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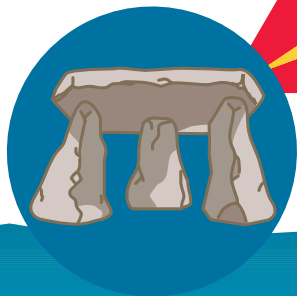
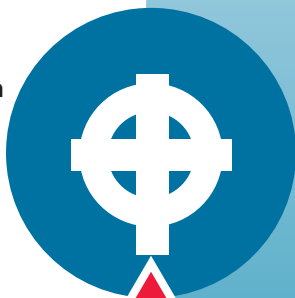
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"There is a Light
which lighteth every man
that cometh into the World."

MYSTICAL CONTEMPLATIONS - QUIETISM

By Paul Dunne



**Madame Jeanne Marie
Bouvier Guyon
1648-1717**

The most effective and advanced Esoteric techniques are free to access and easily acquired, if that is one knows how to find them. Often we already have the ability in a latent and undeveloped form, and once we find a technique or method that works, then we soon begin to develop the Unlimited capabilities of our Inner Self. Each of us is a Child of the Universe, holding within ourselves the potential to reach and manifest the Infinite. It is simply a case of the right keys open the right doors. We might also add here that one of these keys is perseverance with Mystical work, for our Inner abilities will develop steadily over time.

In the current age we live in, the Human Mind is being under developed and under utilised as our focus is ever upon a fast changing world. We are simply so busy trying to keep up with our mundane daily lives, that we are failing to find the Spiritual Contact with the Universal Stillness. We know instinctively that we are missing something very important in our lives, something that will bring us peace, self-fulfillment, self-empowerment and connection with the Forces of Universal Harmony. What we are in fact missing is the Still Point, which is a State of Mind in which the Human Being can access a blissful contact with the Eternal Cosmic Moment of Now that is the Bridge into awareness of Infinity. The Human Mind can be brought into harmonisation with the Cosmic Mind through techniques of Mystical Contemplation. One such technique is the practice of Quietism, and we shall look at its origins, history, purpose and use within this article. It is also hoped that this article will debunk and denude the notion that Mystical techniques are difficult to acquire or use - they are in fact Methods of Great Simplicity. Like the concept of the Tarot Fool, who is one that Knows Nothing, Nought, or has attained the Awareness of Point Zero Energy. The Tarot Fool epitomises the simplicity of the Supreme Mysteries.

How then might we define the term of Quietism? Also what exactly is it? These are very reasonable questions to ask, from those whom are new to the various forms of Mysticism.

Quietism is the finding and attainment of a state of mind that could be defined as Inner Peace and Tranquillity of the Mind, Perfect Calmness, Mental Inactivity, Indisturbance Indifference and Serenity.

The Mystical Meditation system that the Quietist, aims to cultivate consists in the controlled daily meditation practice which involves the withdrawal of the mind from normal worldly interests and anxieties, in order to attempt to develop and evolve an Inner Contact that is a passive and receptive form of Mystical contemplation with the Cosmos. To find the Still Point of Divine Harmony and Bliss of the Unity within All things. The techniques of Quietism are a withdrawn method of finding Self Harmonisation and contact with the Higher Divine side of the Human Being. Its practice requires little more than a comfy chair in a quiet room where one will not be disturbed during these personal and private Meditation sessions. Quietism, to coin a Cosmic Pun, is quite literally the finding of some very high quality "I TIME", both the I that is our individualised self and the Cosmic I which stands for INFINITE. There are three III's in the word Infinite and Three is the Number of the Mystical Triad. So in Mystical parlance I is a very powerful thing indeed, and we should disabuse ourselves of the notion that to take personal time out is in anyway selfish. Indeed finding our own space and I TIME is very important indeed within our overcrowded modern society.

To find the Inner Self, or I, we need to set aside some self time. Perhaps anything between 10 minutes and half an hour a day, upon which to develop techniques such as withdrawal into Quietism. A quiet and non-combative withdrawal from the hectic pressures of mundane daily life. A peaceful private rebellion. From the earliest days of childhood we have had impressed upon us that notion that we must not be selfish, hence even the idea and notion of taking a little time out in order to find personal space, may seem challenging and heretical to the lower psyche. It is a part of Mystical development to challenge the status quo of the conditions of the unenlightened lower self. In Mysticism one of the great goals is to become SELF-Ish. To develop the I into a fully awakened Cosmic Being that has full contact with the transpersonal Super-Consciousness. This of course does not mean neglecting friends, family, the day job or the daily grind of chores about the house that still have to be done. However, it is not really selfish at all to want to take half an hour a day out for our own Spiritual Development and SELF Healing. Our half an hour out each day is nought compared to the Universal Consciousness which has taken it's own Higher Consciousness into the Eternal Still of the Limitless and Un-manifest. The Cosmic Divinity itself is SELF-Ish and we can learn to parallel this Highest Art within the development of our own Mystical Consciousness. If one cannot find a clear half hour during the day, then one can either rise slightly earlier in the morning before the rest of the household get up, or one can stay up half an hour later each night after the household retires to bed. Once a mediation pattern is set up then gradually we get used to having our daily fix, a bit like our 11.30am daily chocolate break, or lunchtime walk. Consciousness responds well to repetitive patterns.

Those of us with a naughty streak and wicked sense of humour may be interested to know that the origins of Quietism are from an heretical form of religious Mysticism that was founded by Miguel de Molinos, a 17th-century Priest in Spain. Quietism, again to coin a pun, quietly developed within the Roman Catholic Church in Spain and slowly spread outwards, finding especial prominence in France, where it became widely espoused by a very

influential lady called Madame Jeanne Marie Bouvier Guyon who had been born at Montargis in April 1648.

Madam Guyon had come from a good line of parentage, but grew up to be a somewhat slightly troubled and neurotic child. Possibly this was due to her upbringing at a convent run boarding school, where it was said she had certain religious experiences, this is a psychological feature not uncommon of adolescents of this type. She was later befriended as a young woman by the Duchess of Bethune, until marrying the wealthy but much older Monsieur M. de Guyon. Her marriage lasted for twelve years, during which time she had three children, before her husband died leaving her a somewhat wealthy widow. During her widowhood she became friendly with a monk of weak character and failing mind, who was called Father Lacome. He taught her some of the ideals of Quietism and these teachings and doctrines fascinated and absorbed her. She travelled France with the monk spreading the exciting news about Quietism.

Madam Guyon promoted the somewhat esoteric doctrines of Quietism to the French aristocracy. Her greatest Coup d'état was in winning the support of Madame de Maintenon, King Louis XIV's wife, and she became a full convert. Another ally in this Dangerous set of Liaisons was her conversion of Archbishop Fénelon. Quietism spread like wild fire and this rather upset the less enlightened mundane authorities who were of course trying to maintain control of their mundane wealth and power. Quietism held the potential to upset the apple cart, as it offered personal empowerment and the opportunity to find Divinity within one's self rather than in the exoteric church doctrines. Needless to say that a High Commission in France soon investigated and naturally found Madame Guyon's written works and ideas to be intolerable. Typical of the Witch Finder type attitudes, in 1699 Pope Innocent XII issued orders that prohibited the circulation of Archbishop Fénelon's book, entitled *The Maxims of the Saints*. In 1687, the Inquisition arrested nearly 300 Quietists.

