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The Language of the Gods

by

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THE POWER OF NAMES

Assuming that higher forms of life and intelligence than human beings exist independently of our physical universe, how might we communicate with them? What terms of consciousness (if any) should we use, and how could these be translated into expressions our normal awareness would understand? In other words if there are Gods can humans talk to them or more importantly, talk *with* them?

Esoteric adventurers of all kinds have sought such secret spiritual speech from one century to another. Ever since language began, there have been stories concerning "Magic Words of Power," both sonic and written, which were supposed to link man and God together for some purpose indicated by the Word-Symbol itself. There was a belief that Man could say something which would persuade the God to do something. This developed to a point of arrogance when Man became convinced he could actually compel Divinities to co-operate with his whims. All sorts of ideas abounded, but their fundamental basis was that specially trained humans could indeed make intelligent contact with higher orders of being which lived invisibly and intangibly behind or apart from our ordinary world of matter.

Far from fading out in modern times, this communication-concept has condensed into scientific studies of consciousness which it is hoped will enable experts to computerize codes of pure energy impulses recognizable by intelligent beings beyond our earth, when a two-way channel of communication can be set up and operated for the mutual advantage of both parties. As yet there is no indication how far such experiments are progressing or what results may or may not have been achieved. The only certainty is that no information would be likely to reach a literate public which might deny or disturb its acceptance of authorities dictating the courses of civilized conduct throughout our socio-economic structures.

As it happens, the bulk of our past scriptures and other writings purporting to be "God inspired" consist of either admonitions calculated to encourage alterations of human attitudes, or projective ideas of what life might be like if we were better people living in different worlds. There is very little in any sacred literature or oral tradition to suggest satisfaction with the world we have made for ourselves on this earth. One might almost suppose that scriptures on the whole were communicated to and by dedicated revolutionaries against current states of stasis. Their single constant and consistent message is: Alter awareness. Change consciousness. We are frequently told what such changes ought to be, yet never told precisely how to accomplish this apart from praying

and hoping for eventual enlightenment. If the Gods did or do communicate with us through recognized religious teachings, we are surely entitled to wonder how close their human translators came to the original meaning of their messages.

How would humans communicate with Gods anyway? By direct telepathy? Listening to voices in their minds? By means of oracles, through mediums, or some other kind of divination? All these and many more methods have been employed including simple prayer, but in the end the problem is one of how to bridge between the deepest and most recondite normal consciousness as intelligent human beings. It is not that we cannot communicate to some degree or another with the Life-Spirit which vivifies our Cosmos. As individual items of that Life ourselves, we must automatically be in some sort of contact with it whether we are conscious of this or not. The question is, can we translate this fundamental contact-sense into terms understandable by our average waking minds, if so, how and for what reason?

An important point is that only a very minimal fraction of humanity are interested in establishing communication between such opposite levels of their lives. The overwhelming majority are quite content to focus attention on the details of finite living in this world and occupy themselves with those to the exclusion of everything else. There is therefore a very limited field of human experience to call from when investigating the topic of conscious relationships connecting the human mind with its inmost sources of supply. Furthermore we are all too familiar with the many instances of unbalanced minds claiming direct contact with God and promulgating every kind of insane or dangerous doctrine. Obviously there has to be a "quality control" standard applied somehow, so that we may have at least reasonable confidence in any communication we receive from other than ordinary sources. There is no point whatever in trying to deal with "Deep Awareness" in ourselves unless this can be channeled through to our normal minds without harmful effects to all concerned. It is probably an instinctive appreciation of this fact which makes the majority of humans let the sleeping dogs of Divinity lie undisturbed in their own depths.

Perhaps it might help us to probe the problem a little deeper if we went back somewhat closer to its origins nearer the dawn of human history on this earth. So far as we know, men were much more familiar with the "Voice of God" than they are nowadays. They heard it speak with every sound of nature. It uttered warnings, encouragements, soothing, stirrings, and every variety of sonic stimuli causing men to react with their environment and change consciousness to cope with each emergency arising. They learned by listening, and their lives depended on how they interpreted what they heard. Sight and scent augmented their ultimate decisions very greatly, but it was mainly hearing which alerted early man into action. What he could not see clearly or smell

strongly was mostly likely too distant for immediate concern. Man has always depended chiefly on hearing to provide basics for his life-decisions. It is the first sense we develop in the womb and the last to leave our dying bodies. Without speech in aural, and its words in written form, we could not have developed our civilization.

Early man established sonic communication among his own species by imitating the noises of nature. Those would be further enhanced by visual motions of limbs and features possibly again with mimetic meanings. We can understand in our own times how the almost universal "SSSSS" warning sound came from imitation of a snake. The intention was to cause immediate stillness and silence, since it had been learned that sudden movements cause snakes to strike. Eventually the ejaculation has come to cover all situations demanding silence or alertness. Piece by piece over the centuries, humans built up their vocabularies by combinations of sounds they learned from natural life all around them. If a religious person can believe that the Voice of God can indeed be heard in nature, then it might accurately be said that the same God taught man to talk in the first place. In which case there really is a common language common to both levels of life.

Our most primitive speech was undoubtedly very close to that of animals, being a collection of their characteristic sounds mixed with elemental imitations and combined Sonics indicative of intention of condition. Man's basic need is to communicate his state of being, and then his intention arising from that state. He first says in effect: "I am this" and secondly: "I want - that." Something like: "Hungry - food. Tired - sleep. Frightened - shelter" and so on. By those simple sounds he hopes to arouse recognitive responses from other humans who might help him gain his objectives. From the first, our prayers were mostly a monotonous repetition of: "Gimme, gimme, gimme."

Chances are that early humans spoke very seldom until urged by sheer necessity. Speech meant effort of mind over muscle, and man's control of consciousness was still in its experimental stages. His instinctive reactions might have been rapid, but his creative thinking could be a very slow and frequently painful process. A man might live as long as he could on earth yet never achieve a larger vocabulary than was needed to cover essential necessities. He simply had no inclination to learn further. That is still true in our modern world. Conversely there were many individuals intensely interested in gaining sonic skills and inventing combinations of sound which attracted attention from fascinated human hearers. They soon learned the value of such an art in terms of reaction from their audience. Admiration and bribes were often forthcoming from hearers who enjoyed the experience. Perhaps needless to say, the descendants of such types are with us yet as entertainers, preachers, and politicians. Once they discovered that their vocabularies brought them actual power over people by persuasion or coercion, there was no holding their word-making back.

It was undoubtedly some of these sharper-witted folk who noted that specific words seem to automatically arouse set reaction-patterns from an audience. Those were words evoking energies arising from the well-springs of human existence itself. Survival words arousing fears, greeds, ego-enhancements, and other basic motivations behind human earth-life. It must have been very early in the history of Magic that its practitioners were discovering "Words of Power" which gave them advantages over other humans when used skillfully. From then on it was a case of straightforward progression to the "closed shop" for professional word-smiths. They soon had "Secret Names" for Gods and demi-Gods, leading to all the rigmarole bringing us to our present day state of jargoneering and computerization of consciousness.

Perhaps it is difficult for us now to understand the impact of names in really ancient times. Especially personal names. There was a magic in them connected with the identity of an individual which affected him to the very depths of his being. The name literally *was* that particular person, and whatever happened to the name also happened to him/her. No wonder it became a custom to take secret names which no other human must know except perhaps most trustworthy intimates such as blood kindred. To be identified in public by an authority figure and then hear its intentions towards the individual spoken of is still a profoundly impactful experience. Even today a legal arrest or sentence formula always employs the full name of anyone. Anciently it was often enough for the authority to point directly at the condemned man and say solemnly: "So and so, son of so and so, you will die!" Fear-inspired vagal inhibition sometimes caused the death of the subject on the spot, probably helped by the knowledge that he would be hacked painfully to pieces if words failed to accomplish what stones certainly would. Children still sing the: "Sticks and stones may break my bones but words will never hurt me" chant of defiance. We still consider it wrong to point fingers at people. Our ancestral memories are a lot longer than we think.

Naturally the most feared and respected names were those which might identify the Mighty Gods who controlled the environment allowing humans to live on this earth. To identify a God by name was to invite its attention at once, which could be a very risky thing to do. Possibly this is why humans frequently preferred to think of their Deity as a Mother-Figure. Experience had taught them that mothers treated their offspring better than fathers on the whole. Mothers fed them, and usually protected them from dangers. They might scream and slap but they seldom inflicted serious injuries intentionally. Moreover, they were available most of the time. Fathers were not only more remote, but liable to hit with heavy and sometimes fatal swipes. They could be more generous with gifts but were also dangerous to deal with. A Mother-Goddess was a much more approachable Divinity, and it was a long time before a Father-God became supreme in human concepts of their Heaven-home.

Even then he was not to be named with impunity, and most human God references were euphemisms such as: "Him, It-up-there, That, The Oldest, The Governor," and so on. Only important priests dared to claim they were on first-name terms with Divinity, and a particular horror of blasphemy or careless use of God-titles was common to most of mankind. To this day we do not really have a name for our Deity. The word "God" only means "that which is worshipped as source of good," while Jesus Christ means no more than "anointed Saviour." These are not personal names at all, and neither is Holy Spirit." Our Gods are still anonymous.

Man's greatest breakthrough in language came when we began to pictorialise our words and so record thoughts for the benefit of posterity or a wide range of other minds able to interpret the marks made on stone, baked clay, or other convenient surfaces. At first, writing conveyed ideas by illustrating them. If a hunter meant to record: "I have killed three deer," he would sketch three deer lying dead with spears or arrows sticking in their bodies. It was only a question of time before a whole series of symbols contracted and conventionalized like shorthand until ideographs grew into a complicated collection of symbols expressing states of mind, emotions, and abstract speculations. Our written language evolved from the purely mundane towards the metaphysical.

The enormous improvement on ideographology came with the invention of alphabets or classification of human speech into a standard set of basic sonics each with its special Symbol. For the first time words could be represented as they were spoken and the readers could translate the symbols into audible speech within their own minds, thus clarifying consciousness very considerably and coming much closer to the writers original meaning. Of course this left less freedom for the reader to interpret the symbols according to his imagination, but it did guide his mind along channels leading in definite directions for specific purposes, so making him focus attention on points he might otherwise have missed or mistaken. Writing became a mixed blessing. On one hand it opened up awareness to information which might otherwise have been unobtainable, yet on the other, it often discouraged original thinking since it enabled people to stock their minds entirely with the ideas of other humans instead of creating their own concepts. This was one of the main reasons why later "Teachers" of spiritual systems, particularly the Druids, forbade the writing or reading of sacred subjects, preferring the old oral methods of passing them from one generation to another.

The major use of early writing was for commercial and other practical transactions between humans involving calculations and bargaining processes between interested parties. Deals could be done at a distance, and more importantly the terms could not be argued with or denied after conclusion. The writing was the word, just as the name was the individual. Moreover the use of an alphabet code enacted figures to be represented by

letters instead of the older method of making separate strokes or ticks for each unit. It was much simpler to write FH instead of putting ninety-five strokes one after the other. As our consciousness evolves we tend to condense increasing amounts of it into less and less physical space. We also speed up the process of communication. Ideas which once took weeks to explain can now be imparted in moments. Extrapolation of this process indicates an almost incredible expansion of our consciousness within the foreseeable future. This all began with joining ideas one to another in slow succession so as to make sense between humans. It is ending with split-second linkage of multi-impulse energies to convey whole masses of consciousness between human minds and other orders of intelligence. The days of our baby-talk with the Gods are coming to a close and we are beginning to reach a higher and more adult level of communication with Divinity.

In primitive times and conditions the early training of a Shaman or God-mediator compelled him to wander around natural surroundings alone, listening intently to the slightest sounds from elements and wild creatures while reacting intelligently with all, and trying to interpret them in terms of his deepest instinctive understanding. He listened with ears pressed to earth, against trunks of trees, standing stones, under water. He strained to hear silence itself in the desert, and under every conceivable condition of environments unspoiled by man. With no other human to talk with, he was forced to attempt communication with the pervasive Life-Spirit expressing Itself through sheer Existence. Only when he had grasped something of the meaning and purpose of Life per se, was he considered fit to rejoin human company and help guide their destiny by his conduct and spiritual service to the community. It is rather a pity that this ancient practice is not more insisted on today. There is so much to be gained from it even in the difficult circumstances imposed on us by human encroachment into almost every inch of our environment.

Nearly every initiatory spiritual system advocated some form of this natural communication of consciousness between human and higher intelligence. Some worked out detailed programs of approach which almost amounted to an alphabet of instructions, and others left it entirely to the trainee how to manage his do-it-yourself letter-learning in company with the Gods talking to him through every voice of nature. Training by this method lasted for varying periods according to different schools of practice. Jesus on his desert sequestration and Buddha under his Bo-Tree are examples. Individual isolation like that was usually undergone by more advanced types of initiate. It became a more general custom to train in small groups so as to form collective foci of consciousness. Today the Zen system in the East, and the Quaker methods of the West are cultivated survivals of mediative meditational interpretation of Inner Intelligence. Both work by disciplined application of awareness beyond bodily boundaries aimed at higher than human sources of consciousness. Many other systems operate equivalent schemes built

up by experience over the centuries, but in the end each individual must emerge for themselves and make their own unique relationships with Divinity as best they can.

Despite the discovery of writing, some spiritual systems still preferred transmitting their teachings by direct sonic means for one very good reason. The written word only reaches a reader's mind visually by means of an inanimate medium - the surface bearing the letters. In the case of oral instruction the message is mediated from one human being directly to another, and apart from any sonics it is also being "beamed" from teacher to pupil by immediate exchanges of psychic energy. That means the message is being imparted by straight contact between soul and soul on inner levels. Written teachings can but impart intellectual information from mind to mind, which is not the same thing at all. True spiritual teaching is only possible along direct lines that lie far above the limits of human words.

This brings us up against an inevitable realization that God or "the Gods" do not communicate with us in human speech or writing of any kind. That is not *their* language but ours. The most we can do is try and translate their consciousness into terms of our own as closely as we may, which process is necessarily governed by our skill and experience of the art. If we are to be honest, we shall have to admit that our efforts are always limited by the extent of our best knowledge, beliefs, and ability. Everything depends on our capabilities of mediatorship and natural gifts of communicative _expression. No earthly "Teacher" of spiritual subjects could claim more than: "This is what came to me as I have interpreted it into our tongue. May it encourage you to seek likewise for yourself."

Many initiatory and other spiritual systems which see this point quite clearly because of long experience, believe that the best type of "Teaching" reaches human consciousness without written or spoken words being used. They have found however, that some kind of focal collecting agency is definitely needed to receive and concentrate the consciousness concerned. Mostly this will be a human being, though some suppose it possible for an invisible presence to locate itself focally through an inanimate medium and radiate its awareness towards humans within range. The Catholic Church has been practising this idea for centuries with the concept of a "Sacred Host" bread-wine medium acting as a concentrator for the consciousness of Christ. A literal host of other agencies have been employed by every sort of human seeking contact with Inner Awareness however described. From early stone monuments right down to plastic charms, men and women have made use of talismans intended to connect them with supra and infra human orders of intelligence. They certainly appear to achieve some measure of linkage between their objective and subjective levels of consciousness by such means.

For quite a number of people looking for systematic means of relationship between themselves and Divine Intelligence, it is sufficient for them to "sit in the Presence" of whatever agency they find brings them into best contact with their own highest abilities of Awareness. Some believe they absorb "Inner teachings" straight from the aura of their human mediator, and it is only necessary for them to stay awhile within its ambience in order to communicate with a common consciousness of Deity. The "Teacher" need not utter a single word, or conversely he may chatter away incessantly about the most trivial topics while his pupil are busily taking in truths from the spiritual silence behind his flow of words. His sonic speech is acting as an hypnotic which engages the lower part of his hearers awareness and prevents this interfering with direct communication along higher lines.

Methods of this vary enormously. Some chant repetitive rhythms for prolonged periods during which they try to raise the reach of their inner awareness and make contact with the consciousness they are aiming at. The Zen method of "sitting zazen" is particularly interesting. During this practice the instructor or Roshi gives a ritually positioned group their "Koan" or code-question, which should be just beyond logical reasoning and normal intellectual grasp. While they are struggling inwardly to reach some sort of conclusion with this, the Roshi moves quietly among the group sensing the currents of consciousness circulating amongst them. When he notes (usually by slight changes of posture) that the attention of anyone is wandering or losing force, he corrects this immediately by striking that particular student smartly on his spine with a short flat staff. The Roshi knows precisely which place to hit with exactly the right impact. Nerve stimulus should restore the student's concentration in the proper intensity for his exercise. The whole performance is highly disciplined and conducted with virtually military precision, its object being to aim at and hit a target far beyond range of ordinary human thinking so that an "explosion" of awareness at that point becomes possible. Maybe this is but a momentary realisation on our levels, yet a single instant of such Eternal Awakening in earth time is worth maybe a multiplicity of incarnations needed to gain it otherwise. The Zen school call this transcendency "Satori." This amounts to realising ones own immortal identity while yet inhabiting the body of a superior animal, which is the common aim of most spiritual systems.

Apart from advocating private prayers and meditations, the Christian Church on the whole believes in "preaching power" to stimulate conditions of God-communion. Some set phrase from scripture is usually taken by the priest-mediator-minister which is then supposed to arouse the faculties for mediating messages from Divinity directed at his congregation. The ensuing flood of words (mostly from the mind of the minister), are

hoped to be inspired or modulated by the Divine Spirit of Life trying to make contact with its humans who are willingly awaiting Its word within themselves. Their scriptures tell them that this Spirit *is* a Word, or _Expression of consciousness in and as Itself. If humans could actually hear that Word they would certainly be saved by achieving immortal entity in the consciousness of their Creator. Therefore they listen with bodily ears limited to a very small range of sonics while their preacher pours forth a spate of speech which is only too frequently nothing but noise that his hearers have not learned how to override and reach superior realms of awareness along inner lines. Masonic mythology also carries the legend of the "Lost Word" said to be originally given by God to Man which contained all secrets of the Universe. It became lost due to human perversity, and its rediscovery should be the aim of all right thinking "workers of the will." Once found and understood again, our troubles in this world would be over. Both Word and Will would be One.

Many Christian-oriented sects and groups have experimented with the so-called "Gift of Tongues" for a long time. This is actually one of mankind's earliest practices dating back to very primitive people. It meant that a human medium must induce a state of semi-trance in themselves wherein control of the larynx would be transferred from focal to subjective levels of awareness. An almost involuntary tremor would then be induced to activate the vocal cords into glossal sonics which then developed and turned into articulations resembling speech, though seldom intelligible or recognisable as any conventional language. In the old days most of this was done by female pythonessa, whose male associated priest claimed to translate her vocalisations into ordinary human speech. This is nowadays practiced by Spiritualist mediums and Pentecostalists who usually leave it to hearers for finding whatever interpretation they can. If a careful enough connection is made with the coherent part of the subconscious mind, some very interesting and informative results may be produced with this method, though in every case these need to be assessed with extreme caution and critical judgement.

However much dedicated mystics of every system realised that genuine spiritual teachings simply cannot be put into human words, they had to admit eventually that both spoken and written words might be useful as symbolic indicators which at least pointed in the direction of Divinity. Words were the media of intellect, and this was a developing faculty of humanity likely to become the commonest method of _expression among humans of the future. Therefore, providing the limitations of verbalism were recognised and understood, it could be usefully employed for the furtherance of Humano-Divine relationships. So symbols and scriptures began to make their mark upon Mankind. An advantage was that these enabled the intellectual content of Inner teachings and traditions to reach a much wider range of consciousness among literate people. A disadvantage was that literature tended to constrict consciousness within the limits of its definable and

debatable circles. These might seem very wide to uninstructed humans, but in fact were very finite in comparison to the far-reaching sweeps of consciousness possible to those extending awareness beyond the confines of verbalism.

So in general throughout the Holy Mysteries, literature served to awaken interest, classify consciousness, and record routines of procedure or other intellectual indications of inner actualities. For the _expression of greater conceptions pure symbology was employed to convey meanings above verbal limits. This was where mathematics came into the picture as a system for thinking in terms of abstract value-relationships. Originally it was a sacred science with an objective of enabling a human to comprehend something of Divine consciousness. Pythagoras observed his famous dictum: "God geometrises," and specialised in teaching his followers the use of pure values applied to formulating concepts leading towards higher than human states of awareness. To this day it is mainly mathematics which lead to scientific discoveries which ultimately must push us past humanity altogether into vastly greater areas of Life. It should be realised however that like other fields, mathematics are a strictly limited means of gaining spiritual magnitude and they alone will never achieve our ultimate liberation from bodily boundaries.

Throughout initiated circles it became recognised that written symbolism based on human language alone could only supply the early needs of awakening souls. Nevertheless, there seemed no reason why this should not be brought to as fine an art as possible. Through the centuries of our civilisation we have been working in this direction with varying degrees of success and considerable amounts of failure. There are perennial complaints that esoteric literature tends to be vague and incomprehensible, full of metaphors, hints, allusions and uncertain topics. From one point of view this is quite true. Authors with a limited vocabulary themselves have been trying to verbalise states of consciousness beyond words altogether. Some make a better job than others, but all are bound by their abilities of _expression and the coverage of consciousness by any human language. We may suppose ourselves extremely erudite, but even the maximum extent of human erudition falls far short of requirements for reaching clear understandings of Inner intelligence. The most we can achieve verbally are approximations and reductions to our scale of thinking. Comparitively few authors are capable of reaching very high up the scale. Poets have done their best, but mathematicians, musicians, and artists outreach them every time.

In modern times especially, most humans have fallen into the trap of deliberately confining consciousness within strict word-definition. If something will not fit into our narrow network of words we almost automatically refuse to recognise it. Anything outside our purely intellectual boundaries becomes an unwelcome disturber of our status quo, and is therefore to be avoided. It is true that we need to exercise particular care in

introducing fresh varieties of consciousness within our working range, but it is also true that we may be losing the art of using words so as to liberate our awareness from their limits into wider worlds of Inner experience. Instead, we are trying to widen our vocabularies in hopes of covering all the consciousness around us clamouring for our objective attention. Sometimes this may partially succeed, but often it causes more confusion and misunderstanding than enlightenment. Sadly to say, such misdirection is often quite deliberately engineered by those with greed-gain motivations among both human and anti-human intelligences.

This literalisation of letters can constrain consciousness repressively. The old text: "The letter kills, but the Spirit gives Life" is entirely accurate. Letters only provide a body for meaning to live in, and if we keep mistaking body for soul we are losing something worth living for. We can see this plainly enough in those who take scripture at no more than word-value alone, often mistranslated and wrongly applied to circumstances of purely modern derivation. The misery they make for themselves and others is surely enough evidence of their inner conflicts. Self righteous souls are seldom very happy. On the other hand, unless we can rely on some common, or at least average meaning within our words, they will cause nothing but bewilderment and confusion. Ideally our language on several levels of comprehension, each built on a basis of the one closest beneath it. In that way, our consciousness can travel back and forth between the extremities of our understanding. To some extent this is possible already, though how many people make full use of the facility could be anyone's guess. An accurate answer would certainly be a small minority figure.

Everything depends on how we want to use words. If they are only intended to communicate commonplaces with other humans, then restriction to that field should be legitimately accepted. If we mean them to indicate more recondite spheres of consciousness, we shall need some kind of mutual agreement amongst ourselves to determine their values in those terms. Words are the currency of our consciousness, acceptable according to prevailing rates of exchange on all the different levels of Life. Words which may purchase a great deal in this world might buy nothing at all elsewhere, and words we think worthless could well be of enormous value in higher venues. Like money, words are worth no more than their exchange acceptance, which has as many alteration factors as material finance, if not more. What we have to learn is the art of arranging transactions between different lifestates with interchangeable values of consciousness negotiable in all.

From the beginning of recorded history we hear of attempts by men to communicate intelligibly with Gods or other categories of non-human beings, including demons or anti-human types of consciousness. Passages of scripture frequently commence with: "And

the Lord spoke to Moses (or whoever it was), and said....." Evidently the Mosaic method of communication was via a "still small voice" or audio telepathy received probably while in a contemplative state of silence. In the light of modern science, we cannot entirely rule out the idea of micro-energy transmissions beamed at his brain by extra-terrestrials intending to influence an entire people through the thoughts of their prophet. Such an alarming possibility comes closer to actuality in our times. How can we possibly guarantee that energies of such a nature emanate only from sources intending the welfare of humanity? If a human mind or brain can be sensitised enough to receive transmissions of intentionalised energy from other than our native states of Cosmos, then who knows from whence or whom they originate?

Old timers were well aware that by no means all Inner contacts brought benefits to our species of Life. They roughly classified such distinctions into "Guidance of God" and "Temptations of the Devil," depending on whether the impact of these influences impelled humans towards better or worse courses of conduct. At the same time they realised that neither type of influence was entirely irresistible by an average human being, and we had some latitude of decision which stream of suggestion we followed. This degree of determination was then known as our "Free will." It depended entirely on ourselves whether we were led "upward" along an Inner Line of Light towards eventual Identity in Cosmos, or were dragged "downwards" towards total extinction in Chaos. Most of the mystical and magical systems were concerned with learning how to evaluate such Inner impulses, make ourselves independent of either and evolve into a superior state of being beyond human fate altogether.

There are many legends traceable to early periods of our past concerning the "Secret speech of Angels" which very advanced humans might learn in order to gain information or make conscious contact with higher orders of Life who were helpfully inclined in our direction. Most of these stories have implications that indicate Angels did not use our language, but we might eventually come to understand theirs. This places "Angelic" communication above sonic range altogether. In instances where these beings were said to have employed plain human speech, they are supposed to have assumed a humanoid appearance at the same time. Whether this was a "materialisation" in the Spiritualist sense, or an associative mentalisation made by the mind of the hearer, or a mediated message through an actual human person, is seldom clear. For all we know, it might have been some kind of projected image from a transmitter in another state of Time-Space. The fundamental factor is that a communication of consciousness truly takes place between human and non-human species of life.

Be this as it may, it has been the centuries-old dream of most mystics and magicians to discover a common code of consciousness whereby Gods, Angels, and Men could

communicate with each other in acceptable terms of their normal intelligence. Since humans have recently succeeded in making their ancient moon-dreams come true, there seems every likelihood that some day a "hot line to God" may become a practical possibility. Whether humans would really welcome observations on themselves from other angles of Existence is another matter. They may yet wish they had left well alone, and not insisted on attracted articulate attention from classes of Cosmic Life beyond their present means of living up to.

Meanwhile it is proposed to examine a particular system of spiritual communication which was evolved several centuries back, and is yet in its experimental stages. This is the so-called Kabbalistic Tree of Life scheme with its alphabetical attributions. We shall first look at its origins and ideology briefly, and then turn attention to practical applications. Though the basic ideas behind it are quite old, it seems to have enormous possibilities for future expansions of awareness. If its methodology can be modernised and put into practicable working order, we might make some significant changes of consciousness affecting the courses of our life-careers during this Earth-existence. All changes are most likely to be for the better, because the Tree-scheme by its very nature will not translate impulses of Inner intelligence into any evil meanings, whatever their origins may be. Which is more than can be said for many systems purporting to put human minds in touch with the Creative Consciousness that imagined them into existence in the first place.

I. THE TALKING TREE OF LIFE

The Kabbalistic Tree of Life and its attributes have been so thoroughly written up in other publications that there is no real point covering the same ground here apart from references and comments. So far as can be traced however, no one seems to have dealt with its alphabet coding by making mental links with modern languages, which is the topic of this study. Therefore we shall be breaking a fair amount of new ground. First let us have a few thoughts on its early developments and the general ideology behind it.

The basic scheme behind the Tree of Life is believed to have been conceived by philosophers seeking a single formula which would express our entire Universe in a way that human consciousness could grasp and handle so as to improve and increase our intelligent dealings with Divinity and Its intentions towards us. Many of the scholars involved were Hebrew, but they were associated with others who belonged to different official faiths, though most of them were emancipated from formal religions of any kind. They were all looking for fresh relationships with a common Life-Spirit through an intellectual and co-operative interest in the workings of Life Itself operating through every field of existence. Hence they tried to find some approach to the problem which might co-ordinate their combined conclusions. The "Tree of Life" as we meet it now is the result of several centuries effort among its designers.

Fundamentally the idea is a straightforward one. Take ten concepts intended to cover every category of Creation from God to Man. Connect these together so as to explain themselves in a logical and reasonable fashion. At the same time they should suggest openings leading toward Inner experience or expansive consciousness on higher than human living-levels. In other words the Mind of God and the minds of man might be provided with a useful meeting point. One might say the Tree growers were seeking a translation scheme so that God and Man could converse sensibly in a common tongue.

Why should the Tree of Life be ten-based? Probably because that was the oldest way of bargaining known by men making transactions without knowing a word of each other's language. All humans except freaks or mutilates had eight fingers and two thumbs. By means of gestures with these an entire code of wordless communication was possible, though mostly limited to commercial conversation. For example, to point at the sun and hold up two fingers obviously meant two days, whereas the moon would mean two months, and so on. Eventually this finger-talk elaborated into quite a language of its own, and experts could reach a fair speed of exchange. Early hunters used it because it was silent. Modern tic-tac men on race courses use it for convenience and codification of

meaning. Previous Kabbalists thought the principles behind finger-talking might be a good basis for learning how to talk with a God who seemed to speak without human words, and best in conditions of silence and stillness. Besides, they were hoping to strike some kind of a bargain with Him.

