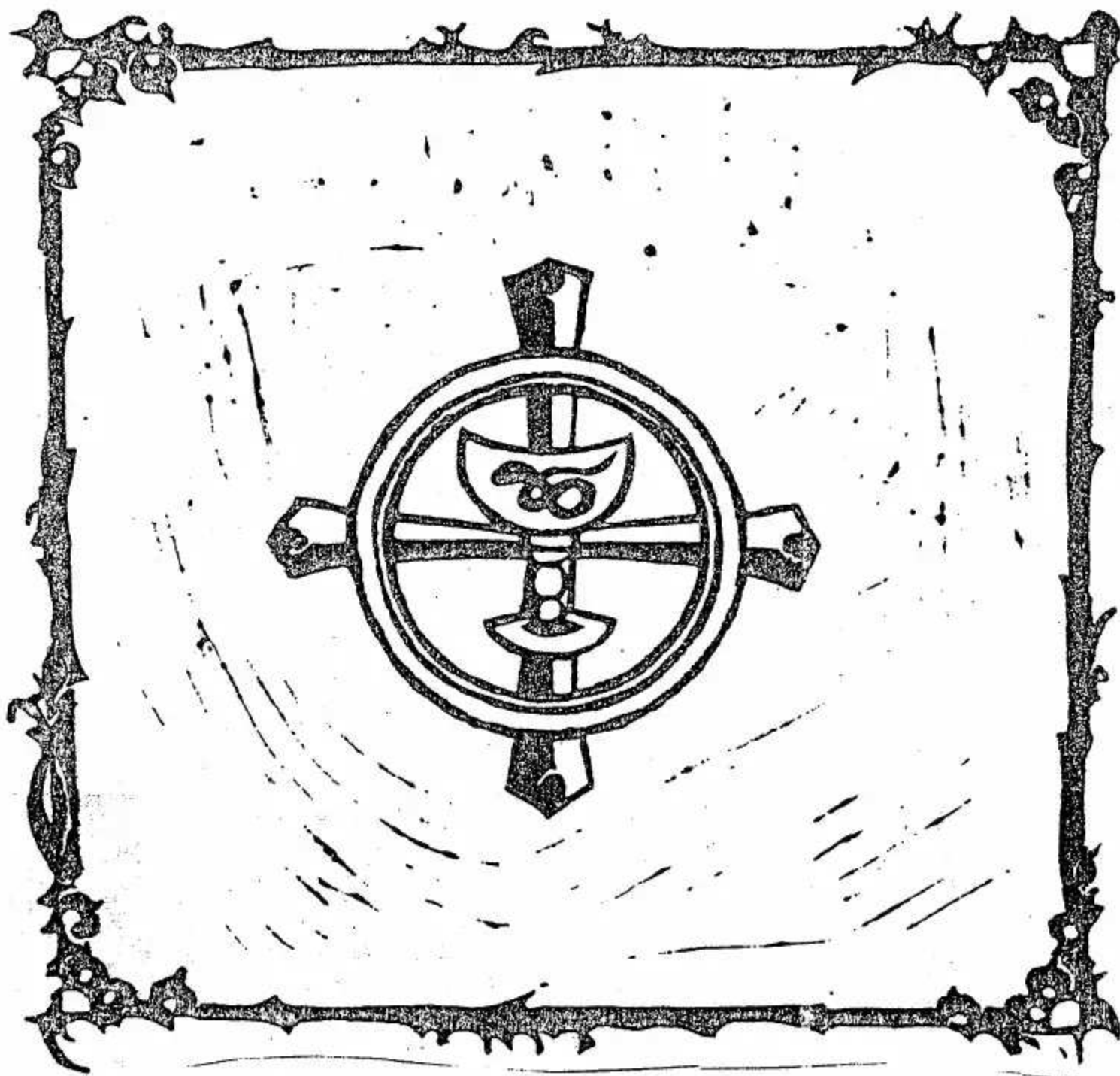


Holy Grail Manual



Issued Under the Authority of the Mother Lodge.

A.D. MCMLXXV

1. GENERAL STATEMENTS.

The Order of the Holy Grail is a revival of an ancient mystery cult which originated in Atlantis and was further developed in Britain by descendants of Atlantean sun-priests. It was a cult of Life upon all levels of being, leading to a supreme "vision" in which the initiate experienced an inexpressible unity with the Solar Logos (Who is, put simply, the God of our planetary system). Throughout the Middle Ages the cult was suppressed and forced to celebrate the Mysteries in secret. This development, fortunately, had minimal effects, for the traditional temples and initiation chambers of the cult were located in hidden subterranean caverns, close to the currents of life-force which permeate the earth.

The O.H.G. is a Twentieth Century expression of this ancient cult, adapted to fill the needs of humanity in the coming Aquarian Age. In spirit we are a combination of the solar Celtic Tradition and the earthy British Folk Tradition. Our rites and ceremonies center on a mystical understanding of the sun and the earth, and man's relationship with the forces of Nature. We seek to reunite the human soul with the whole realm of Nature, for only thus do we find our complete fulfillment as individuals. Thus also do we bring into manifestation on earth the perfect pattern of the Solar Logos, which is expressed by the Order as the "descent of the New City". We are not, however, a strictly Nature-oriented group. True advancement is attained only through achieving a balance between mind, soul and heart; our work therefore includes strong elements of the Hermetic Path and devotional mysticism. Our attempt, however, is to maintain the elements of the three Paths in a relatively pure form; a syncretistic union of the various Traditions would lead only to watered down ceremonies and meditational techniques. There is, nevertheless, a basic unity of purpose behind all our work.

An essential requirement of membership is the completion of the Order's correspondence course, which contains the basic information necessary for an understanding of the Holy Grail Tradition. The concepts thus revealed will provide a focus for the student who desires to enter into the spirit of the Order's work. The actual contents include the Order's basic philosophy; Celtic religion, mythology and magic; British folklore; talismanic magic; herbalism; and teachings on elementals and nature spirits. The lessons will, from time to time, be expanded to include other aspects of our work. In addition, the Order possesses an inner level of activity and research which centers on the elements of stellar magic.

The initiations of the Order are four in number, corresponding to the four-fold manifestation of the Cosmic Grail. Each initiation consists of a ritual drama, a purification, an invocation and a revelation. The last mentioned consists of a secret glyph, peculiar to the O.H.G., which is capable of speaking to an intuitive level of the soul, imparting knowledge of the Order's inner teachings.

2. STATEMENT OF PRINCIPLES.

1. The O.H.G. recognizes the Solar Logos as the Creator and Sustainer of this planetary system; as the Source of all consciousness; as the supreme Lord of Life. Although the sun is the physical focus of His power and activity, He is continually manifest on all planes of existence throughout the system.

2. The power and grandeur of the Solar Logos is beyond normal human comprehension, and though He is an objective, evolving being, to our minds He manifests, in normal states of consciousness, as an impersonal, abstract force. Nevertheless, the human Spirit is in reality a "spark" of the essence of the Solar Logos, and it is thus possible, by a process of initiation and purification, to unite our Spirit with its Source. It is also possible to gain intuitive insights into the nature of the Solar Logos by meditating upon suitable symbolic representations.

3. We depict the earthly aspect of the Solar Logos in the legend of the Knight, who is the Solar Logos made manifest in the worlds of form, that humanity might know Him as brother and friend.

4. We acknowledge the Earth Mother, or Planetary Being, as the sustainer of our physical existence. All life and consciousness upon the earth is unified and of one essence, and we seek to establish a special, personal relationship with the Keeper of our environment. We acknowledge a special relationship with the kingdoms of nature spirits and elementals, and we seek to establish a flow of mutual help and understanding between our realm and theirs. We also believe that a deeper understanding of Nature and Her laws will instill a constructive concern for the environment among humanity.

5. All manifestation is in essence alive and conscious, and in a state of harmonious unity through the mediation of the Solar Logos, whose perfect Plan spans the heavens and the earth. Yet man has deviated from the Plan, so that it becomes necessary to recreate the pattern of perfection upon the earth, thereby uniting the worlds. This process will eventually culminate in what the Order terms "the descent of the New City upon the earth".