Serious trouble had seemingly beset Madam Guyon's Quietists revolution in 1686, when Father Lacome, along with so many of his fellow brethren in Italy and France, was arrested. He was sent to the Bastille and later remained a prisoner in Lourdes, where he died in 1715. Madam Guyon herself was arrested as a suspected heretic in 1688, and she was confined to a convent, but her old friend and ally the Duchess of Bethune secured her release later that year. Madam Guyon joined a school at St Cyr, run by a Madame Maintenon, and the school provided a relatively safe environment for her to continue teaching the doctrines of Quietism. Madam Guyon was one of those charismatic, charming and well educated people, and a woman ahead of her times. She soon endeared herself to an ever widening number of intellectual and deep thinking religious people. Her circle of contacts widened and Quietism again received some further publicity. However, when it came to light that Madam Guyon had been associated with Father Lacome, Madame Maintenon broke the friendship and requested that she leave the school. She was soon again receiving attention from the authorities, and she was taken before Bossuet the Bishop of Meaux who examined her and cautioned her to desist in her heretical teachings. Madam Guyon was not one to be told and continued openly as a Quietism activist and induced and encouraged others to do the same. The authorities grew intolerant and arrested her, she was sent to the Bastille and detained until 1703. During her imprisonment Fénelon was more or less coerced and forced to sign a recantation of his support for Madam Guyon's work. He had to agree to disassociate himself from her, and was offered the carrot of becoming Archbishop of Cambrai.

When finally released from imprisonment Madam Guyon went to live on her son's estate at Blois. The French had now broadly come to regard her as something of a deluded eccentric,

however, hundreds of English and German people still made pilgrimages to Blois, for some now viewed Madam Guyon as a Saintly personality. She undoubtedly suffered for her belief system, in a way that we today would find shocking and completely unacceptable. However, she also undoubtedly found Enlightenment upon her personal Quest. In her writings she coyly revealed that her Quest had not been in vain, and that the Silent Contemplation had brought her the Greatest Gifts. In her own words:

“My Spirit disenthralled became united with and lost in God, and this was so much the case, that I seemed to see and know God only, and not myself.”

Madam Guyon died on 9th June 1717. Apparently personally fulfilled and Enlightened, even though her mission was not fully delivered upon the Earth at that time. However, Mystical Quietism has survived in some forms and is as useful and useable today as it was in her own time.

The quintessential essence of the Art of Quietism is fundamentally that Self Perfection lies within the complete passivity of the Human Consciousness before the Still Point of Cosmic Consciousness. The Higher Consciousness of Universal Stillness thus floods into the Lower Consciousness bringing Supreme Bliss and Enlightened harmonised Being. Taken to a very advanced degree this form of Mystical Consciousness brings cessation of the lower self consciousness, and replaces it with Infinite Consciousness - the Bringing Down of the Cosmic Divinity into a Human Being. In the case of Madame Guyon's tussles with the alleged earthly authorities, she maintained as her case for defence that she could not possibly sin, for sin was of the (lower) self, and she had rid herself of the (lower) self. These rather Esoteric Doctrines were out rightly condemned by Pope Innocent XI in 1687. A reaction to which the intelligent reader will draw their own conclusions. This Quietism was obviously feared for it was potent and powerful stuff that actually worked in applied practice. Hence the success of the phenomena of Quietism, so much so that this Heretical body of work was suppressed and banned. Forbidden Lore indeed. Yet really this is a rightful gift and inheritance for evolving Humanity, and Quietism could be compared to the Buddhist doctrine of the finding of Nirvana. Incidentally, the proceedings against remaining Quietists in France and Italy lasted until the eighteenth century. So it was not a flash in the pan phenomena, but a practice very highly valued by it's own adherents.

In Quietism the Human Mind is withdrawn from lower worldly interests into a condition of receptive passively and stillness in which it becomes possible to constantly contemplate and channel a centralised and balanced condition of No-Thing that encompasses ALL-Things. The interconnected Higher / Inner Consciousness of the Cosmos. In it's simplest form it begins with harmonisation of breathing - that is breathing in gently to the mental count of four, holding the breath for a mental count of two, then gently relinquishing the breath to the count of four, in repetition until there is a harmonised breathing pattern. Then it is a quiet rebellion of Stilling the Mind and attempting not to think or be distracted by the lower thought process, which will eventually be turned off in these Quietism Sessions. You cannot stop the chaotic lower level thought patterns by attempting to turn them off, instead you have to rather learn to dismiss and ignore them. Initially you develop an indifferent attitude to the intruding thoughts of the normal mundane lower consciousness. If thoughts keep intruding then just say to yourself “Yes, I will deal with that later” and keep enjoying the feeling of stillness and peace. Having not a care in the world. Simply you are CONTEMPLATING. In a State of Mind that is Contemplation itself. Contemplation of Nothing. Over time with practice this builds and develops into an indescribable state of Higher Awareness and at One-ment with the Universal Consciousness and increasingly

feelings and senses of Higher Awareness awakens and grows into a very fulfilling Realisation. Then awakens our own Higher Potential, which accords with Point Zero Energy and is INFINITE. Those three III's. This is a gradual working towards a realisation of the Supreme Enlightenment. Knowledge of that which is Unknowable, and which cannot be put into words on paper, for it is beyond Human Language, Number, Symbol or Archetype. It is perhaps best described as "0".

The essence and ideals of Quietism may have been summed up almost fifteen hundred years before it's 17th Century arrival. For Hierotheus, a convert of St Paul, said:

"To me, it seems right to speak without words, and to understand without knowledge, that which is above words and knowledge; this I apprehend to be nothing but the Mysterious Silence and Mystical Quiet which destroys consciousness and dissolves forms. Seek, therefore Silently and Mystically, the Perfect and Primitive Union with the Arch..."

Thus if we interpret aright what old Hierotheus was saying, we get the idea that the Human Mind of the Lower Consciousness deals with mere words and knowledge which gets in the way of forming a true Inner contact with the Highest levels of Cosmic Divinity. The Mysterious Silence is the Still Point known within Mystical Religions such as ZEN, which deal in subtle Mystery Teachings for the Highest level of Human attainment - Enlightenment. By achieving the Still Point we can therefore obliterate awareness of the lower consciousness that usually intrudes in a constant thinking babble, and we can dissolve the illusionary form type perception of physical reality, allowing for transcendent conditions to prevail. The Perfect and Primitive Union is something of a connection with the Primordial Consciousness that has spawned the manifestation of the Cosmos.

