constantly flows from the top of the mountain.

After a certain period of time, the settlers discover a path leading up the mountain, which appears to be relatively safe. The higher they go the more landscape around them they are able to see. When they climb a certain distance and look back towards the horizon, they can see the miles of terrain across which they previously travelled in order to get to their new home at the base of the waterfall. It's a breathtaking view, and serves to give them a sense of achievement, reminding them just what they have accomplished, indeed not without a certain amount of struggle, uncertainty and heartache along the way. Nevertheless, they made it, and now find they are able to explore the mountain.

As they climb, they are amazed and excited to discover they are not the first settlers, for they encounter the well-preserved remains of an apparently long-dead Civilisation, built into the rock itself. It soon becomes clear that this was no ordinary people. The architecture of their city is stunning, suggesting the oneflourishing population was composed of highly skilled individuals. A vast pathway is carved into the rock-face, linking levels by a number of steps. The city, it seems, goes all the way to the top of the mountain.

Naturally, the group returns to the base of the mountain to tell others of their find, and over a period of time further expeditions are made, leading to discoveries of ancient carvings and paintings portraying how the vanished people used to live. One of the party notices that the higher up the mountain they go, the more they begin to understand what their life was all about, and it appears life in those times was not limited to the physical plane, but was intimately concerned with spiritual realms as well. Perhaps the answer to what became of the lost civilisation lies hidden at the top of the mountain? One thing is certain, the more realisations they gain as a result of their findings, the more spiritually orientated these newcomers feel they are becoming.

Now, imagine if one of the explorers decides to do a bit of personal excavation at the site of one of many sepulchres previously discovered, close to the river which leads down the mountain to the waterfall. But this fellow's companions have warned him to leave that area well alone, as the structures look like they'd be unstable if disturbed by anyone without a good knowledge of what they are dealing with. Regardless of all warnings, the individual sets to work digging away at the foundations of his chosen crypt, marvelling at the intricate stone carvings of angels and devils adorning it, interacting with the waters flowing by in such a way as to divert a portion of the water through their mouths or over their widespread wings, and then allowing it to gush back into the main flow with breathtaking elegance. As he digs, he considers himself to be fortunate enough to understand at least some of the inscriptions on the entrance to the vault. And therein also lies his problem, for imperfectly understood instructions can also lead to a host of problems.

If only his youthful sense of curiosity had been tempered by the innate common sense he'd chosen to ignore. Dire warnings in the belly of the inscriptions fail to capture his attention.

Instead, he is fascinated by a carving of a dragon slithering on its stomach in a pit full of dog-faced demons, and all manner of dark abortions of the human mind. Whoever carved these, he mused, must have had a devilish imagination. For a moment, he stops digging, partly because he remembers the council of his peers forbidding him to embark on this daring undertaking, and partly because while he scraped away at the rock and earth, a similar sound of digging seemed to be coming from within the tomb.

With a little experimentation, he finds that every time he removes part of the foundations, a muffled sound of scraping can be heard from within. It's hard to tell whether the noise is of his making. Perhaps the interior is vast, and is simply echoing any noise from the outside.

Not unduly discouraged by this eerie noise, he attacks the earth with renewed vigour, excited by the prospect of what riches he might find inside.

Surely, if the interior was so vast, it was because it housed untold wealth? The moment comes when he breaks through, and he is overjoyed. It seems it was well worth getting his feet wet in the river as he hacked at the rock, and the hole he has made has caused part of the stone entrance to crumble away, creating a gap large enough to climb through. Enough light spills into the darkness to drive back the shadows, and he is immediately puzzled to see deep grooves or scratch marks on the floor of the chamber. Too late, he realises the noises he had heard while digging were not purely echoes of his own endeavours. And as he looks up, his puzzlement turns to terror punctuated by sheer disbelief, as the cold realisation dawns on him that the pictures of the dog-faced demons on the entrance slab are not purely symbolic representations but actual records of the living contents of this mausoleum. For a brief moment, the demonic statues carved on the outside of the tomb spew forth his blood. The redness in the water cascades over the wings of the stone angels, and their eyes are tinged with scarlet tears.