6. The Order recognizes one Cosmic Grail, transcendent and indivisible, manifesting throughout all the worlds and dimensions of the universe, and conditioning all life and consciousness, including that of the Solar Logos. The focus of power for the Cosmic Grail within this particular planetary system is to be found within the constellation of the Little Bear. In addition, there are four Grails of manifestation, which mediate the forces of the Cosmic Grail upon the planes of human consciousness: the Red Grail of Humanity; the Green Grail of Nature; the Black Grail of Sorrow; and the White Grail of Spirit.

7. We believe that the Spirit of man is a perfect image of the essence of the Solar Logos, and that it is our destiny to serve His Will as divine agents and mediators upon the earth. To this end, it is necessary to purify our beings to serve as receptacles for the creative life-force; to live moral lives, taking full responsibility for all our actions; and to continually endeavor to raise our levels of awareness, drawing upon the waters of inspiration. Outwardly we must create perfect patterns of harmony and beauty; inwardly we must subject the soul to the process of sublimation, by which the gross particles of our being are slowly transformed into shining images of the Spirit. To this end we seek union with the forces of Nature, and the divine force within, while retaining our individuality and powers of volition.

3. THE COUNSELOR-STUDENT RELATIONSHIP.

Every regular member of the Order is assigned a counselor to serve as a personal spiritual guide and confidant. We try to match each student with a counselor of like interests and aspirations, always taking into consideration the exact needs (not necessarily the desires) of the student. It is the responsibility of the counselor to do the preliminary divinatory reading for the student, by which he determines how he can best aid the student in achieving his cosmic mission in the present incarnation. On the basis of the reading and the information given in the individual questionnaire, a highly personal plan of study is devised and sent to the student along with "The Ten Stages of Monsalvat", which is a symbolic rendering of the path of spiritual attainment, corresponding to the ten degrees recognized by the Order. The counselor should endeavor to inculcate a state of balance within the student, and to do this it is often necessary to devise projects which have no relation to the student's inclinations or "natural" abilities. This is a necessary form of discipline which should be welcomed as a means to a fuller, more complete development.

The responsibility of the counselor does not end with the completion of the degree-work--this is only the beginning. The counselor should be in constant contact with his student, so that he is aware of the student's progress and special needs, and of any problems which might arise. The counselor should also receive a periodic report on the student's progress in the exercises and meditations while he is still taking the lessons. All of this, of course, presupposes that the student will assume the responsibility of keeping in touch, ideally once a week.

The basis of the counselor-student relationship should be a close bond of friendship and mutual understanding; eventually, of true psychic rapport. A counselor should not be perceived as a lofty spiritual master who takes complete control of the aspirant's life, but rather as a fellow-traveller along the Path. Both parties should gain increased insight and understanding through the relationship. It would certainly be wrong for the student to place the entire direction of his spiritual life into the hands of another, rather than rightfully assuming the responsibility himself. The counselor is a guide, an advisor, and a stimulator, but he cannot and should not be expected to serve as a substitute for an individual's own spiritual will.

The counselor-student relationship should continue as long as an individual remains in the Order. Even when the student feels he has reached the level of knowledge and understanding possessed by his counselor, it is nevertheless important to have someone to turn to in times of darkness and stress, to serve as an objective observer of one's spiritual problems; and, conversely, as a friend with whom to share one's achievements and successes. Thus while the student himself may eventually be asked to serve as counselor to another, he will never be without an understanding friend in times of need.

4. THE MISSION AND MORAL RESPONSIBILITY OF THE ORDER AND ITS MEMBERS.

Put in the simplest terms, the Order exists to serve. By this it is not meant that the officers and counselors of the Order exist to serve the

other members, but rather that the entire membership is, as an organic unit, charged with the responsibility of mediating the Divine Will onto the earth. We are all, in a sense, of an esoteric priesthood (note that the eighth degree is that of priest) working under the direction of certain inner plane masters, or adepti, who are really humans who have advanced beyond the need to incarnate. This does not mean that the Order is an elect fraternity charged with the complete responsibility of man's evolution. We are merely a cog in a vast network of orders and individuals throughout the world all working together under inner plane guidance for the achievement of common goals. The major work at the present time is to usher in the forces of the Aquarian Age in a controlled and balanced manner so that the otherwise inevitable natural and psychic catastrophes will be minimized. This is to be accomplished by channelling the forces into individuals rather than allowing them to follow their natural course into the Planetary Being and into the atmosphere of the earth.

The work of the O.H.G., therefore, involves people. It is not our destiny to become a contemplative order set apart from the problems of the world. Our mission is to help spread the word of truth to humanity at large, and in doing this we must come into contact with as many people as possible, preparing them to serve as vehicles for the descending forces. A simple awareness of the situation will go a long way towards achieving this end. A major trauma for humanity in the coming years will be an increasing separation from traditional ways, resulting in feelings of loss and alienation. There is, nevertheless, a great Plan for humanity, conceived on the inner planes, but the Plan may fail unless there is adequate direction from the earth plane. We must therefore help to mediate these forces by providing a balanced field in which they can manifest. One of the ways of achieving this is to nurture a feeling of brotherhood within the Order. For this reason we encourage all members to correspond with fellow students, and to form Grail Lodges whenever possible. All relationships within the Order should exist on the basis of friendship and equality. In this way we will become a model for humanity, and the inner plane result will be the planting of a "seed" within the Group Soul of humanity. This must, however, be a conscious and active process, in which each member shares responsibility.

This brings us to a very important question: what can you do, as an active and concerned member, to further the aims and ideals of the Order? In this it is vital to realize that the work of the O.H.G. is to proceed on an individual, person-to-person basis. You should therefore serve as a living example of the Order's ideals. The first step can be expressed as follows: learn so that you can serve. Too many people set forth to reform the world before they have completed the reformation of themselves. Therefore apply yourself diligently to the system of training offered by the Order and make yourself receptive to new ideas and concepts. You cannot hope to teach others until you yourself have attained a firm grasp of spiritual truth. Various psychic and spiritual abilities will also serve you well in this respect, depending upon your particular talents and inclinations. Once you have attained some degree of adeptship, then may you go forth to teach and enlighten your fellow man.

Many people hold highly romanticized conceptions of adepts and masters. They imagine that such individuals will wear fancy robes in everyday life and will demonstrate great powers and "miracles" to all and sundry. Actually, the true adept is outwardly no different than the average man in the street. He will transact his day-to-day affairs according to the cultural norms of his country, and there will be no obvious characteristics which set him apart from others. Yet a certain inner calmness and sense of purpose will manifest through him, and he will follow unswervingly a strict code of morality from which he cannot be deflected. Such are the qualities for which you should strive, which may be enumerated as follows: 1) achieve a state of inner balance, which outward distractions and problems will be unable to disrupt. Bring the mundane and spiritual aspects of your life into harmony, accepting all responsibilities. Work for future goals, but live to your fullest in the eternal present, dealing with all aspects of existence as they arise. So shall you attain, in time, "that peace which passeth all understanding". 2) Identify your life and consciousness with the Spark of Divinity within, and so come to an understanding of your true, spiritual Will. When you have thus discovered your mission in life, make this the central focus of all your thoughts and activities. This will mean subjugating your ego to your True Self, and from this Self will come all the direction you need. 3) Live always by a fixed code of personal morality; in doing so, you will set an example for those with whom you come into contact. In these times of uncertain values, it is important you should formulate and practice a meaningful code of living. The Order does not possess a set system of morality because we believe each individual should develop his own, based on his own inner spiritual direction. Two basic questions, however, might be asked in any given situation. First, will your action best serve the larger interests of mankind's spiritual development or your own egotistical desires? Second, will your act tend to move you one step closer to your ultimate spiritual perfection? Such lofty questions do not, of course, apply to many of the ordinary situations of life, but they should, nevertheless, be always at the back of the aspirant's mind. The true adept is not engaged in a personal, egotistical power trip. He is in all affairs a servant of the Light, seeking to instill his own relative state of enlightenment into the Group Soul of humanity.