Quietism also seems to have evolved from a form of Mysticism practiced by the likes of St Teresa, and from St John of the Cross. They were about seeking the Inner Light of Truth, and their Spiritual Pathways were not about any intellectual quest for Truth. St Teresa taught the importance of Passivity and Silent Prayers. Later the Quietists came to know and believe that an hour practicing their Mystical Contemplations was of far more value than a lifetime of practicing good deeds. Although quite likely really good and great virtuous Divine Deeds could follow and flow forth from the practice of Mystical Quietism.

Quietism is a little known Esoteric branch of Mysticism. It is based upon personal Devotional Service to Humanity, and its adherents do not seek to change any one else's established systems and principles of their own religion. The Quietist does not seek to criticise, nor offer opinions on the merits or faults of other organised groups of religion. The Quietist knows that little is changed by working outwards towards the exoteric systems, but understands that progress for all Humanity can be made through personal Inner Worlds workings. For to change yourself and to find a personal union with the Divine is to aid all Humanity upon the Path towards Enlightenment. The successful Quietist has succeeded in the Bringing Down of the Godhead into Humankind.

Madam Guyon in her own Words:

"All I had enjoyed before was only a peace, a gift of God, but now I received and possessed the God of peace." (It was on July 22, 1680, that Madame Guyon experienced this Divine Ecstasy)

"A readiness for doing good was restored to me, greater than ever. It seemed to me all quite free and natural..."

“If one may judge of a good by the trouble which precedes it, I leave mine to be judged of by the sorrows I had undergone before my attaining it.”

Works About Madam Guyon:

Madam Jeanne Marie Bouvier de la Motte Guyon, from the Catholic Encyclopedia
Autobiography of Madam Guyon, from Digitized by Harry Plantinga
Madam Guyon, from The New Schaff-Herzog Encyclopedia of Religious Knowledge
Madam Jeanne Marie Bouvier de la Motte Guyon, from Didier Lebeau

Works By Madam Guyon:

Spiritual Progress
Complete Poetical Works (Authoress of a section of this work)
Song of Solomon / Explanations and Reflections having Reference to The Interior Life
Short & Easy Method of Prayer

Concerning Dalua

By W.V.B.



“**D**alua emerges from the shadows, the shadows of which he is lord. By dim moon, he explains, and by glimmering coasts and sad sea waters...and paths trod once but now untrod, he has travelled from one darkness to another. This is destined to be very bad news for king Eochaid, who, while searching for the Immortal Hour has found love with a fairy princess called Etain, for the day is coming when Dalua will strike him dead.”
(from a review of “The Immortal hour” July 2004 by Smallweed in The Guardian)

Back in the 1960’s, when first attempting to contact “the Masters”, weeks of fervent meditation led to the vision of a rocky island shore. In the background reared the broken peak of a smouldering volcano. This was really exciting. I was really getting somewhere! Then a bespectacled man in a gabardine coat appeared, holding out his hand in greeting. He said “Hello, my name is Fiona”.

I was devastated. This was not the member of the Great White Brotherhood I had expected, but an elderly transvestite with a Scots accent. I made my excuses and left.

Later I understood that I had been short with the writer William Sharp, who wrote on Celtic and Gaelic themes under the pseudonym “Fiona Macleod” his alter-ego, a figure who became more and more “real” as time went on. We did have some interesting conversations subsequently, and later I discovered his work, and thought I was one of the few people who still read it. Wrong again, there is a huge revival of interest in his writing, and many people who work esoterically claim to have been “getting Mr. Sharp on the Inner” over the last few years.

This interest is linked with the approach to the faerie kingdoms, where again, the desire of men to explore these realms is reaching fever-pitch. I am amazed at some of the material pouring into print on the subject at present, but this renewed focus of interest is a pointer towards processes of change in motion, as the ebb and flow between the worlds alters.

But take note of the words of Mr. Sharp/Fiona Macleod, one who knew that all is not sweetness and light in the realms of the Lordly Ones. (Was it by intent or coincidence, I wonder, that the non-human hero of the “Highlander” films was called Macleod? But I digress.)

It was William Sharp who wrote the poem beginning
“How beautiful they are, the Lordly Ones
That dwell in the hills, in the hollow hills”

That poem has inspired many of us with its evocation of the unearthly beauty of the Sidhe. But a crucial point missed by many fairy botherers is that *they don't like us*. Terry Pratchett spells it out in “Lords and Ladies”, Alan Garner knows, and hints at it in his fiction. RJ Stewart has told us, but still the nature of “otherworld contacts” is wilfully misunderstood. Often by young men who have not got girlfriends. But William Sharp's alter ego, Fiona Macleod, has given us the mysterious figure of Dalua, shepherd of shadows, a guardian of the thresholds of Faerie. And before entering the faerie worlds, one is likely to run into him.

So who is he? Sharp refers to Dalua as a figure from Celtic myth, although one suspects he is an invention of Sharp's/Macleod's. If so, he has certainly taken on a life of his own, as is the way of such things. Did he spring entire from Sharp/Macleod's imagination? Perhaps not completely. There is a St. Dalua in Ireland, to whom a church is dedicated at Killaloe, County Clare. *Killaloe: from Cil Dalua, Dalua's Cell* He undertook the *ban-martra* or white (bloodless) martyrdom of hermitism, I envisage a solitary Celtic saint living in a circular hut in a “beeloud glade” like Yeats's inhabitant of Inisfree.

But Sharp's Dalua appears more like a nightclub bouncer, there to keep out the uninvited, but of whom the occupants of the club are also rather afraid. He is a dweller on the threshold, but not of the individual or of the group consciousness, rather he haunts the borderlands of Faerie, fearsome to those on either side of the Door of Flame. No thug this, he has the charm and glamour of Oberon, and the trickster habits of Coyote. Impersonally he will, if he can, entrap the unwary forever “between the twilight and the dark of night”, neither in this earth nor in the many-coloured lands. This is one of his little jokes.

Hilaire Belloc, inspired by Sharp's work, wrote a short story called “*The Wing of Dalua*” describing a mountaineering trek across the Pyrenees to Andorra, during which two men become lost. They wander into a strange otherland, hearing voices in air and water, and greet a man who becomes a rock. They follow the only path, though lured by illusory houses and people, sensing the presence of a mysterious third man, until at length they come down, not in Andorra but in the place they started out from. Has “Dalua” led them astray, or has he saved their lives?

In this evocative tale the figure of Dalua has become a sort of shorthand for the perils of faerie, even though he never actually appears. It would seem that, at the time this story was published, the figure of Dalua was so well-known that there was no need for further explanation about its title.

In “*The Dominion of Dreams*” Sharp/Macleod reminds us that “there are too many who inhabit the world that from our eyes is hidden, for us to know who pass, in times, on occasions like this. *The children of light and darkness tread the same way.*” (my italics)

And in *"The Lords of Shadow" speaking of Dalua*: "The false glows true, the true glows false beneath his moon-tide rune".