Our concern, dear friends, is not only for the welfare of the impudent explorer, but also for the health of those who share in the river that pools at the base of the waterfall now tainted by the lifeblood of one individual who thought he knew best. Luckily, the continuous flow of water will flush any impurity away, but that is not to say there will not be some people who unwittingly bathe in that tainted liquid as it passes by.

Here we must return from our colourful imaginings and consider the reality for which they are but a metaphor. However, in the realms of the Mysteries, it is perhaps never more appropriate to say that truth can be stranger than fiction, and the reality might not be so dissimilar to that which was alluded to.

In the case of the initiate who took it upon himself to engage in another system of esoteric development, without first gaining permission from the fraternity to which he was affiliated, I have this tale to tell.

And it might be worth noting that though supernatural occurrences may be ten-a-penny in the life of the dedicated and experienced student of the Mysteries, for the average person considering embarking on such a path, this may serve as sufficient guidance as to where they should initially place their feet, lest they tread on a live wire or two.

The individual to whom I am about to refer is no longer a member of the fraternity, and for simplicity's sake we shall refer to him as Mr X. Mr X was one of several high calibre Lesser Mystery students, well on his way to completing his grades and passing on to the Greater

Mysteries. However, his unauthorised experimentation with certain occult techniques, which he only partially understood, involved him breaking the seals of the ten sinks of iniquity.

In many cases, when it comes to dabblers dabbling in occult methods, the results of their efforts are negligible if anything at all. But it can be a different matter if a trained, or partially trained initiate chooses to mix and mismatch. The ripples of his activities can be felt by all members, although not all of them may know to what they should attribute the disturbances inflicted upon their persons. And such disturbances can be perceived in a number of ways. The intuitive type, for example, will know something is afoot; others will 'feel' emotional currents of a distressing or uncomfortable nature; while others may see visually menacing astral forms. Imagine turning up for a lodge meeting one day only to see clairvoyantly a brother or sister arrive with semi-visible thought-forms of devilish-looking variety trailing behind them like kites on ethereal strings.

Of course, there are some who function with a combination of all three types. Whatever the case, it is unlikely the transgression will go unnoticed by some if not all members of the group, especially when the meeting gets underway.

In the simplest of scenarios, it may be that the group mind automatically pushes the individual out of the order in some manner. He may, for example, as a result of this subconscious rejection, begin to lose interest in the group and believe he is leaving of his own accord. But in situations where this does not happen, other steps need to be taken.

The case of Mr X is an appropriate example. His extracurricular activities became evident during a ceremony in which he was being initiated into a certain degree, and it turned out he (as well as others) had been involved in secretly working the system of Abramelin. This was contrary to his stage and experience in the Mysteries. Naturally, he and his companions were thrown out, with good reason, and during this formal banishing process, several members of the fraternity experienced some of the fallout.

I awoke during the night after being plagued by several dreams of dogs, wolves and werewolves, and became aware of a presence in the room. I got up and walked towards the bathroom and in the bright moonlight that streamed through the window, I became aware of an entity in the form of a black wolf, walking upright like a man and following me. It seemed only capable of observing me at that point, and then it left. One must bear in mind that certain dreams can indeed give rise to temporarily objective etheric thought-forms, and therefore I thought no more of it until the following night when the creature returned with a vengeance. However, this second visitation only occurred after a certain inner plane contact had spoken with me and asked 'Are you ready?' The creature appeared to the left of my head as I lay in bed, and its presence was unmistakable. A sense of deep malice was emanating from its vicinity accompanied by a deep, rumbling growl. In situations like that, you can react in any number of ways. Despite the heavy rattle of its throat in my ear, I chose to deal with it by bringing through feelings of pure compassion, thus embracing it with love, which had the effect of neutralizing the anger streaming towards me. Suffice to say, I had no more trouble with it after that.