We shall now consider certain pitfalls that the student should be wary of. Do not, in your zeal to spread the Light, advertise yourself too freely; maintain a low profile in whatever you do. This will serve two purposes. On the one hand, it will insure a degree of self-protection. There are numerous hostile elements in modern society that are antagonistic to our work, either through sheer ignorance or because the principles of the Aquarian Age, if adopted by the bulk of humanity, will run counter to their own self-interests. On the other hand, many people are not yet ready for the full impact of our teachings. You must deal with an individual on the basis of his own stage of development, imparting to him only that knowledge which you feel he is capable of understanding. It is therefore important that you learn the art of discernment in your dealings with others. Also, you should be completely honest in all your dealings; never representing yourself as anything other than what you are, or of possessing knowledge which you really lack. Remember, too, that whatever you do will reflect not only on the Order, but on the Aquarian

community in general. It is therefore important that you put forth a responsible and respectable image in all your contacts. You should also bear in mind your responsibility to those you desire to help, being ever aware of a person's limitations. A little bit of knowledge in the wrong hands can do more harm than good. And the more knowledge and power you gain, the greater will be your responsibility to use the attainments to good purpose.

5. SELF-CONTROL AS THE BASIS OF OCCULT WORK.

The most basic difference between an ordinary person and an occultist is that the latter has achieved a degree of control over his own mind and emotions. Mental discipline is especially important as the pre-requisite of all occult work of a deeper nature. The occultist uses his mind as a tool for the attainment of magical results. The ability to concentrate is of the utmost importance in this respect. While the untrained mind is seldom still for more than a moment, but flits indiscriminately from one thought to another, the occultist is able to narrow his field of awareness, at will, to any given symbol, concept or idea, excluding all else from his personal universe. Another necessary attainment is the image-making faculty, often termed creative visualization. As an exercise of the magical imagination, the technique provides a means of contact with the astral plane, which is the sphere of activity of most forms of ceremonial magic.

A firm control of your emotions is also to be cultivated if you hope to become an effective agent of Divinity. You should learn to rise above your passions to a state of calm objectivity. Such control is born in the athanor of daily experience, in the midst of the problems and tensions that inevitably arise. In learning to deal with these problems in a calm, objective manner, you will grow in stature and effectiveness as an occultist. You will find the calmness and fear mantra contained in this manual to be especially useful in conditioning the mind to deal with moments of stress. Used frequently, they will soon become an integral aspect of your daily life.

As you learn the principles of self-control, you will increasingly gain greater awareness of yourself on all levels. The Greek maxim "Know thyself" is just as relevant today as it was in ancient times. A daily period of self examination is very useful in this respect. You should strive to become aware of your liabilities as well as your assets; the work of self-perfection requires that one first become aware of all one's deficiencies. It is all too easy to criticize others while ignoring one's own imperfections.

6. THE EVOLUTION OF THE ORDER AND ITS TEACHINGS.

Any institution which feels it has reached an ultimate state of perfection is well on the road to stagnation and spiritual death. The O.H.G. is continually undergoing a process of change and transformation as it seeks to conform to its own elusive ideals, and those ideals are themselves subject to change. We should never become so complacent as to feel we have achieved a set and final form. The processes of change and growth are to a large extent stimulated by those inner plane adepts who have taken an active interest in

our work. Each member, however, will contribute something of his own to the group soul of the Order.

A major difference between an occult order and an orthodox religion is that the latter generally possesses a set doctrine and dogmatic teachings from which it is very reluctant to change, while the former assumes more of a scientific attitude, accepting a body of beliefs as workable hypotheses until a more complete picture of the truth is revealed. We do not, therefore, claim infallibility for our teachings, nor do we ask anyone to believe that which runs counter to their own logic or intuition. There are, of course, certain very basic concepts held by most occult groups, such as reincarnation and karma, but even here there is much room for individual interpretation. The O.H.G. therefore encourages extensive research and experimentation into all aspects of occult and spiritual knowledge. An order's mythology and symbolism, on the other hand, is only "true" if it possesses meaning and relevance for the majority of the membership. No myth or symbol is so sacred that it cannot be changed or transformed if this will increase its meaningfulness.

7. ON OUTWARD SIGNS OF INNER GROWTH.

The new student is sometimes rather confused concerning the Order's system of grades and initiations. Philosophically, our position can be stated as follows: it is our considered opinion that true spiritual development is a purely personal matter between yourself and your oversoul, and that any outward signs or tokens of your degree, including honorific titles, will tend to become a focus for egotistical pride. For this reason all members of the Order, regardless of degree or office, wear only a simple white robe on ceremonial occasions, symbolic of purity and humility. We are all fellow travelers along the path of evolution, and it is necessary for all esoteric groups of the Aquarian Age to structure themselves according to the Athurian formula "Equal in diversity". The hierarchial structure of the Piscean Age has served its purpose; now it is necessary that all servants of the Light should meet on a level of equality, each contributing freely and willingly his own special skills and talents.

It is important, furthermore, that the student concentrate solely on the expansion of his own knowledge and level of awareness, not for the mere purpose of gaining ever higher degrees and initiations, but rather so that he can become a more proficient tool for the manifestation of the Divine Plan on earth. Unless this goal is held as the only end of the Great Work, all degrees, initiations, honors, intellectual knowledge, and spiritual attainments will be meaningless, as so many frills and ribbons on a dead bough. Our position regarding initiation is based on the same premises: initiation should lead to an increased level of awareness and understanding, not as an end in itself, but rather as the means to enable the student to fulfill his cosmic mission in the most perfect and expedient way. For we are, in essence, the creative sparks of the Solar Logos, united in a vast brotherhood of human Spirits. As soon as we cut our link with this creative Source and seek to establish our own ego as a god unto itself, we are but one step away from the dark, decaying towers of the Black Brothers. As a Aquarian occult order, the O.H.G. will do everything in its power to counteract this tendency in all its

students. But you yourself, as a New Age knight of the Round Table, should endeavor, through all your dealings in everyday life, to serve as a living example of the Order's ideals.

One further note: you will become eligible for initiation following the attainment of the degrees of Novice, Hermit, Deacon and Heliodromus. Initiation is not a requirement, but if you desire the experience it will be necessary to travel to the Mother Lodge or to another Lodge which possesses an authorized initiator. Arrangements can be made to stay overnight for the occasion.

8. HISTORY OF THE ORDER.

The formulation and development of the O.H.G. is bound up entirely with the occult work of its founders, Radelle and Thomas Kulp, who hold the permanent positions of High Priestess and High Priest. Born in Reading and Bethlehem, Pa. respectively, Thomas and Radelle studied intensively in the occult since they were in high school, finding none of the answers to the important questions of life in the orthodox Christianity of their early training. They explored both the Eastern and Western Traditions, experimenting with various mail-order groups, but none of these offered the fulfillment for which they were seeking.

It was at Temple University in Philadelphia, where they were studying comparative religion and anthropology, that they met for the first time in this incarnation, in the month of February, 1970; in August of the same year they were married at a Quaker meetinghouse in Reading. During this time they met an initiate who was to serve as their spiritual guide and teacher, and with this individual they became co-founders of the Fraternity of Light, a Hermetic, Qabalistic order. It was within this group that they received their magical and ceremonial training, along with an intensive background in Qabalah, Tarot and cosmic history. As senior officers in this order, Thomas and Radelle taught a weekly class in basic occultism and contributed various materials for use within the Fraternity, including most of the "Level I" Philosophy correspondence course.

In 1973, following a trip to Britain, the Kulpes were authorized by the Council to found a semi-independent order to serve as the outer portal for new members just entering the Fraternity. As such, the Order of the Holy Grail offered preliminary instruction, a neophyte initiation and simple ceremonial based on Green Ray occultism. The bulk of the present Cycle of the Holy Grail was also written at this time. As affairs progressed, however, more and more inner plane information began coming through, relating to the elements of an ancient Grail cult and to various aspects of the British occult tradition. The O.H.G. thus began to assume the character of an independent order, with its own rites and system of philosophy. Another important event occurred in December, 1973: the birth of a son, Arian Tethra. Contact was made with this entity before conception, when it was discovered that Arian was a high initiate who had once been a priest in ancient Egypt. The actual conception occurred as

a highly-controlled magical rite.

In September of 1974 the Kulps were required, by karmic necessity, to leave Philadelphia and to settle in Thomasville, N.C., where they had hopes of founding a Fraternity lodge. This was a period of great darkness and trial, but though the project of founding a lodge was doomed from the beginning, the inner plane contacts nevertheless continued to direct the couple in the formulation of the O.H.G. materials. At the same time, an ever-widening gulf was forming between the Fraternity and the Order. A number of differences developed, including a conviction on the part of the Kulps that an effective occult order should incorporate elements of the three major Traditions, and that the Fraternity placed too much emphasis on a purely Hermetic approach. It was also felt that the Fraternity was failing to give the intensive, personal attention that is required for all individuals, regardless of their present level of development. Too, the Fraternity began to feel resentful of the increasing independence being assumed by the Order.