Dalua is described as "The Dark Fool", who may bring men their hearts desire, but will drive them to madness and death. He is familiar in folklore, not perhaps as Dalua by name, but as the Fairy Fool, the Amadan-na-Briona, whose touch brings death in the Irish tales related by Yeats in *"The Celtic Twilight"* and subsequently quoted by Lady Gregory in her *"Visions and Beliefs in the West of Ireland"*. Yeats says that he knew a man who was trying to bring before his mind's eye an image of Aengus, the old Irish god of love and poetry and ecstasy, and that suddenly the image of a man with cap and bells rushed before his minds eye, and grew vivid and called itself "Aengus' messenger".

This is not the Fool as Percival/Parsifal is a fool, rather this is the Fool that talked with Lear on the Heath. This is the rather sinister figure in motley who frightened a number of the Company of Hawkwood some years ago. He is the King's Fool, or as Yeats would have it, the Queen's fool. He is both sacrificer and sacrificed. He is the world's Fool, Tom o'Bedlam, dark shadow, perhaps, of an aspect of the planet's Inner being?

The Amadan-na-Briona changes its shape every two days, and may appear as a broad-bodied man, as a child, as a monster, the "worst of beasts". This triple aspect is typical of the Lordly Ones, the mutable human and non-human appearances. The shapechanging ability is a typical attribute of those with fairy blood, as described in the legend of Melusine and her brothers and sisters, the Selkie, the Kelpies and the like. In the fairy tales where a human being marries, or mates with a fairy being in its non-human form, as in "Beauty and the Beast" for instance, the exchange made between them takes place on a subtler level, that of which marriage is itself a symbol. (see also Gareth Knight's article in Vol.25 no2 of this journal)

In some ways Dalua appears to be an example of the "Trickster" archetype met with in world myth, like Anansi the spider man or Coyote. We are never sure if he is part of the Seelie or the unseelie court; of the lios-alfar or the svart-alfar, the dark or the light elves. He is probably neither (or both!) He is not unlike Gwyn ap Nidd the Celtic faerie lord of the wild hunt, celebrated in placenames as far apart as Neath and Nidderdale, in some ways and yet not, absolutely not. He is more like Papa Lazarou in "The League of Gentlemen" who growls "you're my wife now", only, of course, better looking.

However, both Yeats and Sharp/Macleod link the figure of Dalua with Death. But is it death-in-life or life-in-death? Yeats calls imagination "the second-sight of the mind", and it is through imagination that we may gain insight into these mysteries. This is why I refer to the literature of the imagination on the subject. Direct experience each must make alone and that would not be spoken of. In Sharp/Macleod's *"Winged Destiny"* there is a tale called *"The Lynn of Dreams"* which describes how a writer, longing to experience the beauty of the truth of the inner reality of which he had written, yet never truly experienced, meets Dalua, who takes him to the Lynn(lake) of Dreams where he obtains his hearts desire, on entering the faerie world. He sees "the flow of the secret tide that continually moved these children of joy into semblance of mortal beauty, images known in happy hours or seen in dreams, but often such as he had never known either in waking dream or in sleeping trance. These he saw ceaselessly woven and unwoven. The clusters of many Pleiades made a maze for that living darkness". The cry of a bird restores him to reality, and he asks Dalua what he has seen.

Dalua replies “I gave you a cup to drink, and you drank. It is the Cup of which Tristan drank when he loved Yseult beyond the ache of mortal love: the Cup of Wisdom, *that gives madness and death before it gives knowledge and life.*”(my italics)

Dalua is of the Sidhe and yet Other, but like the Sidhe he cannot lie, although his truths are mantic and paradoxical. No-one passes him without a key, a key which might be different for each of us. As with Jacob’s angel, one may have quite a struggle upon first meeting, but a true alliance in Faerie is an alliance for life. However, a thousand years of folktales worldwide are not wrong, do not expect a welcome in the hillside.

But Dalua may come when you call, even if you do not know that you are calling. He may bring ruin and madness and pain, and you will lose the world, you may never be seen again, but you will have seen your hearts desire. Is that really what you want?

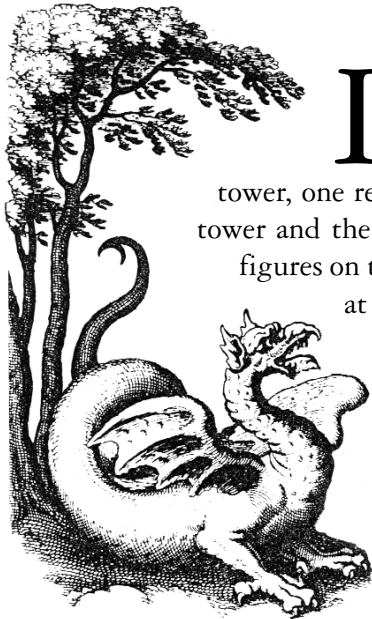
The essence of a mystery is that it remains a mystery. I cannot do more than draw out the shadow of a shadow, the strange being who roams behind and inside all of Fiona Macleod’s evocation of the beautiful and the strange. Dalua... Dalua... Dalua...

I do not, sadly, have all the books quoted from, but some kind soul has put them on the internet; try googling Dalua, or log on to the excellent www.sundown.pair.com, a site dedicated to Sharp’s work.

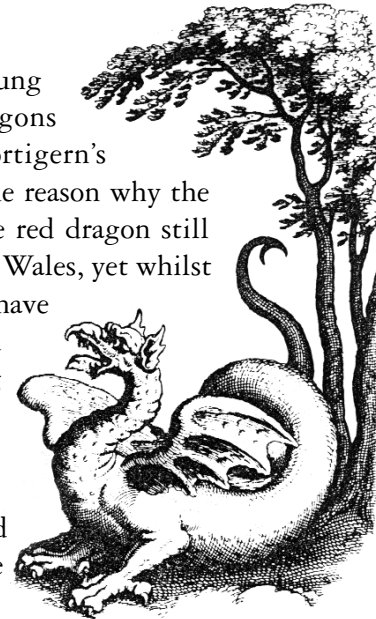


THE RED ROSE AND THE WHITE

By Gareth Knight



In the legends of Merlin the young sage discovered two dragons fighting at the base of Vortigern's tower, one red and one white, which was one reason why the tower and the kingdom could not stand. The red dragon still figures on the banner of the Principality of Wales, yet whilst at one level the dragons may have represented conflict between Celt and Saxon, their meaning extends far beyond that.



Later, when Norman French domination had ridden rough shod over the ancient differences in culture

and in blood, the emblems of the red rose and the white became the emblems of the rival houses of Lancaster and York. Yet important as conflict in historical circumstance may seem, not least to those who are caught up in it within their own space and time, there is a far deeper archetypal principle at work in the supposed conflict between the red powers and the white.

Indeed the assumption of conflict of opposites might be better described as the interaction of complementary powers. We might also ponder why, in the early legends, the red and the white should be expressed in terms of dragons, and in later times in the form of roses.