One might be inclined to consider such experiences as purely subjective and resulting in this case from my own nightmares giving rise to a thought-form in my aura, which ultimately began to act independently, thus causing the problem. That may indeed be true, but it is only part of the answer, for when I next spoke with my brethren, it came to light that some of them had undergone similar visitations one even involving a large bear that stormed

through the psyche of, I believe, at least two of the brethren.

It seems that certain forces had been consciously or unconsciously unleashed by Mr X and company, and those unbalanced forces had been temporarily held in check by the fraternity's inner plane brethren. However, such forces needed to be earthed, and this was done through the cooperation of certain physical plane brethren, myself included, hence the advanced warning I received prior to the elemental's manifestation. What lesson can we draw from this? Well, for one, know that it is best to nip this kind of thing in the bud by making it absolutely clear to newcomers that the systems and contacts of your particular fraternity should be adhered to, and if they are pollution of the psychic waters, not only for themselves but also for their travelling Companions.





Mr Punch won't be put down!

by Ajudicator

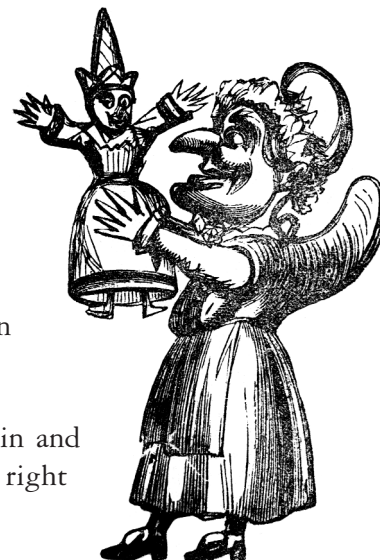


The string of surviving children's stories starting with the Brothers Grimm and on to Alice, the Wizard of Oz, Doctor Dolittle and so on, present a world in which anything can happen and usually does. This fantasy stream continued the chap book tradition of Jack the Giant Killer and Dick Whittington.

And at about the same nineteenth century time Punch and Judy flourished. No great point in delving into the Commedia dell'Arte as to its precise origin. Mr Punch seems to be a somewhat Loki-style expression. However the seemingly negative storyline remains a magnet wherever children gathered and the stage is set.

An audience is a group activity and Punch and Judy has an appeal from the smallest up to twelve/thirteen year olds.

The response is interactive as in Panto. They boo the villain and vigorously applaud 'right action'. The difference between right and wrong is made quite obvious.



The plot remains basically the same.

The curtains part to reveal Punch his dog Toby, who on being teased, bites his nose.



Clown (with traditional 19th Century skull like features and so a Death image) appears and ticks Punch off for beating Toby in return.

Punch seems to be an outgoing extrovert character wielding a big stick who is quite in love with himself but who resents any interference from the outside world and who gets away with murder. He can be seen as a very negative ego figure - a very bad example. He has to have his own way. Maybe an uncontrolled will. Why the interest among children down the ages one might well ask!

Mrs Punch appears as prim proper and correctly dressed. A low grade Binah character. The child of the union is Pulchinelle, whom Punch offers to nurse.

He sings it ;"Hush-a-bye baby." But Pulchinelle, whom he calls 'a naughty boy' only cries 'Mam-a-a-a.'



His offspring howls and screams to the point where he can no longer put up with the ongoing background disturbance and throws the child out of the window, to be rid of it.



A big mistake for, of course, the child is part of and the physical extension of the Mother. Needless to say she is furious snatches his stick away and beats him with it;

"I'll teach you!"

Punch grabs the stick and gives Judy a thorough return 'lesson' until she moves no more.



Next, Judy and Pulchinelle return as ghosts to haunt Punch. When they've gone he announces;

"Oh dear! Oh dear! I'm very, very ill, fetch a Doctor."