Nobody knows how long it took to arrive at agreement concerning the ten Concepts needed to cover our Universe from four angles, while allowing a Zero-idea to connect inconceivables with a human consciousness which could not yet imagine them. Eventually the Concepts arranged themselves into a natural geometric relationship, and since there were twenty-two direct lines of contact between them, the obvious thing to do was to identify these by characters of the Hebrew alphabet which was consonantal. A curious point arising which most commentators seem to avoid, is this. Since the Hebrew alphabet was also their numeral system, why did they not start numbering the ten Spheres of the Tree by letters? Moreover, it was the Arabs who produced the cypher to identify a Zero-concept, and our modern numerals are derived from the Arabic system of mathematics.

Ancient Egyptians used special symbols for figures, and so of course did Romans and some other Mediterranean cultures. It seems clear that the Tree-engineers intended to identify the Spheres as pure values beyond speech limitations, yet capable of combination with each other to make units of definable intelligence. That is to say the Spheres of Life themselves might best be sensed or appreciated with our spiritual abilities, while harmonics between them could be grasped by our minds and rational processes of thought. The text of the Book of Formation (*Sefer Yetzirah*) tells us that God created his Universe by "Numbers, Letters and Limits." That is by values, distinctions of awareness, and confinements within Time-Space. Perhaps it might be more correct to say that it is Man's consciousness of the Universe which is determined by those specifications. They are the intelligent appreciations through which we look at Life. Therefore it makes good sense to build up the Tree of Life glyph from a formula consisting of those basics.

Alphabets were originally composed from symbols representing the initial sonics of words in general use. *Alef* - the Ox, *Bet* - the house, *Gimel* - the camel, and so on. All quite common items of mainly agricultural or bodily significance except the last one, *Tav*, meaning a signature mark in the form of a cross. We used to teach our alphabet in a similar fashion saying: "A for Apple, B for Bed, C for Cat," etc., and the telephonic alphabet of initials is still with us. This is to say in order to clarify consciousness of letters forming a word, we associate a complete concept with each unit of that word. The whole word is thus made into a collection of concepts which may have no direct connection with its total meaning, yet help explain that meaning because they have

helped our overall consciousness put it together piece by piece for analysis by our intelligent awareness.

The Tree of Life will do just this for us in a somewhat different way. By conjoining two distinct spiritual concepts, it produces a single intellectual issue. If we treat this like the letter of an alphabet and start combining it with others similarly produced, we shall begin making "words" in a language of its own which speaks from mind to mind. Not so much from one human mind to another, but between a human mind and an altogether higher form of mentality to which the very finest of our conceptions are but primitive and minor abilities of its awareness. In learning the language of the Tree, we come closer to understanding that of the Gods themselves.

In the case of a human language we first learn our words whole by imitating other humans and copying the way they speak. That is not very difficult as a rule. Plenty of people with quite a workable vocabulary never learn to write, read, or spell, so we call them illiterate. With the Tree of Life it is rather a reversal of this picture. We first grasp the ideas then the letters, then the words, and after that how to put the words together. It is like learning writing and grammar except that is a lot more difficult. To some extent it may be compared with solving crosswords, because a number of associated concepts have to be held in the mind at the same time in order to produce a related conclusion. Widely divergent items of consciousness have to be connected through devious and difficult lines before they all coalesce into a completed concept. That in its turn may be taken on higher levels as a unit among others of its kind forming part of a wider consciousness altogether. Metaphorically, we are but fractions of letters which "Gods" connect together to make words in their language. It would be as difficult to read their writing on its own scale as trying to understand banner headlines of a newspaper by studying it under a microscope. Yet if that headline were projected through reducing lenses it would become a microdot picture clearly readable to human sight focussed through a microscope tube.

As humans, we have a specific rate of awareness within a limited scale of consciousness. Even the greatest genius alive cannot penetrate beyond certain points. The Three Rings of our Time-Space-Event Cosmos confine our consciousness within their magic circles of Life. True, we are constantly though slowly extending those limits, but we cannot progress faster than our natural safety-factor allows without running considerable risks to the coherency of our consciousness which constitutes what we call our "sanity." Like all energies operating mechanisms, consciousness can really "burn out" minds unable to use it effectively through their working. "Blown minds" is a fairly good description of this in modern times. History shows what happened to medieval minds which tried to make closer contacts with Gods than they could cope with. Religious wars, persecutions, and

other associated horrors and insanities are matters of relatively recent human memory. We have our own equivalents in terms of our times which are just as terrifying if not more so. Unless we are able to keep our conscious contacts with Inner intelligence controlled by boundaries of reason, they may do us more harm than good.

That is why the Tree of Life system proves so reliable. It may seem very slow compared with others, yet it builds solidly on a spiritual scale enduring a lot longer than a lifetime, and a great deal more safely than a drug-induced flash of insight without relevancy or cohesion of consciousness. It works by steadily expanding awareness through linking humanity's highest concepts of Creation with quite ordinary levels of existence, adapting our awareness on each level so that one flows into the other naturally enough along lines of communication resulting in rational and satisfactory progress for minds and souls committed to its pathways.

To use the Tree of Life as a consciousness-converter, we have to learn how to THINK THROUGH IT. It has to be set up at the back of our minds as it were, so that all our thinking filters through it both ways. The Tree covers every type of thinking a human mind can tackle, and has the unique effect of aligning our consciousness with the purpose of the Life-Spirit living through us. Once it comes into practical operation as a sort of console controlling the consciousness of a human being, it will have the apparent power of changing evil thoughts into good ones, neutralising harmful currents, stabilising thought processes, and generally organising our inner awareness so that we come to realise the meaning behind our lives and our relationships with the Invisible Universe.

Few humans have any form of central control over their thinking at all. They would not dream of buying a car without an instrument panel, a typewriter without a keyboard, a television with no control knobs, or similarly useless productions. Yet they will think their thoughts along reaction-patterns conditioned and suggested by factors outside themselves with repetitive monotony and unenquiring lack of interest in life below its most superficial surface. They drift from one current to another as the stress of circumstances carries them from point to point between birth and death. Such control as they sometimes try and exert amounts to pressing random buttons in hopes of something happening. They may occasionally be very lucky on lower levels of life, but until they learn how to take over control and guide their living from a higher vantage point in their "Chariots of Consciousness," they will gain little from life except another experience of incarnation to boil down for the sake of its Golden Drop, if there is one worth finding.

Some humans do try and set up some method of centrally controlling their conscious relationships with Life, but use very short term materialistic values as push buttons. Providing these are correctly patterned they will work, but only within their very limited

capabilities. They cannot carry consciousness outside the areas they serve, so they are not much use beyond those boundaries. Conversely we find so-called "spiritual" people whose guidelines are so vague and undefined they lack any effective coordination or directive drive. It may sound all very well floating along from one life to another on the strength of "Gods Goodness," but Divinity projects Itself with strength and precision through the Cosmos of Its Creation. We have to learn how to live according to at least a semblance of such a system, and that is exactly what the Tree of Life was designed to represent.

So the first thing we do is think of and about the Tree of Life with an objective of discovering how to think *with it*. Thinking *of* it supplies information, but thinking *with* it brings actual intelligence. The channels between the Spheres on the Tree were called the Paths of Intelligence for that reason. Spheres were for soul-sensing and feeling with, while Paths were for mind-working and thought processes. In that way, it was the deep feeling of Divinity acting on life which determined the thinking of whoever was using the Tree-Paths for focussing the forces of their minds. Thus "converse" could be held between humans and the Creative Consciousness behind their beings. Because we are now "word thinkers" concentrating our awareness of Life into alphabet-associated chains of thought, the linkage of Paths with letters of our language allows translation in our terms of intelligent thinking. Originally the language had to be Hebrew but now that the English alphabet has been arranged to cover the Paths of the Tree, we should be able to use our native tongue quite normally.

For those of us who learned to speak and write the ordinary way, the Tree of Life scheme means that we shall have to re-learn our language in alignment with its system. This implies a great deal of hard work and patient application. To memorise an alphabet code may not take a great deal of time by itself, but to attach enough meaning to each unit so that this effectively evokes consciousness from our deepest levels of Life when used, can be a very prolonged process. Each Sphere and every letter has to be worked with again and again until an automatic system of thinking begins to build up and show some results in our realms of normal awareness.

Anyone supposing this might bring amazing supernatural knowledge, revealing secrets of the Universe or advantageous information about the stock market or racing results, had better be disillusioned at once. It will not necessarily do any such thing. The object of the exercise is to put our ordinary everyday awareness in this world into closer conscious contact with the Life-directing Intelligence of Divinity behind our beings. That it will indeed do. A Jungian psychologist might say it was a system for making direct links between our objective and subjective minds meeting in the Universal Unconsciousness. An occultist or mystic could consider it a matter of Higher Self governing lower self by

revelations of intentions. A religious individual might believe he was listening to God speaking within his soul. A magician would perhaps suppose he had discovered the secret speech of Angels which brought "Knowledge of, and conversation with, ones Holy Guardian Angel." However it is thought about, the Life-Tree letter-system amounts to the same thing. A communication code with ones own normally dormant sense of Divinity. Something of little or no interest to materially minded people solely concerned with affairs of this world, and their socio-economic successes therein. Alternatively of the utmost importance to someone looking for Life beyond boundaries of physical bodies, and having an intelligent interest in other types of existence than those confined to _expression on this earth alone. The final decision whether or not to devote time and trouble for following this particular system must rest entirely with individual investigators.

The obvious starting point on all this work is learning the Tree of Life itself from top to bottom and inside out. Doing this by rote is something most people of average intelligence can accomplish fairly well. Learning what to do with it afterwards is entirely another problem. A dull child can learn the alphabet, but it takes a brighter child to build a vocabulary with it, and a brighter child still to become a fluent and interesting speaker or writer. Shakespears are few and centuries apart in our world, and neither does an ability for counting to ten produce many Einsteins, though even his brain had to begin that way.

Books may and do supply intellectual information about the Tree, but even the best of them can only go so far in laying out its plan, ideology, and authors' opinions or experience in connection therewith. All very helpful and interesting no doubt, yet necessarily limited in coverage and presentation. If every book about the Tree were read and grasped from cover to cover, that would no more produce a practitioner of its principles than reading descriptive textbooks alone could produce a qualified surgeon or any other professional person. The Principles of the Tree have to be lived in practice, before they will teach us the least thing about the Language of Life they speak from one level of spirit to another. What is the use of suggesting that an "S" sonic in English expresses the harmonic between the Principles of Beauty and Honour to someone without any real concepts of, or beliefs in either? As well play the finest music to a tone-deaf and disinterested hearer? To him it will only be noise.

Therefore before the Tree will start speaking its unique language to anyone, they must first have found each Sphere within themselves and formed clear concepts of relationships between these according to the Tree-plan. It is utterly insufficient to think about Mercy qua Mercy and "place it on the Tree" in theory. The Principle has to be indentified in oneself and recognised as an individual relationship with a Divinity having

the same quality albeit in different degrees and applications. The Ten Principles or Spheres of the Tree are all qualities which humans should have in common with their Gods, thus forming a mutual bond of the best kind between them. Relationships based on such an agreement can only be beneficial, and any conversation or conscious connection coming along such lines is bound to be both enlightening or encouraging, however much it may have to deal with the worst experiences encountered in Life at all levels.

So it is definitely not enough to sit contemplating pleasant pictures of the Tree while thinking nice thoughts about it. That is a necessary exercise during initial stages of introduction to it, but where do we go from there once our minds have grasped its rudimentary mechanics and lay-out? Ritualisation of its arrangements will help considerably if only part way along the paths of its projection into Life. Nevertheless we should not overlook the possibilities of psychodramatic art for coalescing the concepts of the Tree into formalised forces of consciousness. Anything that assists our inner awareness to come forward and manifest its meaning through our human living is well worth trying, and ritualism is as old as humanity. Its potentials are not yet exhausted because they have never been fully developed, so there is plenty of interesting material to discover and use in the light of contemporary consciousness.

Ritual is basically the practice of co-ordinating and concentrating our consciousness between Inner and Outer living by means of rhythmic and repeatable energy-patterns linking both levels. Our purely physical senses are intentionally associated with their equivalents on higher and hidden areas of expression, so that what happens at one end of this combination will tend to reflect itself at the other in its particular terms of reference. In our times we can think of this as an electronic circuitry connecting our bodies, minds and souls with the Spirit of Life for the sake of a communicative experience. Ritual is always a kinetic expression of living as contrasted with contemplative states of storing up spiritual energy in potential form. Therefore meditation is a natural approach to ritual, and it is always a good idea to begin every type of rite with a meditation, however brief.

Designing rituals is exactly like designing any other construction of consciousness. There has to be an objective in view and appropriate ideology arranged systematically so as to lead the awareness of participants thereto by the most practical and preferably the most direct means. We have to remember that in this case we are dealing with Western People who are seldom prepared to spend a single second longer than strictly necessary on formalised spiritual activity. They also expect an element of entertainment in their rituals in the sense of being dramatically impressive and intellectually impactful. Strictly speaking, it is best for Westerners of variant Life-attitudes to design their own rites, since they are so unlikely to accept others without critical and conflicting opinions. Conflicts of consciousness are part and parcel of Western struggles for independence of spirit. Early

non-conformists used to speak of "wrestling with the Spirit," meaning their inner psychological struggles between instincts and imposed idealism. The original Western way of accepting very generalised procedures for communal practice, and highly specialised ones for individual or small group working is a very useful method of tackling this problem. Nevertheless since ritual arranging is somewhat of a skilled art, it seems most practical for non-adepts to start with some ready-made system until they develop their abilities enough to commence ritualising on their own initiative. With this in mind, let us see what we can do about using modern methods of ritual to help us understand the Language of the Gods behind the Talking Tree of Life.

All ritualising of the Tree of Life has to start with its basic pattern. It becomes a matter of using every practical means we can think of for sinking this pattern deeply enough into the awareness with which we relate ourselves to Life along its main levels. We can dance the Tree, sing it, hear it, see it, taste it, smell it, or invent any scheme we will for making the Tree "come true" as a realisation of our inmost relationships with Cosmos and Its different degrees of consciousness. What we have to remember all the time is that the Tree does not show the actual truth behind our beings, but is a workable Symbol for that truth which we can grasp and handle so that it will lead us in the right direction. That is as good as we expect to find in this world, and we are unlikely to find better for a long time to come.

Everything really depends upon what type of ritualism is favoured. The essential factor is to associate each one of the Ten Spheres or Principles with specific classifications of consciousness which connect with our spiritual structures projected into existence on this earth. We can take the old Hebrew ideology if we like and translate this into modern terms, or compromise with it and approximate its meaning into more familiar language. There is one point to be very careful about if we insist on updating all the old terminology. In making the mechanics clearer, we must never lose complete touch with the element of "Magic" behind them. That is the indefinable "soul" which brings everything to life and Inner importance. A long time ago it was said "Change not the barbarous Names of Power by a single syllable." There was a certain amount of good sense in this, because those were sonics linking right back to our very early times, and they could clear human consciousness back to its beginnings on earth when we were struggling with our Gods as best we might. Maybe the sounds we made then did not stimulate our purely intellectual perceptions, but they awoke or intensified instincts which brought us a lot closer to contacts with Creation Itself. So we should not make the mistake of banishing all the "Magic" connected with the Tree just because it seems clever to make everything sound modern. We could quite easily lose more than we gained by converting vital concepts to commonplaces or important allusions to mere trivia.

The old classification of consciousness on the Tree was fourfold. Originative, Creative, Formative, and Expressive. That is to say apart from our spiritual end of existence, Life-consciousness condensed as it were, and focused down into limits of the finite human mind. As St John put it, "The Word became flesh." So for the flesh to "Know the Word" this process has to be circulated onwards along the return route. Put another way, we have to alter the condition of our ordinary awareness from its normal focus and broaden out the beam of consciousness enough to encounter the Creative stream of Life behind our beings. Otherwise God and Man meeting each other half way along the communicative channels of consciousness between them. There is no reason why we should not use the old descriptions of these arbitrary divisions rather than say "State A,B,C, etc." On the other hand there is everything to be said for single-headed call symbols intended to evoke awareness of enormous areas of ideation into our focalised forces of mind.

This coverage is important, because it employs only one unit of awareness to represent and release powers involving far greater and more effective energies usually lying dormant or in reserve at our deepest Life-levels. That is why invocations of "God Names" can work. They really amount to quick call-ups of conscious forces we normally have no great need for in dealing with routine daily affairs. Under pressures of emergency a "God Name" was once a vital Key-release of Inner consciousness, desperately essential to assist escape or at least for ameliorating some threatening situation. It might summon enough intelligence to help someone cope with things on his own, or it could communicate enough with others to attract their assistance, and, if sufficiently strong, might even launch some psychic stress factor into a predicament, which could alter it. Failing everything else, it would help adjust the utterant's awareness to the actualities of what was happening. So only good could result even by negative effect. It was scarcely surprising old-time people had a horror of blasphemy which would automatically weaken, and eventually wipe out the power of such "God Names" to summon help from the Divine depths of human consciousness with speed and efficiency. It is a pity we seem to have no equivalent sonics in our times. Copulation and excreta are very sad substitutes, even though psychological grounds might be argued for their usage as biologically expressive expletives.

Therefore in keywording the Tree of Life, we can either use concepts saved explicitly for that purpose, or we could use convenient sonic symbolism with some attached prefix which indicates its application to the Tree for such an instance only. Whatever it is, it must direct attention to the Tree and nothing else. There should be no tracking our minds aside to remind us of advertising gimmicks or TV programmes and the like distractions. Our consciousness has to be coded so that it will lead us to the Tree by the quickest and most direct line. A century or so ago this was relatively simple, but today our crowded

minds have to be dealt with in rather different ways. Even the Principles of the Tree are connected with sheer commercialism. To mention Beauty may link minds with cosmetics, Foundation with corsets, or Victory with bonds. We have to identify our ideas with a clarity beyond suspicion of confusion.

Grammatically we can do this by tacking on "of the Tree of Life" to whatever Concept or Principle we are thinking of, but this is a very cumbersome and clumsy device indeed. Most of our modern "Magic words" are acronyms, or words made up from the initials of some complete descriptive phrase. Radar and Laser are examples. So why should we not do the same here and specify Tree-meanings by means of a conditioning acronym? Let us try and choose a really satisfying one while we are about it. Supposing we settle for the slightly unusual title **THOTOL**. This derives from **The Holy Tree Of Life**, and pronounces not unlike "total." There is thus an immediate suggestion of completeness and thought, almost like "Total Thought," or "All Awareness." Surely a good word to invent.

With this simple device of objective consciousness we have secured the Tree-speech and Concepts from contamination by unwanted interference or other intrusions as far as we can. To stipulate that our thinking must be "Thotol," means that it had to follow the system and pattern of the Life-Tree plan. We could go a bit further and specify that our Inner speech is translating into "Thotolese," or that we were "Thotolosing," instead of thinking about and with the Holy Tree of Life. The more we get used to the word and give it significance by employment, the better. That is providing we use the word in no other sense except dealing in some way with the Tree. To try and make it mean anything else would spoil it entirely. So long as the word has no other meaning apart from the Tree it will remain potent. It is fairly easy to adapt with grammar and fits naturally enough into normal phraseology as an acronym.

Armed with our new word, we may head-up the Tree Concepts with power and precision. To merely speak of "Concept 1" by itself does not concentrate consciousness nearly enough. What sort of Concept? We could say in full, "The first Concept of the Tree of Life" and so on, but how clumsy compared with "Thotol One" which carries every thought concerned with *Keter* the Crown-Summit in that single specific heading, once consciousness is properly compressed into it. That can only be done with a lot of work and effort just like learning shorthand, but once accomplished its advantages are enormous. Not that we always want to think in shorthand, and spelling out words by syllables is not only needed for babies. Adults can sometimes make useful points thereby. Nevertheless a gift for "speed-reading" does enable humans to cover an enormous amount of conscious ground which extends awareness a long way past the limits of average intelligence. Therefore "Thotol" will be a vitally descriptive word for us, if we do

not abuse it. At first we shall probably have to employ it quite a lot in order to get accustomed to it, but as it gathers significance, an occasional usage will be adequate to serve its best purposes, and though it may never supplant the full phrase of "The Holy Tree Of Life," it is about the most practical adjunct of this sublime Design to arrive on the scene recently.

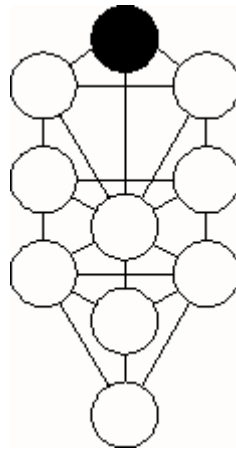
The aim for first-stage grasp of our Thotol alphabet is a state of practical familiarity with every Sphere, and recognition of their relationships with each other and the entire Plan, so that consciousness can be classified and concentrated in an instant to cover all workings up to current condition. That is really a formidable task which has to be tackled the hard way at first. Whether the Tree is learned by any special system or simply by gradual acquaintance and investigation, the upshot has to be complete familiarity with its format and ideology to a steadily increasing degree of awareness. Everything also depends upon individual interest and determination to discover its deeper meanings. As yet there would seem no limits reached in those possibilities. There is always something new to be discovered on the Tree somewhere. Who knows what the limits to human consciousness may be? To say nothing of consciousness experienced and used by higher types of Life co-existing with us in conditions of Cosmos almost beyond our believing. Beings existing in energy-states independently of what we call "matter," of whose existence we have no "evidence" at all except intuitively and inferentially, somewhat supported by such communications of consciousness we have been able to translate into our own terms. So far as we are concerned, they are our "Gods" whose language we are attempting to learn through our Thotalised streams of thinking. It might help a bit if we briefly recapitulate some principal headings of the Ten Concept-Principles, trying to find perhaps an angle or two which has not been written into the ground already. The pre-first Concept is of course:

Thotol 0

The Eternal Negative Existence. All we have not yet become that we intend to BE, and all that we have no intention of ever becoming. The Unexplored Universe. Apparent Emptiness. The word "Nothing" in Hebrew derives from two small interjections - "*Eh na*" signifying "What (or where) now?" In modern colloquial speech, "And so?" That makes all the difference in the world as to how the Tree-Zero Concept should be approached. It is the Eternal Enigma of Life which we will never solve on this earth, yet without it our lives are indeed as Nothing. Take it away from us and we have nothing really worth living for. Change the letters *AIN* (Nothing) to *ANI*, and this means "I, me-who-is." The becoming Self. In Arabic the word *Ain* also means a well-spring. The Fount

of Life. The NIL which produces All. In the West, we make the mistake of equating our word "Nothing" with unimportance and insignificance, whereas in reality it is the supreme meaning behind all possibilities of being anything. "Nothing is greater than God" means exactly what it says. Infinity behind Divinity. A Law larger than Life. We cannot think *of* Nothing, but only *with* it. The most we can do is search for symbology which might inspire us to become living Question Marks aiming ourselves at an infinitely receding reality from the Voice of the Void. In arriving Nowhere, we shall encounter everything else on the way. However we connect ourselves to this Preconcept of the Holy Tree, the entire chain of consciousness has to be focussed in mind through use of the magic formula: Thotol Zero. A specification and numeral selected for the sole purpose of collecting our consciousness concerned with Infinity.

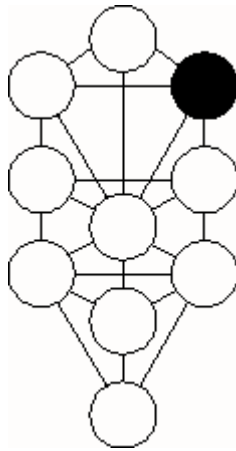
Thotol 1



Here we have a concept dealing with Ultimate Being at the very Summit of Life or Crown of Consciousness. It is the absolute end of our evolutionary experiences, and the Single Spirit which contains all Awareness in Existence, so that its incalculable individual lives amount to only ONE. At the end of everything, there is only One of us all. This is It. Thotol One. Every idea of Uniquity, our slightest suspicions of a controlling Cosmic Consciousness, beliefs in the possibility of a Supremem Being. The mere suggestion of a purpose within our Life-stream which is steadily leading us towards some inscrutable state of perfection. These are all intimations pointing in the single direction of Thotol One. Whether we will ever arrive at this pinnacle with awakened awareness in communion with Its Life, and participating in Its powers, or alternatively be broken up for fuel to supply Its energy-expenditures, It will have to employ us one way or another because we are essential to Its ecology. The Tree teaches us that we do have a choice in deciding our ultimate fate, if we really intend to individuate through our

incarnationary experiences, and evolve beyond animal body types of human housing. It further indicates that such is the very reason our Gods are ready to talk with us, if we are capable of listening intelligently. They, like us, are linked to the Single Life Spirit evoked in our ordinary awareness by the Tree-Concept Thotol One. They have specific functions and obligations to fulfil within the Great Life analogously to those of our Microcosmic organisms in our lives. It is all part of the Serial Story they are trying to tell us for the sake of our eventual education and possible inclusion in the "intelligence network," which amounts to a "nervous system" distributed throughout the Cosmic Corpus. Like them, the complete cycle of our existence begins and ends with Thotol One. That must be the "magic word" initiating every train of thought leading us along any lines connecting with this Concept.

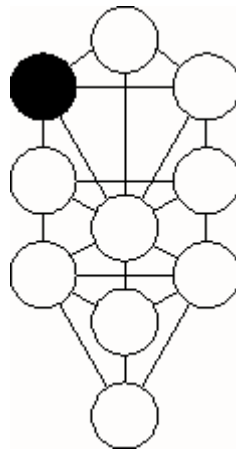
Thotol 2



Now we come to a special category of consciousness sometimes considered "male" because of its analytical characteristics as contrasted with its complementary stream of intuitive or "feminine" awareness. It is really one side of a polarised power which cannot exist without the other. This "duo-division" of Life is the primary pattern of its initial activity. Life cells multiply and commence making themselves into complex constructions by the simple process of splitting (mitosis) and subsequently recombining in another fashion. The Tree does exactly the same, and did so long before biology became an exact science. The root "bios" (the two), indicates the male-female nature of all living creatures even when both occupy the same body. Here we have the essence of masculinity per se, its old title being Wisdom. This puzzles a few people who associate that word with femininity in the Scriptures due to the bi-valency of gender. It could be used either way like the Greek Sophos or Sophia. Wisdom as a principle is common to both sexes, but either may use it as their polarity determines. In this case we are

considering the male half of humanity, and its equivalent cycle of energy in Creative Consciousness. An ideal human being may be a perfectly balanced combination of both sexes in one individual, but we have not yet evolved to that point on this planet, and therefore we should think about taking the facts of life as we come to them. We must never forget the Tree of Life is a Perfection Pattern, and we have to see its Spheres and system only in the light of whatever helps humanity develop and grow towards a condition of "Divinity" relatively to our present position on the scale of Existence. So in using Thotol Two types of consciousness, we should be specifically directing ourselves into good relationships with Deity as a polarised power from the "masculine" angle of approach.

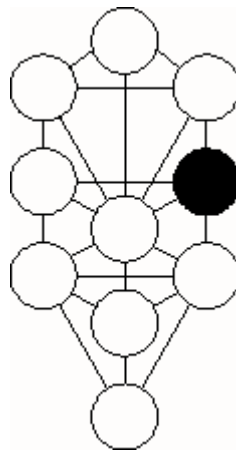
Thotol 3



Thotol Three is the equal and opposite complementary of Two, and neither could exist without the other, like halves of the same body. We usually think of it as "feminine" because its awareness is of the intuitive type. One might say the gestative sort which creatively develops and brings forth what Thotol Two implants embryonically. If Two is the seed then Three is the soil and its nutriment. Two may be the inspiration of an idea, but Three is the soil and its nutriment. Again, two may be the inspiration of an idea, but Three is its germination until it is ready to emerge as an independant unit of intelligence. Theologically, if Thotol One were the Holy Spirit, and Two were God the Father, the Three would be God the Mother. God the Child does not appear until Six, the apex of another trinity. The sequence is logically One, Two, Three, Four, but with the Tree design Spheres Four and Five are essential Life-adaptive factors assuring the mutual relationship of Six with Two and Three. Considered for itself, Three is the matrix of our consciousness carrying it into constructive continuity and keeping it going from one generation to another until the end of Time. Birth and death alike are equal events here.

This is the Mother from whose womb we emerge and whose mouth eats us up at the end of an incarnation. We cycle our living through Her. She is Nature on a very high level of Life indeed, and we are only One species of her Cosmic children inhabiting this temporary home. Our happier habitat is the depth of Her subconscious mind where we may dream securely in Her womb, awaiting projection into whatever objective world She sends us. When we have worn out our welcome there, She will run us through a regenerative process and think us out again, so long as our little lives contribute something of value to the Whole Idea behind everything. Summoning all contacts with this kind of thinking by the single concentration point of Thotol Three, might seem an unlikely proposition, yet it can be done!

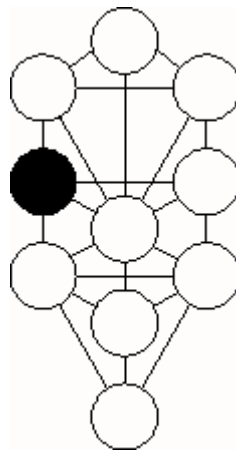
Thotol 4



Thotol Four could be thought of as the ne plus ultra of "Live and let live." Mercy on a scale almost akin to madness, except that method saves it from exploding itself to extinction. Here we have the analogy of the human male orgasm which pours millions of sperms out with apparent abandon. "Let them all have an equal chance" cries their cheery Creator at the starting line placing sporting bets on likely winners. We might well imagine a genial Father God holding a human race-meeting for his entertainment. Some old wit thought God invented Man with a shout of laughter. May we hope not to be disinvented some day with a sigh of regret. Laughter is actually a very high form of worship, and here is its origin in the release of rightness as a flood of fulfilment. Providence with a capital P. All the resources of Cosmos assured to anyone willing to accept them regardless of responsibility or price of payment for them, all the benefits of Jupiter with their cunningly built-in banes. Every expansive (and expensive) idea of

improvement and enhancement of Life. Blessings, benefices, and wonders worked on our behalf through alignment with this class of consciousness. Virtually no end to the liberality and compassion of a Creative Consciousness anxious to build Its human play-people into the best specimens they are capable of becoming. Put in childlike terms, the better we make ourselves, the happier God would be for His own sake. Though commonsense should be curtailing our notions of euphoria, it is still pleasant to think we can have contact with Thotol Four on tap by concentrating its meanings through that single phrase.