Dragon power is a concept that has its roots in two fundamental sources. One is to be seen in the night sky in the constellation of the Dragon that coils about the Pole Star, and that in the course of precession of the equinoxes, caused by the varying tilt of the axis of the Earth, provides pole stars of its own in different ages. Indeed it provides the current one, if we take into account that Ursa Minor, in which Polaris stands, was once regarded as a wing of the Dragon.

At the base of this axial shaft is the Earth itself, whose spinning provides the spectacle of the turning of the heavens for those of us who live upon its surface. And within the Earth what is commonly known as the Dragon power is the root of many subtle energies, and indeed many not so subtle, as in the phenomena of earthquakes and volcanoes.

It is possible to see these two forms of Dragon power in symbolic equilibrium in the Caduceus of Hermes, where they take the part of the two serpents in this great glyph of universal healing, together with the wings, which in ancient depictions of the caduceus may appear near top or bottom of the shaft.

The rose, in contrast to the dragon, gives less of an impression of raw and ancient titanic energies, but more a mature and beautiful expression of life force - the flowering of the dragon power we might say - that shoots up from the roots. "The force that through the green fuse drives the flower" as Dylan Thomas expressed it. And as such the rose appears again and again in human cultural expression.

Dante, in his great high medieval mystical vision, saw a rose floating in eternity as an emblem of heaven itself, each of its petals a human spirit. In the medieval allegory of *The Romance of the Rose* it stood for romantic love. In the seventeenth century Robert Fludd, Thomas Vaughan and the Rosicrucian Brotherhood made it a major symbol in their mystical philosophy. It also played an important role in the Mysteries of Isis in late classical antiquity, as revealed by Apuleius in *The Golden Ass*, as I have been at some pains to describe in *The Rose Cross and the Goddess* and its later American edition *Evoking the Goddess*. After being transformed into an ass by his abuse of the Mysteries, Lucius, the asinine anti-hero, finally found redemption by eating roses borne in procession by a Priest of Isis and went on to become an initiate of Isis and Osiris.

Whilst we would not necessarily advocate eating roses as an esoteric dietary supplement there is much to be said for ingesting its essence by imaginative interaction, and in more recent times it has figured in Dr. Roberto Assagioli's psychosynthesis as a meditation symbol to promote the flowering of spiritual elements in the human psyche.

However there can be more to this powerful symbol than its application to personal psychology. It has a reality of its own as a doorway to objective states beyond the mundane world. This is amply demonstrated in a new book by R. J. Stewart, *The Well of Light*. (Muse Press, PO Box 493, Lake Toxaway, NC 28747, USA or www.rjstewart.net for online purchase).

Subtitled *The Mystery of the Double Rose* it is the most recent in a series of books that mark his progress as an esoteric teacher and researcher over the past twenty years. They include *The UnderWorld Initiation*, (1985), *Earth Light*, (1991), *Power Within the Land*, (1992), and *The Living World of Faery*, (1995), the earliest of which, as he generously acknowledges, was road tested at some pioneering workshops of mine at Hawkwood College in the early 1980s.

The rose is seen as a focus for objective powers that can be contacted in a form of spiritual healing drawn from folklore tradition that involves a working relationship between humans and the spiritual forces of the land or region in which they live. In the larger context, it can become a form of Earth healing, a way of healing the wounded relationship between humanity and the planet. In more personal application it provides a way of identifying and developing one's own particular aptitudes for this kind of work.

Supplemented by a compact disc, the book contains a series of meditations, visions and ceremonies, not least of which is that of the Well of Light of the title. This is located at the conjunction of the six directions of inner space, four leading to and from the cardinal points, the source points of the four Elements, together with the Above and the Below, which may well be equated with the Dragon powers already mentioned. Sited within a low dry stone wall at the centre of a crossroads, the well shaft links the above and the below, whilst about it are ranged briar hedges of red and white roses. These represent a formidable obstacle but the bushes will part to allow access to the well to whoever is worthy and has taken the trouble to find the key to do so.

Part of this key lies in the significance of each of the five petals of the red or white roses. The petals of the red represent forces that flow through the human body and systematic working with these spiritual and transformative forces brings self realisation, including the masculine and feminine sides of oneself and of all humanity going back through time, (the ancestors), and relationship to faery allies and companion living creatures of the natural world. The petals of the white rose concern forces that do not flow through the human body until the

work of creating the double rose is completed, and these bring deeper forces that include the contact of mediators and teachers, and the “shining ones” who weave the forces behind form, and ultimately the source of spiritual light at the heart of the Earth itself.

At one end of the ultimate spectrum are the Universal Beings reflected in the stars, (called Great Entities or Solar Logoi in the language of *The Cosmic Doctrine*), at the other the Planetary Being, (termed by some schools, or in the first draft of *The Cosmic Doctrine*, the Planetary Spirit). Names however are merely crutches for the limping intellect and can serve to trip us up as easily as support us. As with any Mystery system what we have to do ultimately is to take a leap of faith and become engaged with it.

This is not necessarily an incitement to take at face value the claims of any self styled guru or esoteric teacher without evidence of a reasonable track record. However, Stewart’s sources have an impressive record in terms of self preservation and regeneration, for they are rooted in the ballad tradition. As an accomplished composer and performer in the first instance, he found certain traditional ballads to contain ancient mythic themes and very specific magical imagery, that led at a deeper level to secrets of initiation into the faery tradition and the mysteries of the Goddess. Examples from which he quotes include *Tam Lin*, which concerns the triumph of human love over the powers of the Otherworld, and *Thomas Rhymer* which is about the true understanding the Otherworld mysteries.

As he claims from experience over the years, whilst much esoteric teaching can be woven around this material, spiritual and magical power flows whenever the ballads are sung. What is more, this occurs even though singer or listeners may have little understanding of the meaning behind the words. And this is perhaps why they have survived as vehicles of secret teaching and tradition over the centuries.

Much the same dynamic can be seen in the Tarot as a card game containing a wisdom tradition. Or of the comic erotic novel of Apuleius containing the Mysteries of Isis. When it comes to the survival of an arcanum, it is the power that matters rather than the interpretation. Sooner or later its validity will become self evident when it is really needed. We all recognise light when we see it. The warmth of companionship when we feel it. The well being that comes with harmonised balance. In such perennial images lies the healing of the self and the world - and this is arguably a time when it was never more needed.