The Kulps were released from their bondage in North Carolina in May, 1975, and were directed to Richmond, Virginia, where they planned to form a Grail Lodge with close affiliations with the Fraternity. Barely a month later, however, on June 22, the inevitable break occurred, and the O.H.G. became a fully independent entity, free to develop in its own way. Before long, a dedicated core of students was gathered, and the real work of the Order began. Presently centered in Richmond, the Order will eventually found its permanent headquarters in England, at the very fount of its spiritual tradition.

ORDER OF THE HOLY GRAIL

DOCUMENT OF MEMBERSHIP

The Order of the Holy Grail is governed in all its affairs by the Mother Lodge, defined as that Lodge presided over by the High Priest and High Priestess. The present Mother Lodge is located in Richmond, Virginia, and all applications for membership must be submitted to this body, which has the sole power to accept or reject petitions. While any sincere individual is urged to make application, it is to be stressed that membership entails duties as well as privileges. The membership of any individual is subject to revocation if he or she fails to do the required work. Those who for any reason do not wish to make the necessary commitment are still eligible for membership in the Grail Guild.

APPLICATION: The first step towards membership is to fill out the enclosed application and questionnaire. Your application will then be submitted to the membership of the Mother Lodge, which will determine whether or not you are to be admitted to the Order. If you are admitted, we will immediately assign to you a personal counselor. It will be the duty of the counselor to assist and direct you in all your subsequent work within the Order.

BOOK OF THE QUEST: The foundation of your work will be a personal record book known as the "Book of the Quest". Once your application has been accepted, your counselor will do a divinatory reading concerning your personal work. Combining the results of this reading with the information you have revealed in your questionnaire, he or she will devise a personal plan of work tailored to your needs and abilities. Such work might include a composition research paper, the mastering of a magical or divinatory technique, a series of meditations or experiments, or perhaps the painting of a picture. The nature of the work will be left to the discretion of your counselor, although your own talents and wishes will be taken into account. All results of your work shall be committed to the Book of the Quest, which must be submitted to your counselor for examination and approval at the completion of each stage. The Book shall in all cases consist of ten stages, each corresponding to a grade of advancement. Initiation is optional, but for those who choose it, eligibility shall be determined solely by the work completed within the Book of the Quest.

LESSONS: All regular members are required to complete the Order's course of study. The cost of each lesson is \$1.00 (55P), including personal counseling. In this we are barely covering operating costs: we are a non-profit organization, and no one in our group receives a salary. Two persons may receive one lesson and individual counseling for \$1.50 a lesson, and three people for \$2.00. Lessons are copyrighted but duplicates may be made of the lessons for the use of all authorized persons.

A minimum of two weeks is required for the completion of each lesson, and the questions must be answered thoroughly and submitted to your counselor before the next lesson is mailed. Enclose a stamp with your answers, please. You are strongly advised to do the exercise and meditation at the end of each lesson as often as possible, and it is asked that you keep a record of your results, as this will help in your overall progress. On occasion, you may be asked to show this record to your counselor, in order to help him or her in evaluating your work.

CYCLE OF THE HOLY GRAIL: Every member will receive a copy of the text of the Order's holy book, which contains our own cycle of the Arthurian legends. It will be the responsibility of all members, however, to create their own personal copy of the Cycle, written in their own hand and bound together in a presentable form. A period of no more than a year must be expended on this project, at which time the original copy which you were loaned must be returned to us. When your book is completed you will have a very personal symbol of your association with the Order. Beyond this, the value of the project lies in the strengthening power of discipline and the personal relationship you will thereby form with the Order's group soul. The Order itself will add the finishing touch to your project by presenting you with a set of hand-made covers. Further instruction on this will be forthcoming.

DAILY MEDITATIONS: Members are required to perform a simple candle meditation every night before retiring. This is in addition to any meditation required by the course or advised by your counselor for your further development. You will be given a booklet containing invocations for each week of the year and for each of the eight seasons recognized by the Order. A reading from the Cycle of the Holy Grail will also be assigned for each week. The daily performance of this simple ritual will keep you attuned to the group soul of the Order: at the same time, it will serve to inculcate a meditative and aspiring state of mind.

LODGE MEMBERSHIP: The Mother Lodge is authorized to grant charters for the formation of lodges in other cities. The only requirement is that three members in the same area submit a request for a charter, and that one of these members has completed the study course. All lodges will be given a set of Order ceremonies and documents, but only an authorized initiator is empowered to conduct initiations. We strongly encourage the formation of lodges, and will offer every assistance to those interested in this venture.

CONSTITUTION AND BY-LAWS

Whereas man has fallen from his primal state of harmony with nature and created havoc upon the body of his Mother the Earth; and whereas the Quest for the Holy Grail, as embodied in the traditions of the ancient and venerable Grail cult, presents a valid path for man's redemption and advancement along spiritual paths; and whereas the coming Aquarian Age requires the unified efforts of enlightened individuals everywhere in order to usher in the approaching forces and to influence the group soul of the race in a positive manner; therefore, under the authority of the Inner Plane Adepti this constitution of and for the Order of the Holy Grail is hereby established and ordained.

Article I Name.

The name of this organization shall be the Order of the Holy Grail.

Article II Aims and Objectives.

1. To recover the rites and philosophy of the ancient Grail cult, and to adapt the said knowledge and practices to the use of the O.H.G.
2. To study and work with the principles embodied in the legends of the Holy Grail.
3. To study the esoteric tradition of the ancient Celts.
4. To engage in ceremonial work in the area of Nature mysticism.
5. To study the folk tradition and folk-rites of England.
6. To write and produce suitable mystery plays for the edification of the Order.
7. To encourage artistic and inspirational work in keeping with the Artistic Ray of influence of the Celtic race.
8. To form a closely unified brotherhood of seekers with common goals and objectives.
9. To aid the evolution of our brothers within the Elemental and Animal kingdoms.
10. To establish a system of initiation based on the four-fold concept of the Grail.
11. To establish and maintain the Grail Guild.
12. To establish and maintain a system of encampments related to the study of the various facets of the Order's work.
13. To sponsor retreats offering training and instruction for the members of the Order.

14. To study the principles of herbalism, talismanic magic, and such other areas of practical occult knowledge as is deemed appropriate by the organization.

15. To promote the personal spiritual growth of its members.

Article III Membership and Admissions Procedure.

1. Membership in the O.H.G. shall be conferred on anyone who fills out the appropriate application and who elects to take the O.H.G. study course and to commence work upon the Book of the Quest.

2. Any said member may join a Grail Lodge of his choice, providing he is voted in.

3. The only causes for dismissal from the Order are the following:

- a. Deliberate refusal to complete the Book of the Quest.
- b. The practice of black magic.
- c. Malicious slander against the Order or its members.

4. The sole power of expulsion resides in the Mother Lodge, which must prove conclusively that the accused member is guilty of one of the aforementioned charges.

5. An accused member shall be given ample opportunity (a month) to defend himself in person or otherwise, as he may choose, before an order of expulsion is issued. An order of expulsion requires a three-fourth's vote of all the members of the Mother Lodge.

6. No person shall be excluded from complete participation in general meetings after they have received the required introduction.

7. Membership shall not be denied to anyone because he uses hallucinogenic drugs. The use of drugs, however, shall be strongly discouraged by the Order, and the possession of drugs at all meetings and activities shall be prohibited.

8. No person shall be denied membership or full participation in the Order's work due to race, creed or sex, or national origin, etc.

9. A majority vote of a Lodge will be required to admit new members.

Article IV Organization of the Order.

1. Any member in good standing may apply for a Lodge Charter if he had completed the Study Course and joins with two other members in the same area who desire to form a Lodge.

2. A charter may be either granted or revoked by a majority of the Mother Lodge.

3. The said Charter shall be formulated in conjunction with the applying members, and shall contain whatever restrictions or special conditions may be deemed appropriate by the two parties.

4. All internal business of the Mother Lodge or an individual Lodge is to be voted upon by a majority vote of all members present.

5. Any member in good standing may attend the annual convention, which meets at a place predetermined on and presided over by the High Priest and High Priestess.