In the next scene, Punch is riding his horse Hector, who seems very restless, the more so when a Peeler arrives. Before Hector throws him Punch tells the Policeman;

"Now don't you look at me in that way."

Then the Doctor appears and Punch announces;

"Oh dear, oh dear! help, help. I'm a dead man. Doctor come and bring me to life again."



“Just an accident, My good friend Punch . Not as bad as that. Sir, you are not killed. Where are you hurt? Is it here?”

Touches chest.

“No. Lower, lower.”

“Is your handsome leg broken?”

The Doctor leans over Punch’s leg only to receive a kick in the eye.



In the next scene, Punch, now fully recovered, rings a large bell and dances gaily;

“Root -to- too - it.”



Shallabala the black servant interrupts him to tell him that his master does not like “that horrid noise”.

Punch’s predictable reaction is;

“Your master’s a fool, I say, not to like my sweet music. Tell him so and be off.”

The next scene begins with Punch singing;

“Punch is a jolly good fellow His dress is all scarlet and yellow.”

However the Policeman now returns to the scene to arrest him and consign him to Newgate where his only one time ally Toby is smoking a pipe!



As the finale builds, Jack Ketch, the official hangman introduces himself.



“Why did you kill your dear little child?”

“I couldn’t help it.”

“That won’t do, but why did you kill your wife?”

“I’m very sorry for it.”

“It’s too late now to be sorry. You’re to be hanged. Put your head through the noose.”

Punch typically prevaricates, poking his his head, either side of the noose. Jack Ketch responds by saying;

“Not so, you fool.”

“Mind who you call a fool; try if you can do it yourself. Only show me how and I’ll do it directly!”

“Very well; I will. There, you see my head and you see this loop; put it in so.”

Punch adds;

“And pull it tight, so.” And hangs Jack Ketch. Ending it all with;

“Huzza! Huzza! I’ve done the trick!
Jack Ketch is dead - I’m free.
Root -to- to - it! Served him right!
Now all my foes are put to flight
Ladies and Gentlemen Good night!
To the freaks of our Company.”



What else is it other than a description of an down to Earth Ego trip.

Well, there you are, children like it although there have been additions, and variations. In a recent Southwold production the Devil replaced Jack Ketch.

Other characters Mr Punch gets the better of are; The Crocodile, often associated with Sobek, who’s function is to clear away rubbish; and Pantaloon an archetypal Father figure representing Old Age.

The Punch story seems to have escaped emasculation by worshippers at the shrine of Political correctness.

As for Science, remains a closed book, not to be taken all that seriously for, if the basic rules of science are applied, even juvenile subjective experience can never properly enter the scientist’s calculations. Although recently some have tried to edge beyond and above the concrete mind with such ‘disciplines’ as Evolutionary and Behavioural psychology. And currently it is fashionable on working to assemble a vast and intricate jigsaw puzzle purporting to link brain reaction to various expressions of the human experience. But where does the process really start?

However when running tests on the objective validity or otherwise of ESP etcetera, it should come as no surprise to learn that the attitude of those engaged in such experiments may affect the end result one way or the other. What is often missing a positive attitude and/or intention as in the pursuit of alchemical procedures. Right attitude being a signifier of the Human Spirit.

On the other hand children are generally innocent and open to the outside world which they find quite novel and fascinating. Of course there are legitimate no-go areas sex, horror and violence - they are too young for any of that. Nor have they usually arrived at a time when they can begin to take in full the confused and confusing adult world, with all its ups and downs, competition and games involving so-called success and failure.

So Wordsworth probably got it right when he wrote;

“Trailing clouds of glory do we come from God who is our home.”

Let it be emphasised that Punch has his roots in the Comedia dell’arte, though on rather a different level from the plots used and embroidered in Ariadne auf Naxos, the Barber of Seville and even Mozart’s Figaro. It is said to have influenced Shakespeare, Moliere and Beaumarchais. Its origin may derive from the mystery plays of the ancient world.