TIME RECOVERED

By John Selby

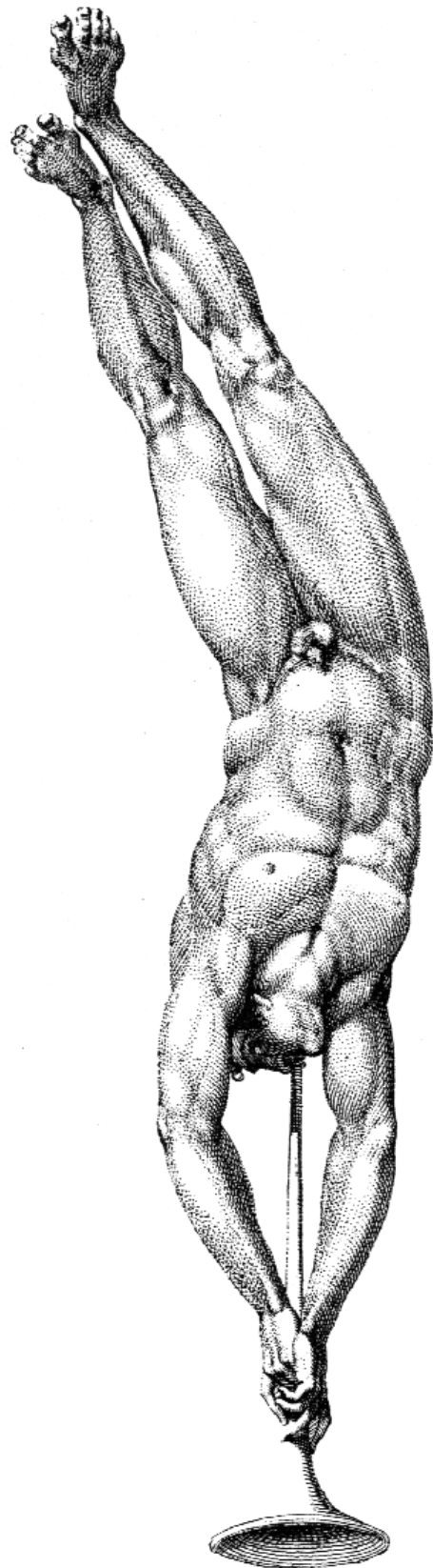
The first time she stepped into the pool
The water seemed aetherial, smoky, dry.
Misty minds beckoned
Through her closed eyelids
And she relinquished her autonomy
As she had promised
Because of reassurances given...
So long ago...
Or... yesterday...

She found the waters parting willingly
At her mere thought.
No splashes,
But shimmering dappled pools of light,
Benign Presences
In the darkening turquoise waters.

Tempted to pull back, she sat fleetingly
In her favourite chair overlooking the garden,
Feeling its pressure on her bones
Through her soft flesh
And the dark blue hardness of her jeans,
Assured that her child slept;
Then knew she was not really there
But back in comfortable waters
To which she had willingly
Sacrificed
This precious time-slot.

The kind old man
Who stepped from behind the swimming seaweed
Looked deep into her soul,
And asked,
“Why so long? Why has it been so long?”

And she knew not why;
Just that the multitude of years
Returned upon a higher arc,
Even as the waters of her pond
Were one with the Great Ocean
Which swept about the world,
Made restless by the Moon,
Dispersing intimate, momentous tidings
Into every last hiding place of its benign totality,
Her own shared consciousness.
“It has not been long,” she said.
“It *was* only yesterday.”



THE MANIFESTATION OF DAVID CARSTAIRS

By Paul Dunne



One of Dion Fortune's earliest Inner Planes Contacts was David Carstairs, a young Army Officer from the First World War who had been killed in Ypres. However, the curiously revealing thing about this Inner Planes Contact is that all physical plane indications are that apparently the man did not actually exist. The Occult sceptics and scoffers would have doubtless had field day about this over the years, whilst as usual totally missing the point.

My Grandmother was born a sickly child of a sickly soldier who had returned from the 1st World War with some form of permanent lung damage that ultimately killed him whilst his youngest daughter was barely into her childhood. She was very much in tune with the horror of that War and the War that followed, in terms of all that it had cost. My Grandmother had this mysterious little poem which she used to chant away with a knowing expression in her eyes that reflected a degree of inner sadness. The poem used to go a little like this "I saw a man upon the stairs - I saw a man who was not there!" There is much more to the poem than this but I have been unable to trace it and my Grandmother died in 1997 so I cannot ask her about it now. However, the poem was distinctly Occult in flavour and suggestive perhaps of young men dead in their prime, who really should have still been here living their lives. The poem also evidentially uses the word "Stairs" and this forms part of David Carstairs surname. Knowing the Inner Planes, it is very possible that the name of the Contact has hidden connotations and meanings that may not be fully revealed for a very long time, if ever in full. In the case of Dion Fortune it is now well over 80 years since Dion Fortune was in contact with a man who apparently was not there.

Taking things rather literally can also sometimes have an odd payoff when considering Inner Planes riddles and cryptic pointers. The word Stairs may be suggesting a Contact that is a step up or two from the Physical Plane, but not at the lofty Higher Inner Plane levels of the Masters or Inner Plane Adepti as they are sometimes known. Also the name "David" has links to the Star of David - the Pentagram that is the symbol of Man in the Microcosm Whilst the modern Car is a new symbol for the more traditional Chariot, and that is a symbol for the Auric Subtle Bodies including the 7 Primary Chakras. So even with a little light toying with, the name David Carstairs produces some possible Esoteric links hidden within itself.

So although we should not take the names and identities of Inner Planes Contacts too seriously, as it is the content of the Messages and the Powers they channel that really count, it is however possible that a name might also be part of the concealed message from the Inner Planes. Might we here have a name that suggests a significantly strong amount of Sacrificed Young Life Force has crystallised upon the Inner Planes just behind the Physical Plane, forming at an Astral level the body of the Unknown Soldier representing as a communicating entity all those whom were lost in World War 1. This might lead us then to consider that David Carstairs is a British Collective Astral Projection of all the young British Soldiers who died fighting for their country in World War 1. If an individual dies before their time then this can be felt and picked up by sensitive people, however, imagine the focus of energy created upon the Astral Planes by a whole generation of young men who have died before their time, in a noble act of Self Sacrifice for their Race and Country - the Power behind this would be more than sufficient for their collective personalities to assimilate a Communicating Projection that could easily be picked up by a bona fide Psychic or Spiritualist Medium. Such a Communicating Entity would not be a Master or Inner Planes Adept as such, but would be a powerful Collective Identity that could draw upon a very vital source of Collective Experience in order to communicate essential messages back onto the Physical Earth Plane. Thus was David Carstairs etched into the Astral Blueprint of the Great British Collective. In a manner of speaking then we could surmise that David Carstairs is a fully formed British Archetype upon the Astral Plane, whom can be channelled via a Psychic or Spiritualist Medium who understands the basic Modus Operandi of these Occult Arts we have already begun here to construct a basic understanding of who and what David Carstairs is and what he represents, and surely this is a more constructive way of viewing things than that of the sceptic and the scoffer. The sceptics and the scoffers would simply have had a good old laugh at Dion Fortune's expense and made their point that surely then the Occult must be a load of old mumbo jumbo, however their remarks would go no further than being derogatory and unconstructive rather indicative of that type of un-evolved lower mentality.