6. Any member in good standing can offer resolutions and make petitions at said convention.

Article V Officers and Duties.

1. Each Lodge shall elect five officers, in the following order: Priest, Priestess, Scribe, Sponsor and Guardian.

2. Each officer shall be a member in good standing.

3. The Priest and Priestess shall serve as chief officers of a Lodge. Their duties shall include presiding over religious and secular meetings, making decisions on rules of order, and generally presiding over all activities of the Lodge. They shall be ex officio members of all divisions and committees.

4. The Sponsor shall be responsible for informing new members of the basic aspects of the Order's teachings and activities. In addition, the Sponsor shall offer guidance of a general nature and conduct candidates through initiations.

5. The Scribe shall be responsible for maintaining all records of the Lodge, including the minutes of all meetings. He shall be keeper of the archives and chief librarian.

6. The Guardian shall be responsible for maintaining all ceremonial equipment and hallows in a state of ritual purity. He shall have full charge of the temple and all its furnishings.

7. The title "High" shall be prefixed to the offices of Priest and Priestess within the Mother Lodge. These shall be the only non-elective offices within the Order, and shall be held for life by Thomas Kulp and Radelle Kulp.

8. The High Priest and High Priestess shall be the chief executives of the Order. The Order shall be ruled democratically by the members of the Mother Lodge, except that the High Priestess and High Priest shall possess the power of veto in decisions involving the long-range goals and objectives of the Order. They shall also be responsible for the maintenance of all the Order's documents and records.

9. In the event that the High Priest and High Priestess shall die or resign their offices, the Mother Lodge shall elect a new High Priest and High Priestess.

10. All Lodge officers will be elected for a term of a year and a day.

11. The title "Senior" will be prefixed to all officers of the Mother Lodge, with the exception of the High Priest and High Priestess.

12. The following restrictions will be placed on all decisions made by the governing bodies of this Order:

- a. At no time shall the Order, or any division thereof, engage in any practices involving black magic or any act calculated to harm another group or individual.
- b. The Order, or any division thereof, shall be forbidden to circulate any slander or ill-will towards another group or individual.
- c. All acts of petty revenge or character defamation shall be forbidden in all the Order's internal and external affairs.
- d. Any act calculated to undermine the unity and purpose of the Aquarian Community shall be forbidden.

13. Each Lodge may have any authorized documents of the Order.

Article VI Grading.

1. Initiations shall be conferred on any member in good standing who sincerely desires the experience.
2. A waiting period of at least three months shall be required between initiations.
3. Initiations shall be conducted only within a chartered Lodge by those who have themselves received the initiation in question, except that the Mother Lodge shall have the power to confer the status of initiator upon any member who is unable to travel to a Lodge offering initiation.
4. A series of ten grades shall be maintained by the Order, to be conferred solely on the basis of work completed in the Book of the Quest; initiations shall correspond.
5. No outward signs, regalia, or special privileges, shall accrue to any grade or initiation within this Order.

Article VII The Grail Guild

1. Aims and Objectives

- a. To provide an opportunity for those interested in the Order's ideals, but who do not wish to commit themselves to membership, to share in the Order's work and activities.
- b. To distribute a symbol card to all members which shall serve as a link to those forces generated by the performance of the Mass of the Holy Grail within the Order.
- c. To provide the opportunity for retreats and other gatherings.

2. Membership shall be open to all who complete the required application.

3. The executive officers of the Grail Guild shall be the High Priest and High Priestess.

4. All decisions and finances within the Grail Guild shall be dealt with by the Mother Lodge.

Article IX Encampments.

1. An encampment shall be an organization of correspondants within both the Order and the Guild engaged in study and research relating to a particular aspect of the Order's work.

2. The purposes of an encampment shall be to provide a network of correspondance between its members.

3. The encampments may sponsor retreats, newsletters, and any other activity in harmony with the Order's work.

4. The Mother Lodge shall appoint an executive officer for each encampment.

Article X Finances.

1. Dues may be assessed on members by individual Lodges, and upon the Lodges by the Mother Lodge.

2. Additional special assessments may be made within the Lodges, and upon the Lodges by the Mother Lodge by a majority vote of the Membership of these bodies.

3. Contributions may be accepted from members only.

4. All income shall be received from members.

5. Expenses shall be incurred and payment issued for the Lodges by their members, and for the Order by the Mother Lodge by a majority vote of its members.

6. Membership dues shall be waived for those individuals and Lodges who cannot afford them.

7. At dissolution of this Order, all money shall be distributed to charities.

Article XI Amendments.

1. All amendments to this Constitution shall be made by the Mother Lodge, by a two-thirds vote of the membership.

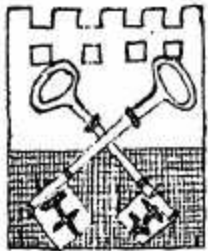
2. This constitution may be amended, changed, or revised by a two-thirds vote of the membership.

SYMBOLS AND EMBLEMS OF THE ORDER



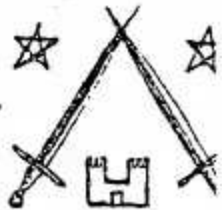
Symbolizes the conscious magical will subjugating the dark, archaic forces of the unconscious.

Symbol of those devastating, transforming forces encountered on the level of the Black Grail.



Symbolizes the spiritual knowledge which reveals the way into the Castle Corbenic, giving access to the secrets of the Holy Grail.

An amulet of inner plane protection for use within the Grail Temple.



Emblem of the eternal earthly presence of the Solar Logos.

Symbol of that creative power which manifests in the union of the positive-negative cosmic forces.



Emblem of the Knight in his aspect as Awakener of men's souls.

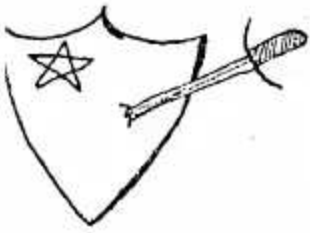


Emblem of the Knight as Mediator between the Solar Logos and the realm of the elements.





Emblem of the Knight as the All-Conquering, Victorious Sun (Sol Invictus).

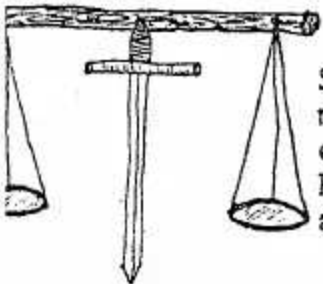


The shield and pentagram symbolize man's physical body, which must be well disciplined that the power of the Spirit may truly manifest. The piercing sword represents the destruction of those selfish, egotistical desires, through which the world becomes for the Spirit a prison rather than a field of Divine expression.

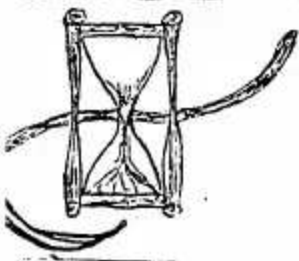
An agent of Divinity should never destroy wantonly for the sake of destruction, but should wear the crown of peace, forever seeking to maintain the balance of the Cosmos required for the consummation of the Divine Plan. To this end are the lances of destruction poised in readiness.



Represents the victory of Light over darkness, good over evil, Cosmos over chaos. The cross is that of self-sacrifice and service, by which the final victory shall be achieved.

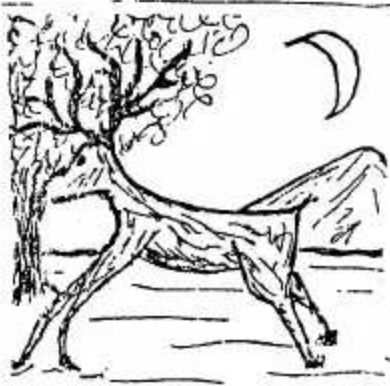


Symbolizes the divine balance of Nature, which the initiate strives to maintain by wielding the sword of justice. He weighs well and truly every motive and every action, and corrects any aberration from the Cosmic Plan, whether in himself or in others, so long as his measures conform to all divine and cosmic laws.



Reminds us of the Necessity in Nature, operating under the guise of time, which requires old forms to be broken down in order to prepare the ground for fresh creation. The initiate must sometimes destroy that which is no longer useful in the Divine Plan, both within himself and in the world at large.