Well here we are now in a secular world deluged with statistics and artificial answers, shaped to some degree by various, often conflicting Darwinian derived opinions. Great Pan is dead and the Internet rules, O.K?

THE NINE O'CLOCK VIGIL

Those who want to link up with the Fraternity and further Dion Fortune's work can do so through the nightly Nine o'clock Vigil. This is possible even if they can't make direct contact because they are not UK based or, even if they are UK based, circumstances would prevent them from travelling to London on a regular basis.

For further details of what is exactly involved write or e-mail us giving your address to:

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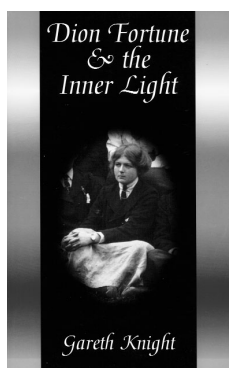
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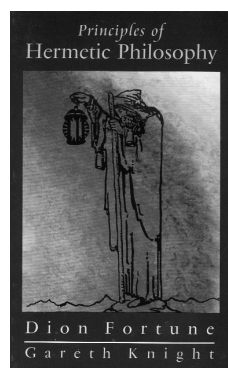
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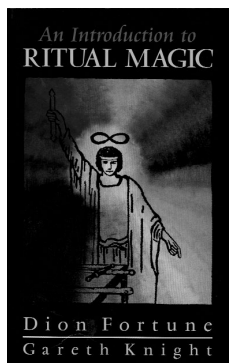
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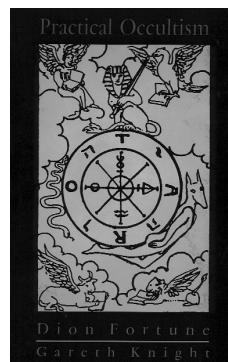
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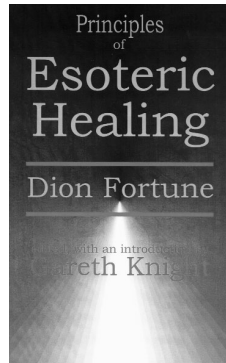
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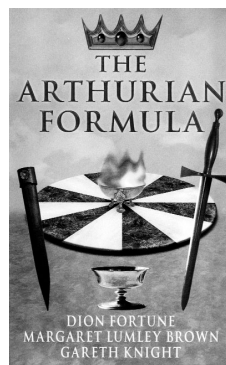


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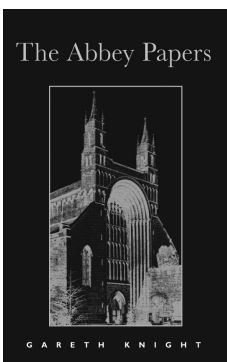
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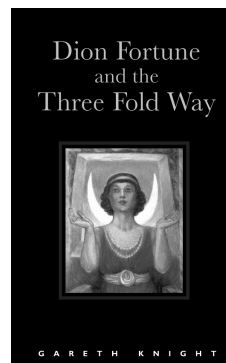


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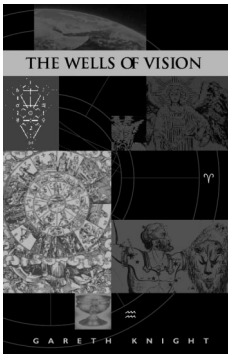
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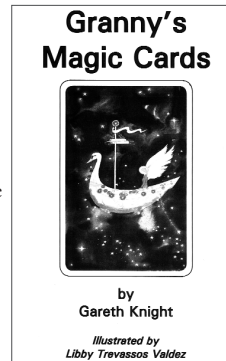
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4 Pentacles

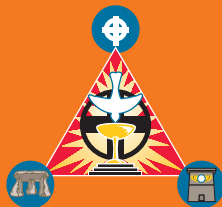
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