It would also be a rather sad reflection of lower Human mentality that it might seek to mock the Collective Voice of a mass Human Sacrifice. The fact that people are free today to mock relied upon the young soldiers who went to their deaths in the Great War and subsequent World War 2. Something that the David Carstairs projection would undoubtedly wish that we never experience again. It is all too easy to forget the nature of horror and atrocity within just a few generations. This Unknown Soldier will cease to fade away whilst the possibility of future Wars remains for this and all the Nations of the World. His is an Inner Planes Contact that did not die nor fade away after the death of Dion Fortune, and the reasons for this become clear across the decades that followed where young British Soldiers have since still gone to their deaths fighting in the name and spirit of their Country. Controversially today our Soldiers have been deployed to fight wars without the full backing of the citizens of the Nation, and the public have needed to remember to at least support the Soldiers even if not the politicians who are manipulating world events for personal ambitions and commercial reasons. The Heart of the Nation must always be opened for our Soldiers who are under exoteric orders and instruction, and whom as such have no say in the rights or wrongs of the battles in which they are sent forth to fight in our name.

In effect we might do well to consider that David Carstairs is actually a Magical Body that was born out of the Willing Sacrifice of so many fine young British Soldiers who willingly laid down their lives to protect and save the Hearth and Homeland of Great Britain. He is the collective projection and personality that acts as their voice and representative. He is the sum of all their lost lives and like any Magical Body he has come to take on an independent

identity and existence in his own right. Occultists and Magicians have long been able to create their own Magical Body as part of their own Pathwork and Sacrifice, and have used them as a Magical Tool for Inner Planes work. However, although the Soldiers of World War 1 were probably not Magicians, the Principles at work for the creation of a Magical Body still apply to them for the Magical Body is created through Natural Laws. The Occultist forces the issue and makes Willing Sacrifices, and though the young Soldiers were not knowingly going about the process of Sacrifice to create a Magical Body, that was the natural outcome of their brave loss.

If we really seek to identify whom and what is David Carstairs and what does he represent then we must first look beyond the limiting blind of individual identity, for he represents something far greater than the sacrificed individual. He is physically represented in Westminster Abbey by the Grave of the Unknown Soldier. The Grave of the Unknown Warrior lies at the west end of the nave. The grave, which contains soil from France, is covered by a slab of black Belgian marble from Namur. The idea and ideal of such a Memorial Burial seems first to have come to a chaplain at the Front, the Reverend David Railton, who noticed in 1916 in a back garden at Armentl, a grave with a rough hued cross at its head upon which were pencilled the words 'An Unknown British Soldier'. in August 1920 Reverend Railton wrote to Dean Ryle, through whose energies this memorial, which captured the imagination of the world, was created. From the day of the funeral of the Unknown Soldier the grave became a place of pilgrimage for people from all over the world. It was also a focus for the grief and sacrifice of the British Nation. The Padre's Flag which originally covered the coffin now hangs in St Georges Chapel, St George of course being the Patron Saint of England. The Grave of the Unknown British Soldier is marked by the following inscription:

Beneath this stone rests the body
OF A BRITISH WARRIOR
brought from France to lie among
the most illustrious of the land
and buried here on armistice day
11 Nov: 1920 in the presence of
HIS MAJESTY KING GEORGE V
his ministers of state
the chiefs of his forces
and a vast concourse of the nation.
Thus are commemorated the many
multitudes who during the great
war of 1914-1918 gave the most that
man can give, life itself.
FOR GOD
FOR KING AND COUNTRY
for the sacred cause of justice and
the freedom of the world.
They buried him among the kings because he
had done good toward God and toward
His house.

Now if we ask ourselves who is the Unknown Soldier and who is David Carstairs, then I believe we find ourselves answering the very same question. We must not make the mistake of viewing any of this from a 21st Century viewpoint, we must instead go back to the Mind

of the Nation at the time in which Dion Fortune picked up her Inner Planes Contact with David which was in the early 1920's. The David Carstairs Contact commenced about 1922, coinciding with the creation of the Grave of the Unknown Soldier. The Fraternity of The Inner Light was Born upon this Inner Planes Contact at Glastonbury during this time. For David Carstairs acted as a Spiritualist Medium's Control and was able to put Dion Fortune in touch with two of her Primary Inner Planes Masters who assisted in the Channelling her book *The Cosmic Doctrine*, and these Masters have remained the Primary Contacts of the Inner Light Group ever since. One of these Masters was "The Old Greek" and the other was "Lord E". With these realisations huge chunks of information about the Work of Dion Fortune and The Fraternity of The Inner Light begin to fall into place. The Group was born upon the Tide of Sacrifice created by the conditions of World War 1 and epitomised by the Unknown Soldier who not only had a physical focus at Westminster Abbey but also an Inner Planes existence in the Magical Body of David Carstairs. Also if we project forwards in time to the 2nd World War we find Dion Fortune acting as the Nation's Occult Lead in conducting the Magical Battle of Britain, Magical Work that many believed cost Dion Fortune her own life - the Ultimate and Supreme Sacrifice.

How different might the life of Dion Fortune have been had World War 1 not taken place. The young Violet Firth would probably have married one of those young men that died in World War 1 and have gone on to have had a family of her own. Instead this opportunity was taken from Violet Firth and the number of eligible young men of her age group was dramatically reduced by their loss in the Great War. Here we can again see a further aspect of Sacrifice and specifically important this is too in the case of Dion Fortune, as much was to come of it we could probably safely surmise that without World War 1 there would have been no Dion Fortune as we now know her and also no Society of The Inner Light - one of the foremost advanced Magical Fraternities of the last 100 years, and a successor to some of the pioneering revivalist Magical Work undertaken by The Golden Dawn. The Greater Perspective is often only fully revealed over the fullness of time. Without these events culminating in the Contact with the Unknown Soldier there would be no Cosmic Doctrine and no Mystical Qabalah. Not to mention the wealth of other Magical literature that spun off from Dion Fortune's own work and those whom she trained. Invariably if the lineage of Western Mystery Tradition Groups is traced, most of them have links back to Dion Fortune's own Fraternity and it's Magical Work. The Society of The Inner Light is almost the Magical Grandmother of them all. Even the modern creation of the Witch Cults and Wicca seems to have sought a lot of it's own inspiration from the Magical Novels of Dion Fortune. When we look at the modern Pagan movements and how big they are today it is very interesting to be able to look back to the very root from which all this stemmed - a young woman who was brilliantly Psychic and a Medium making her initial Primary Contacts at Glastonbury through the Unknown Soldier symbolised by the Magical Body of David Carstairs. Now if we cast our minds back to the beginnings of this article where the sceptics and scoffers were referred to - from this one Inner Planes Contact in Glastonbury the Avalon of the Heart, all of this has grown. The subsequent implications and size and scale of these events that followed are absolutely enormous. The Occult World of today would be completely changed without these events and would seemingly have probably been much the poorer for it.

From out of Evil has been Reborn the Greater Good. The Lost Magical Tradition of the Western Mysteries was Reborn out of the Evils of War that demanded the Greatest of Sacrifices upon the behalf of the British Collective. Out of Sorrow, Sacrifice and Loss has emerged a Beautiful Victory. Evil truly does not prosper in the end. World War 1 actually opened the Inner Planes Gateways through which would be ushered in the energies required for the Aquarian New Age which is now upon us.