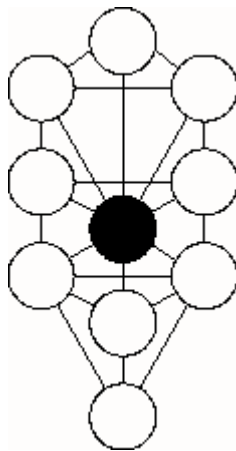
Thotol 5



Thotol Five brings us up with a salutary pause. This is the law of strict selection for the sake of survival. One sperm out of millions is saved. One individual out of many will reach puberty. Few out of those will make old bones. Spiritual survival works on the same principle. Unless this control factor limited the largesse of Four, our lives on this earth, and probably elsewhere, would have become impossible long ago. Both Four and Five are indispensable to each other for the economy of Existence. We may be reminded of the Good Fairy godmother who wished the pampered princess a little trouble, to counterbalance the idiotic plethora of gifts the other immortals had presented, but she knew very well what she was doing. It is often true that Thotol Five seems to over-control our lives, but while we swing them around so widely and wildly in this world, it has little other option. The Cosmic laws of compensation are exact in the end, even if they take many of our little lifetimes to operate. There is no question whatever of "Divine punishment" in the sense of an offended God retaliating like an upset child on misbehaving humans. There never was. It is simply that Cosmos can only keep functioning correctly by balancing Its condition continually. We have to do the same in our small states of being. If our bodies cannot correct their unbalances adequately - they

die. Literally we have to wipe out millions of viral and microscopic lives every day in order to go on living. So does God - with us! To save what we need, we must eliminate whatever threatens its integrity. Insofar as we ourselves are involved with the Lifestream of Cosmic Consciousness, the Law by which It lives compels It to take equivalent measures with us. If we become incompatible with that Consciousness, It must ultimately and automatically either neutralise us, or convert us into absorbable energies. Nothing more complicated than that. There are very wide issues involved here with Thotal Five, and they will all come under that heading once we can work it as a call-sign.

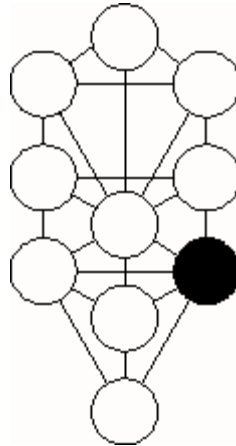
Thotal 6



Thotal Six is the point of Balance and Harmony in the entire Tree-Plan. The general picture so far is that consciousness originates at One, separates at Two, gestates at Three, expands at Four, contracts at Five, and now settles into its regular Life-rate at Six. All Life-systems have natural rhythms which are regulated by some special center, and this is it on the Tree, which is why it corresponds to the heart of a human body, or the Sun in our planetary scheme. Every idea linking concepts of centralisation, harmonious relationships among groups, beautiful arrangements of associated units, and similar connections has a Thotal Six connotation. In fact without it, Life as we know it could not continue here at all. Four and Five would cancel each other out at their level and short-circuit back to their origins. That is what happens with a still-born child. Birth and death cancel one another. Focussed from Thotal Six, the Life-force can continue projecting closer to our world by its normal procedure of going from one extremity to the other and then coming to a compromise between both. That is the way Life works, which is why Thotal Six is connected with the "Redeeming Principle" of mankind and associated with a Messiah or Christ-Concept. If we can once get past Five and reach Six we have a chance of continuity in consciousness, and so long as we keep contact with Six somehow,

we are unlikely to be eliminated from existence down the Abyss of the Abandoned. So all thinking along such lines from any direction may be linked together by Thotol Six.

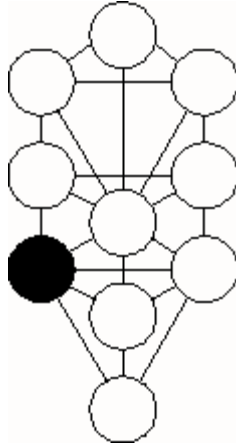
Thotol 7



Thotol Seven is a Life-quality which amounts to the triumph of our best emotions over our worst feelings. Here are all the ego-expanding experiences which develop us into sensitive appreciative souls, realising the loveliness there can be in Life for those able to live it with even a fraction of Divinity conditioning their consciousness. Here the rhythms of Six are translated into dancing and music, movement and singing. This is the consciousness enabling us to constantly improve our artistic and aesthetic standards of living, making us want finer and fuller lives along such lines for every other human being. It governs the civilised side of our natures from every angle of emotional and empathic approach. This is what gives real depth to sex-relationships between people, and makes them of spiritual importance and significance. Consciousness through this Sphere is one of our most wonderful achievements in this world. Without it we should lead very dreary and colourless lives with no vivid and heartening experiences to bring us confidence, that there is more to Life than mere survival from one body to another. Thotol Seven is where we gain some incentive to look above the lowest levels of mortality, and see something joyous and gladsome behind the surface of everyday existence. It may be that relatively few human beings experience Thotol Seven to very intense degrees many times per incarnation. In fact it can be unbearable to a killing point for those unable to mediate its energies properly. Nevertheless, even an average assurance of its inner reality from time to time will help most people through otherwise desperate periods. Thotol Seven holds more than welcome lifelines to otherwise hopeless humans struggling with waves of depression and worse in this frustrating world. It is a

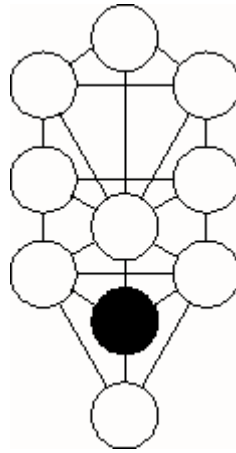
remarkable feat achieving ability to summon its state at will, by means of the Keywords linking all contacts with its happy conditions of consciousness.

Thotol 8



Thotol Eight is the complement of Seven along purely intellectual lines. This is where mankind develops its technology and science from, together with literature and skills connected with inventive applications of awareness. As Seven was concerned with music, so Eight is concerned with mathematics. Our modern electronics and other techniques for dealing with the finer forces of nature, derive from our Thotol Eight type of consciousness. It has led us along a line of intelligent enquiries into the workings of our universe, while we mastered one secret after another sufficiently to have produced our present civilisation, and it is now pointing us a long way past this planet. Small wonder it was called the Glory of our Life-Tree. Admittedly its uncompensated energies could quite well destroy us, and we need to learn how such curbs can sensibly be applied to regulate a flow of consciousness beyond our power to handle properly. Undiluted intellect is too raw a spirit for humans to stomach comfortably. Thotol Eight is needed to control the overabundance of Seven just as Five works with Four, but, likewise its constraints and specifications should act as conditioners, which channel consciousness along living lines aimed at the perfection of our species as a whole. Intellect is useful for rationalising emotion compatibly with our advancing spiritual status, but unless it is tempered with the warmth and kindness of human feelings, it can shrivel our souls to a frightening extent. Once the best blend of consciousness is made at Thotol Eight, the result will be ready for flowing into Thotol Nine.

Thotol 9



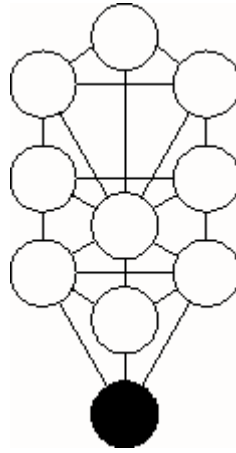
This is a "collecting in" of consciousness in order to make a basis, or foundation, out of which to construct lives which have some coherency and continuity of meaning. We could call it a pool of thought or reservoir of basic beliefs. It is full of dreams, ideals, and ancestral memories, together with all the separate items of inner awareness we need, for making ourselves into whatever we aim to become in each incarnation. Thotol Nine holds our immediate source of supply behind the workings of our everyday consciousness. Perhaps we might think of it as a wholesale warehouse from which we stock the retail shop, where we transact business with other humans like ourselves. We could also see it in reverse as a collecting point, where we hand in quantities of consciousness we have processed by our own living and thinking, so that this may be sent back to source along lines of Life linking with our particular origins. Here we have a consciousness which speaks with us in symbols, representations, and impressions. Because of its reflective characteristics, Thotol Nine was connected with the Moon by earlier Kabbalistic students. It actually forms an adaptive filter allowing humans to deal safely with modified intensities of consciousness, which might otherwise drive them insane. This is something like the way our atmosphere protects us from Solar and other radiations, which would kill us in their pure state. One way or another, we need Thotol Nine all our lives to protect us from potencies we could not cope with unshielded. In one odd sense, we have to rely on our dreams to save us from our realities, until we make those dreams come true enough to handle harmlessly. Once we appreciate the function and value of Thotol Nine, we might have more respect for the so-called illusions of Life, and realise why it is often wrapped up in so many protective layers which we rip off wantonly at our peril. How many of us can remember the shock of our births as we were suddenly stripped defenceless, and shot naked, wet, and wailing into this alarming world? Thotol Nine has an analogous function to the placenta while we are yet spiritually enwombed, awaiting

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our awakening on higher Life-levels. It does that for us, and a lot more besides which we can discover by enquiry.

THOTOLS: KEYWORDING THE TREE OF LIFE

Thotol 10



We should all know quite a lot about Thotol Ten, since it is this very world around us and the consciousness we normally employ for living in it as best we can. In particular, it is the consciousness concerned with the constant improvement and development of humanity as a species of life on this planet, and our prospects of living away from it in better conditions still, whether in physical form or otherwise. That is to say it is really the consciousness of the Gods working through us. Humans with no wider views on Life than those confined to single-incarnation limitations, are not likely to appreciate this aspect of Thotol Ten awareness, however much they may be influenced by its subtle action on themselves. Why anyone should suppose all their thinking and intelligence originates only in their own minds, encouraged by what other humans have been thinking, is quite a minor mystery. In old days people believed their Gods talked to them through Nature. Nowadays some might suppose telepathic communications reached them from some other dimensions of Life, or more simply via Space from Life-forms outside our Solar system. Whatever happens, the end-effect is that the reach of human consciousness is undoubtedly extending in range and qualities over the centuries, and we have witnessed a great leap forward during the last space of a single incarnation. Thotol Ten has made its most impressive movement for many millennia.

So there they are, the two fundamental types of consciousness which have the God-like powers of lifting humans from purely animal levels of living, and evolving us into altogether higher and finer specimens of sentient beings. It should be particularly understood that Thotol terms deal exclusively with consciousness of this perfecting kind. If we choose to disregard its promptings in ourselves, and deliberately follow counter-

currents for one incarnation after another, there will be none to blame but ourselves for eventual reduction to non-entity. This awareness of immortality does not speak through the Tree of Life alone of course. It contacts us in every way capable of reaching the human heart and soul. The Thotol system is but one way devised by humans and their Gods between them for communicating with each other to some degree of mutual recognition. Like other systems it is limited by individual ability of humans to align their 'Inner sensoria' with agreed arrangement of integrals, and their willingness to work at this until able to apply the art to their actual living and thinking.

The first completed stage of this ability is gaining such familiarity with the Ten Concepts, that they can easily be called to focal consciousness by a single call-up. For normal minds this demands a lot of concentrating and meditating every day, until it is possible to hold the Concepts as states of actual Inner experience for more than a few moments. This means to say that if we are working on Thotol Five for instance, we have to create it as a state of mind and soul in ourselves by imaginative artistry, and stay in that state long enough to recognise our relationships with it and realise its significance in our lives. In other words it has to be as real for our minds and souls as a physical contact would be for our bodies. There is no denying this takes a lot of effort to achieve.

To "take the Concepts in from outside" as it were, we have to absorb them as any lesson is learned, particularly through ritualised psychodramatic methods. In these days with the aid of tapes, files, projectors, coloured lights, musical effects, and all kinds of similar equipment now within range of even modest incomes, there should be some quite powerful and interesting arrangements contrived. Imagine, say, a small modern Temple set up to mediate a Thotol Four experience. Lighting of the correct blue flashing at fourfold intervals, or in groups of four, would be one method of starting. So would a full-detail Tree of Life plan with Thotol Four spot-lighted. A lot of lighting effects are possible. Cedar, or some Jupiterian scent could fill the air. Music would be to match, maybe "Jupiter" from "The Planets" by Gustav Holst. There would be velvet or similar rich fabric to feel, nor should taste be forgotten. A sweetshop is the obvious place to look for something with a Thotol Four flavour, or for real enthusiasts, an entire meal could be concocted to suit each Concept. Additionally, a projector might show changing scenes, symbols, or even whole moving episodes entirely connected with Thotol Four topics. Anything whatever is in order providing it links directly with Thotol Four through a human sensorium. For those with means and ability, it could be a delightful pastime to plan and perform a whole set of Thotol experiences from one end of the Tree to the other.

Perhaps needless to say, yet advisable to remember, no amount of elaborate procedure and expensive equipment is of the slightest use, unless conscious attention within such framework is held and exercised strictly according to the spirit of the Concept being

worked. The mind especially must not be allowed to wander from the fundamental frequency of the Concept while it is under consideration. Nor is that enough. The soul too has to coincide in its feelings with what the mind is thinking. Everything has to be a whole experience, integrated by the individual or group conducting it. In point of fact, there is really no need for any of the costly and decorative ritual gear at all. It is a great help for those who cannot keep their minds focussed easily, and probably a benefit during the first experimental runs through this system, but sooner or later the early cumbersome exercises have to be superseded by neater, faster, and increasingly improving techniques. People should not normally continue communicating with picture books for the whole of their adult lives.

The very simplest equipment will serve perfectly well. A hand-made and detailed chart of the Tree is an essential to start with. If a copy of: "The Office of the Holy Tree of Life" can be obtained, this could be a help also. It is a collection of statement-invocations dealing with the traditional characteristics of each Concept, plus one for each Path conjoining two Concepts. It is these especially we are concerned with here, since we are considering the alphabetic basis of our God-language. Reading the Office at the rate of a Path a day, is a very practical way of commencing work with the Tree alphabet, but there is no use progressing to this until each Concept can be called to consciousness, banished, and replaced by another in the matter of a moment. Nor is this a casual flicking them over with no depth of contact. Everything depends on the depth of awareness used rather than its duration. At first we have to work slowly, in order to achieve penetration of perception. As we progress, we should reach the required depth with increasing rapidity, then move from Concept to Concept so that these spell out the pattern, syllables, words, and sentences of our God-talk. In that way we shall soon begin to build up an Inner vocabulary of spiritual speech.

What we are in fact doing is learn to talk all over again, but this time in terms of "God-language." We are deliberately associating items of consciousness together, which are specifically connected with the Divine Perfection Plan behind our lives and the Cosmos we live in. Each collection of items is being taken as a single sonic. Combinations of double sonics become letters, in this case consonants only. Our five vowels associate with the Elements of Life, symbolised by Air, Fire, Water, Earth, and Spirit or Truth. The consonants are taken as the bodies of words, while the vowels are the enlivening Spirit without which words by themselves are dead. Thus each word is really a concentration of consciousness from a vast source of supply, concerned with our survival and status as individual integers of the One Great Life comprising our whole Cosmos. In other words, we shall be learning how to speak intelligibly with our own Immortal Identities, and recognise the reality of our spiritual selves with our ordinary waking consciousness.

How long it takes to get a basic grip on the Ten Concepts of the Tree and their interrelationships, is a matter for all to discover by their own efforts. Parrot-learning and superficial skimming is nowhere near enough to expect any noticeable results from. The only sensible thing to do, is continue working away until the Tree begins "talking back" by entering the mind of its own accord, and relating itself with specific Life-situations. For example, something might have happened, which necessitated a swift and stringent countermeasure of disciplined action. If this automatically suggests a Thotol Five situation, then the Tree is indeed relating itself to Life through the consciousness of the individual concerned. In other words, it is "coming alive" or making itself felt from inside someone in connection with ordinary experiences. When we start measuring the conduct of our lives in this waking world by the scale and standards of the Holy Tree, then we shall be ready to make more elaborate use of its other facilities.

There are endless opportunities for practice, and inventing exercises is an interesting experience by itself. For instance, we could look for Thotol Concepts wherever we encounter numbers in ordinary ways. Try looking at the number of a book-page and seeing it simply as that, then think: "This is Thotol numbers such and such." Make a flash-contact with them at the same time. Then switch off and see it as only a page-number again. Try this with car numbers, telephone numbers, any kind of numbers, until they start suggesting the Concepts by themselves, yet always keep control of the decision whether to see ordinary numbers or their Thotol linkages. Develop and practice the knack of seeing figures from either viewpoint at will. Look at a watch-dial and think: "It is half past Harmony" or whatever. At eleven the Abyss might be thought of, and at twelve, Zero, so the whole Tree-scheme could be considered over the course of a day. For those who like prayer beads, the Qabalistic Rosary is rather a lovely procedure. It is similar to the Christian rosary in decats of ten with dividing single beads, and a Tree of Life instead of a crucifix. The large beads are for meditation on the Spheres and Life-Elements, while the small ones are the Paths between them.

It could be a good plan to include Life-Element work with that done on the Sphere-Concepts before Pathworkings are seriously began. What this amounts to, is a comprehension of Life under four main headings, grouped around a central Concept, and poised between the extremities of God and Man. This Cosmic Cross arrangement has been exhaustively dealt with elsewhere, and here we are principally concerned with its communicative function via its associated vowels. This is sufficiently important to think of in some detail, since it outlines the principles involved when tackling the consonants of our "God-Language."

VOWELS AND LIFE-ELEMENTS

The old familiar Magical Elements of Air, Fire, Water and Earth were supposed to be the four Principles from which living Creation was constructed. Philosophers eventually added a mysterious Fifth Element of "Aether" or Spirit which was the inherent Truth of Life. It was carefully explained to Initiates that the perceptible phenomena known to mankind as air, fire, water, and earth, were actually symbols illustrative of unknown energies responsible for maintaining Life throughout Cosmos.

Living creatures breathe or need atmospheric air in some way to stay alive on this planet. They also need body-warmth, fluids, and solids for the same purpose. Even if all those were present, there would still have to be the vital principle of "Spirit" to animate an otherwise dead body. So the Four Elements of Life are really prerequisites which make this world possible for the Fifth Element to manifest here. We might call them the rock-bottom basics enabling us to become human beings. These Life-Elements would have some kind of equivalent in any world we lived in, physical or otherwise. Whatever we call them, they constitute an environmental condition compatible with our species of creature, so to think of them as Elements is quite a valid description. Every art, science, or construction of consciousness has its "elements," and Life is certainly all of these and infinitely more.

The elements of speech and consequently alphabets are the vowel sonics, without which no consonants could be combined to make any sense. Those can be lined up with the Life-Elements simply enough like this:

E (pronounced "eh" or "ay") as Earth, the solid sound of a thump

I (pronounced "ee") as Air, the light sound of a whistle.

A (pronounced "ah") as Fire, the crackling sound of a flame.

O (pronounced "oh") as Water, the flowing sound of a river.

U (pronounced "oo") as Life-Truth, the acknowledgement of actuality.

The last sonic, OO, HU, or IEU is one of our very oldest God-names. Most of the "Secret Names" of the Gods were vowel combinations alluding to the fundamental forces behind Life from one angle or another. The "unpronounceable Name - IHVH" was the vowel

combination IAOUÉ. Not pronounced, but breathed. That is uttered without closing the mouth. Its Latinised form of course is IAO - YO-WEH, or Jove.

Associative exercises linking vowels and Life-Elements together are straightforward enough. It all depends how far anyone is prepared to go in pursuit of this practice. The objective is to make each vowel represent an actual experience of living rather than a merely intellectual mention of It. In old times, magical initiates were literally pushed into contrived situations which positively forced them to focus attention with utmost intensity on the meaning of whatever was being driven into the depths of their consciousness. They were not just told things, shown them, or advised to read about them. Their magical lessons were imparted as symbolic living experiences which altered awareness on causal levels of consciousness. They had to work attentively at them or they might die from a single careless move. In our times troops are trained to cross country with live ammunition aimed above their heads. They learn to lie low very quickly. We might bring some of the old magical lessons up to date without applying quite such drastic stimuli as the ancient idealistic methods of naked exposure to howling winds on hilltops, burial to the neck in earth, swimming in dangerous waters, and submitting to branding with hot irons. Yet it cannot be denied that such ordeals endured for the sake of accepted ideas were certainly conscious-changers of a very definite kind. Nowadays we should call them stress-techniques.

Short of such methods we shall have to substitute more regular ritual procedures, and hammer home little by little the points which would otherwise have been driven home forcibly and unforgettably. It is now more a matter of arranging illustrative and impactive psychodramas, for the association of vowels with the basics of Life. If we set up the sense-sonics for each in turn, we might arrive at something like this:

E ("EH" or "AY") EARTH

- **Touch:** Anything giving impressions of weight and solidity. Earth itself, stones, heavy cloak, etc. Roughness, heaviness, coolness, dryness, slow.
- **Hearing:** Slow dragging and thudding sounds, cavernous echoes, deep drumbeats, very low notes, stones being struck with stones.
- **Sight:** Darkness or very dim light. Caves or vaults. Earth-colours. Symbols suggestive of Earth. Lights should be screened so that no source is visible. The scene can be night if required, but no stars.
- **Smell:** Fresh earth if possible. Otherwise thick heavy incense such as dittany or poppy.
- **Taste:** Raw mushroom, or whatever stimulates Earth-Ideas. Roots of some kind maybe.

- **Action:** Slow regular-rhythm dancing, low and deep chanting, invocation of Earth-Mother or Earth Archetypes such as Archangel Auriel. Prostrations, considerable accentuation of EH or AY sonics, periods of silent seated meditation. Mimetics of digging, striking a staff on the ground. Lying listening with ear to earth.

I ("EE") AIR

- **Touch:** Anything very light and insubstantial. Loose free clothing, feathery ornamentation. Breeze blowing with varying intensity.
- **Hearing:** Wind in trees sound, whistling, wind instruments suitably orchestrated. Birdsong.
- **Sight:** Sky blue colours, cloud effects, symbols of Air. Dawn-morning light for preference. Sunrise.
- **Smell:** Any fresh, natural breeze-born scent or incense suggestive of some Pine forests, heath, light flower perfumes.
- **Taste:** Effervescent and "fresh" flavours. Aerated drinks. Soda water.
- **Action:** Graceful "flying" dance motions imitative of birds. Invocation of Air Archetypes such as Archangel Raphael. Whistling in a high key with accent on EE sonic, Invocations of Air Archetypes such as Archangel Raphael. Sword whirling exercises or fanning activities. Imitations of birdcalls.

A ("AH") FIRE

- **Touch:** Warm-feeling yet light garments. Place must be well heated, dry, and sweating encouraged. Air can circulate but it should be warm. Nudity permissible if high temperatures employed.
- **Hearing:** Crackling flames. Any "fire" music, especially orchestrated for strings.
- **Sight:** Bright lighting wavering for fire effect. Symbols of Fire. Full noon illumination. Colours to match.
- **Smell:** Woodsmoke. Pleasant cooking or roasting smells. Frankincense.
- **Taste:** Hot spices. Ginger wine or warming drinks. Peppermint.
- **Action:** Swaying semi-static dancing varying from "brisk flame" to "glowing ember" movements. Invocation of Fire Archetypes such as Archangel Michael in firm ringing tones. Accentuation of the AH sonic. Great care must be taken to emphasise the beneficent aspect of Fire at all times. Lamps or candles may be lit. Incense offered.

O ("OH") WATER

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- **Touch:** Theoretically should be water but practical difficulties impose problems. Could compromise with a basin of water in which hands are dipped and face laved. Enthusiasts might swim in a pool or dance in the rain. Anything to convey wetness.
- **Hearing:** Recordings of water sounds and suitable orchestrations. Rain pattering, tinklings. Sistrum shaking.
- **Sight:** Green-blue lighting, wave effects. Symbols of water. Evening illuminations. Sea-sunset..
- **Smell:** Seaside, seaweed and ozone. Lily perfume or similar scent.
- **Taste:** Plain water, preferably from a spring.
- **Action:** Swimming movements, including floating. Invocation of Water Archetypes such as Archangel Gavriel. Accentuation of O sonic. Lustration in a ritual bath. Meditation while rocking gently as if moved by waves. Handwashing.

U ("OO") TRUTH-SPIRIT

- **Touch:** Normal sensation of comfortable vesture at a pleasant temperature. Nothing constrictive or awkward. Everything smooth and easy.
- **Hearing:** Natural background of wind, sea, shingle, and beach fire, or suitable orchestral pieces. Organ music. Chanting.
- **Sight:** Daylight colours of all kinds. Symbols of all elements. Iridescent effects. Time and season changes of lighting.
- **Smell:** Varied scents of stimulating kinds.
- **Taste:** Changes from bland through sharp, hot, bitter, sweet, etc. Complete with something leaving a sense of satisfaction.
- **Action:** Comprehensive. Walk, run, dance, hop, jump, stand, sit. Move as inspired. Invoke Universal Truth of Life under whatever Archetype recognised. Accentuation of the OO sonic. Invoke its action on and in own individual life. Sing or recite code of belief and standards followed in pursuit of Truth learned through living.

This is the briefest outline of Elementary ritualism. The idea is to tune each agency of awareness in keeping with whichever Element is being worked. An entire experience is dramatically contrived to condition the overall consciousness into maximum harmony with the central theme being mediated. As a rule, there is no need to practice such a performance more than a very few times before the ideology becomes deeply enough rooted in a mind and soul to operate of its own accord with maybe an occasional prod to keep it going along the right lines. Very elaborate rituals are principally for conditioning commencements of conscious courses. Later they should shorten and condense till

virtually imperceptible to a casual observer, yet remaining fully effective from Inner angles of Time-Space which have no noticeable intrusions into our normal Life-dimensions. It is as if we took a whole section of our Time-Space-Event consciousness and turned it end-on at right angles inside ourselves. That is to say a series of events over a normal hour long can be polarised so that their whole content would be retraversed in the slight fraction of a second with barely a flicker of muscle-tension anywhere. Yet the total intrinsic value of such compressed consciousness remains constant. Our whole lives are everything we have ever been, said, thought, done, or intended, all concentrated into the split instant of our NOW. It and our Eternity are identical in principle, though constituting the Alpha and Omega of Time in our Life-dimensions.

If the vowel associations can be made to the necessary depths of awareness without all the sensory conditioning, then whatever is superfluous may be dispensed with. It might be possible to achieve associative identification by less complicated means via simple audio-visual stimuli only. For example, gazing at the vowels painted in appropriate colours and forms while listening to or reciting short mnemonic versicles. A set of cards can be made with the vowels, verses, and maybe the magical symbols of the Quarters on them. A brief workout with these at odd opportunities would eventually drive them a little deeper each time toward the causal levels of consciousness underlying our commonplace waking state of awareness.

By these and any other available means we have to recognise and realise the Life-Elements in ourselves and our Universe. For instance with **A** (ah) we resonate the heat of our bodies, force of our minds and fervency of our souls. With **E** (eh) the solid structures of our bodies, the stable dependable thoughts of our minds, and the enduring qualities of our souls. With **I** (ee) the breath of our bodies, freedom of our minds, and aspirations of our souls. With **O** (oh) the fluids of our bodies, fluency of mind, and fluidity of soul. With **U** (oo) the Truth of ourselves relatively to Life through all its Elements. Everything amounts to condensing and concentrating consciousness from wide fields into very fine force-foci. That is the essence of the exercises we shall be engaged on in this work. Once upon a time there was a mystical belief that everything in Existence could be summed up into a single Word, and that Word was the "Ineffable Name" of God. If nowadays we could conceive every energy as reducible back to One Prime Power, we might get a more modern understanding of the Universe.

The question is one of relationship between two totally different Life-states. How are Gods and humans to talk with each other unless they both agree on some mutually acceptable scheme of awareness? If our millennia are but moments of "God-Life," what sort of time-twist would be needed to adapt their thinking with ours? They would have to use some kind of "reduction-gear" which relates our consciousness with theirs, and we

would correspondingly have to accelerate our consciousness until the two altered streams of awareness came within recognisable range of each other.

Let us put it this way. What amounts to a single word of "God-talk" might cover an extent of our consciousness which would take millions of words to tell in ordinary human language. So if we could represent that same extent of consciousness by a single symbol or short combination of symbols, we might come a lot closer to learning the language of the Gods. Similarly, if they "conversed" with us by combinations of basic Life-consciousness reduced to terms we are capable of appreciating, they would come closer to perfecting the part we were designed to play in their Cosmic ecology. All this is exactly what we are trying to do through this "Tree-talk" system. By making each letter of our alphabet sum up and symbolise collections of consciousness which have taken us centuries of study and application to acquire, we are developing a code calculated to communicate with those whose consciousness contains ours like a mind holds all its individual thoughts.

By getting used to vowel-association first, we are preparing the way of dealing with the consonants, which are somewhat more complicated since they are resultives of double-concept combinations. There is no real point in trying to rush ahead with consonants until the vowels are properly absorbed. That will be known when they start "talking back" of their own accord. When elemental associations put letters into the mind, they are reaching basic levels. Perhaps garden digging suggests **E** (eh) sonics, wind in the trees whistle **I** (ee), lighting the gas or fire snaps **A** (ah) at us, and washing up murmurs **O** (oh). Not continuously of course, but enough to sound as if the source came from outside our ordinary consciousness like thoughts arriving unexpectedly which claim attention.