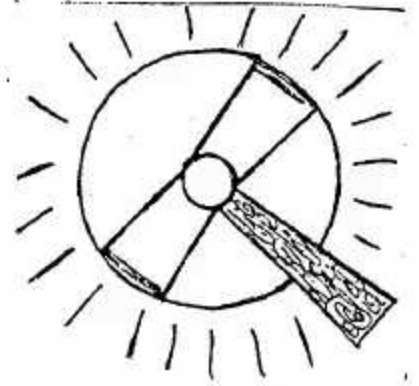
Encampments



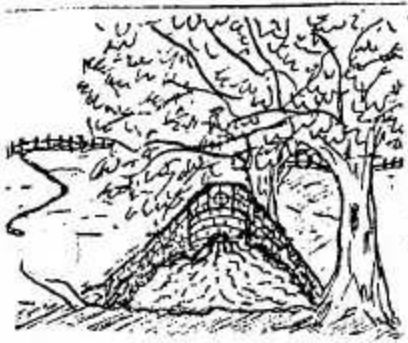
White Stag



Green Man



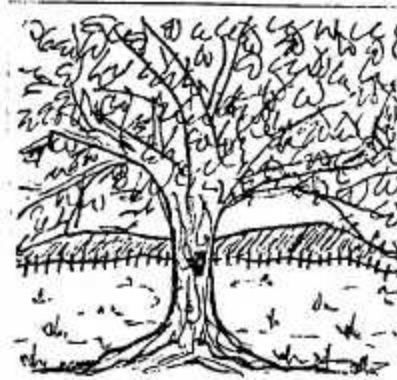
Double Ace



Sacred Well



Hobby Horse



Yew Tree



Golden Harp

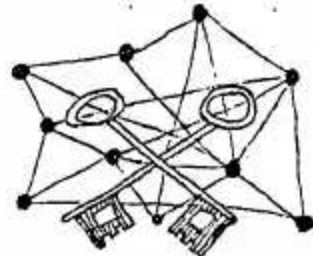
Officers



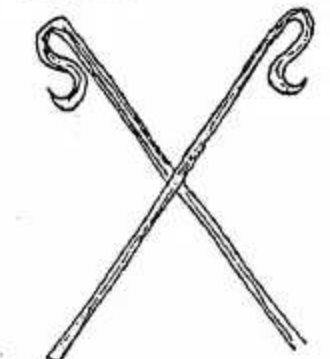
High Priest



High Priestess

















Guardian Scribe



Sponsor

Runes of the Old English Futhork

- ƿ feoh (f): cattle; prosperity in terms of movable possessions.
- ᚢ ur (u): "aurochs", a wild ox once found throughout Europe; it was hunted by young men seeking to prove their courage, thus the meaning "manly strength".
- þ þorn (th): in O.E. merely means "thorn"; in Germanic it means "giant" or "demon", it thus serves as protection against evil entities.
- ᚷ os (o): mouth, through which we take our nourishment; in Germanic it is ansuz, "god", from whence all nourishment ultimately derives.
- ᚱ rad (r): riding, journey; good travel protection, whether in this life or enroute to the next.
- ᚥ cen (c): torch, a symbol of fire; related to the sun-cult; represents the security of the torch-lit hall.
- ᚷ gyfu (g): gift; sacrifices to the gods, or gifts from the gods to men.
- ᚹ wyn (w): joy; it includes the possession of concrete things.
- ᚨ hæg1 (h): hail; represents damaging natural forces.
- ᚠ nyd (n): need, necessity, restraint; related to "hæg1".
- ᚦ is (i): ice; also connected to "hæg1".
- ᚦ ger (j): year, especially the fertile period of harvest; contrasts with "hæg1".
- ᚷ eoh (e): yew; a hard and durable wood much used in rune-magic, possessing avertive powers.
- ᚱ peor (p): unknown.
- ᚷ eolh (x): defense and protection; shape of rune suggests outstretched hand.
- ᚱ sigel (s): sun, with all its many connotations.
- ᚠ tir (t): a war god; used to invoke victory in battle.
- ᚮ beorc (b): a birch twig; a symbol of fertility, representing the awakening of nature in spring.
- ᚱ eh (e): horse; linked with sun-cult, horse represents course of sun; the animal was considered sacred in the ancient northern societies.

-  man (m): man, either the race or the legendary progenitor.
-  lagu (l): water, the source of fertility; also represents the nether water-realms of demons and monsters, thus a symbol of the unconscious.
-  Ing (ng): a fertility god.
-  epel (o): inherited property, mostly land; symbolizes established wealth, in contrast to "cattle".
-  dag (d): day, a symbol of light, fertility and fruitfulness.
-  ac (a): oak, an ancient Druidic symbol of strength and immortality.
-  aesh (æ): ash (tree).
-  yr (y): bow made of yew; such bows were once prized for their durability, thus the meanings of endurance and quiet strength.
-  ear (ea): ocean or sea, the source of all life and wisdom.
-  ior (io): year; same meaning as "ger".
-  cale (k): either bowl or glass, with the connotation of bowl; a chalice or beaker, which suggests containment.
-  gar (g): spear, as a weapon of war or the hunt.
-  cweor (q): unknown.
-  stan (st): stone, a symbol of eternity, unity and strength.

THE BOOK OF THE NATIVITY

1. Out of the timeless and boundless void, beyond the seven realms of cosmic manifestation, the Spirit of the Solar Logos brooded in silent contemplation of the sorrows of humanity, created in love in His own image. His all-seeing eyes had witnessed the deviation of the Virgin Spirits in their descent from the primeval depths of space into the fallen estate of material bondage, yet in His wisdom did He withhold the hand of retribution. And it came to pass that His perfect Light, which penetrates all the realms of Nature, illumined not the souls of humanity, for a veil of darkness had descended therein, concealing the splendour of the divine countenance.
2. Then did the love of the Solar Logos lie stillborn in the hearts of men. And the knowledge of their divine inheritance, founded upon the infinite love and compassion of their heavenly Creator, remain unknown to all generations.
3. So it was ordained by the Invincible Lord, and so it was accomplished, that a single golden ray issued forth from His throne on high to illumine a water cave by the Great Sea at the centre of the world. And upon this ray did the Solar Logos send forth His vital essence, undiminished in power and majesty, into earthly manifestation.
4. For six days and six nights was there total darkness upon the face of the earth, so that fear entered the hearts of men, and prophets came forth to proclaim the end of the world. The Beneficent Lord had so penetrated the realms of matter that His Light was hidden from all creation. In this time of darkness the Immortal Spirit gestated in a sacred pool within the subterranean depths of the water cave, beneath the mighty tree called Ygdrasil.
5. Then it happened, at midnight on the sixth day, that a shining babe formulated within the depths of the waters, robed in a golden aura of light. And at this moment the earth became alive with light, as though the midday sun had arisen. Once more the prophets came forth to declare the dawning of a new age.
6. Within the cave there was rejoicing, for all the spirits and gods of Nature convened to pay homage to the infant born of the sun. Time and death were banished from that sacred enclosure, for the Spirit of the Eternal had entered therein. The glories of divine manifestation were revealed in the miraculous light of primeval creation.
7. Within the sacred pool dwelled a tribe of undines, and it was by the power of these that the babe was conveyed from the watery depths onto the living rock. For three days thereafter the babe was nurtured and cared for by a divinely-appointed tribe of gnomes, fed upon the life-giving nectar brewed by the fairies of distant hills and valleys. On the third day the infant lost the lustre of divinity, yet the depthless gaze of his eyes and the perfect form of his body concealed not the secret of his heavenly birth.

8. Now was the ordained time for the infant to depart from his watery womb, for without the living light of his father the sun he should truly have withered away and perished, a perfect flower slain in the last throes of winter. So it was that the gnomes, obedient to the will of their Master, carried him forth into the kingdom of Terra, unto the abode of an ancient shepherd and his pious wife, who had throughout her life been barren. And much had she sorrowed for the want of children, for her nature was loving and kind, and she was ever needful of an object for her affections.

9. Thus it was that when she awoke the next morning and tarried forth to sweep the hearth, she found therein an infant of such surpassing beauty that she was fain to weep with joy. The old shepherd returned that evening to find his wife nursing the child tenderly at her breast, and he marvelled greatly that milk should flow so freely from the withered breasts of a woman who had never known the pangs of childbirth. Then did the two of them offer sacrifice to the gods before their altar, in thanksgiving for the bounty which had befallen them.