The rumour that David Carstairs did not exist was both false and true, both scenarios seem to have been taken far too literally in the past by the two different camps and this may have led towards a blindness to the obvious. The Inner Planes Masters have long been telling us not to take them simply at face value.

Taken literally David Carstairs did not and does exist, a little Magical paradox that has taken over 80 years to work itself out in full. Here follows the notes of a recent meditation that preceded this article which may be of use in the context of how those upon the Magical Paths can end up viewing things:

“In terms of the Hod-Netzach realisations there is a Mind-Trap and a major Pitfall of the Paths in Hod. The Initiate will have to rationalise ethics and morality in order to come to a state or condition where they may one day become fit to work the Magical Mysteries as a Great Ruler of the Heaven in Earth and as a Teacher who leads by Pure Virtue of Example. However, the Great Danger and Pitfall of Hod is that in having rationalised and overcome all taboos, the Initiate will have entered upon the perilous Mind Path, where they believe what they are doing is right, because they have simply come to think it is right. They have not Come to Know. They have not ceased Thought and entered the DAATH State of NetzachNature where they will simply SENSE and FEEL that which is naturally right and correct, and until they do so they remain unnm for the Great Work and the Greater Supreme Mysteries will remain barred to them, for the Holy of Holies is experiential and what is merely being rationalised cannot be felt nor sensed. Those trapped upon the Dangerous Mind-Path cannot FEEL nor SENSE the Laws of Nature arising within them, and they cannot know what is right or correct for they continue to maintain thoughts of what is right, correct and true, thus they retain a false perspective of correctness. The aspirations of the Higher Nature cannot be experienced through thought, they can only be known through cessation of thought, and to this we must add that this is not a condition of Mindlessness but a condition of Mindfulness, and there is a very subtle but all important difference between the two conditions. Mindlessness is a condition of Original Sin. Mindfulness is an aspirational ability to be able to transcend the falseness and limitations of mere thought, through a cessation of thought and the allowing of the Occult Forces of Nature to arise within us in a Balanced and controlled manner in order that they be our Teacher. This is a little known Occult Key and it leads to awareness of that which is beyond the Veil of Nature and to which those of rationale thought patterns would be implicitly in danger were this curtain to be raised too soon before they had grasped the Lessons of Balancing Netzach-Hod. To those upon the Mind Path this condition of Nature Unveiled too early would bring about insanity and madness. The Mysteries remain well guarded as very few would understand this tricky enigma.”

Simply put in the case of David Carstairs, normal logic and rationalising of the facts does not apply. He neither exists nor does not exist in terms of literal thought. This is a Danger of the Mind-Path and it can lead us into all manner and forms of traps involved with taking things far too literally. The Greater Truth of any given matter has to arise naturally and in a fully balanced manner. Someone recently described to me the Masters as being aspects of our own Higher Self, and again if not taken too literally I felt that was a marvellous observation. The Inner Planes Adepts most certainly do require use of aspects of our Higher Self in order to successfully convey Inner Planes Messages. Ultimately it is the substance of the Messages and

the Inner Planes Power behind them that is important (The Power Behind the Throne so as to speak). in the case of David Carstairs the Power Behind that particular Throne has come to crystallise and Regenerate the Western Mystery Tradition and his energy, role and purpose as yet remains undiminished. Were all we have today to be lost in some hypothetical tragedy it would be quite possible to rekindle the whole thing from scratch through forming a successful Inner Planes Contact through David Carstairs. His essence and energy are the fundamental key to the whole thing. He is a Mystery still to be fully worked out, though the Veil has here I feel now been pushed back a little bit further. That David Carstairs now stands tall and upon parade for whom and what he really is in terms of his Service and Duty is a sign of the progress that has been made to date. Also it is a reminder that we must not forget the Loss and Sacrifice made for it is upon that foundation that all we have now has been made possible. David Carstairs is the young Soldier that will never grow old and whose powerful presence upon the Inner Planes will not die. We can expect to hear much more from him as yet.



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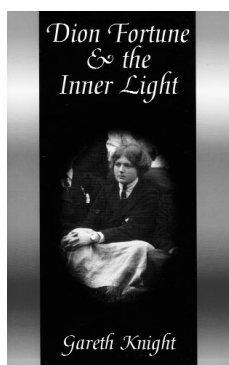
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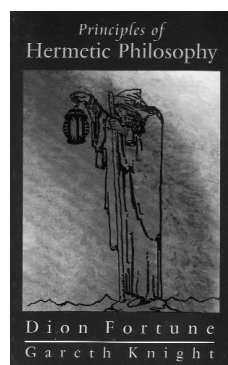
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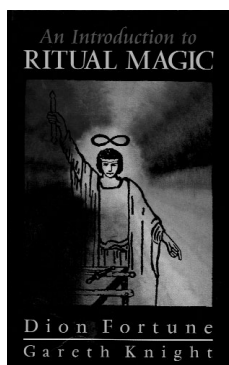
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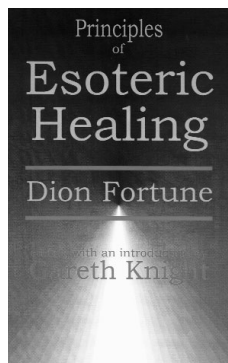
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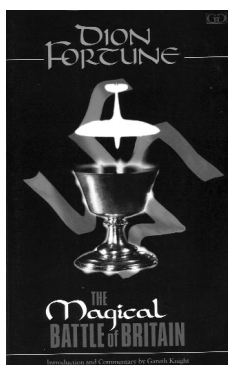


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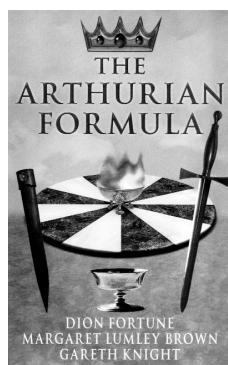


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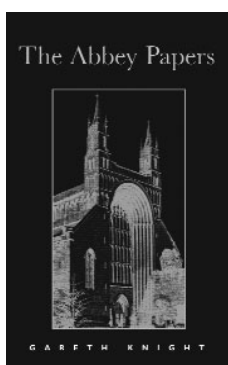
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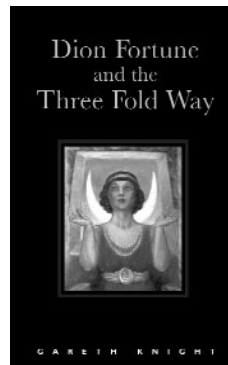


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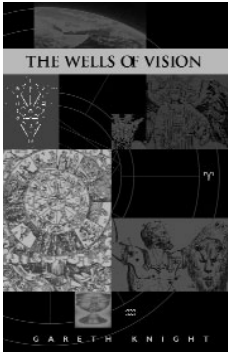
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