Keen Tarotists will naturally see the Elements as the four suits of cards, and there is no reason why they should not if this will help them classify the Life-Elements through one Thotol Concept after another from top to bottom of the Tree. The original designers of these remarkable cards considered that Life as we know it on this earth was divisible into four parts, viz. -

Gladness
CUPS
 WATER

Learning
RODS
 FIRE

Earning
COINS
 EARTH

Sadness
SWORDS
 AIR

Or the Good (Cups), the Bad (Swords), Obligations (Coins), and Opportunities (Rods). Other comparisons can be made under any suitable quaternary headings. By marking a scale from one to ten, an attempt was made to cover every contingency of Life from top to bottom of its Ladder. That is why the cards line up with the Tree and parallel its Pathways. Any decimal view of Life from four angles must do the same. People were classified by the Court cards also into four kinds of dominant characteristics. Tolerant (Cups), Exacting (Swords), Industrious (Coins) and Sociable (Rods). They were further divided into males and females of mature or immature natures. Mature males are Kings, and immature Knights or Princes. Mature females are Queens, and immature ones Pages or Princesses. Any individual human is bound to be covered by one of these categories unless insane or otherwise excludable from average human company. The Tarots seemingly were not intended to deal with the detritus of Life, but only its redeemable or perfectible properties, human or not.

So according to the Tarots we react with Life gladly or sadly while we learn and earn our way through Cosmos with it. Quite a reasonable way of looking at things from a human viewpoint. Combined together they form the four strands of the Truth-Cord which connects the incidents of Existence with each other as a continuum of consciousness. To see how this quaternary thread joins up all the Thotol Concepts in a Tarotically presented Tree, we might begin looking along these lines.

THOTOL 1

Cups	Gladness in Life.	Heavenly hopes.	Pleasure.
Coins	Effort in Life.	Willing Work.	Profit.
Rods	Interest in Life.	Alert attention .	Purpose.
Swords	Sadness in Life.	Constraining care.	Pain.

THOTOL 2

Cups	Glad Wisdom.	Enjoyable experience.	Happy choice.
Coins	Earned Wisdom.	Rewarding experience.	Careful choice.
Rods	Learned Wisdom.	Grasp of intelligence.	Determined decision.
Swords	Sad Wisdom.	Sadder but wiser.	Difficult decision.

THOTOL 3

Cups	Glad Understanding.	Cheerful concord.	Pleasing encounter.
Coins	Earned Understanding.	Deserved discovery.	Dedicated design.
Rods	Learned Understanding.	Acquired knowledge.	Widening outlook.
Swords	Sad Understanding.	Bitter experience.	Unhappy affliction.

THOTOL 4

Cups	Glad Mercy.	Welcome beneficence.	Kindly ideas.
Coins	Earned Mercy.	Rightful rewards.	Appreciated affluence.
Rods	Learned Mercy.	Thankful thoughts.	Festive feelings.
Swords	Sad Mercy.	Suffering spared.	Peace after pain.

THOTOL 5

Cups	Glad Severity.	Sacrificed happiness.	Lost illusions.
Coins	Earned Severity.	Distressing deprivation.	Poor prospects.
Rods	Learned Severity.	Salutary lesson.	Taught through trouble.
Swords	Sad Severity.	Defeated schemes.	Abandoned struggle.

THOTOL 6

Cups	Glad Harmony.	Blessed beauty.	Sweet sympathy.
Coins	Earned Harmony.	Deserved delight.	Patience repaid.
Rods	Learned Harmony.	Cultivated control.	Dignity displayed.
Swords	Sad Harmony.	Tranquility in trouble.	Protection in peril.

THOTOL 7

Cups	Glad Victory.	Alluring ambitions.	Seeming success.
Coins	Earned Victory.	Patient progress.	Worthwhile work.
Rods	Learned Victory.	Situational skill.	Opposition overcome.
Swords	Sad Victory.	Empty triumph.	Dangers delayed.

THOTOL 8

Cups	Glad Honour.	Search for satisfaction.	Quest for glory.
Coins	Earned Honour.	Honest achievement.	Admirable activity.
Rods	Learned Honour.	Attaining aim.	Laudable attempt.
Swords	Sad Honour.	Bounden duty.	Precarious position.

THOTOL 9

Cups	Glad Basis.	Hearts desire.	Wish won.
Coins	Earned Basis.	Social success.	Pleasure provided.
Rods	Learned Basis.	Lesson learned.	Warning and worry.
Swords	Sad Basis.	Fear of failure.	Rueful regret.

THOTOL 10

Cups	Glad World.	Benign brightness.	Happiness ahead.
Coins	Earned World.	Advantageous affairs.	Prosperous proceedings.
Rods	Learned World.	Information gathered.	Facts found.
Swords	Sad World.	Bloody betrayal.	Ruin and wreckage.

So there we are. The Tarots are a set of symbols covering about every possibility of ordinary life which humans are likely to encounter in this kind of world. Reading them is a question of interpretations in the light of modern meanings and focussing the fundamentals down to fine points of projection. They can certainly help very considerably in thinking out concepts and ideas connected with the Life-Elements as traced through the Tree. A single Element could be taken and followed right up and down the Tree from Concept to Concept. Then again, one card might be selected and pushed along its line of significance from one angle of meaning to the next. It is a useful scheme to keep a "Tarot book" with loose-leaf pages, so that the meanings of each card can be extended by meditation and thinking, as fresh ideas about them arrive. Possibly the Court

cards might be compared with real people known to the recorder, or public figures which relate. The Trumps could be linked with actual incidents connected with ones own life or other people's experiences which seem apposite. In that way the cards could interpret living in terms familiar to the enquirer, which is really what they were designed to do rather than tell fortunes.

The meaning of each card does not lie in its design, but in whatever its fundamental formula evokes from the consciousness of an interpreter. To some extent the cards are like Rorschach blots which suggest all kinds of things to different people, yet have specific limits of rational interpretation with each. For instance, if an intelligent person were asked to classify the gladness of Life into ten stages of importance with an example of each, we should have that person's concept of the Tarot suit of Cups. The same could be done with the other suits and the Trumps identified by twenty-two Key ideas concerning Life, Death, and the Universe. In other words, every thinking individual has a Tarot already in them. The packs we use are no more than artist's conceptions of common ideology, relating humans with their shared state of existence from a Western viewpoint.

Theoretically a Tarot pack need be no more than seventy-eight cards with nothing but names on each for identification. "2R" should be enough to invoke every idea about the Two of Rods in a skilled Tarotists mind. The cards are only headings for long chapters of consciousness in the Book of Life. Nevertheless, various designers over the centuries have somewhat standardised their visual presentation, and we have more or less come to accept many of their features on face-value. At the same time there is no doubt that specific packs suit individual interpreters better than others, and it becomes a question of discovering which pack is best for any particular person. The solution lies in finding the pack which evokes the widest and deepest reaction from anyone's subconsciousness. This is only possible if several are studied, and careful notes made of results, to decide the issue. Possibly the most evocative of modern packs is the Waite-Coleman Smith issue (Rider-Waite pack), on account of its intricate detail and involved symbology, but mention should also be made of the Regardie-Wang pack based on Golden Dawn ideas. This series is clinically clear with no superfluous sidetracking, and links in with most of the advanced studies covering human psychology. In the end however, the choice of pack depends on whichever has the closest visual affinity with someone's subconscious mind.

Once all the Life-Elements and Thotol Concepts have been connected with the vowels with the help of Tarot symbology, we can start concentrating on the Path-consonant arrangements. Providing that the necessary preliminary work has been done faithfully, this last stage should not be too difficult because the early techniques learned are the same which apply here. Should many serious snags be encountered, that would mean the early work was not accomplished adequately, and revision must be carried out until

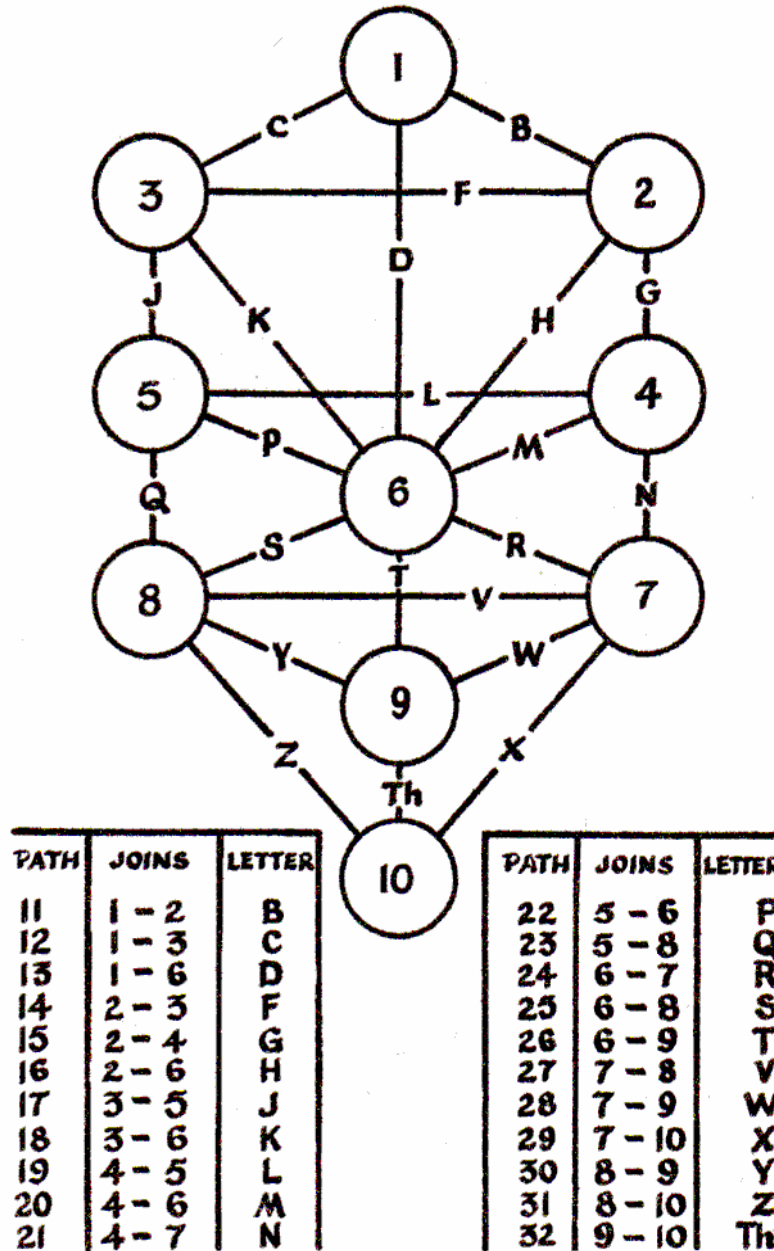
consciousness is sufficiently conditioned. This will be known by the ease with which combined Concepts are identified in the mind by their call-up codes, and the impressions they convey of linking the mind concerned with them to superior sources of intelligence. Let us next try a tentative run-through of the consonantal Path-plan of the Tree and see what happens.

THE TREE ALPHABET, TAROT TRUMPS AND PATHWORKINGS

Each consonant of the Tree alphabet is formed by the confluence of two Concepts. To utter them consciously we have to focus awareness on both Concepts simultaneously. At first maybe we must think of them sequentially, but step by step this has to be advanced until the two extremities blend into a single mid-resultant symbolised by the alphabetical sonic. This is really no more than the Tree-principle of "Right-Left-Center," or "Plus-Minus-Neutral" extended in practice. It is a basic Law of Life. Always follow the center path between extremities. Between Black and White, follow the thin Gold line. Buddah called it the "Norm" and made it the central point of his Life-philosophy. Our Life-Tree is arranged on the Three Pillars of Life, and we are always being told how important it is to regard the Middle Pillar as the ideal Way of Life, even though so few humans can actually follow it. Here we are trying to do exactly the same thing between the Concepts of the Tree, by treating each pair as outer Pillars, and making a Middle Pillar of Path stand for the relationship significant to both.

This is not easy, it demands an ability to hold two enormous pools of consciousness in focus under a single symbol-heading each, then merge these into reactive relationships with each other so that an energy eddy is set up between them which takes on an identity of its own, symbolised by an alphabetic consonant. Since each Concept already has vowels attached via its Elemental associations, there is always a good supply of these for connecting consonants into pronounceable words.

THE ATTRIBUTION OF ENGLISH LETTERS TO THE TREE OF LIFE



The old way of thinking about Paths on the Tree was by numbers. The Concepts went from 1 to 10, then the first Path from Concept 1 to 2 become Path 11 and so on. Strictly speaking this was a misnomer, since a Path is not a Concept but a connection between two of them. It may be difficult to change already accepted ideology, but it would be more correct to think: "Thotol 1 and 2 - B" instead of "Path Eleven." In the first place we are identifying the Concepts in question linked with a representative symbol. In the

second instance we would be using an inaccurate enumeration for conjoining Concepts, since One and Two cannot possibly make eleven by any stretch of the imagination. If we were laying out the Tree by a point system starting from Zero, we might fairly say the first Path was the Eleventh point of the Tree and carry on from there. But we are not doing this. The Tradition is most forcible and persistent in saying "Ten and not Nine, Ten and not Eleven." There is no Eleventh Sphere and never was. We only use an "Eleven" idea with the Tree by making it "Ten plus One," and so forth. Therefore the Path identification by ordinary figures was a convenience which served a useful purpose but was scarcely in keeping with the fundamentals behind the Tree design.

If we are going to employ conventional figures to symbolise the Sphere Concepts of the Tree, it seems but reasonable to keep the figures for that specific purpose and adopt Letter symbols for identifying the dual-Concept Paths. This in fact seems to have happened with the old Hebrew-letter attributions. Here they were evidently meant to be thought of sonically rather than numerically. Using our modern English alphabetical linkage with the Paths, we should have but little difficulty in thinking "Paths B and C," rather than "Paths Eleven and Twelve" (or more correctly Paths One and Two). It is probably asking a very great deal from people accustomed to thinking in terms of previous Path enumerations to alter their approach angles, but in fact it is rather a matter of improving these than abandoning them. Instead of thinking "Path Thirteen" (or Path Three), we have only to think "Thotol D" and mean: "The Path on the Holy Tree of Life which connects the First and Sixth Concepts." Plus of course all the implications of both Concepts combined to form an harmonious stream of consciousness acting on its own frequency.

Putting two concepts of anything together for production of one is a commonplace of human consciousness though mainly on smaller scales. We do it every time we blend two colours or strike chords. We do it whenever two humans combine to engender a third. Here we are creating a "child of consciousness" by mating two Tree-Concepts. We cannot do this unless the concepts themselves have been created in our minds first and matured there or "grown to puberty" enough to ensure their fertility. An immature idea cannot propagate its species any more than a non-adult human is able to perpetuate our race. That is why it is so important to mature our Concept-ideas properly before we can fairly expect to begin breeding from them. Consciousness is a living force, and consequently subject to the laws of Life like other vital energies.

Combining Concepts through human sensory media is mostly an audio-visual process. The simplest method is going over and over a coloured chart of the Tree with the Paths identified by consonants, while audibly repeating some standard formula for impressing the combinations into retentive levels of awareness. This is also the cheapest way of

course. Alternative methods of experience may be much more impressive and elaborate to start with as a basis, but in the end they have to be condensed to momentary processes of perception too small in duration to be measured except theoretically. In other words we shall be doing much what happens with a computer. Literally millions of factors are all taken into account in less than a second, though each had to be programmed into the scheme separately. At this stage we shall be setting up the integers of a computer deep in our consciousness which is calculated to "print out" in some form of "Godspeech."

It should need little imagination to work out interesting ways of combining Tree-Concepts in our consciousness. An "Electric Tree" could be constructed with coloured lights illuminating each Sphere connected to a keyboard, so that single, combined, or any collection of Concepts might be selected at will. This might be elaborated by the Paths being identified by illuminated letters being shown up by colours blending from both Spheres. On the audio side, each Concept could be allotted a specific note, while the Paths were harmonies, or a tape made for each Path as in my "Office of the Holy Tree of Life (*This work will be back in print soon - Jacobus Swart*). Again the tape recording might comprise the briefest recital of Concepts and Paths from top to bottom of the Tree, and then listened to over again until the outline begins to stick in the memory. Something like this:

Thotol **A** (ah) is Living Fire,
 Thotol **B** is One and Two,
 Thotol **C** is One and Three,
 Thotol **D** is One and Six,
 Thotol **E** (eh) is Living Earth,
 Thotol **F** is Two and Three,

and so on to the end of the Alphabet. Alternatively the letter may be emphasised at the end of a line so:

Thotol Fire of Life makes **A** (ah)
 Thotol One and Two makes **B**
 Thotol One and Three makes **C**
 Thotol One and Six makes **D**
 Thotol Earth of Life makes **E** (eh)
 Thotol Two and Three makes **F**

and so on to the end of the alphabet. When chanting or reciting alphabets, the vowels should be included for the sake of continuity. About the shortest and fastest list would go:

Fire is **A** (ah),

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One Two B

One Three C

One Six D

Earth is E (eh),

Two Three F, and so on. Any of these formulae will serve or others can

easily be made up to suit individual requirements. Providing the connections between Concepts and Path codes are clearly and precisely indicated, that is what really matters.

The practice of "Pathworking" is quite an old Thotol exercise, favoured a lot by the Golden Dawn and derived schools of thought. In many instances it consisted of a meditational session, during which awareness was supposed to be confined entirely to a single Path between two Spheres. If attention wandered, efforts had to be made in recalling and directing it along the lines chosen. This gave good practice in attuning consciousness to specific frequencies and holding it on course at will. It also assisted at "loading the Paths" with units of consciousness for forming the stockpile, out of which meanings might be drawn by future use of Key-codes. There was another important angle seldom mentioned by practitioners. This was the communication of mind by means of this system via the "Common consciousness" shared by those who thought in its terms of reference.

What this amounts to is that minds habitually using a symbolic code of consciousness in common, eventually communicate with each other along those lines through what Jung called "The Collective Unconscious" or maybe better "The Universal Mind." Whatever this may be in actuality, it is certainly something we all have access to on particular levels. It would seem to be stratified, or maybe "frequency responsive" might be a better term, in such a way that specific types of mentality have their own especial areas of action. That is to say our common consciousness is not a conglomerated mass of disconnected impressions from every sort of human, but an ordered arrangement of awareness classifiable into all kinds of categories, just as in the case of an individual mind. We are not collectively insane, much as cynics may be tempted to query such a statement. Granted, humans vary enormously in ability to tap and use this amazing reservoir of consciousness behind our embodied beings. Everyone has some limited degree of ability, though probably very few ever extend themselves anywhere near those limits. Not a lot of people realise they are just ticking along on minimal consciousness-consumption like an idling engine, and this rate could be considerably raised by making a few necessary efforts. One of these efforts is the Pathworking exercise.

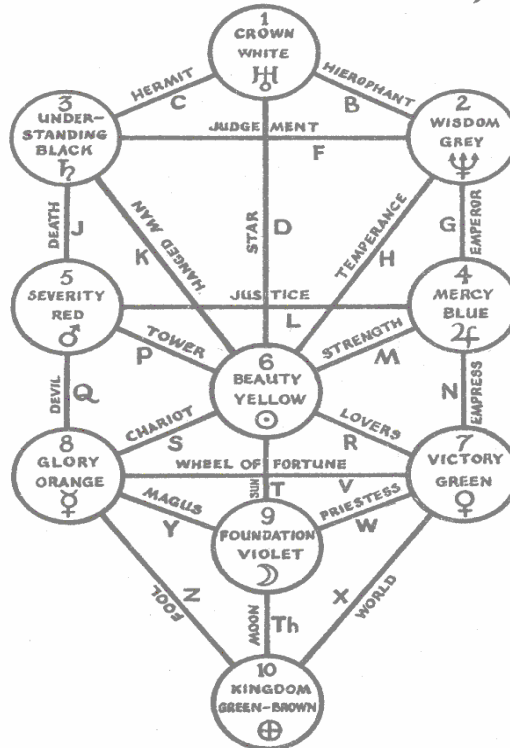
The keys for making contact with our common consciousness are held in Symbol-systems applied at surface levels, where they penetrate to much deeper sources of supply and release long chains of connected intelligence. That is why they were called "Keys." A key is an implement pushed into a mechanism and operated so that a barrier is opened

and access obtained to some desired area. That is exactly what a Key-symbol is supposed to do, and that is why the entire Tree of Life consists of an enormous collection of them, affording entry to otherwise hidden Inner chambers of consciousness. Let us consider this comparison. An ordinary alphabet is a series of Key-symbols offering its users a share in all the accessible printed or written awareness, accumulated by the whole of humanity since literacy began in this world. The ordinary mind boggles at attempts to grasp or appreciate the incredible importance of this fact, which is taken for granted so casually by millions of unthinking humans. When we think of what we owe to just one short set of symbols, it is small wonder alphabets were treated as sacred in long-ago times. More recently the late Aleister Crowley complained contemptuously about being solemnly entrusted with the Hebrew alphabet as a Grade secret during an early initiation. Had he sought the symbology of the act, instead of being offended by what looked like an insult to his intelligence, he might have learned a lot more. It never pays to leap at hasty conclusions during occult operations.

With the Thotol alphabet we are using our ordinary symbols of literacy, but specialising these so that they convey rather more recondite shades of meaning than when used in the normal way. An alphabet can be employed to spell any phonetic language in the world, yet the words would only be understood by those able to think in that language. In effect we shall be using our alphabet to "think Thotolese" with, and since each letter is linked to specifically spiritual values, it could be said that we are trying to learn the "Language of the Gods." It should also put us in touch telepathically with other humans and orders of Inner Life, who share the same speech-system in the depths of our common consciousness.

Many occult writers have made longish lists of "attributions" to the Paths consisting of different colours, perfumes, and other esoteric items they felt were appropriate. Few are of much help, except maybe the Tarot Trumps providing the right pattern is applied. So far, the lay-out shown in "The Talking Tree" has neither been seriously challenged or superseded. (*This huge and very detailed work on Tarot attributions to the Paths of the Tree of Life has been out of print for several years, and it would appear that its size and attraction for only the most serious student of this subject, would cause it to stay out of print. See the illustration below for William Gray's attributions of the Tarot Trumps to the Paths. - Jacobus Swart*). In the end, there is only one way to reach the Paths. Go to each in turn personally and experience them. Note and record the experiences as they come, then sum up each one looking for dominant characteristics. This in every case will be whatever factor of that Path has made a maximum mark on the consciousness of individual mediators. That, or its symbol, will be what they need to put them in touch with the Path rapidly and reliably. The ultimate aim of course is to achieve this contact by means of the Letter-symbol, thus taking a further step in search of a common language shared by an Inner intelligensia.

The Tree and the Tarot Trumps



Arranging psychodramatic experiences for Pathworking is not always an easy project. The "Office of the Holy Tree" was compiled for that purpose, but it restricts the practice to a religious rite. The basic requirements are good audio-visual symbols indicating the Path being worked in connection with its code-letter. Other senses are very tricky to handle. Touch can be usefully brought in by means of a solid alphabet much as those used to teach small children. If the Path letter is felt and fingered during the exercise this often helps to buttress the impression being built in the mind. Providing perfumes could be chosen for each Path unmistakably, they would be valuable. Possibly the most practical would be blends of both the Sphere scents, just like the colours. Taste combinations could be a fascinating subject for experiment. As a general rule, some all-purpose incense, not too powerfully present, is quite a fair background for most Pathworking purposes. The really important factor of the whole proceedings is confining consciousness entirely within the limits of whichever Path is being worked. Any symbols being employed should only be present to act as constant reminders to this effect.

We can only be conscious of a Path because we are constantly aware of which Concepts it lies between. This means that during the whole of the exercise, both concepts must measure the limits of consciousness between them. We can start by thinking of one and

then the other, but in the end they have to form the right and left hand Pillars of our progress. That could be ritualised by literally placing a representation of each Concept on Physical Temple Pillars and locating the Path-letter between them. With this, or some similar arrangement, a good beginning exercise can be worked something like this:

First call up mentally a condition of the leading Concept and hold it momentarily. Project it out to the left round the room, and as it reaches the mid-mark opposite, feel it changing condition when it returns by the right as the concluding Concept. Synchronise breathing, and inhale during one concept then exhale equally with the other. Be conscious of the code-consonant illuminated somewhere above the center. If possible imagine the Telesmic Figure of the Path stationed opposite and governing the changeover. Keep this going at an increasing speed till it reaches a maximum, yet be very careful not to hyperventilate. While keeping breathing steady, imagine each breath covering more and more cycles. At first one cycle per breath, then two, then four, and so on. Eventually conceive the cycles so rapid, they cannot be counted by any normal consciousness, but realise they are producing a "power platform" which provides the energy for animating the Inner experiences peculiar to this Path. At the end of the exercise steadily reverse the procedure so that the circle is slowed down till the Concepts come to rest again. If the Telesmic Image is used, always make some courteous acknowledgement to it as if it were activated by a real Inner entity, which it probably will be eventually. Variations of this exercise can be made quite interesting.

In yet another exercise a set of cards may be prepared, with only a Path-letter and only one Concept-colour on each. These are to be shuffled and drawn at random. As each appears, the complementary colour is strongly imagined. This is actually an important exercise, because it moves the focus of awareness around the Tree in ways it would have to follow if words were being spelt out. Small sets of these cards may be made for the pocket to occupy odd-moment occasions. The aim is to attain a conditioned response with each consonant, so that it automatically causes a Sphere-stimulus in the mind triggered by whichever produces the Path between them. Since we only want this reaction to occur when dealing with the Tree of Life alphabet, and certainly not when reading daily papers or usual literature, the Keyword "Thotol" must be thought of at least on commencing the exercise.

Hypnotists have long been familiar with the principles of this technique which some call "post-hypnotic release." The idea is to lock an instructed or other item of awareness into a "compartment" of the subconscious mind, where it will stay inactive but potent, until released by an audible or visual signal acceptable to the hypnotised subject. For that reason the release-key has to be something most unlikely to be met with, except under circumstances or conditions needing its immediate employment. Here we are using the

word "Thotol" in a similar way to change our awareness of an ordinary alphabet into consciousness of it, as a means of communication with higher than human beings who have their equivalent of it in their normal states of existence. That is how a "Magic word" works. It does not alter anything in itself. What it alters is the consciousness dealing with it. When a hypnotist hands a subject a pencil and tells him it is a heavy hammer, that pencil symbolises sensory impressions of a heavy hammer in the subjects mind which he accepts in preference to what his fingers, eyes, and common-sense are telling him. Those tell his brain quite clearly: "This is nothing but an ordinary pencil," but his mind rejects this and overrides the brain in favour of a hammer which is what he wants to believe in, so that is what his consciousness becomes concerned with.

Something similar is happening here through what might be described as auto-hypnosis. Our brains are visually or aurally stimulated to recognise familiar letters of an alphabet we consider commonplace. Because of all the conditioning our minds have been voluntarily undergoing in relation to those same letters, once our attention has been triggered by the word "Thotol," we see them as symbols representing the basic units of spiritual speech. Thotol is a "turn-on" word. Now we will also need a "turn-off" word, which will send Thotolese back to our subconscious until we need it again. That will allow us to use the language of literate humans for everyday purposes. For this, we will have to coin some other unusual word, and one practical suggestion is just to reverse Thotol, into "LOTOHT," pronounced something like "Low-toht." Vaguely reminiscent of "Lot-out," or "Everything away." Not a bad banishing Keyword.

It is advisable to start using the On/Off formula fairly early in the exercises at the beginning and end of every Thotol session. This is because we need to keep the Thotolised consciousness as a clear stream unconfused with normal awareness. People who mix up "Inner messages" with ordinary thinking, are liable to become mentally imbalanced if one set of values are mistaken for another. Our verbal on/off switch does not wipe out a single impression on subconscious levels. The Thotol system will be working safely away there all the while, communicating inwardly with those speaking its language and awaiting its linkage with focal consciousness via its Word-Keys. In one sense this is not unlike setting up an electronic phone answering device or a "voice-controlled" tape recorder. Once the system is operating effectively all "messages received" will be automatically recorded for future play-back. Interpreting them correctly however, is not quite so simple.

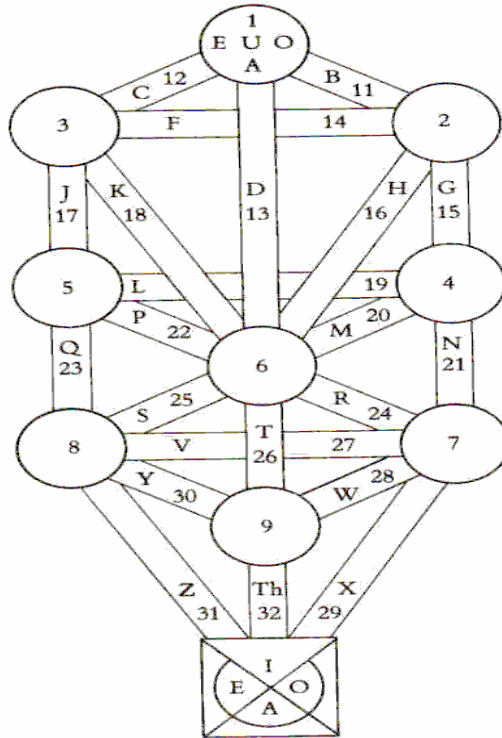
So the thing to do at this stage of study is work away at the alphabet until familiarity and usage allow rapid identification and loading of each letter-symbol. Here the solid letters can be a considerable help. Mix them in a bag or box, and pick out one at a time without looking. In the dark, under a desk, or in the pocket will do. Identify each by touch alone,

and mentally call up the Concepts, colours, symbols, or anything at all associated with that Path. These must not simply be seen or heard mentally, but summoned as an actual soul-experience for the briefest split-second. This is highly important. These inner letters are not just for looking at, but for *living with*. They are, after all, letters from the Tree of Life, and until they are vivified by the will and awareness of whoever is creating them, they will speak nothing but a dead language. Everyone has to bring their own Thotol alphabets to life through creative consciousness. Letters by themselves are dead, but the Spirit speaking through them is essentially *alive*. That does make all the difference.