10. The rustics were not long in doubt that the foundling was no ordinary child born of human flesh, but a messenger of the gods. After a passage of three months he was walking freely, not as a toddler, but as a fully grown man. At twelve months he talked meaningfully of diverse matters, passing many hours in delightful converse with his step-parents before the hearth. When he was not yet fully two years old the shepherd took him into the fields, that he might have companionship while he tended the flocks.

11. And the shepherd was blind indeed if he guessed not at the youth's divine origin, for many marvellous powers did he reveal in those wild hills. Thus it was when the Spirits of the Night manifested from the Abyss of Chaos in the guise of savage wolves, seeking to destroy the Child of Light (for it was to the advantage of the Spirit of Chaos that humanity should remain imprisoned in the realm of ignorance and death). Then did the youth smite them with his staff and slay them, saying: "The minions of Darkness have sought to desecrate the earthly temple of the divine Light, yet they have only succeeded in strengthening my Spirit for the final sacrifice of redemption. Know that the light of the sun is invincible, for it emanates from the throne of the Lord of Creation."

12. Again did the Spirits manifest as vicious vultures, only to be returned to Chaos swiftly by the power of the youth's sling, and once more did the child speak, saying: "No more shall you smite me, O hidden denizen of the dark Abyss, for my power is not of the earth. My body spans all the realms of Nature, and in me flow the cosmic forces of Life. For my true abode lies beyond the twin pillars of manifestation, where nought exists but the unified purpose of the Ancient One."

13. Now on this occasion the good shepherd complained of thirst, and therefore sought the water bottle which hung from the boughs of a great and spreading oak. But at that moment the youth tapped with his staff upon the living rock, and a stream of pure water emerged, which was for the old man both sweet and invigorating. Again the child spoke, saying: "Now do I offer you the healing

waters of the earth, that you may quench the thirst of your body; but soon shall I open unto you the floodgates of the heavenly fountain, that your Spirit shall thirst no more."

14. And for the folk of Terra was his power beneficent, for by his miraculous virtue were the diseased and maimed made healthy and whole. Even those who by their past deeds were marked for death were sent forth in good cheer, in perfect faith that they were secure in the hands of the Ancient One. Far and wide was the youth renowned as the Lord of Life, who made lands fertile and springs to flow bounteously through the kingdom. Maidens sought his presence without ceasing, for they longed to be bathed in the divine radiance of his soul. Nor was the youth annoyed by their presence, but greatly was he pleased by their exuberant joy of life. For long hours did he play for them upon his harp, till their souls were transformed by the divine intoxication which seemed to radiate from the very centre of his being.

15. And it came to pass that the Council of Elders, hearing of his miraculous powers and virtues, sought him out that he should be proclaimed king of the realm. He listened calmly to all the wise men had to say, but there was not one elder present that day who was not deeply sorrowed by the young lord's reply: "True it is that since my day of arrival the kingdom has prospered. The corn waves golden in the wind, the cattle multiply, and your women are fertile. It is only right that you should find fulfillment in this bounty of Nature. But I came not to earth as a caretaker, who guards the grounds of the royal deer park, nor as a steward, to faithfully manage the property of another. For the kingship belongs to a mortal born of human flesh, one who shares your destiny yet is able to lead wisely, as a shepherd does his sheep. But I am no shepherd. I am the awakener who comes to clear the path of redemption. He who follows me is a fool, yet whoever seeks me within his own soul shall know the strength which overcomes all obstacles".

16. On the fourteenth anniversary of his birth the youth took leave of the shepherd and his wife (who alone of all the folk of the kingdom felt no sorrow) and departed for the Castle Illuminati, which in those days was situated in the desert fastnesses just beyond the kingdom. For here had been established a school of knighthood far exceeding any other upon the face of the earth. Now did a dark shadow seem to descend upon the kingdom, and many tears were shed for the loss of the beloved lord. Yet did he promise to return at the hour of greatest tribulation, his earthly vehicles perfected and made invincible by the arduous tests of knighthood.

17. Thus did the youth become a man, truly corporeal, transformed through trials of strength and endurance into a shining image of perfected humanity. For though his Spirit was the essence of the Solar Logos, yet were his body and mind of the earth. Therefore did he enter the athanor of earthly experience, to be purified and transformed by the tests and tribulations of knightly initiation. And of all the aspirants who had ever entered the portals of the Castle Illuminati, the Lord of Life was supreme in the lessons of knighthood. Not only in the feats of the tournament did he excel, but also in all tests of

courage and endurance. His wisdom and purity were without peer in all the kingdom, and in the green ways of Nature he was master. The spirits and forces of wood and meadow were as an open book to his illuminated soul, and with his Mother the earth he enjoyed a sacred and continual union. For he was truly of the earth, mortal and subject to all human sorrows; yet from within he was glorified by the sun, by the power of his Spirit transcending all limitations.

18. For seven years did he labour in the ways of knighthood, till the day arrived for the young knight to venture forth into the kingdom to claim the bride which his divine will had called into existence. For by his marriage to the wondrous princess was the power of the sun to be conjoined to the soul of the earth. Thus should humanity, through the mediation of the Knight, enjoy continual communion with its divine Source.

19. But hearken, sons and daughters of humanity, for the earth had turned to wicked ways, and the minions of Death even now lay in wait for the imminent destruction of Terra. And truly had the folk of Terra placed a wreath upon Death's hoary head, and proclaimed him king; falling down upon their knees they worshipped him, forsaking in ignorance the creative power of Life.

20. How shall we know him; the Bright One who rode forth in the hour of his sacred marriage to destroy Death, that the gift of life eternal might be given to all humanity? For the world shines throughout, yet men fail to perceive the hidden splendour. And the hearts of those who dwelled within the kingdom were pierced with sorrow, for their Lord has perished by the sword of the Destroyer; and far away over the dark and boundless sea his bride is weeping ceaselessly. The Invincible Son of the Solar Logos, conceived in splendour and glory, shall lay broken upon the altar of sacrifice until the day he is redeemed by the purified power of your soul.

THE BOOK OF MERLIN

1. In the days of our ancient and venerable ancestors, in the waning years of the mighty civilization known as Atlantis, there lived a powerful magician; a high initiate of the cult of the sun and his name was Merlin. Now it so happened one night as Merlin kept watch in the temple above the Golden City, his mind and soul absorbed in brooding meditation, that a blinding light enveloped him, and a voice spoke unto him, saying:

2. "Merlin, I come to warn you of the impending disaster of this vast continent, for your people have taken to wicked ways, forsaking the wise counsel of the Manus and worshipping the Dark One in caves of iniquity. Much have you suffered among the children of humanity, for your true home lies far beyond the veil of this world, yet once more must you gird yourself with the Sword of Light, for I charge you with a sacred mission: you are to leave this land and establish to the north a center of spiritual wisdom. And your sign shall be this: you will find in your travels a tor resembling in all respects the mountain which supports this very temple. Here you shall establish a school of the Mysteries and a circle of questors to serve as guardians of the spiritual truth. Now make haste, for you must depart this very night."

3. Merlin was struck dumb. His hands trembled and his soul exalted in a trance of ecstatic understanding, for he had experienced the Presence of the Ancient One, the Solar Logos, Who silently broods over all humanity. At long last Merlin rose from the cold stone floor, and made his way swiftly to the temple compound where the royal priestesses lay sleeping, unaware of the impending disaster. Now Merlin was a mountain of a man, and he found no difficulty in lifting and carrying away the one who was to be his priestess in that distant land, Borella, the White Rose. The infection of the Dark One had failed to taint her soul, as it had the others. Quickly and silently they wended their way towards the shore, guided by instinct over the rocky paths, for the night was moonless. The ship awaited them by the secret quay, and beside it Merlin's disciples, for he had called them together through his priestly powers. Many gestures of affection were exchanged between the fellow adepts. It was a windless night, yet the sails strained as if touched by a howling gale. At a command from Merlin was the anchor lifted, and the journey northward commenced.