Suppose, for instance, we are tackling the Path symbolised by its letter L. Here we should be treating that letter only as indicating an actual spiritual state of balance between the Principles of Mercy and Severity. A sense of Justice is absolutely essential for following this Path, hence the appositeness of the Tarot symbol. Unless a condition of consciousness in keeping with this and all other significance can be conjured up and considered a fact of Inner Life, the letter is not being "brought alive" properly. Therefore it cannot be expected to speak much sense in the soul of its user.

Although everyone should experience each Path for themselves, and keep some kind of a record concerning whatever they encounter on it, there may be some value in making rough estimates of what anyone might expect in connection with the different Paths. It should be obvious enough that if a sternly fierce warrior appeared on the Thotol M Path, something would be wrong, and the exercise must be re-examined in search of the fault. It is always well to build a framework of estimation in which to work. This does not mean that anything which will not fit that framework must necessarily be wrong. The framework itself could be inadequate and need adjustment. Whatever looks like a misfit should be examined to find out why, and if possible directed to the Path where it should have been. This was the meaning of "Magical banishment," which did not signify mere dismissal, but more importantly relocating items of consciousness to their proper places. The fierce warrior should probably have belonged with the P Path, but could have appeared on the Q, or much less likely on the X or Th Paths depending on context. A lot would depend who or what he was supposed to be fighting for or against. Therefore we might as well run quickly through the Paths getting general ideas of what they should convey to our consciousness. This is no more than checking a map before making a journey into foreign territory. The map supplies information about routes, geographical features and so forth, but it cannot tell what the weather will be like and what will befall the traveller. These will have to be discovered by experience, yet knowledge of the map must contribute to the success of the excursion.

QUESTING FOR DEFINITE OBJECTIVES



When rapid recognition by means of Path-letters on the Tree is achieved, Pathworking becomes a lot more practical. A good test is with the loose solid letters. Select these randomly from a box, bag, or the pocket without looking. By feel alone they should evoke all the major attributes of their Paths. Colour, God-names of Spheres, and every salient point of both concepts should come quite clearly to mind. When this happens consistently it will mean that the Paths are indeed establishing themselves properly in the subconsciousness. Tarotists may find the first image behind the letter is the Trump of that Path, which is entirely a valid symbol providing the Spheres and their details also appear distinctly.

In Pathworking the Path itself is first invoked by any or all means considered previously. Other methods are also to be encouraged if they produce equivalent results. Once the Path is clearly in the mind there are several procedures possible. The Sphere-Concepts may be allowed to drift towards the right and left edges of Inner Space where they are held semi-subjective, to control the free forces of consciousness between them which the operator is dealing with. Here they may be visualised as forming a sort of huge ring around the perimeter of awareness, while attention is focussed on the empty enclosure within. For instance, with Path L a blue half circle on the right would be matched by a

red half circle on the left, making a purple background against which mental images could be received or projected. This background might be faded into suitable scenery for the Path, out of which happenings should begin to build up and commence action.

Alternatively a journey could be imaginatively made from one Sphere to the other along a connecting Path. First a decision would have to be made as to which Sphere to start from. Create that Sphere-condition consciously around oneself, experience it, then be aware of a call from the other Sphere a Path-distance away. Travel towards it mentally, seeking adventures en route. These should change character as progress is made, first in keeping with the starting-Sphere, then being symbolic of both in the middle where the sound of the Path-consonant is clearest, finally altering in character with the destination-Sphere as this is reached, and the consonant fades to a distant murmur. The Spheres could be considered as two different countries with the Path as a frontier-road between them and a post, demanding passports and identity checks, or some similar procedure for admission. If this is carried out ritualistically, the sonic and visual or other stimuli would have to make the change also. Many interesting musical effects could be contrived to ensure this is a fascinating exercise.

Then there is the Quest-idea. A definite objective should be thought of which is likely to be found on some particular Path. Then the Path is entered imaginatively and the Quest-aim sought for. It need not necessarily be found, because the questing adventures themselves are the real purpose of this exercise, since consciousness is intentionally projected through Inner Space in pursuit of a purpose. Following this idea through, a useful old practice was the close questioning of every unexpected figure arising on the Path, something like antique initiation rituals. Whatever appeared as if entering the field of awareness on its own without being intentionally summoned, had to be stopped, challenged, and compelled to give some explanation of itself. It was asked who or what it was, why it was there, where it was going, and other pertinent points. In particular it was asked its connection and function with that particular path. If replies were unsatisfactory, then the figure had to be banished in the magical sense by dismissing it to wherever the Pathworker felt it properly belonged. In this way a valuable association was made, and more importantly consciousness was being brought under the increasing control of the practitioner.

Some workers found a reasonably quick way of entering a Path was just by imagining a door in front of them with the Path name and a few details painted on it. Its posts, lintel and threshold had the colours or characteristics of the two Spheres concerned. The right knocks for the Spheres and Path had to be made on the door, which would then open. To help impress this action into the mind, an actual door would be marked in some easily removed manner and ritually entered maybe only once for every Path on the Tree. After

that, the idea of entering each path by its proper portal should be deeply enough driven into the subconsciousness, to make memory-recall practical for all future usage. Workers with a fondness for arcane procedures made up passwords and countersigns for each Path, something similar to entering a lodge. To some extent this helped establish a recognition route.

Once a suitable technique has been adopted for entering a Path, it is well to have some advance ideas what to expect thereon. There is not a great deal of benefit to be obtained in looking up lists of what former workers have encountered in the way of plants, animals, stones, signs of Zodiac and so forth, because this is no more than the way their individual awareness interpreted the influences they felt upon that path in their time. The decisive factor in determining Path-phenomena is its motivational relationship with the prevailing spiritual purpose of the Path itself. This means is it appropriate for the nature of a particular Path or not? If yes then it belongs, if not then it must be sent elsewhere. That is the essence of the whole exercise. So let us get some ideas of what the twenty-two Paths might probably present in general terms.

The first four Paths of the Tree, B C D F, connect with the Supernal Concepts above the Abyss. They are concerned with pure consciousness in three distinct streams. If we consider consciousness as a spectrum of energy, B would be the top end, C the bottom, D the center, and F as a link between top and bottom. They are sometimes colour-coded by B being silver for the white Pillar side of the Tree, C being bronze for the black Pillar, and D being gold for the middle Pillar. F is half silver, halfbronze. The Spheres themselves are shown as 1 being brilliant white, 2 light grey, and 3 very dark grey. It is a mistake to show 3 as black. Black only occurs at the very bottom of the Tree as the winter-tint in 10, where it balances the brilliancy of 1 very well indeed. The real colours of the Tree commence beneath the Abyss, where silver becomes blue, bronze red, and gold yellow.

It is a good plan if possible to try and make Concepts above the Abyss relatively outside limitations of human history. That is to say costumes, accessories, and scenic effects should be as timeless and "otherworldly" as can be imagined. The lower down the Tree we get, the more contemporary we can become. The Cosmic circles of Time, Space, and Events start with the Supernals, and link with the Divine Principles of Omnipresence, Omniscience, and Omnipotence. Though these must naturally apply to all Paths of the Tree, they are generally taken as being symbolised by Cosmo-Omniscience-Space associating with the White Pillar Side of the Tree, Cosmo-Omnipresent-Time belonging to the Black Pillar side, and Cosmo-Omnipotent-Events being linked with the Middle Pillar. The sense-phenomena of the Paths can quite reasonably be classified under the headings of People, Places, and Things. Nor should the Pathworker forget his own

adaption to the Path in the way of appearance and behaviour. These have to conform with the happenings of the Path too. So bearing all these points in mind, let us have a first look at:

THOTOL B

This is the primal move from Spirit towards Matter by the way of Wisdom. Not wisdom as the result of experience and learning, but the ability of Wisdom as a potential Life-power inherent in individual souls. It is Wisdom already within us awaiting attainment through evolution. For us humans, it is our inherited Wisdom from the male side of our genetics, which naturally varies from one incarnation to another. Few humans come anywhere near fulfilling their quota of Wisdom, which came with them at birth into this world. The parable of the unused talents certainly applies here. True Wisdom is gained, not learned, and its essence is something we bear through the gates of birth and death alike. This is the Path whereon we must come to terms with the Inner Wisdom we were born with, and must enrich by our experiences of each incarnation. So our imaginary audio-visual impressions are most likely to be:

PEOPLE:

- Father-figures and Archetypes of the All-Wise kind. Seniors and superiors of a very high order. No mere instructors, but actual *imparters* of Wisdom by contact of consciousness alone. Some of these Beings would not necessarily appear ancient so much as ageless, having an absolute authority beyond question. They can only be approached with respect and reverence in the true sense of the term. Their united purpose would be to awaken and encourage the ability of Wisdom in the Path traveller, so that he is inspired to seek Perfection at the summit of the Life-Tree.

PLACES:

- Very probably magnificent vistas on grand scales as if from mountain tops, well lit and quite clear. The phallic symbol of a mountain peak may be realised. There could be a Temple with nine pillars, since this 10 -1 on the descending Tree. Or two upright monoliths with a lintel across them might be seen, because this is the 1 + 2 Path. There is always a sense of altitude here. Another impression is sometimes a mountain monastery or retreat of "Masters in the Mysteries," where

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the Ancient Wisdom is safeguarded from worldly desecration, and passed on from one generation of initiates to another. The topmost battlements of the Grail Castle would be appropriate here. An odd feature of this Path is that the traveller never seems to be alone, yet seldom sees his immediate companion whom he senses as being slightly behind or above him.

THINGS:

- It is seldom wise to overburden the Supernal Paths in particular with a plethora of attributed articles. It is better to let these make their own appearance, and then query their appositeness. Scrolls of Wisdom would certainly be appropriate here, a common sort being the Scroll of the Law presented as a single roll for the sake of phallic symbolism. The Grail-Hallow of the Lance is also valid for the same reason. So is the Torch of Wisdom illuminating doubtful passages of Life. There is a possibility that the Pathworker may have the sensation of being seated as a Hierophant charged with mediating the Wisdom of God toward the minds of men, or this idea might be visualised in some other way. Many symbols associated with pure Spirit and the Principle of Wisdom are likely here.

THOTOL C

This is the path linking the Superself with the way to Life through the Principle of Understanding. Here we have an inheritance from the female side of our genetics enabling us to comprehend what Life is about, not so much by learning anything, but by being able to appreciate the inehent meaning of things because of an automatic response from our Inner depths corresponding to this level of the Tree. Consequently the influence here is maternal. At Thotol B we had God-the-Father, and here we have God-the-Mother to match. From Her we inherit all our intuitive-instinctive abilities which are so vital to Life on all levels. We understand things mainly because their basics are already in us from experience gained in former incarnations, plus what our ancestors have given to our genes. Understanding is something we have to dig from the matrix of our own natures. To classify some expected encounters on this Path.

PEOPLE:

- Mother-Figures of all kinds. Sympathetic and understanding seniors, more likely to be female than male. The Sophia-ideal. Athena and her owl. People on this

Path might seem somewhat serious, and there is not much likelihood of loud laughter here. Quiet smiles might be the most. There could be a sombre note here and there as warnings are given or admonitions made, yet never any oppressive sadness or grief. Only thoughtful and "pregnant" silence.

PLACES:

- Often nocturnal or shaded backgrounds. Soft lighting, quiet and dignified surroundings. Could be a seashore with very calm sea, or simply the ocean alone. Womb-conditions symbolised. A comfortable chamber with very soft cushiony chairs and thick deep carpet. Nothing rushed or hurried, all very orderly and controlled. Environments suggestive of timelessness. A hermitage in sheltered conditions is not uncommon. Sometimes dark pools of water reflecting a spot of light will appear, or deep wells with a star reflected therein. Flat polished stones, usually deep grey. Occasionally a cavern-Temple. The night-vigil of the Grail chapel.

THINGS:

- Womb symbols of every sort. The Grail Hallow of the Cup. The Cauldron of inspiration. Sanctuary lamps. The female breast and emblems thereof. An ark as a chest to contain the phallic Scroll of the law from Thotol B. An ibis or crane is sometimes seen standing in water here, because it suggests contemplation while patiently waiting to catch a fish. This symbolises finding food from the ocean of thought. Hence a Fisherman image could belong with this Path. No Path is exclusively male or female, it is simply a question of proportional relationship between the sexes. Here the female predominates. The Hermit-symbol for instance could be either sex. There is often a sensation on this Path of being wrapped in a heavy hooded cloak such as hermits are reputed to wear. This of course is a womb-suggestion.

THOTOL D

This is the Golden mean path of Life which plunges past the Supernal state of pure consciousness across the Abyss and emerges into a condition of Expressive Energy symbolised as Solar power manifesting in our universe. The Superself links up with the

Innermost nuclei around which we construct our microcosmic beings. Spirit speaks the Word we recognise as our Solar Logos. Here, with God-the-Child, we ourselves become the Children of Creation, relating ourselves directly with our Primal Parents as sons (Suns) of the Gods in the truest meaning of the term. This Path crosses the Abyss by the Gate of Eternal Life, and here we have to recognise that every soul is indeed a Star, and every event we experience in Life should help us bring our Immortal Identities closer to consciousness. Here we would expect to encounter:

PEOPLE:

- Radiantly beautiful Beings abounding with energy and Life. They are much too bright for us to identify, but somehow we know they are Avatar-Figures passing in and out of incarnation for the sake of human salvation. We may find humans of transcendent appearance radiating a type of harmonious happiness unknown on earth, and so intense it can be quite unbearable to ordinary materialistic mortals. Here people appear as they are in their highest spiritual form closest to absorption in the Absolute. We may be aware of a strange bitter-sweet sadness because of comparison between their state and our own.

PLACES:

- There are really no earthly standards of comparison to describe situations on this Path. They might be likened to the most wonderful environments imaginable to the Pathworker and then extrapolated from those. Every human idea of "Heaven" applies. There is a brilliance and intensity here which can only be termed a condition of pristine perfection. If anything were more perfect it could not exist at all. A sort of ne plus ultra for humanity just short of entering Divinity.

THINGS:

- Almost anything associated with entirely harmonious and perfectly poised well-being. Musical instruments capable of the most sublime and magnificent sonics imaginable. Solar symbols connecting with a Cosmos of Stars. We have to remember the Apollo connection here and his association with medicine and music. Since no disease can cross the Abyss all healing processes must be kept to the Solar end of the Path. From a purely modern viewpoint spaceships could be considered here, because this is where our Solar system ends and reaches out towards the galaxies in search of Life on other planets. Here we hope to make conscious contact not only with others of our kind elsewhere in Space, but also

reach the awareness of far more advanced species of Life than ours who will help us evolve towards infinite identity.

THOTOL F

This Path connects the Concepts of Wisdom and Understanding together on Supernal levels of Life, so it is concerned with a stream of pure consciousness we call Judgement. This faculty of accurately assessing, estimating and adjusting with any circumstance of condition of Cosmos is almost our highest ability, and our lives are constantly depending on it. Without it we should not survive very long on this side of the Abyss. Here is blended the rational and intuitive side of our natures, so that together they will guide us through every Pathway on the Tree of Life. Neither Wisdom from the paternal, nor Understanding from the maternal side of our natures would be sufficient alone for this tremendous task. Combined and concentrated into a single conscious ability of Judgement, those who walk its Inner way can travel from one end of Creation to the other. This is the Path where we have to acquire that faculty, and whereon we are likely to meet:

PEOPLE:

- Mixed male and female figures of great ability, acumen and gifted with exceptional accuracy for summing up situations on all Life levels. They are capable of directing consciousness so that everything is evaluated correctly according to its proper place in Cosmos, and therefore treated exactly as it should be relatively to the rest of its connections with Creation. These beings are far above any possibility of bias or error. They deal with each decision entirely on the intrinsic merits of all involved factors. This is where we have to make those deep decisions which once made will alter our entire lives, and these are the "Inners" who will help us reach them rightly.

PLACES:

- Halls of Judgement. Any scene where calm deliberation is possible, and maybe discussion to decide outcomes of vital issues. Courts presided over by wise and understanding judges. Conference rooms. Consulting chambers. Grail Castle Council Chamber. Outdoors in any favourable environment for furthering the purpose of this Path. Possibly a pleasant garden, or impressive vistas with view of sea and mountains.

THINGS:

- Anything calculated to aid faculties of judgement. Usually combinations of male-female symbols. For instance the phallic pen and the feminine ink-well. The masculine seal being impressed on virgin parchment. The Judgement scales with level pans holding either man and woman or other sex-symbols. Everything here has to suggest combinations of consciousness between the sexes resulting in correct courses of action and procedures. Spiritual sex-equality is an essential keynote of this Path.

THOTOL G

This Path is an Abyss-crosser by the Gate of Birth. Here we enter extended existence between Wisdom and Mercy via the birth-process. It is interesting to note that Wisdom must govern Mercy to prevent this quality from becoming mere supine permissiveness. We have to learn here that Mercy and Wisdom should be used conjointly. Unless love and compassion is controlled by Wisdom it can have fatal results, as so many humans discover to their costs. On the other hand, Wisdom without Mercy can impose a terrible threat to Life. Theoretically we should come into incarnate living because we have attained enough Wisdom to recognise the value of real Love. Wise souls on the Supernal side of the Abyss should be attracted to loving souls on this side, and so come into birth by conjugal means. We know this may very seldom do so in fact, but we are still seeking the Paths of Perfection, and this is one whereon we must learn how to combine Wisdom and Love in order to make closer identification with the Divine Intention which animates us. On this Path we might meet:

PEOPLE:

- Good governors and rightful rulers. That is what the Tarot Emperor means here. Such figures are symbols showing us what we ourselves ought to be on the Paths. Self-rule is vital before we attempt any involvement in other peoples lives. Here we must learn how to govern our "invisible Empires" and control our consciousness just as a ruler might to run his State for the benefit of all living in it. Here too, we should find out what Royal Responsibility means, and now to behave regally within our realms of living. Those we meet on this Path are supposed to help us discover the Rules of ruling.

PLACES:

- Throne rooms. The Round Table scene with the King-Figure centrally and his court in a circle around him. The Good King Wenceslaus story. Almost any setting for a Kindly King being wisely generous to his people. There could well be a lot of laughter and happiness on this Path. Outdoor events might be the announcement of an amnesty, or proclamation of a public benefit. Crowds and heralds will fit in here. Courtyards and balconies of the Grail Castle.

THINGS:

- Symbols of Wisdom and Mercy. Sheathed swords. Rule books for procedures of good government. Royal regalia such as scepters and orbs, but not crowns since those associate with Thotol 1. A ruler here would wear a Cap of maintenance and circlet only. Cradles might be seen on this Path too, and anything linked with either Royal birth, or incarnation between loving parents.

THOTOL H

This is another Abyss-crosser by the Gate of Grace. Here we have to consider the Wisdom of living in beautiful Harmony and balance with Cosmos. This is where we must come to the conclusion that health, happiness, and everything else worthwhile in Life depends on a condition of balanced poise between every extremity of existence. Avoidance of extremes and keeping close to midway courses through them is the main message of this Path. That is why the Tarot trump of Temperance fits so well here. Temperance should never be understood in any kill-joy sense whatever. It does not mean abstention, but the enjoyment of everything up to the limits where an excess would endanger the well-being of those entitled to its usage. So this is the Path whereon we should acquire the elements of common-sense which will allow us a maximum of freedom in Life within a minimum of peril to it. Here we learn how to handle potencies by balancing them against each other with advantage to ourselves. This is where we are taught the value of moderation in all things. Therefore we could expect to encounter:

PEOPLE:

- "Guardian Angel" types, counselling restraint against rash or hasty actions. The "faithful friend" who always seems available in times of trouble or difficulty to give sensible advice and assistance. Dependable and reliable companions who can be trusted completely. Wisely benevolent and beautiful beings.

PLACES:

- Could be any scene suitable for thinking things out or talking them over. Possibly a library or cloisters. A pleasant country place with cheerful sunshine. A favourite

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walk with close friends away from crowds. This is an intimate Path to share with valued company only. There is always a bright and hopeful atmosphere.

THINGS:

- Symbols of moderation and tolerance. A calming hand over a clenched fist, or to prevent a weapon being drawn. Water in wine. Storms abating. Temperate winds. Hot iron being tempered. Masonic trowel levelling rough plaster. Anything creased or uneven being smoothed out. Equalising weights or heights. Symbols suggesting patience in solving problems. Shaken poise restored. Rocking Pillars replaced firmly. Ragged rhythm regulated.

THOTOL J

This Path crosses the Abyss from Understanding to Severity by the Gate of Death.

Here we must discover the necessity for death as a complementary to birth. Death is not an opposite to Life, but an essential Part of it along our progress to Perfection. It lies between Understanding and Severity as a function of the "Economics of Existence." Without death, we could never become any more than mere mortals bound to animal bodies until extinction. We need death in order to find higher forms of Life elsewhere than on this earth. This is the Path on which we have to come to terms with ideas of parting from our physical bodies so that we may make better progress along higher lines of living. In other words we must see death as our great Cosmic chance of improving our identities. Either we grasp and use it properly, or lose it and have to be recycled back to birth without much real advance in our spiritual situations. Death is a fact of Life as a bodily phenomena, but here we have to see it in the light of its spiritual significance. Its horrors remain below the Abyss, while its hopes arise eternally above that Chasm dividing our consciousness from that of Divinity. On this peculiar Path we might meet:

PEOPLE:

- Possibly an "Angel of Death" figure in some very kindly guise such as a Dark Mother who hushes us to sleep on her breast. She might wear a deep grey cloak lined with warm red. Here too we could encounter heroes of wars and disasters who gave their lives for others. Those who understand death, and having experienced it maybe many times themselves, try and help other souls through its dreaded gateway. Here we meet those Inner guardians, and if we are sensible, listen carefully to what they tell us. We might also come across some other types of being that supervise the process of purification by directing rubbish down the Abyss for disintegrative reconstitution, while the worthwhile remainder is sent on to the Supernals for incorporation into Divine Identity. The cleanliness of Cosmos depends very much on its "Sanitation Department," and this is one Path where workers are always fully employed.

PLACES:

- The dangerous Bridge before the Grail Castle. Avenues of tall cypresses. The edge of the Abyss. Elysian fields. A dark ocean imperceptibly meeting a sky of the same hue. Everything to suggest serious thought and facing change or a journey into the Unknown. A waiting room for a very important life-altering interview. On the lower part of the Path, battlefields, deathbeds, or scenes associated with necessitous severity for the sake of restoring a state of ruin.

THINGS:

- All symbols of Death and Change. Hourglasses and Scythes, etc., but symbols of resurrections such as a trumpet should be there as well. Christians might see an Easter Tomb here, or an empty Cross, yet never a crucifix with a Christ-corpse on it. That symbol belongs to the central Concept of the Sacred-King. There could be some battle-accoutrements, but on the lowest part of the Path only, and they should be seen as if in retrospect or as being abandoned in preference for peace. It might be useful to remember this is a Saturn-Mars Path, so both steel and lead artifacts would connect through the symbolism of swords and plumb-lines.

THOTOL K

This is the last Abyss-crossing Path by the Way of Obligation. Here come those who are yet bound to incarnation mostly because of some duty they have either assumed or been obliged to accept in order to further the Cosmic cause of evolution towards Ultimate Perfection. That might be on account of uncompleted work commenced in previous lives which they are asking time and opportunity to finish. Between Understanding and Harmony comes our final payment of Karmic debts and freedom from the last bonds binding us to continued material existence. Sometimes there may be only a single loose end to tie off before we are free to seek heaven in its true sense. This is where we have to recognise our Life-responsibilities balanced between higher and lower Life, and reconcile them with our principal purpose for living. This is also a Sun-Saturn Path, so alchemical associations would be appropriate with transformation symbology to match. In particular this is the Path of perceptive poise, and on it we are likely to meet:

PEOPLE:

- Those alternating between serious and sunny outlooks. We might remember the Hanged man of the Tarot and his significance. Here we have souls with serious motives of mission who are cheerfully confident of success before them. They are all deeply convinced of a major purpose behind their lives, having a very strong sense of duty to their religions, countries, families, or wherever their loyalties lie.

PLACES:

- Wherever any particular cause is being upheld for the advancement of humanity towards Divinity. Possibly a Temple. An amphitheater for presentation of dramas encouraging people to seek the highest ideals of living. Could be a laboratory dedicated to research of humanitarian benefit. Might even be a hospital on the lower part of the Path, but of course no suggestion of sickness is to be allowed above the Abyss. Perhaps a vessel cruising through days and nights on a questing voyage. Many places are possible on this Path providing they do not counter-suggest its purpose.

THINGS:

- Solar-Saturnian symbolism. Gold cased in lead, valuables in dull protective packages. Portia's lead casket? Dark cloaks with gold linings. Most alchemical symbology and items suggesting transmutation of basic human nature into pure spiritual gold. On the other hand remember the screening effect of lead on radiations harmful to Life as we know it. Note also the Masonic symbolism of a plumb-line (Hanged Man), for ensuring uprightness and therefore stability and endurance.

THOTOL L

This Path between Mercy and Severity is the unequivocal one of plain Justice. Not requital or revenge in any way whatever. Simply the rightings of wrongs and equalisation of energies throughout all cycles of Life. The Law of Cosmic Compensation in action. The "stick and carrot" method of controlling human behaviour. The good old primitive system of child psychiatry - "Do this and you get a sweetie, do that and you get a beating." Nothing in Nature is more effective for getting rapid and certain results. This is where we learn what to do or not to do in order to align ourselves with the Laws of Life. Reward and punishment may be old fashioned, but they still work best for humans unable to understand anything better. Not that we are ever punished by any offended Deity. We have to remember the adage: "We are not punished *for* our sins, but *by* them." In other words we punish ourselves by our own behaviour. This is the Path whereon we must come to terms with our self-made karma and sort out the compensatory mechanism of its cause-and-effect action in our lives. It is a more than important Path, for it comes centrally across the Tree-Plan this side of the Abyss and is the only Path crossing three others of equal importance. Those of Grace, Obligation and Immortality. The connection of these with the Principle of Justice should be fairly obvious. On Path L we may expect to encounter:

PEOPLE:

- Those concerned with the processes of Justice in the sense of recompense and wrong-righting. Knights of the Holy Grail. Peace keeping military governors and soldiers of their forces. Nurses and medicals trying to deal with wounds and injuries inflicted by wars and disasters. Those trying to cope with trouble-makers in an ordered society. Defenders of the weak and helpless.

PLACES:

- The Justice Hall of the Grail Castle. Courts of Justice anywhere. Opposites of action such as battlefields and peace conference chambers. Hospitals for the injured and pleasure grounds for the fit. Deserts and gardens. Scenes of contrast convertible to each other, providing one represents Mercy, and the other Severity or Economy.

THINGS:

- Mars-Jupiter symbolism, Scales of Justice and blunt Sword thereof. Thunderbolt and Cornucopia. Anything bitter-sweet. Fire and Water. Iron and tin. Battleships and pleasure cruisers. Bombers and airliners. As we descend the Tree so we can allow our imagery to become more modern. We could contrast unearned wealth and deprived poverty here. Or income versus Income Tax!

THOTOL M

This Path connects Mercy with Beauty. A truly powerful combination. Not force in the form of explosive or violent energy, but the firm quiet power which pervades everything and in the end overcomes all opposition or antagonism. Hence the Tarot symbol of Strength, not to be taken in the sense of "brute force and ignorance," but sheer spiritual endurance and indomitable courage which persists to the point of immortality. Well did Portia call Mercy "mighties in the mightiest," for that is indeed its underlying attribute. True Mercy can only come from Strength, for it implies forbearance from the strong towards the weak. Beauty has its own strength too, which is directly of the Spirit, and therefore indestructible. The most beautiful objects in this world can be physically reduced to atoms, yet only the artifacts have been destroyed, not their beauty, which is

and will remain within the minds of those who once beheld them. On this Path we have to learn the real power of Patience and what can be achieved with its aid, even if we must wait one lifetime after another until eventual accomplishment of aims. Perhaps not an easy lesson but an entirely essential one if we are to climb the Life-Tree to its summit with any success. Here we are liable to meet:

PEOPLE:

- Those personifying the characteristic of this Path with quiet and dignified Inner strength and spiritual fortitude which prevails against all evil. This is a Sun-Jupiter Path, so we can expect very magnificent types of people thereon, not in appearance alone by any means, but especially in quality and behaviour. They have a radiance about them which is unmistakable. Magnanimous and strong, they are an infallible support of all who sincerely used their assistance to continue living in this world.

PLACES:

- Wherever we might meet instances of the patient and peaceful application of power in performance of purpose. That covers an enormous area. Examples could include construction sites, ocean liners, air liners, dams, power houses, atomic piles, engine rooms, waterfalls and so on. On intellectual levels there might be studies, reading rooms, meditation chambers, oratories, anywhere allowing quiet concentration of consciousness.

THINGS:

- Solar-Jupitarian symbolism. Tin and gold ornamentations. Could be dynamos, motors, power presses, the Masonic ashlar and hoist, the Rod as a lever. Protective clothing apart from military armour. Shelters. Stores and provisions, providing these are for some charitable purpose. A Solar power plant or equipment. Some quite new form of energy we have not discovered yet.

THOTOL N

Another lovely Path connecting Mercy to Victory or Achievement. Not an ultimate achievement, but any in the long line which adds up to such a high level. Here the achievements may not be astounding, but they are at least worth making on our way to the top of the Tree. As we might expect with a Jupiter-Venus connection, the Tarot Empress links in here. That is because this is where we have to learn how to govern our emotions, which is a major achievement in a human life. Rule of emotions does not in the least mean their suppression or elimination, but full enjoyment of them under conscious control of their energies. "Love under Will." Uncontrolled emotions usually bring us terrible suffering and unhappiness, as most of us have learned the hard way. Once they can be governed to order they will bring only joy and tranquillity, making the best they can out of very sad situations. The Victory here is over our own faulty natures, and it is often a lifelong struggle. Balancing out sexual stresses might be the major achievement of a lifetime, or for that matter several incarnations, but sooner or later it has to be tackled on this Path, and successfully too. This is a Path of great activity and excitement, whereon our feelings have to be exercised and controlled, like young colts becoming gradually accustomed to harness and making a good relationship with humans who feed and care for them. On this Path we may find:

PEOPLE:

- Rulers of their feelings and emotional impulses. No puritans or prudes of any kind whatever, but those who use their sensitivities instead of letting their emotions determine their conduct. Artists of the arts, master musicians, dramatists, painters, writers, all concerned with affairs of the soul and heart. Especially those of regal manner capable of grand gestures.

PLACES:

- Studios, theaters, gardens, temples, places of pageantry for the sake of joy and emotional _expression under controlled circumstances. Could be sports stadiums. Could also be love-making environments. Anywhere where a sense of achievement in some cultural sense is possible.

THINGS:

- Jupiter-Venus symbolism. Bronze artifacts. Whatever supplies a feeling of comfort and satisfaction in living. There is something luxurious about the feeling of this Path, and an impression of entitlement to its advantages. Even so, it should be realised that all its wealth and wonders are only transitory and impermanent. They are there for the purpose of encouragement towards far higher standards of spiritual Life beyond bodily limitations.

THOTOL P

In even the finest lives there is always some element of trouble and disturbance while we live short of Perfection itself. This is where we meet one of its more dramatic forms on the Tree. The Path between Severity and Harmony, when Harmony can only be restored by some drastic or possibly desperate action. Maybe the sacrifice of one life for the sake of many, or the aversion of a major disaster by means of a minor one. Here it could mean the break-up of illusions in order to find Truth. The downfall of lies and deceits so that verity may come to light. A sort of safety-valve to relieve the pressures of living, or a blown fuse to protect delicate circuitry. This is the "overload cut-out" Path of Life, and the Blasted Tower makes a good Tarot symbol. Here we have to learn how to "blow off steam" safely and without wrecking our Life-structure or injuring others if possible, or at least with a minimum of damage if entirely unavoidable. We also have to learn that violence for its own sake or senseless destruction is never permissible, and nothing except restoration of seriously threatened Harmony and balance in Life ever justifies drastically energetic methods in dealing with situations. For example, the Great Fire of London was checked by blowing up houses in its path to create fire-gaps. This is definitely a Path of such emergency procedures, demanding rapid action when required. We can expect to encounter on it:

PEOPLE:

- Reformers who might be considered a curse by many they disturb, but are necessary to the ecology of Existence. Sometimes these may be revolutionaries against utterly corrupt and oppressive governments which resist all other attempts at reformation. Demolition experts, but *never* deliberate wreckers. Exposers of evil everywhere. Attackers of untruths. Breakers out from bondage to anything bad or vicious. Could be those who have to force themselves out of their own bad habits or harmful attachments. Grail knights in action.

PLACES:

- Wherever circumstances demanding drastic reactions might apply. Might be a battle. A confrontation. A political meeting. An undersea wreck to be cleared by blasting. A fire to be extinguished. A dangerous ruin to destroy. Tangle of weeds to clear. Intellectual equivalents of these. Surgical removal of growth in operating theater, or cutting off a gangrened limb. Burned off fields.

THINGS:

- Mars-Solar symbolism, Iron and gold. Sharp sword, scalpel. Feeling of discomfort in some rightful cause. Astringent smells. Antiseption. Cauteries. Uniforms and weapons. Rubbish-clearing equipment. Garden flame-guns. Excavators. Disinfectants and chemical cleaners. Bonfires. Lightning flashes.

THOTOL Q

Here is another tiresome yet necessary Path between Severity and Glory or Honour. It is rightly symbolised by the Tarot Devil. He is not the "Author of Evil" taught by the Christian faith, but rather the Spirit of Opposition met with by everyone during the course of their lives when nothing seems to go right, and Life itself seems apparently against ones best efforts and schemes. The Tarot Devil is also the Tester, whose adverse actions determine how we face up to trials and difficulties. Either we outlast and overcome them, or they beat us down and leave us defeated until death on the other side of the sphere gives another chance to live and redeem our ruination. Here we have to balance Honour against Stringency and learn how to combine them so as to steer a course through the oppositions and troubles Life throws at us, and emerge with a sense of spiritual glory. We have to build up resistance to temptation into stupid, time-wasting, and false activities which only retard real spiritual progress. Many of these connect with the pseudo-glories of snobbery, social distinctions, wealth-worship, and the like limitations. Here is where we should learn to distinguish between genuine Glory, and what human society usually substitutes for it. On this Path we must literally deal with the Devil and put him in his proper place, which is not any kind of Hell, but a position in our own estimation. We should see him as Provoker and Challenger whom we shall have to outwit in our struggles against the adversities we encounter in Life. It may be significant that in the old Mystery-plays demons were always tricked or outwitted by inspired humans. This is a

Mars-Mercury Pth, and who should know how to baffle demons better than Hermes of the silver speech? Between the iron discipline of Mars, and the intelligent guile of Hermes, what Devil should stand much chance against anyone who has mastered the secrets of this Path, on which we are likely to meet some very interesting types:

PEOPLE:

- These are what Jung would have called the "Trickster-Figure" kinds. In old initiations they acted as testers of character by contrived situations calculated to fool candidates if possible, yet provide clues to arouse suspicion and lead to discovery of truth by intelligent investigation. "Perception through provokation" as the adage went. The aim was to stimulate original thinking in order to deal with difficult and unexpected problems. Possibly a good motto for this Path would be that of the Boy Scouts - Be Prepared - for almost anything.

PLACES:

- Could be anywhere that trying and deceptive circumstances might be encountered. Homes, offices, public places, hospitals, everywhere humans foregather and are likely to impose on each other. Ancient initiation caverns, Old time Masonic Lodges, Universities, colleges, political gatherings, there is almost no end of likelihoods on this Path..

THINGS:

- Mars-Mercury symbolism. Iron and quicksilver. False items of appearance such as artificial limbs, teeth, etc. Make-up. Masks. Forged papers and money. Dud cheques and credit cards. Practical jokes. Unfulfilled promises. Blind alleys and bogus schemes. Fake jewellery. Inaccurate instruments. Anything to hinder or annoy.

THOTOL R

This Path makes a delightful change from the last two. It joins Victory to Beauty and is pleasantly personified in the Tarots by the Lovers. What in Life is more triumphantly beautiful than love? This is the Path where we should experience the wonders of real love between human souls. Not simply sex between bodies without anything else, but the almost unbelievable beauty and sense of an immortal achievement in conjoining Life-consciousness shared by souls of complementary polarity who find in each other what

they need in themselves for the sake of progress toward Perfection. In other words the spiritual equivalent of a physical sex-act, which may or may not be coincidental with that experience. It is true that many humans may never find this Path in a lifetime as an actuality, but this is no reason why they should not explore it imaginatively. Maybe their visit here is only momentary, but even that would make an unforgettable memory for the remainder of an incarnation. Love is indeed immortal, and if we only came back to birth through the Gates of Love alone, what a wonderful world this could be. On this Path we have an opportunity to learn how Love triumphs over Death, and conquers by the power of its Beauty alone. "Amor omnia Vincit" is a good mottoe here. This is a radiantly warm and lovely Path, difficult to tear oneself away from, yet again it is a transitory experience of Life at our present levels. Apart from love between sexes, this Path can include other loves in Life. A love of Nature, a love of music, the arts, all that we describe as lovable in a broad sense. A love of children, gardening, animals, whatever we consider worth loving in this world. On this Path we should meet:

PEOPLE:

- Lover-Archetypes from Adam and Eve right down to Abelard and Heloise. Beautiful and lovely beings rejoicing in their attachment to each other. Also those who truly love Life in one form or another. Musicians, dancers, and those who love the Orphic Tradition. Romanticists.

PLACES:

- Beautiful gardens and parks. Lagoons and soft sandy beaches. This is rather a luxury Path, so everything should be seen as pleasantly as possible. Richly furnished bedrooms and other apartments. Art galleries, concert halls. Anywhere that one might imagine being accompanied by a truly beloved Life-partner. A first-class restaurant for instance. A medieval Court of Love. This Path is one of real enjoyment everywhere, yet it should not be given undue preference before others equally important to living experience.

THINGS:

- Sun-Venus symbology. Gold and Copper. Lamps and girdles. Palm branches, anything associated with romantic settings. Playgrounds. Soft and beautiful clothing of a sensuous nature. Jewels. Nice perfumes. Intimate whispers, accessories of the amatory arts. Aphrodisiacs.

THOTOL S

This Path is a Sun-Mercury one, connecting Glory with Beauty, another splendid Lifeway. The Tarot symbol is the Chariot, which has so much meaning in the sense of spiritual travel throughout the whole Universe in search of Truth. Sky-chariots were very old Sun-symbols bearing important Gods across the heavens. Nowadays they symbolise spacecraft carrying other than human forms of Life on conscious missions connected with Mankind. There is no reason why we should not see the Chariot-symbol in this modern light. The chariot wheel has always been a Solar sign, and Hermes the patron of travel, especially flight. If spaceships are Solar powered and piloted by intelligent beings with extremely advanced technology, their connection with this Path is surely unmistakable. Here is where we have to develop all the skills under the Sun in order to advance ourselves along the Line of Light leading to Divinity. Everything which comes from an illuminated intelligence and the glory of a human mind at its best belongs here. This is the Path of technical ability in every field, scientific, mechanical, mathematical, electronic, and the crafts in general. Also of occult interests in the Hermetic way, such as ceremonial magic, Rosicrucianism, Masonry, and so forth. Scholarly and philosophic literature belongs to this Path, and so does academic humour. Whatever moves the mind to make definite journeys in pursuit of specific purposes is connected with this Path, which is for the investigator, not the dreamer. On it we shall probably meet:

PEOPLE:

- Time-Space travellers. Seekers of intelligence along any lines. Questers of the Grail. Agents of Inner authorities. Telepaths. Also communication workers, detectives, transport specialists, not forgetting aviators and mariners. Possibly telekineticists from the future. Hero-figures from the past. A few Qabalists engaged on "The Work of the Chariot."

PLACES:

- Too varied to specify. Could be absolutely anywhere reachable by imagination in past, present, or future. Might be too blurred to focus properly, but there might be impressions of vehicle interiors, traffic termini, roads, rails, vapour trails, or anything suggesting travel and activated movements.

THINGS:

- Sun-Mercury symbolism. Gold and quicksilver. Alchemical equipment, scientific scenes, spacecraft, flying carpets, golden horses. All forms of transport. Wings, balloons, flying gear. Could be sub-aqua too. Anything to do with mind-mobility and Quests.

THOTOL T

This is an extremely important Path, being the middle section of the Middle Pillar conjoining Sun and Moon by the Beauty-Foundation connection. Since it is central to the Tree of Life scheme, it is well represented by the Solar Tarot Symbol. Between the Luminaries, it carries an intensity of Light beyond the ability of ordinary mortals to bear. Human survival here is purely on spiritual levels, and only possible through a process of purification sometimes called "Self-sacrifice," which has to be very accurately interpreted, and certainly does not mean letting everyone impose ill-treatment on some masochistic victim. This is part of the Middle Pillar which is the Mystical Way directly to Divinity which so few humans can follow. It demands an absolute and unequivocal sacrifice of all pseudo-self interests, and so unhesitating acceptance of the Supreme Self intention behind the individual being. No token gestures or symbolic substitutes are of the slightest value here. The sacrifice has to be an actuality on all Life-levels. This seldom proves possible to the overwhelming majority of mortals, and moreover is usually impractical, because alternative routes along the Orphic and Hermetic Ways are always available, though of course considerably slower and much more tortuous. Nevertheless we need to appreciate this Path theoretically and imaginatively, for despite its difficulties for humans, quite a number have attempted it before falling away in search of easier tracks to Truth. On this Path from a human standpoint everything is intensely brilliant and blindingly beautiful, and on it we might meet the appearances of:

PEOPLE:

- Avatars and supersouls seeking to link Humanity and Divinity. Those who have risen beyond necessity of re-embodiment except in the cause of Cosmic Love for creation. Apparently angelic beings who are Life-forms of other worlds. A few humans attempting the Way of At-One-Ment through sacrifices of self-interests.

PLACES:

- This word scarcely applies to Path T. There is certainly a sense of environment, but that describes a condition here rather than a location of any kind. It may be best to work with ideas of a Heaven-state on sub-Eternal levels. A sort of paradisaical place having a limited duration and extent.

THINGS:

- Sun-Moon symbolism. Gold and silver ornamentation. Splendours of every sort. A sacrificial altar with glowing fire and incense. Wonderful music. Glowing colours.

THOTOL V

Here are linked the Principles of Victory and Glory, a Venus-Mercury combination. Emotion and intelligence joined. On this Path there is a constant swing between the heart and head directives of our lives, where facts and feelings are often in opposition as we try to strike a balance between them. Sometimes we come to surprising if not very accurate conclusions, which serve us for a while until we supersede them with whatever looks more likely at the time. This makes for what we call the "ups and downs" of Life, so the Path is truly shown as the Wheel of Fortune Tarot Trump. On these lower levels of the Tree it is mostly the unevenness of Life which constitutes the interesting phenomena. This is where we take chances with everything and frequently rely on "Lady luck" or the Goddess Fortuna to help us along. We also learn that a lot of Life is a matter of cycles, where periods of good and bad fortune chase themselves round and round in a ceaseless chain of events which Buddhists deplore and seek eternal freedom from. Here we have to learn as much as we can about the workings of this "wheel," and how to level out the inequalities and eventually emancipate ourselves from its fascinations. Learning to cope with Love and Luck is one of Life's most difficult lessons, but this is the Path whereon we have to start sorting ourselves out along those lines. This is also where human men and women must learn to live with each other both intelligently and affectionately, for that makes the best bet for success in the lottery of marriage. Altogether a tricky Path, as one might expect of anything connected with Hermes, but it is traversed by many millions of humans for most of their lives, so it could be called a well-beaten one. On it we will find:

PEOPLE:

- All kinds of folk taking chances with Life. Rich and poor changing places. Alternating sadness and gladness everywhere. Show people of every kind. Husband and wife partnerships. Witty and winsome types in contrast and combination. Gamblers. Fortune tellers. Hermes being patron of thieves and market-places could place some old characters on this Path. So could Venus in her Aphrodite-aspect.

PLACES:

- Wherever fortunes change. Stockmarkets, racetracks, etc. Also where lovelife may alter drastically, and that is open to wide interpretation. An ordinary home, a palace, a theater, circumstances have to decide the place. A mortuary would *not* be apposite for this path for instance, yet a prison might, depending on supporting story.

THINGS:

- Venus-Mercury symbolism. Copper and quicksilver. Anything associated with chance. Dice, cards, roulette wheels, lottery tickets, even Government Bonds or

stocks and shares. All signs of Love and Luck, such as horseshoes, wedding rings, lovers knots, etc.

THOTOL W

Here we are between Victory and the Foundation. Venus and Luna. A difficult Path, because we have to learn how to handle not only our sex-fantasies, but our dreams, beliefs, ideals connected with religion from the devotional aspect, romantic aspirations, and similar ideology. Moreover we have to do this not by any direct contacts with Inner sources, but reflectively by inferential processes. It is as if we were working through a mirror to guide our movements and impressions. This is where we must find out how to live by instincts rather than reason. Since it is characteristic of a feminine nature to rely on emotional and instinctive reactions more than calculated considerations and cold logic, the Tarot Priestess symbolises this Path very accurately. Many a life has been saved by some woman's instinctual findings, providing these are directed by the Divine Intention within her, and not her own personal inclinations. Hence the Priestess significance. On this Path we must discover how to be "God-guided" by means of our feelings and reflective reactions with whatever we encounter in Life. This calls for great skill in mediation and meditation, especially of an Orphic nature, which is definitely a "Priestess" faculty notwithstanding the physical sex of any Path-traveller. Esoterically men must learn to be women, and women learn to be men, while both discover how to become neither on the Paths to Perfection. On this particular Path we are supposed to develop the art of devotion to whatever Deity we desire close contact with through intense feeling for Its image. Here we have to deal with the basics of our Life-beliefs from the point of view - "I don't know whether it is or not, but I feel it must be, and that decides the issue for me now." Faith based on feeling. Millions run their lives on that alone and get along well enough with it. We should meet on this Path:

PEOPLE:

- Nuns and religious dedicants. Nurses. Those devoting their lives to good causes. Probably mostly females, though there could be males of a sensitive, possibly poetic nature. Introspective types given to brooding. Religious artists. Temple flower arrangers and sacristans.

PLACES:

- Temples, cathedrals, cloisters, Lady chapels and oratories dedicated to Goddesses. Hospitals, nurseries, but could be anywhere the atmosphere of this Path is encountered. Beautiful gardens and natural scenery is likely. So is moonlight and calm water with reflections.

THINGS:

- Pleasing devotional objects. Copper and silver. Prayer beads, illuminated psalters. Embroidery. Rich vestments, soft fabrics. Religious artwork. Childrens toys of a gentle kind. Flowers. All sorts of Venus-Lunar symbology.

THOTOL X

This Path links Victory to the Kingdom, or Venus-Earth. A direct and positive Path on which humans have to sort out their sex needs and come to terms with sex as a Life-urge in this world so as to make the best relationship with it that they can. Here we should learn that sex as a purely biological impulse is only the very bottom of the ladder, and we have to climb from there until we can see it as an activity which is capable of enlarging our spiritual experience in far wider fields than this world can offer. This is the Path on which we have to decide whether we shall accept sex as something purely concerned with this world, take what we can get out of it and leave things at that, or look for something bigger and better from sex on higher and finer levels of living. That is to say do we limit sex relations to bodies only, or do we seek them with our souls too? Whichever we do, this Path is where that decision must be made. Its Tarot Trump is the World, because this is where we must make up our minds whether we confine our consciousness purely to mundane affairs and not bother with esoteric investigations, or start looking for Life along lines leading out of earthly environments. We can please ourselves as to which we do. There are only three Ways out of this world toward Divinity. The Hermetic, the Orphic, or the Mystical. This Path is the first step along the Orphic Way if we want to take it. The enjoyment of emotions and fulfilment of feelings. It is true that many experiences here may be ephemeral, and not of profound significance, but they are necessary to Life, and are part of our Perfection-process once we know how to evaluate and employ them properly. Without them we should not be proportionate examples of humanity. We are in this world to experience it and evolve until we learn how to live otherwise and emancipate ourselves from embodiment. On this Path we are fairly certain to meet up with:

PEOPLE:

- Those we love, or feel strongly about as attractive fellow beings. People we admire or would want to know. Companionable and amusing folk of an ordinary kind in whose company we could feel happy and relaxed. Good friends and nice neighbours. Perhaps not on a permanent basis, but definitely welcome while acquaintance lasts maybe an incarnation.

PLACES:

- Almost anywhere that happy human relationships are possible. Pleasure places, social scenes, intimate surroundings, etc. Certainly nowhere evoking sad or bitter feelings. Could be quite ordinary environs like homes, shops, offices, workplaces, and so forth.

THINGS:

- Venus-Earth symbolism. Copper and clay combinations. Erotica. Anything connected with friends and families. Culinary equipment. Sports gear. Domestic stuff of all varieties. Clothes, fashions, adornments. Whatever suggests the atmosphere of this Path.

THOTOL Y

This Path is really the masculine equivalent of W, and joins Glory to the Foundation, or Hermes to Luna. It is essentially a magical and ceremonial Path concerned with mind and reasoning processes. A Magician is a "Transformation Image," and therefore that is the Tarot Trump here. This is where we must reckon with reason in a magical manner, and learn how to make our minds serve our wills in our search for Truth. Again we have the reflective element of Luna here, which means the use of inference and deduction rather than direct encounter. Still, the Magic Mirror is a good investigative tool if we remember to reverse meanings in our minds. Occult pageantry and psychodrama is very much part of this Path, and both ritual and rubric of religious practice are closely connected with it. For those who find mysterious performances and customs a fascinating study, this is where expertise in those subjects is gained. It is also a scientific Path in the sense that metaphysics are tackled more from a logical and reasonable angle than some high-flown and far fetched approach by fantasy alone. Those travelling this Path often have a fondness for elaborate apparatus such as "psionic" equipment, and they favour solid symbolism of a mechanical or electronic nature. Especially if this is liable to bewilder or impress others because of its alleged importance. Hermes does love his little tricks. This is the Path where we have to employ our creative talents inventively, so as to extend and expand our minds, also to improve our skills in mind-management. The practical use of psychology is essential here too. As a general rule, this Path is rather too active for much meditation or contemplative work. Thought is translated into experimental action with the rapidity one would expect of Hermes, though often with the off-mark one associates with Luna. Here we learn truth by inference from our errors, which is quite a normal human procedure, though inadvisable to repeat ad nauseam. Expect to meet on this Path:

PEOPLE:

- Ceremonialists of every kind. Priests, magicians, members of Masonic and Occult Orders, psychiatrists, doctors, actors, all brilliant thinkers and speakers. Writers of

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occult and allied literature such as Science-fiction. Composers of classical music connected with such themes. Anyone associated with the "Inner Arts."

PLACES:

- Occult Temples, Lodges, anywhere secret ceremonies are held. Also stages, consulting rooms, laboratories. Anywhere that activities are conducted in connection with mindworkings and investigation of Inner affairs.

THINGS:

- All sorts of Hermetic apparatus. Mercury-Lunar symbolism. Silver and quicksilver. Ceremonial robes. Lodge regalia. Ritual books. Electro-chemical equipment or musical instruments used in occult or psychological activities. Hypno-mechanisms. Anything likely to be linked with this line of human behaviour.

THOTOL Z

This penultimate Path between Glory and the Kingdom, or Mercury and Earth, is that of Man the Scientific Seeker. Here we know nothing while we ask for everything, and go in search of secrets to make us successful in Life. Hence the Fool Tarot symbol, which really means the "Innocent," or non-knower at the start of a Quest. Man rushes in where angels fear to tread, and demands that Deity answers whatever he asks. He does not realise that he is insisting on obtaining the means of his own destruction if his foolishness cannot be held in check. Here is the Path where we have to learn how to control the natural madness in mankind by means of earthly commonsense and Hermetic rationality. Otherwise we are living on the edge of an Abyss like the Fool in the picture. It is an apt symbol in many ways here, for Man is truly mad in many ways. Mad for money, power, sex, fame, admiration, and a million other seeds of self-destruction. Fools are not idiots though, and they can come to their senses if they sincerely want to, which is what this Path is all about. There is an old truism that only a fool can be made wise, which of course signifies a needed state of non-knowledge before a process of imparting wisdom can commence. It is also a truism that a specialist in knowledge of some particular sort may be an absolute fool in other directions. We often find brilliant scientists or scholars in specialised subjects are complete innocents in other areas quite well known to ordinary people. So here is the Path whereon we are supposed to convert our natural foolishness into caution, and our innocence into experience. Simplicity and sophistry have to be blended in order to produce a reasonably intelligent human being who can get by in most of the ways we are likely to enter in this world. On this particular Path, we shall surely come across:

PEOPLE:

- Average mortals of all sorts, but mostly those with some aim in Life, or ambition to pursue in search of some distinction or other. This is most probable in scientific, literary, engineering, medical, or professional fields. Business, political, and commercial activities are also prominent here. Not, on the whole, very spiritual types. The fool has said in his heart: "There is no God."

PLACES:

- Shops, offices, factories, ships, aircraft. People of this Path are found almost anywhere in this world, but very seldom in churches or Temples, unless they are as victims of fraud or imposition on the part of "religious racketeers."

THINGS:

- Mercury-Earth symbolism. Quicksilver and clay. Ordinary clothing for profession or job represented. Objects of this Path are more probably connected with technology than arts or religion. Could be theatrical in character. Musical gear unlikely, but mathematical equipment quite probable. Educational equipment too.

THOTOL Th

At last the final Path on the Tree connecting Luna to Earth. An interesting factor here is that this Path is the first one to be accomplished as a physical actuality by Mankind. Human feet have literally travelled to the Moon. Nevertheless human minds and souls must still make progress along this Path in their own way if we are to gain any spiritual stature in our Universe. The Tarot symbol is the Moon, and it represents our first struggles to lift our Inner selves away from earth-levels towards the Light of Truth behind our beings. Initial human efforts to adapt with the spiritual structure underlying Creation are as uncertain, shaky, and often as pathetic or comic as a baby trying to toddle its wobbly way towards a trusted elder relative. Yet without those wavering steps it would never learn to walk at all. Here we are faced with the Inner equivalents of those first footsteps up the Middle Pillar of the Way to Light. Looking over human history, we can see most of our past mistakes and failures together with our partial successes along this section of our Truth-trail. Moreover we can also see how we have translated these into our own times. Weird cults of every kind, "way-out" costumes and customs, bygone beliefs twisted into pseudo-modern appearances. "Spirit-guides" of the last century turned into "Spacemen" for this one. On the other hand there is a very genuine and deep sincerity shown by the heartfelt human need for contact with spiritual realities however

faintly grasped they may be. This is the Path whereon we "see in a glass darkly," by the weaker Lunar Light, rather than risk being blinded by staring at the Sun directly. It is spiritually much safer to see things by reflection instead of losing our insight altogether by unwise exposure to radiation. So here is where we struggle and fumble to find almost any sort of foothold on the first rung up the Ladder of Life towards Ultimate Light. This Path holds both gladness and sadness along its strange byways. We shall meet some very odd people, and have some queer adventures while we are on it, for it is a mixed and muddly Path, with many twists and turns, none leading to Truth, but all affording clues about where to look next. On this Path we should find it difficult to avoid:

PEOPLE:

- Religious, mystical, and idealistic enthusiasts of every conceivable variety. Eccentrics, eclectics, and individualistic approachers of the Absolute and Its Aspects under any form. Priests and pastors of all faiths. Cultists and followers of every creed, no matter how peculiar. In our times, Neo-Pagans, spiritualists, occultists, and anyone at all with Innerworld ideas who are looking for even a glimmer of reflected Light above Earthly levels of living.

PLACES:

- Churches, Temples, Lodges, Circles, Sacred sites, Homes, Underground caverns. Mountain tops. Hermitages, arenas, convocation rooms, anywhere that meetings with the people of this Path are likely. Could be a telephone kiosk, a library, or wherever a prearranged meeting might be kept.

THINGS:

- Moon-Earth symbols. Silver and clay. Items here are too impossibly numerous to specify. Religious and mystical gear of every imaginable variety, including books, pictures, musical instruments, and all art/craft work connected therewith. Mirrors, screens, crystals, dowsing rods, and so forth. Colourful costumes or uniforms and habits reflecting every human effort at spiritual evolution. The whole of our "Outer Court" in fact, together with all its toys and trappings.

All the foregoing is just the barest outline of what might be expected on each of the Paths as very general guidelines. Merely a few suggestions to act as starting points from which to develop the far broader and deeper channels of consciousness which are waiting to be explored by enquiring minds and souls. No matter how much Pathworking may be done however, the purpose of it must never be lost sight of or there is no use doing it at all. This purpose is packing a maximum amount of categorized consciousness behind the minimal focal point of a single summative symbol. That one consideration needs to be dwelt on and reiterated as often as necessary to make it a directive of every Inner adventure on the Tree. The process is symbolised in esoteric lore as the relationship of the Macrocosm with the Microcosm, or put another way, the connection between God and man. This is illustrated schematically by the well-known Hexagram of interlaced

triangles. The descending triangle shows the focalisation of Divine consciousness to contact Man as a "micro-miniaturised" likeness of God. The ascending triangle indicates humanity concentrating virtually the whole of its history into a single point aimed at the Absolute. That is how mutual contact is established.

This is what is meant by the commandment to: "Love God with *all* thy mind and soul." We need to aim our entire Selves at our "Image of the Infinite." Not just a few random thoughts and passing feelings, but all we were, are now, and ever will be. The whole of us. Our past incarnations, present ones, and every future life needed to reach that Ultimate Reality. That is what we should be learning on all Paths of Life, whether by the Tree system, or however else we try to tread them.

At any rate, now that we have learned how to load an ordinary alphabet with a whole mass of Life-meaning, we shall have to find out the use of this for telecommunication with "Inworlders" who are willing to work the same system for contacting our consciousness with theirs. This could be both an interesting and agreeable experience.

THOTOLESE: CONVERSING WITH "GODS"

Learning to use "Thotolese" is not altogether unlike learning to communicate in Morse code. In order to learn Morse, an operator must be able to count at very high speed, estimating time-lengths of signals and silences at the same rate, while associating letters of the alphabet and numerals or punctuation with each distinctive combination of code-units. This is entirely an automatic mental action needing no knowledge of the actual meaning conveyed by the signals themselves.

To illustrate this point, an instance from the Camel Corps practice in Egypt during the second World War will serve beautifully. Their signal operators were then mainly Sudanese who neither spoke nor wrote English, yet received and sent radio messages in English at considerable speed. They were so trained that they knew when hearing Morse signals in their headphones, they had to make distinctive marks on paper which they were told were characters of the English alphabet, yet the language itself was not taught them. Conversely, they were trained when seeing an English character on paper, to translate this into finger movements on a Morse key. Thus the men were communicating with each other in a language which was unintelligible to them, though of course known to their officers. So the human mind is quite capable of coping with meaning on a purely mechanistic level, while unable to understand its intellectual or spiritual significance on higher levels of expression.

While reading ordinary script, we have to interpret the spaces between letters and words just as much as we follow the lines of each letter. In fact, what we actually read is the difference between the two. The negative of the space and the positive of the letter, becomes the neutral line of language we turn into meaning within our minds. In the case of Thotolese, we have to combine two fundamental Life-values to see a single consonant of our language. So the communication system we shall work with is roughly as follows. We must "think at the Gods" consciously through alphabetical symbols our subconsciousness has associated with specific experiences of Life. The "God-Beings" who are constantly in touch with our deep awareness, interpret those impressions into terms of their own consciousness. They return their reactions with us by "thinking at us" through variants of Life, which our minds translate as alphabetical combinations linked with our language. This may sound an elaborate way of communicating with ones own subconscious mind, but it is really a method of communicating with other agencies of awareness *through* ones subconscious mind, by means of an agreed code of consciousness.

In point of fact, all we are really doing is reorganise and bring to intelligent recognition levels a perfectly natural process of instinctive reaction with Life-forces normally beyond reach of our rational minds. Since our lives in this world are largely directed and controlled from those focal points, it is a great advantage to link them through our underlying connections with Life, by literate and understandable terms of _expression we use amongst each other while conducting our Living-affairs on this Earth. At the same time it has to be fully realised that the limits of this scheme are determined entirely by individual abilities of literacy and concept-constructing in terms of formalised thinking. Unless people are actually capable of working with words and making meanings with them, they cannot translate subconsciously received messages into any human language. Assuming a fair to good average degree of intelligent literacy however, this is how first practical steps in Thotolese are suggested.

When proficiency in Pathworking is gained to the point where concentration on a single letter will simultaneously call up Path conditions into the worker's consciousness, whole words may be sent to subconscious levels and beyond in this way. First think of some very brief, impactive and significant sentence, calculated to attract attention from Inner sources of intelligence. Such as: "Awake and answer." Write this on paper in capitals. Transmit them one by one to the subconsciousness by filling the focal area of awareness completely, and exclusively, with the Thotol meaning of the letters for a brief moment per letter, allowing pauses between words. Cross out the letters on paper as they are sent. If it helps, the Path numbers may be written above and below each letter at first, though the message on paper is only for preliminary exercises, and has to be dropped altogether when practice makes it unnecessary. Eventually everything must be done in and by the mind alone.

In becoming conscious of each Path, it is important that this be done, so far as possible, with the whole of ones awareness for maybe the split fraction of a second. It is actually an entire Pathworking compressed into the smallest Time-Space unit appreciable to human intelligence. We must do more than flicker a thought casually from Path to Path as we go past them,. We should live each Path momentarily as we change consciousness from one to another. That is to say, we must "switch on" a Path, experience it, "switch it off," and then proceed to the next Path in less than a minisecond. At first this may be thought impossible or unlikely, but it is only a matter of practice and perseverance before quite a reasonable speed can be worked up. A good opportunity for such an exercise is while doing ordinary typing. With fingers poised over the keys, let the mind dwell on each single letter as a Thotol value before striking them. Identify every letter according to its place on the Tree as it is struck. This will slow typing speed down considerably at first, but it will also speed up Path recognition to a comparable extent. It can help here to begin with a Path-letter plan easily visible, then put this on one side for occasional

reference if needed, then turn it face down or cover it so that only desperation demands a glance at it.

To practice reception it is only necessary to reverse this process by quietly contemplating ones own Instate, and allowing spelled-out messages to arise naturally in the focal point of awareness. Although this sounds uncomplicated when described in such a way, it is actually an extremely intricate process. Theoretically the letters and words should come to the surface unimpeded by interference from subconscious directives concerned with pure self-interest and personal desires. We are only too liable to twist and translate our deep sources of informative intelligences into what we want to hear, rather than what they really mean. Moreover, we are virtually driven into doing this for the sake of self-protection, and quite often in order to maintain the balance of sanity against sheer adversities of Life in this world. Few indeed could stand the strain of being exposed to naked Truth all the time. So we have to adapt and compromise with our Life-consciousness in such a way, that we can relate with Truth obliquely through carefully constructed screens, rather than face its raw forces in our states of defenceless Inner exposure. Therefore we can expect our contacts with "The Gods" of our Inner Life to be coloured and presented according to our personal patterns of perception, and due allowance must be made for this factor.

For such reasons, it is far the best course before seriously starting to "Thotolise," to make a solemn compact with ones own sources of inner awareness, that leading questions of Life beyond ones actual ability to cope with independantly, will never be asked. For example, it would be foolish to enquire something like: "When and how will I die?", "How many planets are there in the whole Universe?", "Is there a God, and if so what is Its Name?", "What am I going to be in my next incarnation?". Such questions will never be answered factually in any case, but only through ones preconceptions of their purport which are usually very far.r off even good guesswork. On the whole, it is not a good idea to treat the Tree solely as a fortune-telling machine or a curiosity satisfier. The finest and most natural use of the Tree is for guidance of Life in the right direction towards Perfection. That is, after all, its primal purpose and normal function, so it might as well be employed according to its designer's intentions and specifications. If it is treated otherwise in some manner contrary to its maker's instructions, we shall only have ourselves to blame for any failures or breakdowns.

Therefore the wisest way to work with the Tree-system is to commence with short sessions preferably at set times of the day. Obviously the early morning after rising would be a good time, because of recent repose in contact with states of subconsciousness. Before bedtime is another obvious occasion, because of intended approach to the same levels. About a half-way period between the two for a few moments

should be another "Thotol-break" if possible. This links the active mind concerned with full details of worldly occupation, with an underlying awareness of spiritual self-significance. About three to five minutes is quite enough to start with, and at first a pen and paper, or possibly a pocket recorder, is useful as a thought-focussing mechanism. With practice, the brain-mind will do everything for itself perfectly well, though it is a sensible idea to make notes of what "comes through," for the sake of keeping records and giving some kind of continuity to the process.

One useful way of working is to begin by making the entire Tree a sort of background occupying the area of one's body. There is no need to focus it in sharp detail so long as awareness of its ambience exists, something like an awareness of whatever is behind one's back. The letters of the Paths are then summoned singly at speed to make words. If a question is asked, the query is indicated by sweeping consciousness rapidly up the Tree, then pushing it to Zero and beyond with one releasing stroke, after which relax and await any reply. It is best during initial sessions to keep contacts on very broad and general levels, being content to take what comes uncritically and undemandingly, simply noting that a sense of contact with other than one's own intelligence exists, and if so, any general impressions in connection therewith. For instance, does the contact seem sexed or merely neutral, is it close or distant, does it have emotional content, or is it disinterested, can it be identified, or is it entirely anonymous? Anything at all to establish some recognisable relationship. There is no point whatever trying to force or invent a fictitious reply. If none comes by the end of an agreed sessional time, then note N/C (No Contact) on the record sheet and leave it at that until next time. It is important not to feel annoyed, put out, or in any way bothered by a blank wall confronting one's consciousness, which has been hopefully extended for some friendly remarks from Inner intimates. Better to see a non-committal plain surface, than read a lot of rubbish flung there for nothing more than foolishness. One single word of sense is worth more than a million words of stupidity.

The exact form of responses received through the Thotol system from Inner sources varies a great deal, depending on the mental make-up of recipients. Some tend to see words as if written almost immediately in front of their eyes in various styles. Others hear them spoken in differing voices or dialects. Others again only sense replies, or get the gist of them more or less instinctively. Everything depends on how we translate subconsciously received intelligence, into terms understandable by our ordinary abilities of awareness. This is really the case with normal human conversation. Our ears do not really hear other people speaking words. They hear specific noises which our minds turn into words, because they are already in our mental stock of understandings, arranged into categories, ready to be matched against anything our ears receive. The understanding of words is made by our minds alone through agreement amongst each other, about

of correctness gives grounds for reliability or not. At least fifty per cent accuracy is necessary before commonsense can afford to take chances of action on "Inner information received." Even then there will be need for continuous caution and checking over a long period before real reliance is placed in communications obtained from Inner sources by this, or any other means.

Once dependable contacts have been made and developed with Inner intelligences through this Thotol system, they themselves should instruct each individual how to proceed from that point. In all probability, each operator will be given some definite "code-call" which might consist of a name or a number-series. There is no use whatever trying to invent one of these codes for oneself. They have to come through Inner channels directly, and, like "magical names" should never be written down or used for any other purpose than communication with their point of Inner origination. Numbers of course are signalled by concentration on appropriate Spheres of the Tree. So the correct combination of numbers and letters properly signalled can be the keys to communication channels linking human consciousness with Inner levels of living intelligence. This was certainly discovered by old-time workers in Kabbalah during their number-letter experiments, but whether or not they realized the prior necessity for subconscious associative symbolism before the system would work at all, is uncertain.

These old-timers assumed that the magic lay in the letters and numbers by themselves. Put them together rightly, and all secrets of the Universe could be disclosed. It did not seem to dawn on those early mystics that the magic lay in the chains of categorised consciousness formed by their own efforts to link these with literate symbols for units of intelligent awareness. The secrets of our Universe and Knowledge of the Gods do lie somewhere beyond easy reach of human minds, though not beyond our eventual range of evolutionary extension. That is what every twig of the Tree tries to tell us through the language of its leaves if we will take the trouble to learn it.

Anyone supposing that familiarity with the Tree language might result in instant answers to everything and consequent advantages over everyone else, will meet with nothing but disappointment. Reliable operators of the system "on the Inside" are not working for the sake of satisfying human curiosity and cupidity, but solely in order to help humans evolve into higher types of Life altogether. Therefore, somewhat like security agencies on Earth, they work on a "need to know" basis, which also seems to apply within their circles of consciousness. The tree-language will not put us in direct touch with Divine Omniscience, but it links us with those who mediate this all-awareness according to their degrees of ability, and our degrees of contact with their consciousness. Whether we call these entities Angels, Spirit Guides, or anything else makes no difference to their intrinsic

natures. We and they alike are both distinctive species of intelligent Life, co-existing in the same Creative Cosmos on separate levels of _expression.

In this world alone, for instance, we have many orders of Life existing entirely apart from each other's awareness, yet connected together by the "Overall Order" of Earth existence as a whole. Consider the worlds of fishes and birds, so similar in some ways, yet different in others. Both creatures fly around their environments, lay eggs, prey on supportive species, and have many habits in common, including communicative noises. Problem - how could a fish and a bird share intelligence with each other? More importantly, why should they and what mutual benefits might there be? Could birds warn fishes of approachable fishing fleets, or fishes caution birds against oil-slicks? Similar problems occur in the case of incarnate humans and those existing in connectable states of consciousness divided by dimensional incompatibilities.

Looking at Life as represented by its orders on our Earth, it would not seem that they are very anxious to communicate with each other, unless there is something to be gained by the exchange. Much the same could be said for the "Inner orders" also. Their close contacts with humanity are mainly governed by mutual interests. Where these coincide, will be the most likely contact-points to explore or exploit. Hence the development of the Thotol system between human and other orders of Life, sharing similar spiritual aims and concepts of consciousness in connection with Cosmos.

To some extent we have been using the principles of "Thotolism" for many ages past by the use of "God-Names," which were really code-calls for linking humans more closely with higher forms of intelligent Life, which are concerned with our evolutionary progress as potentially spiritual creatures. The Christian church encouraged its members to communicate in the name of "JESUS," which had the coded significance in Greek of "GE - ZEUS," or Earth-Mother and Sky-Father. It could be said perhaps that Earth-mortals were instinctively calling their primal progenitors on other planets. A sort of general appeal back along ancestral lines of Life. Later on the name "MARY" (MARI) came into Christian usage as a "blanket-call" to the great Sea Mother from whose mysterious womb our bodily forms were born to Earthlife. So the "JESUS-MARY" call was esoterically an invocation to three of our Life elements, Earth, Air, and Water. It is possible that Christians had a fear of invoking Fire which suggested their Hell, or had a dislike of doing so because most Pagans were Solar worshippers.

One way or another humans have realised for a very long time past, that specific words were "magical," because these had the effect of putting their focal points of consciousness in touch with their Inner identities, and awakening degrees of awareness not normally accessible to their matter-concerned minds. Such words were seldom

universal, but applied mainly through ethnic and other localised forms of understanding. The more we become word-thinking people, the more specialised was our "magical language," yet it was not until relatively late in human history that the sophisticated system of the literate Tree-Path-Plan became possible. Nor was it until our century that Key-word associations for unlocking secrets of the subconscious mind, was made into a scientific study. Early Kabbalistic scholars believed they were contacting important Angels, who would inform them advantageously about the workings of the Universe. Modern psychologists believe they might uncover secrets of the human mind, which will enable them, or their paymasters, to control and manipulate mankind for quite a variety of reasons, all favourable to personal profits. Possibly very few souls indeed have sincerely tried to learn the "Language of the Gods," purely for the sake of learning how to live as a better than human species of Life on Earth and elsewhere.

The chances of an average person discovering much about Cosmic secrets through the use of Thotolese, are as remote as if they sought classified information from earthly human authorities. Probably less. They can always learn whatever their consciousness is capable of comprehending to the extent of expansion it will reach through the Tree-system, and no more than that. Inner communication have their own rules of Life to observe, their own hierarchy to obey, and their own obligations to fulfil. They are not a spy-service, nor may they intervene with the workings of natural laws in this world to a greater extent, than allowed by the exigencies of Existence Itself as limited by the control of Cosmic Consciousness. Moreover it takes a very highly specialised and competent Inner Intelligence to influence even slightly the course of human conduct and living on Earth. Direct contact with such beings is rarely possible to humans, and then only for some very significant reason. Grandiose claims by humans to have direct contact with, or special authority from High Gods or other Divine Beings are usually born of wishful thinking and ego-aggrandisement. Or possibly the humans concerned may have been maliciously misinformed by "Inner-Lifers," who are indifferent to human spiritual welfare, and possibly antipathic to our species of creature.

A major point in favour of the Thotol system is that it cannot very well be misused by seriously anti-human Inner intelligences, because its terms of reference are meaningless to them. Concepts such as Beauty, Discipline, Mercy, etc., are quite outside their normal scope of comprehension or behaviour. To them, the ideology of the Tree would seem insane and valueless, therefore beyond bothering with as a means of anti-human activity. Put bluntly, **the Tree system does not encourage humanity to destroy itself**, so it is of no help to those with such an aim in view. The risk of the Tree-system being deliberately perverted by anti-human minds is more than remote. Besides which, they have already adequate means of reaching our consciousness through other channels. Therefore Thotolese is likely to remain more or less a "private line" between humans anxious to

develop their spiritual potentialities, and those on the "other side of Life" who are concerned with assisting this process.

There is a specially important thing to bear in mind when making these communications. Inner intelligences are not embodied entities looking at Life on our levels as an experience which is happening to them. Therefore they do not have our points of view about Earth-events happening to us as pain-pleasure causations. They would not see death per se as anything very terrible for instance, though human inflictions of cruelty and malice on our own species would seem shocking and reprehensible. Our lives and theirs are so utterly different, it is virtually impossible to share experiences except to whatever degrees mutual symbology allows. Physical pain is not appreciable to those without human bodies, but the facts of grief and unhappiness because of illness can be appreciated as disturbances of balance, inharmonious distribution of energies and so forth. A lot of things causing us anxieties and problems seem relatively trivial from Inner angles of view, something like the mountains of nursery life being very small molehills to attendant adults. On the other hand many things we ignore or can barely be bothered with, cause a great deal of concern and serious thinking among Inners aware of their significance as factors affecting our mutual Cosmic relationships. Prominently among these are human hostilities among each other, exploitative treatment of other Life-species regardless of their evolutionary entitlements, mismanagement of natural energies, and irresponsibility of behaviour which could cripple this planet's part in a Life-perfection programme so far as our Solar system is concerned.

Humanity as such, has a function to fulfil on this Earth in the "Ecology of Existence" scheme applying to our corner of Cosmos. If we fail in this, then we begin to upset the balance of Life on other levels than our own, which calls for compensatory Cosmic action in consequence. Centuries ago this could usually be confined to relatively mild corrections, through individual and collective channels capable of bearing them by human readjustments to Earthlife. In recent history however, we have been growing dangerously near the outside edge of this procedure, because of our ability to alter the atomic structure of matter, and we have invaded Space beyond the confines of this planet. We are not only becoming a danger to ourselves, but a menace to other worlds as well, including the spiritual sub-structure of our own Life-order.

If the worst comes to the worst, and we cannot be controlled by consciousness, we could be controlled by catastrophe instead, and our species reduced to insignificance or even extinction. That, however, would mean a loss to Macrocosmic Life of quite a serious kind, and a set-back to the Perfection-Plan which would be very unwelcome to those most concerned - including our own most evolved members of mankind. Although spiritual survival would certainly continue, its quality would be diminished by the

destruction of humanity, just as ours would be diminished by the disappearance of other animal life than our own in this world. Without humans, the "life of the Gods" would be so much the less. Even though we are but one small planetful in the whole Cosmos of Creation, we should still be missed, until we might be replaced by some more advanced species, which could scarcely be done without incalculable expenditure of Creative energy.

So pro-human orders of Inner intelligence have reasons to be concerned about our future, since this involves their conditions of consciousness as well. Hence the attempts at communication along literate lines, since humans are becoming more and more resistant to other approaches. How long this will take before it emerges from experimental stages into something acceptable by more than a minimum of human minds, depends entirely on the extent of human practice and performance, which is likely to be neither rapid, nor sustained. Even if the impossible happened and the process were perfected tomorrow, the mass of mankind would continue ignoring its import, as most of us have always ignored everything outside immediate cravings for "creature-comfort" and the satisfaction thereof.

The likelihood is that "Thotolise" will remain the study of dedicated specialists for quite a while to come, yet it is a good idea for the general principles of the system to be appreciated outside such select circles. Only a few years ago, the ideas of communication with other than mortals were confined to prayer and meditation by Churches, and spiritualistic trivia by the less orthodox. Now transcendentalism has taken a modern twist in terms of telepathy with people on other planets, and there are paperbacks on Kabbalah to be had in most bookstores. Therefore Thotolise should scarcely be much of a surprise for many moderns, though not many are likely to push it past the printed page very far. However, if it gets into some kind of conscious circulation especially among Western thoughtways, that should serve the purpose behind it until further developments make its meanings more prominent.

Then, why should anyone with limited time to spend on esoteric activities devote any of it to "Thotolising" his consciousness, in hopes of contacting intelligences living in different Life-dimensions than his own? First, for the same reasons that mountaineers run incredible risks. "Because it is *there*." It is an achievement much above anything that ordinary folk can do with their minds. Mountaineers have probably added much less to the stock of human knowledge and experience than other skilled activities, but they have demonstrated degrees of endurance and amazing ingenuity with survival gear invented to serve their needs. More than anything, they have shown the intense individualistic human desire to "overoutstand" their fellow mortals, by accomplishing something quite beyond any average ability. The thrill of touching earth which no human has ever set foot on till

then, places them on an Inner pinnacle higher than the mountain itself. So does the sense of being one of an elite brotherhood, every life among which is in the hands of the others. Though maybe few mountaineers would admit it, their exercise gives them a feeling of virtual "God-hood," which they would not exchange for anything else Earth could offer.

Possibly most of all, Thotolisers might seek for convincing signs that there really are other forms of intelligent Life than humanity in existence, and that many of these do concern themselves with our development into more interesting beings than entities embodied in masses of moving meat. Once they learn how to listen intelligently within themselves, they may perhaps discern more meaning to their lives than moneymaking, and something more significant than social status. They might even get an inkling of where they are bound for as souls seeking their Source across the Ocean of Infinity. Anybody can read the theories of others and their opinions on these topics in books, but how many are willing to work at finding out their own Inner facts from resources freely available within themselves at the cost of some disciplined concentration? That is all Thotolese takes, yet the price is much too high for the majority of humans.

Of course there are difficulties of communication with Thotolese, as occur with any form of speech or writing. Our problem was well expressed by Shakespear in his famously succinct lines: "I can call spirits from the vasty deep!", to which brag was retorted: "Why so can I, or so may any man, but - will they answer?" We can indeed call at length in Thotolese, or any magical language of the mind, yet would we recognise a reply if we received one? In the case of Thotolese the answer is most likely yes, though possibly not immediately, nor perhaps very clearly at first. The chances are that replies are likely to be obscurely oracular, until communicators at each end of the line become more accustomed to thinking in terms of each others values rather than expect identical viewpoints on life at the different levels concerned.

Then again, there is bound to be a good deal of "testing out" by operators of the Thotol system on Inner levels. They naturally need to know what type of human they are dealing with, before they commit themselves to any lasting contacts. The sort of human they seem most anxious to avoid, are those who expect their "spirit friends" to tell them everything they are supposed to do, want detailed instructions and information about daily events, and would contentedly let themselves be controlled like puppets, so long as nothing nasty ever happened to them. One of the quickest ways of shutting down communication by the Thotol system, is to keep demanding prophecies, privileges, and other wish-want information through it. All that happens when closure from the inside occurs, is that quarant's enquiries are reflected back at them like echoes in an empty cavern, or from a blank wall.

This does not mean that no personal matters whatever may be mentioned via the Thotol system. It is rather a question of how they are presented and from which angle an approach is made. For instance, a pre-emptory order to change some purely personal circumstances, would most likely meet an ambiguous answer or none at all. Phrased as: "I am in great difficulties trying to make any Inner progress, because of such and such a situation. Can you help me solve my problems and assist my consciousness to deal with them please?", stands a much better chance of a reasonable reply. Thotol communications are largely governed by making right relationships in the first place. Get these sorted out as a priority, and the rest is mostly a matter of practice. If a wrong or inharmonious relationship is attempted in the beginning, nothing of any value will follow until this is corrected.

So what do? Thotol communications mainly consist of, and how should anyone know they really have a conscious contact with Inner intelligence? As a rule because the formulated thoughts "beamed back" at the human end of the link have a strangely original quality about them, which differs from the human operator's ordinary methods of thinking, and seem as if someone else were speaking inside him. Perhaps the phraseology is somewhat other than his usual style of speaking and writing. Ideas or information may come to him which are quite outside his normal range of knowledge. By and large, there will be an unmistakable sense of "otherness" more than difficult to describe, but entirely recognisable by anyone who has once experienced it.

It is most unlikely that Thotol contacts will consist only of prophecies, long lectures in sermonising style, amazing revelations, exhortations to incite extravagant behaviour, or unreasonable demands of any kind. Words may in fact be very few, and often quite casual or just plain commonplace. Friendly humour and amusement is very probable. Sometimes it may scarcely seem worth the effort of making the contact, except for the feeling of relationship with other orders of Life in interconnected states of dimensional consciousness. Yet always deep down inside oneself is an instinct that whatever helps a realisation of individual linkage with the Spirit of Life, through chains of consciousness leading thereto, is very worthwhile having.

Something which has to be taken into account with all psychic communications, Thotol or otherwise, is the physical age of the operator. Middle age at the height of Intellectual capacity is probably the most reliable period. In youth there can be brilliant flashes, unsurpassed at any later date, and in latter life there is a tendency to non-reaction with Inner stimuli, which would evoke considerable response from younger people. It is largely a question of inspiration, a word implying the influx of "Spirit" absorbed by human organisms, as their bodies breathe the Element of Air. In youth we are inspired by hopes of making some kind of mark in this world. In age, nothing can inspire us, except

prospects of being something better in another state of self elsewhere. In midlife we see our main chances of correcting youthful mistakes in time to accomplish what age is unlikely to achieve. This is when our contacts with Inner Life are usually of maximum value from the viewpoint of significance and importance. In order to take full advantage of it however, we should have to spend some of our youth-time setting up the mental mechanism enabling us to make the most of this productive period ahead. At the same time it will initiate an intellectual investment calculated to make the end-period of incarnation an interesting and spiritually stimulating experience.

However early or late in earthlife we set up the Thotol system, in the end every soul must make its individual contacts through it, and be guided by those according to communications received. One thing is certain. The system will not work at all without the necessary amounts of association exercises being faithfully carried out. For some people this may take quite a time, and for others it can be fairly fast, but only patience and perseverance will produce any results at all, and those may not be spectacular to start with. Nor could anybody except, actual practitioners themselves, form any fair opinions as to the scope and possibilities of Thotolese, and those could only comment on their own cases.

As a general ruling from hard experience, it would seem most unwise to divulge the contents of Thotol communications to others, except maybe when small intimate groups share a common contact for some specific work. Inner intelligences imparted to individuals is normally intended for them alone, and if they pass this along to other humans indiscriminately or thoughtlessly, contact-lineage is liable to be cut off from Inside for possibly quite a long time. That was why old-time practitioners made such strict rules of secrecy about their contact-rituals. It was not that their rites per se had anything very amazing in them, but connections with incompatible types of consciousness caused technical trouble leading to breakdowns in the mental and spiritual circuitry concerned, and subsequent loss of contacts which might have taken years of trouble and effort in building up. Our spiritual technology has not yet reached a point where this is a negligible risk, so while we are still forced to use old methods pending developments for the future, it would be advisable to observe procedures which have served us so well in the past. Archaic advice to tree-climbers holds good today: "Never let go of one branch before you have firm grip of the next." This certainly applies to the Holy Tree of Life if we want to avoid a fall. Here that means keeping Inner communications entirely confidential, unless there are very clear and consistent instructions which seem fully authorised to suggest another course of action.

TERMINALS FOR "INNER INTELLIGENCE"

Orthodox psychiatry would undoubtedly claim that the Thotol system connected no further than the operator's subconscious mind, and those using it were merely talking to themselves. Supposing this were indeed the case, it would still be worthwhile learning Thotolese, purely for the sake of communication with an area of awareness normally unavailable to our ordinary fields of consciousness. Nowadays however, even the most hidebound psychiatrists are grudgingly admitting that human subconsciousness might be in some sort of contact with unknown sources of intelligence, probably emanating from similar forms of Life elsewhere in our Universe. No matter how much they play this down, or sweep it under convenient carpets, they cannot very well deny the possibility altogether. Apart from anything else, it would be utterly ridiculous to affirm that a conscious mind cannot communicate with any other in existence, except through the physical senses using material media designed by humans for such a purpose. To say that every human mind is limited to an organic brain alone and cannot work beyond it, apart from natural or invented mechanisms, is just as absurd in this century as expecting people to believe the sun moves round the earth every twenty-four hours.

Probably few humans fully realise just how dependent we are on "superhuman" consciousness for making any evolutionary progress at all. In past ages primitive man had little contact with each other's minds, apart from immediate urges and needs. They relied mainly on their God-Concepts as a means of extending their lives into unknown areas. However inadequate those Deity-images may have been, they were at least some kind of vehicle for higher than human awareness to focus through and make contact with our forefathers. Wherever man went, he took his Gods with him to encounter other humans and their Gods, either in conflict or concord. Every experience added fractionally to the sum total of our advancement, until we began to grow beyond the scope of God-image for supplying our Inner intelligence, and consequently began to seek this on increasingly abstract levels. Philosophies arose to replace religion, and then science pushed philosophy aside as the latest lead toward enlightenment on our human path to "Heaven," however we interpret that term for perfection of our species.

We may have outgrown our cruder God-concepts which served the childhood of our civilization very faithfully, but we will never outgrow our essential need of contact with the Superconsciousness behind them, which reaches us in this world from yet undiscovered Cosmic origins. Perhaps we think we have become so clever that there is no necessity for anything outside our own minds whatever. Alone and unaided, are we capable of advancing constantly along all lines of consciousness, making more and more of our technical skills until - yes, until *what* ? Exactly what has Science to offer us as an Ultimate we may reach by our own resources? Nothing whatever except extinction to support a purely physical theory of the Universe. Scarcely a proposition likely to satisfy the questing spirit within humanity as a whole, which has consistently sought survival above and beyond every physical form of Life. Only a consciousness operating from those exalted conditions could possibly assure, or inform us concerning a Lifestate really

worth living and working for, as human souls with hope of something better than this world's bargains. So if Science has no helpful suggestions on how to contact a consciousness of that kind, who can be blamed for asking elsewhere?

Religion, mysticism, magic, every unorthodox avenue of approach to Inner Life, has some tentative suggestions or standard practices to offer sincere seekers. Though their methods vary through almost the entire gamut of human behaviour, they all depend on precisely the same basic procedures. Intentional projection of consciousness through some type of associated focus, accompanied by hopes of invoking responsive currents of consciousness from intelligent Inner agencies, capable of translating such telepathy into common terms of comprehension. In some ways this is similar to radio researchers who beam mathematical codes into Outer Space on various frequencies, hoping to receive replies from anyone operating compatible equipment elsewhere in the Universe. As yet, communication on all fronts seems more subjective than otherwise, though no one aware of what is happening could justly deny the effects of this on mankind.

No human mind can increase its capacity or capability entirely out of its own contents. That would be like lifting oneself by one's own bootstraps. A mind will only develop its potentials or extend its abilities because of adequate contact with supplies of consciousness from other sources. In this world a great percentage of these are attributable to fellow-human stores of information made available by every sort of invented media. At the same time there is a very important amount of awareness converted to consciousness, through closure of its open circuits by direct contact with non-human intelligence. It is this type of thinking in particular which steadily evolves our consciousness and lifts our lives a little closer towards whatever truth we are trying to touch.

Let us say for example, that someone is struggling to reach comprehension about any point. Maybe an inventor is pushing his perceptive faculties along a specific line as far as he can go, yet cannot reach required results. He has a large amount of associated information to utilise, but none of this is enough to provide him with the answer he seeks. Eventually he starts projecting a polarised stream of awareness in which there is no actual force-flow, because its unconnected ends are reaching beyond the limits of his total reach of consciousness. If an obliging and capable agent of Inner intelligence closes that open circuit with exactly the right type of connection, there will follow a surge of energy through it and the mental mechanism then fulfils its function accordingly. The human concerned will be "inspired" by a vision of his objective and realise how to attain it. Whether or not he acts on this, or translates it into anything useful, is quite another matter. This is a considerable simplification of the process, but it should illustrate how human minds may be enriched by outside contacts completing their open-circuit enquiries, if these are effectively set up.

The "metaphysical mechanism" of the Thotol system working along these lines should not be too difficult to grasp. On our side we "push out" a double stream of consciousness, each channel of which represents a distinct type of Life-quality. We can think of these like the two wires in an electrical conductor, or the twin tracks of a stereo recording if

this helps. If we can but extend this within range of some Inner intelligence willing to contact us, it will match up with something recognisable in those spheres of consciousness, and therefore make meaning within their terms of reference. They, on the other hand, can signal back with another polarised stream which translates into alphabetical signs at our end, because we have set up the mental machinery for that purpose. It is just a question of adjustment through a mutual medium.

All we are really doing, is construct terminals for Inner intelligence to reach our normal minds through units of our Earth-language. That is to say, we are making brains into cypher machines capable of decoding messages from other than human minds. Cypher machines are based on exactly this principle. They receive an unintelligible jumble of signals which are fed through a special device that "combs them out" into a pattern making straightforward sense in English, or whatever language the machine was set for. Sophisticated machines have a wide choice of such devices, so they can be preset for any code-system required. As yet, the Thotol system has only its single programme-pattern.

An early prototype of Thotolese using the Hebrew alphabet, linked its letters with natural phenomena on one side and bodily functions on the other. This connected the Macrocosm, or Body of God, with a correspondence in the Microcosm or Body of Man. Since man was said to be made in the image and likeness of his Divine Creator, a relationship between the two types of Life by means of a consciousness-symbol, in the shape of an alphabet letter, should theoretically make one Lifestate aware of the other. For instance, it was necessary to concentrate simultaneously on the palate, the West, wealth, the Sun, Wednesday, and the left ear, in order to isolate the letter K. An internal part of the head, a direction (Space), a human status (Event), a Cosmic power, a day of the week (Time), and an external part of the head. Thus concepts of Inner and Outer, Heaven and Earth, Time and Place, were all connected behind the single letter K. That was its code-combination according to the Book of Formation (*Sepher Yetzirah*).

This may seem a rather odd linkage, but the real purpose was to encourage human minds into thinking a little more like Inner Beings, and a little less like ordinary mortals. It is not easy even now for humans to deal with multiconcepts en bloc, and centuries ago it was much more difficult. Somehow or other human awareness had to be expanded by exercises in this art, because it will be normal thinking for future times. That describes the use of Thotolese very nicely. Exercises in practical multiconsciousness, or a step by step course in overthinking. If we ever hope to speak with the Gods, we shall have to start thinking like Them sometime, and the Thotol system is a good way to begin this.

By way of contrast a mention may be made of the "Enochian Tongue" invented as a "Divine Language" by Dr John Dee, Queen Elizabeth the First's pet astrologer and secret agent. He was an expert cryptographer, and with the aid of his medium, Edward Kelly, devised a private code to communicate with his "spirit guides." This system still fascinates some occult students who attempt to use it for ritual invocations, which it was never designed for in the first place. From what records Dee left, his "spirits" did not seem any brighter, or more reliable, than their modern counterparts, but no doubt Dee found a lot of comfort in the sense of personal contact he felt with them.

Surviving Enochian shows a very limited language amounting to a vocabulary of only between six and seven hundred words spelled with an alphabet of twenty-one letters. If we can believe their translations, every word was connected with the current mysticism of Dee's time, and there are no references at all outside that field. The language did not seem to deal with human relationships in this world, or ordinary circumstances experienced by most mortals. That is to say, it was only capable of expressing what Dee seemed to think were proper topics of conversation among angelic circles. There were no words for "Devil" or even "wicked" in Enochian. The most abusive term was "BABALON," which was translated "Wicked harlot." At that time this word signified the Roman Papacy among English Protestants. God is "IAD" from the first initial of Yahweh. "Gods Mercy" is YEHUSOZ (Jesus), brightness is LUCIFTIAS (Lucia = Light), and "Mightier" is MICALP, from Michael the archangel whose name signifies "Like God." Enochian may have worked well enough for Dr Dee, but it is scarcely a practical system for our times. Nevertheless there is no reason why anyone determined to construct their own spiritual shorthand system should not do so, provided they are already in contact with an Inner intelligence prepared to share it with them.

We have to remember that the Thotol system developed among Judeo-Christian Europeans associated with educated Moslems, who were looking for unorthodox methods of making intelligent relationships with an Inner Life they believed was linking them together in their common search for Cosmic secrets. This effort was strongly discouraged by their respective religions, and in the case of Christians could cost them their lives under heresy laws. In such an oppressive political and social climate, their only hope was to associate by means of secret societies with all their elaborate security precautions and safeguards. Thinking and working with other than Establishment allowed topics, is always a dangerous process in many human groups on this Earth. Since most of these pioneers were university graduates with Latin as a common language, it seemed to them that Hebrew would make an excellent medium for communication with Cosmic companions, especially since the Hebrew scriptures were regarded as holy by their different cultures. So the Tree of Life arrangement was slowly assembled among these secret circles, remaining unknown outside them until relatively recently. That meant very few human minds were engaged on working with it, and a fair proportion of those for no particularly good purpose.

The regrettable reason for this was that so many people are attracted to secret societies for one-upmanship motives. In earlier days a number of students concerned with Kabbalah were firmly convinced that their subject concealed a special code in which words might be found which gave immediate power over demons or spirits, which were then obliged to work for their new masters and bring these all they demanded in the way of fame, money, and every material advantage. Heaven alone knows how much time and trouble was wasted in search of those non-existent words. Perhaps a minority of seekers discovered after many years that they were actually contacting higher orders of living intelligence, which were not concerned with gratifying human greeds, but were truly interested in advancing our evolution through natural channels. Whether this consoled them for poverty-stricken lives spent in contemplative study is uncertain.

Oddly enough there is a background of truth behind the theory that magic words might enable mankind to make "Spirits" work for those knowing such wonderful secrets. To "speak with the Gods and Angels" means putting ourselves in some kind of touch with a considerably superior order of intelligence and culture than our own. Sooner or later we are bound to absorb enough from that Life-level to raise our living standards, because we are inspired by "information received" from what seems to us like Heaven. Those are the Gods who help us help ourselves by encouraging us to develop potentials within our depths, which they are aware of and we have not realised. Maybe they have had to do the same things in their far past, and are now remembering us from our remote future. Whoever they are, we need them. They are neither our servants nor masters, but simply our Leaders in Light.

The "Gods" connected with the Thotol system are evidently extremely interested in human capabilities and activities, almost as if they were studying us closely for some Cosmic reason of their own. They tend to communicate concerning our specialist skills whenever concentrations of consciousness are involved beyond our normal limits. That is to say, they will contact an artist about his painting, a composer about his music, or a craftsman about his handiwork. This is the main reason why occult training schools which knew what they were doing, always encouraged their initiates to take up handicrafts, especially in making their own magical equipment. The currents of consciousness involved with most craft procedures, particularly while learning them, make energy-patterns likely to attract the attention of intelligent and sympathetic Inner entities. When this is coupled to Thotolised thinking, the attraction is naturally very much increased. Old time monks who adopted the motto: "Work and Pray," had discovered the very close connection between those two activities, and how to combine them in a way that related the worker with the Inner Spheres his prayers were directed towards. That is probably why the Rosary became a popular devotion, since it linked contemplative praying with manual exercise in a minimum scale.

This close concern of our Inners with human occupations is especially noticeable while trying to tackle some craft problem, which needs original thinking or fresh ideas for finding a solution. Not infrequently an "Inner voice" will suggest something like: "Have you thought about so and so?" or, "Why not try this and that?" or again, "Ask so and so." Very often some extremely simple and practical way out of difficulty, which might not otherwise have been realised. Some of such ideas come from no further than our own subconsciousness, but there remains a highly significant percentage which cannot be accounted for, except by mental stimuli arriving from an unknown extraneous source. This seldom happens until someone has reached the absolute end of their own resources, and is pushing a concentration of consciousness past those limits in an attempt to break beyond such bounds. Perhaps it is significant that we call major incidents of this kind "breakthroughs" in modern parlance. Many years ago when connections between craftsmanship and Inner consciousness had been firstly established, the semi-religious cult of Free-Masonry came into being. This utilised ordinary craft tools and procedures as symbols for communicating with Inner instructors of Cosmic craftsmanship. Initiates were taught how to employ the normal instruments of their trade, in order to divine what the Life Spirit intended them to do with themselves in this world. This was only a

sophisticated step from earlier customs of using sticks, stones, string, seives, and humble items of cottage equipment to find out what the Gods were thinking about human situations.

Divination as a practice goes back to the depths of antiquity and stays with us today in quite a number of ways. It still depends on much the same motivation, which mostly boils down to personal advantage curiosity. However it is described, it amounts to this single drive in human nature which is not necessarily bad, but is very limited from a Cosmic viewpoint. It can be quite a hindrance to sincere metaphysicians attempting to study the Inner Universe from first-hand experience. The difference is not unlike a commercial interest in figures purely from a profit-and-loss angle, and the study of mathematics for the sake of understanding the meaning of relationships among Life-values per se. The commercialist is only interested in enriching his external personality for a single incarnation, while the genuine mathematician is concerned with enhancement of his Inner Identity, which extends toward Infinity. Both have their own special "language" based on figures, which could be incomprehensible to the other party.

The original meaning of the term "to divine" in its accurate sense, had nothing to do with foretelling the future only. It means specifically to discern the intentions of the Gods in any given human circumstances. That is to say, find out what the Divine Will acting through human beings meant them to do in specified conditions. The situation itself was already known to the enquiring humans, but the "Will of the Gods" therein was not. Hence the attempt to "divine" this vital factor by almost any means suggesting itself. It was not a case of: "Tell me what is going to happen so that I can do what I want about it," but: "Tell me what You would do if You were me in this earthly situation and difficulty." A Christian might describe this as asking the Lord's will to be done on earth as it is in heaven. That was divination in the serious sense of the word. Prediction, or forecasting events was only an arising side-issue, which assumed that if the Will of the Gods was duly done by humans, then such and such would most probably eventuate, but if not, then so and so was likely to happen instead. Human nature being what it is, people much preferred listening to favourable predictions rather than uncompromising directions from Divinities. So professional soothsayers predicted whatever their hearers would pay most for, while prophets proclaimed what no audience enjoys hearing about itself. Result? Rich fortune tellers and poor prophets.

From the flip of a coin to the full spread of a Tarot deck, most of us rely on divination to decide issues at some time of our lives, but how many of us do so from motivations of needing to know consciously what Divinity intends us to do in specific circumstances? Almost everyone wants to know events in advance without reference to Divinity in any way. It is about time we began to rediscover the true meaning of the divinatory art, and listened for the Language of the Gods spoken through our symbols, whether these are coins, cards, stones, words, or anything else. Only in this way are we likely to learn a meaning behind our lives which not only makes them more worth living, but also makes them worth continuing beyond bodily limits into better conditions of consciousness altogether.

It may be a new experience for many to lay out a Tarot spread from the viewpoint of asking Divine guidance concerning our human problems, but this would be a valuable and a valid practice. Who but the narrowest mind would dogmatise that Divine consciousness can only be contacted through official scriptures and teachings? Is not the Voice of God to be heard in every noise of Nature? No matter how remarkable or venerated the scriptures of any religion may be, they were all received and processed into literary form through the minds of men. Not one of them recorded themselves by any other magical means. Surely the same channels of communication remain open today, and are still available to whoever applies along the right lines. Thotolese is one such line suitable for workers of the Western Inner Tradition, much as the I Ching comes more naturally to those following the Oriental Approach. Both in common are legitimate lines, developed mainly for use by intellectual and educated people seeking thoughtful communion with Cosmic companions through mutual mental contacts.

Eventually somebody is bound to wonder why a Thotol system was developed at all, when so many mediums and interpreters of "spirit messages" are already pouring out an almost endless spate of words in ever accumulating quantities. If it is possible for non-human entities to contact us through the minds of sensitive people, why should anyone bother with something we elaborate as Thotolese? A very sensible and pertinent query indeed. There is a good if somewhat disconcerting answer. Thotolese is a specialised method of communication, originally designed for minds approaching Inner Intelligence on what might be termed academic levels. In other words, it was intended to become a scholastic and technical language, dealing mostly with conditions of consciousness rather distantly removed from purely personal affairs of earthlife. Something like "Specialspeak" or terminology used by experts on highly specialised subjects among themselves only.

This could explain why so many Kabbalistic expressions seemed unpronounceable and obscure. They were not words in the ordinary sense at all, but whole concept-combinations based on Life-energies which had to be invoked by consciousness rather than cacophony. Strictly speaking, these so-called "words" were more like mathematical formulae represented by literary symbols. Their meaning lay in appreciation of their values rather than descriptions of their contents. There must have been many medieval, and maybe some modern magicians, who became very weary of roaring and wheezing away at these aphonics with no more results than relaxed throats or laryngitis. Had they used their minds instead of their mouths, they might have come to happier conclusions. There was an old warning once given to ceremonialists, that they should never use words in their rituals which they did not understand. A valuable injunction all too frequently ignored. It does not mean there is no value in sonics as such, when designed for specific ceremonial occasions where these are applicable. Very ancient and primitive sounds are often acoustically evokative of profound Inner contents. Thotolistic combinations meant for mental comprehension are of much later derivation.

We shall probably need every Inner system of communication there is to support us through the crisis of consciousness approaching our world. Our beliefs, outlooks, ideas, and almost everything will have to change very considerably, in order to cope with the

advances of awareness ahead of us. Like the White Queen in *Alyce*, we shall have to move at our greatest speed so as to stay in the same spot. This means that our minds must move at enormously increased rates, so that the blurred background we are living against seems to remain steady. Adaptable as the human mind is, it will be strained to its utmost capacity by the impact of intelligence reaching us from remote ranges of Cosmos, which are coming a lot closer to us than we realised.

Probably for this very reason, many moderns are instinctively attempting to tackle all the various techniques which claim to extend or expand awareness in almost any Inner direction. Drugs and disciplines of every description are being employed for this purpose. So are much simpler and straightforward methods such as communion with nature itself by doing no more than settling in wild environs, and trying to make conscious contact with the animals, plants, insects, and every reachable element. Those trying to work this way are liable to feel a little self-conscious at first perhaps. It might seem very silly or childish for an urban adult to attempt making friends with a tree, or listening to what the grass is whispering. Yet sometimes the humblest approaches to Truth may obtain results which are unachievable by extremely complicated methods. It is never wise to underestimate or ignore the penetrating power of sheer simplicity.

Perhaps it might be supposed that considerable psychic abilities are needed to work the Thotol system. On the contrary, there are no more psychic faculties involved than those possessed by quite ordinary folk. In fact, it was mainly evolved by people with considerable intellectual gifts, yet no particular aptitude for spectacular spiritual performances. It is something which has to be built up brick by brick as it were, until it rises into an edifice worth entering. To quote from the *Book of Formation*:

Two stones build two houses,
Three stones build six houses.
Four stones build twenty-four houses,
Five stones build one hundred and twenty houses,
Six stones build seven hundred and twenty houses,
Seven stones build five thousand and forty houses.
From here on go out and think what the mouth is unable to speak
and the ear is unable to hear.

What the mouth cannot say nor the ear detect is where all the extra material comes from in order to make such a rate of multiplication possible. The implication is that if we will but set one mental stone on another by our own efforts, the Great Architect will surely design something worth living in with them, and provide us with a supply to quarry our fresh ashlar from.

In general usage the Thotol system is for those who think with words, and construct the castles of their consciousness out of mind-formed materials. Yet words are only human conveniences for mentalities to deal with each other and adapt to living in this world. They are foci for our forces here, and do not have validity in other conditions of Life. We begin our incarnations in a wordless womb, and we finish them in the dumbness of death.

Before birth and after liberation we have to communicate ourselves with others by non verbal means. To incarnate humans this may seem a very unsatisfactory process, but it is actually far superior to our slow, cumbersome, and limited way of exchanging consciousness with our species on this planet. By learning to think through the Thotol system here, we shall be reconverting our words back to the language we used while out of incarnation. This makes much more spiritual sense than the biggest book of philosophies ever written by hand.

All we learn in each separate earthlife, has to be specially packed into a compaction of consciousness we can carry through the doors of death. If and when we return to this world, that "sense-seed" becomes built into our genetics, from which it steadily grows with us as a guide to Life under another persona. By practicing the art of "consciousness-compression," as we must when tackling Thotolese, we gain considerable advantages in the way of "laying up treasure in Heaven," which will stand us in very good stead when it comes to bargaining for best terms of rebirth. A valuable pre-birth legacy to ourselves from a past life, is worth a great deal more than any money legacy from someone else's death after we incarnate here again. Why worry unduly about what we have on earth to leave others when we die? It is much more important what we leave ourselves to begin our next births with. The most recent international studies have shown that human intelligence is eighty percent inherited. Any future inheritance must come from what we bequeath our reborn selves beforehand in the now, which is our past-to-be. When this is properly realised, we can truly begin to become WHAT WE WILL.

What are we? The central value of any religious or metaphysical system is no more than the assurances it can supply its followers of their individual significance. People belong to creeds, cults, or alternative arrangements of Inner Awareness purely in hopes of finding their Real Selves somewhere at the other end of the adventure. Whether they call this unity with God, Nirvana, or anything else, it amounts to the same ultimate objective. Christians believe that if Jesus could survive crucifixion, and live immortally afterwards, then so can they. Modern spiritualists believe that if they can communicate with defunct friends and relatives through a human medium, their are hopes for their spiritual survival also. All systems have their own methods of approach to the Infinite. The entire issue turns on one single point. Is an immortal identity possible for human beings, or not? If the answer is yes, then every form of faith has something valuable in it. If not, then the whole lot are the biggest and cruellest time wasting lie that ever became believed on Earth. The outcome is as simple as that.

It is really not so very difficult to find and place an unthinking, unreasoning, unquestioning, and absolutely unintelligent faith in Life Itself. Primitive people do this quite easily and have no particular fear of death, because it never occurs to them *that* might be the end of their lives. Change means something to them, but extinction has no meaning at all. The instinct they rely on so much for survival tells them they will go on living somehow or other, no matter what happens, unless they get really tired of existing and just "let go of themselves" altogether. Life leaves the choice entirely up to them. An interesting instance in point was the case some years ago of an aboriginal due to be hanged for murder. He was so delightedly cheerful at the scaffold, that the shocked

chaplain held up proceedings while he tried to make the man see the gravity and meaning of his situation. The aboriginal grinned the solemnity cheerfully away, telling the chaplain he knew quite well what was happening. He would fall down dead at the end of that rope as a poor and unlucky man, after which he would eventually get up again as a white man with plenty of sixpences in his pocket. He could hardly wait for the trap to drop. His faith in Life outmatched the chaplain's by a long way. An educated intellect makes a considerable barrier against blind belief.

Kabbalistic practice and the Thotol system both belong to intellect and education within the Western Inner Tradition, being more a product of enquiring minds rather than soaring souls. Mind is more or less the Middle Pillar between Body and Soul in search of Spirit, and is a development of evolving experience within Existence. Its aim at the top of that Pillar is not the Summit or Crown, but the Eternal Question of "*En na?*" ("what now" or "then what") above and beyond everything. Its message to man is: "Do not accept anything without question. Question the whole of Life, and especially question Divinity, which alone knows the answers. Become a Living Question Mark yourself." There is no guarantee that our queries will receive satisfactory replies by any instant response, but only an indication that if we are intelligent enough to ask them properly, we shall at least be given the chance of finding out for ourselves eventually. An old proverb says that whatever the mind of man can conceive must exist somewhere in the Universe, or we could not have thought about it in the first place. We can only imagine whatever is possible for us to attain somehow or other if we continue seeking it enough on all levels of Life.

Practitioners have reason for believing that the Thotol system holds the Keys of their continuity in very convenient forms of consciousness. Certainly no other system on earth links a decanate conception of Divinity with an alphabet of human speech, so as to make literate sense with the combination. The nearest alternative is the I Ching, which has no alphabetic connections, being purely a mathematical arrangement wherein pre-coded symbols are chance selected by the casting of yarrow-stalk lots. There is of course the Nordic custom of casting rune-stones to decide what the Gods intend, and letter-formation by cast lots is indeed an ancient practice persisting to this day. The Halloween game of peeling an apple in one long strip, and then throwing this over the left shoulder in the hopes of it forming the initial of a future love, is an instance of this. Girdle cords are also whirled during incantations, and then released to form letter-like lines where they fall. All these and similar behaviours can be classified as appeals to the Gods for guidance by letters, but nothing else has even come close to the Thotol system for literary interpretations of spiritual communications by direct mental mediation.

The practice of automatic writing or Xenoglossy would not be a fair comparison with Thotolism at all. In those instances writing and speech have to be produced by the action of the subconscious mind influencing the muscular activities of hand or throat. The subconscious is assumed to have accepted direction by another intelligence than its usual operator. Whether this is so or not, there is no clear agreement between the mind of the medium and that of the communicator concerning the value and significance of not only every word, but each single letter of any words used. The result depends entirely on what

one mind-level can get out of the other. This could be anything at all from Amazing to Zanyistic. In the case of Thotolism, there is a pre-agreed and practised standard of spiritual significances, through which both communicants must work in order to understand each other. The code of the Life-Tree is in itself the medium of communication among mentalities concerned. Results depend on how far a human mind is able to interpret consciousness directed at it from higher levels, via this common instrument of intelligence. This again depends on factors like individuality, practice, application, and a lot of similar variables. The end-product is liable to seem somewhat commonplace or average, compared with sensational and maybe startling "messages" received by other means, yet years of experience leave no doubt that it is definitely the steady and constant stream of "step-by-step" enlightenment, which leads us best from one stage of Life to another with the least casualties on the way.

So those who will be satisfied with nothing less than fantastic revelations from the "Great Beyond," and personal assurances from God Himself (preferably in writing of course) as to their unique importance in His estimation, might as well save themselves the work and trouble involved with the Thotol system, and settle for something a lot more showy if less reliable. For those contented to live and learn the lessons of Life quietly and steadily, in company with higher orders of consciousness which speak with "still, small voices" of spiritual commonsense, there is a great deal to be gained from studying Thotolese. If only a single word of real significance were comprehended every day, that would make more in a year than many learn in a whole incarnation. A question answered very slowly with the truth, is of greater value than one immediately responded to with a lie. This does not mean that all Thotol communications must needs be tedious or ambiguous. They are much more often quite terse and unequivocal, or else a refusal of reply is made plain enough. It used to be said that there were only three answers to prayer. Yes, No, and Wait. With Thotolese this could sound like "We will speak," "We will not speak," and "We will talk later." All are communications in themselves.

It must never be lost sight of that the act of communion with Divinity *per se* is always wordless. Words, especially on our side, may accompany the act or engage with it to any extent, but the actual contact itself is quite apart from any human verbalisation. In point of fact, no human being could ever be entirely out of contact with Divinity and continue existing. What we have come to call "communion," is a mutual recognition of ourselves in each others identity through some shared stream of consciousness. Divinity and Humanity meeting in a mutual act of acceptance. Christians claim this takes place through Eucharistic symbology, but none of them would expect the bread and wine to preach a sermon from the pulpit afterwards. If they are conscious of any verbalised communication during their contact-meditations, they usually regard this as a private matter between themselves and their Deity, and keeping close confidence about it subsequently. That makes very sound spiritual sense, and is recommendable to those seeking contacts of the same kind through Thotolistic means.

Just as the Eucharistic elements are physical symbols with which Christians hope for conscious contact with Deity through their Christ-Concept, so is the Tree of Life a mental symbol intended to accomplish a parallel end-result for Thotolists. Their symbol is meant

to be received by their minds, in much the same spirit as a Christian receives the sacrament bodily. What should matter most in either case, is an actual experience of close relationship between the human and the higher Life-order approached. That in itself *is* the communion. Any accompaniment of verbal intelligence should be regarded as an addition to be taken in the light of its conscious content. So contact should always be the primary objective of Thotolists, and literary linguistics a secondary issue, no matter how much hoped for. Theoretically there is nothing to stop sincere Thotolists from designing ceremonies about their contact-practices, or treating them sacramentally with formalised psychodramas much in the style of a Mass.

Therefore the most sensible way to set up a workable Thotal system, is to regard its central Tree-symbol as a mediative means of making contact with Divinity to at least some degree, and act accordingly. The main thing is not to be concerned or worried if words do not immediately start pouring out on each occasion. In fact if they do, it might be well to suspect ones own subconscious, and check up carefully. There is normally a pause before any response through the Tree is received, during which the "sense of Presence" should somewhat intensify. It is far better to experience this "Presence" without any words following, than release a flood of words from the subconscious which cuts off or interferes with the original sense of contact. A good way of authenticating an Inner contact, is to estimate whether any accompanying verbalism increases or decreases ones awareness of it. If the former, then the contact is most likely a genuine one, but if the latter, most of the words are probably evoked purely from ones own subconscious. Even at that, they should serve some useful purpose. It takes a great deal of disciplined practice to prevent interference, while at the same time allowing the mind to permit the passage of whatever words are selected by the spiritual influence concerned.

Some while ago among the stricter schools of esoteric disciplines, the only "teachings" permitted were those which might instruct an intelligent mind how to make its own Inner contacts through methods which members of those schools had found practical from their combined experience. Initiates were taught *how* to learn from spiritual sources, then left entirely alone to decide for themselves *what* to learn, where to learn it from, and what to do if and when they ever learned anything. Having once been given the keys, they were expected to unlock every Inner door by their individual efforts. Nobody else was going to open another thing for them. From then on it was entirely a self-service affair. To some extent this was like teaching a clever child to read and write, then letting it loose in a library to learn everything else for itself, guided by inspiration alone. Such schools were indeed tough and uncompromising, offering nothing but hard work, out of which students would have to earn rewards as best they could. As might be expected, they were not overwhelmed by applications for admission, nor were they even accessible to ordinary people. No entrants would be accepted unless they showed great promise of survival through at least a good deal of the training. Western schools of this nature generally came to adopt the Thotal system as a basis of curriculum.

This "sink or swim" type of school may sound somewhat stringent, but they certainly got results out of their graduates. They worked rather on the lines of "health farms" which make patients deserve better health by accepting disciplines they would never agree to, if

they were not frightened of possible consequences otherwise. As anyone might realise, there is nothing especial to a health farm which patients could not do for themselves in their own house for a fraction of the cost, if they had enough will power. What they actually pay for is the individual attentions of experts, who see that they carry out the recommended regimes for regenerating their bodily tissues. They are really buying beneficent bullying. It is similar in the case of some esoteric concerns cultivating a Thotal-based scheme of spiritual training. Administrators do no more than see that students either carry out their disciplines or go elsewhere for guidance. The option is entirely theirs.

All such students are taught, is how to listen to the Language of the Gods in themselves by means of the Thotal system. Nothing more. Anything else they would have to get from whatever Gods they managed to meet on their own home ground. From one point of view this might seem unfriendly, indifferent, perhaps even a little un-human. Careful consideration should show that it is no more than an honest admission of human limitations. No living soul on this Earth had the right, or should be allowed the power, to inflict its opinions and encounters with Divinity upon others as an authoritative act. We are quite entitled to share our findings with each other, and combine in any way we please to recognise Divinity through all forms of consciousness, but no one is entitled to insist: "This alone is authentic, and the rest are only inferior imitations." No matter what claims are made, in the end everyone seeking a Divinity, must come thereto by their own individual conclusions however those are reached.

The masses of Mankind do not look for conscious contact with Divinities on any levels. They are content to live within their lower limits, and maybe share occasionally in generalised God-concepts broadly accepted by large numbers of humans. Moreover, they can get through many incarnations in this world well enough by that method, until they begin asking the fatal question: "Who am I, and where am I going?" The *Ain*, or *Eh na?* of the Life-Tree. From thenceforth nothing will satisfy them except questing through life for that No-Thing. From one incarnation to another they will continue searching with increasing disillusionment, and eventually must admit with Faust:

"I've studied now Philosophy,
Medicine and Jurisprudence too,
And to my cost, Theology,
With arduous labour through and through.
Yet here I stand with all my lore,
Poor fool! No wiser than before."

Perhaps at that vital point, the realisation of being a Divine Fool, or Absolute Innocent at the foot of the Life-Tree, will give an awakened soul the courage to glance up through the branches and try to guess how they can be climbed. It could also happen that encouraging calls are heard, in a strangely familiar yet incomprehensible language from somewhere overhead. At that instant a single leaf from the Holy Tree might flutter earthwards into hands outheld with suppliant wonder. On it is to be found a Symbol which explains how would-be climbers might begin mounting, until hands from higher levels reach down to

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help, accompanied by voices speaking clear words of welcome. Holding only one such leaf apiece, many may tackle the Life-Tree with increased interest and a new perception of its purpose. If sincere prayers are ever to be answered, then let this work provide a leaf of that nature, for the benefit of all who seek to share it.

The End