4. It was not until this mement that Borella awoke, startled and frightened, for Merlin had placed an enchantment on her. But a glance into her master's eyes and she was calm, knowing all. On they travelled over the dark waves for the span of an hour, when suddenly the sky shook with a shower of silvery fire, and violent explosions stirred the sea into a frenzy of great waves. The volcano above the Golden City had erupted, and the sins of Atlantis were avenged. There were tears in Merlin's blazing eyes, but he looked not once backward, rather did he set his sights forward to the land of his destiny.

5. The days passed swiftly as the ship continued on its way, for Merlin gave unto his disciples much instruction on the greater mysteries of the solar religion. Great magic was worked by the master with the aid of Borella, and oftentimes Merlin was heard speaking with emissaries of far off worlds, their subtle bodies invisible to all eyes save those of the master. And finally, after much fruitless searching along the coasts of Britain, the prophesied tor was sighted. They approached the tor along a broad estuary which Merlin named Naradek, after the river of his homeland. Merlin offered a prayer of thanksgiving to the Ancient One as the ship dropped anchor, for the skeins of destiny were glorious to behold.

6. Now the tor was quite remarkable, for it resembled nothing so much as a mighty pyramid, its peak piercing the clouds which oftentimes shrouded the island of Avalon, which the natives called the Isle of Apples after the fruit which grew here in such abundance. The natives lived in thatched huts which studded the marshes surrounding the island. On the summit Merlin constructed a temple of the sun where the ancient rites once more found their expression, and it was as nothing the region had ever known, for it was built of massive upright stones brought from distant quarries by the master himself and constructed in the form of a circle by the power of his magic. It was said that the magic worked in this temple controlled the very movements of the sun.

7. As time went on, the hostile barbarians of the region saw many great magical feats accomplished by Merlin, and certain ones began to approach him humbly asking for instruction. Others willingly offered the service of their hands, building comfortable cells for Merlin and his disciples and other needful structures. Certain of the barbarians were even taken into seclusion to be trained for the priesthood, while others brought produce to offer in sacrifice to insure the fertility of their lands, cattle and women.

8. Now Merlin worked one piece of magic which was said to surpass all others. For forty nights and forty days Merlin stood vigil in the temple, eating and drinking nothing. Finally, sometime during the fortieth night, the stars are said to have stopped in their courses and the master's body became a glowing vehicle of light, which ascended into the heavens. His mission was two-fold: at the constellation of the Little Bear he obtained a portion of the spiritual substance of a mighty god, whom our own Solar Deity calls father. Upon being brought to earth, this substance was immediately translated into a glowing, miraculous cup, filled with what the vulgar might call blood. This Merlin secluded in the deepest recess of the Bleeding Well at the foot of the tor. His second journey was to the constellation of the Great Bear, where he obtained the archetypal model of man perfected. This became translated, on Merlin's return, into an exceedingly heavy table, perfectly round, which the master placed in the upper chamber of a spacious hall. Then did Merlin call together his disciples and students, and related to them the following:

"There is one who shall come many years hence, and he is to found a fellowship of spiritual questors upon the perfect pattern of this Table Round; until that time is come, let none be so bold as to make use of it. The Cup shall be placed in a temple of contemplation, that all may have the opportunity of venerating it, for this Cup contains the sanctified blood of the Unknown God, and only so long as the people of Logres remain worthy shall the Cup remain."

10. The disciples and students of Merlin were dumbstruck, for the mysteries thus revealed to them were ponderously great. They knelt, one and all, some in profound contemplation, others in fervent prayer, unaware of their master's departure into the starry night, where his priestess awaited him. They walked each in the other's shadow, speaking of destiny and the mysteries of human love. Then, beneath the sacred oak, they joined in mystical union, as they had so many times before, and the skeins of their souls were interwoven upon the cosmic loom of manifestation.

11. The centuries passed and Avalon changed with the seasons, yet pilgrims continued to wend their way to the shrine of the Holy Cup, which came to be known as the Grail. And of those who came, some remained to share in the wisdom of Merlin and to receive initiation into the mysteries of Atlantis. A very few were trained for the priesthood, and these were taken into deep subterranean chambers within the tor and there subjected to severe tests of initiation by fire, water, air and earth. Now a long time passed, and Merlin's

original disciples departed from their earthly bodies: finally Borella too passed into a distant field, for her work in this sphere was finished. And it came to pass that Merlin, lonesome and weary, retired from the world of men into the Wilderness of the Jackels, where he abided for the space of a year and a day, replenishing his soul with bread from heaven.

12. Now it so happened that in his absence the priests of the Solar Temple reverted to the cruel ways of the barbarians, achieving their selfish ends by the blood of innocent sacrifices. The hideous cries of pain were heard far and wide, until the land about became parched and barren. Neither would the grain come forth, nor the cattle and women multiply. The Sacred Well at the foot of the tor became unclean with clots of human blood. But the greatest calamity to befall Avalon was the disappearance of the Cup, for the people had become unworthy of its profound mysteries and could in no wise fathom its meaning, for their eyes had been closed to the world of the spirit.

13. On the appointed day Merlin returned from the wilderness only to find the land steeped in wickedness and his temple desecrated, and his wrath knew no bounds. His arms outstretched, he cursed all who had taken part in the evil. His massive body seemed to fill the sky, and his eyes flashed like the lightning he called forth from the heavens. With his wand of power did he blast first the evil priests, then the Solar Temple itself, the bolts of lightning he called forth from the heavens. With his wand of power did he blast first the evil priests, then the Solar Temple itself, finally obliterating the accursed and smoldering site under a layer of salt. At last Merlin stood brooding over the barren lands which surrounded the tor, weighing the fate of his beloved country in the scales of his heart. Sorrowfully he spoke the ancient formulas of purification, till life flowed once more throughout the land. The enchantment of evil had been lifted.

14. Now in all the years which followed this event, Merlin was fond telling many magical tales, especially during those times of year in which he wandered from village to village, fulfilling the spiritual needs of his people. Yet there was one tale which he was fond of above all others, being that which follows: There once lived a knight of perfect virtue, whose bravery and valor was without peer in all the world. His vitality and love of life were a blessing to his kingdom, and the day came when he took in marriage, according to his destiny, the most beautiful princess of the realm, who was born of a wild swan into which had entered the ripe seed of the golden grain. The wedding surpassed in magnificence the most splendid pageant in the Kingdom of Faery. The knight was

clothed in a suit of armour woven of the fresh greenery of spring, and the princess wore nought but the garlands of May, her smooth, white, bounteous body seeming to glow as the couple stood before the king and took their eternal oaths. At the banquet which followed, the wine flowed like water and many rare delights were offered the guests, while the finest bards of the kingdom were on hand to recite their magical verses.

15. In the midst of this banquet there came into view an old hag, wearing a black cape and riding on an ass. Silence befell the company as though the hag were the plague itself, as indeed she was, for her message was grave:

16. "Cease your merriment, for a great calamity is to befall your kingdom, which has become wicked in the ways of sin. A mighty army shall descend upon you like a horde of locusts, led by none other than the fearsome blight-bringer known as Death. Your doom is sealed, unless Prince Death be vanquished by the sword of the purest and noblest among you, even the knight who this day was wedded."

17. The tears of joy now turned to tears of sorrow, and the people in one voice begged their knight to remain with them, swearing that they would rather spend one last hour in his presence and then perish than to suffer his immediate departure into the blaws of Death, never to return. Ignoring all entreaties, the knight armed himself, mounted his best stallion, and then thundered forth to meet the armies of destruction.

18. So valiantly did he cross lances with the vast horde of demons sent forth in service of the dark master that he vanquished them one and all, then turned to face the real enemy. Yet Death's visage was so hideous that the knight dared not to look upon him directly. Furiously did the two opponents clash until the sun sank beneath the horizon, suffusing the land with an eerie red glow. The battle raged into the night, yet neither warrior seemed able to overcome the other. Finally, in the dawn's early light, the knight began to weaken under Death's mighty blows. Now was the deadly warrior's victory assured, and the final deathstroke was delivered. The knight, knowing his doom, summoned his last vestige of strength and dealt Death a grievous blow upon his thigh.

19. In the moment of the knight's defeat, the princess shrieked hideously, for she too felt the mortal wound. Ripping from herself the garlands of May, she donned the robes of mourning. She departed at once from the land of her devoted countrymen, for she loved them dearly and wished not to infect their land with her mourning. So the following morning she ventured forth with her ladies to the field of battle and placed the dead knight on a bier which she set on a long, narrow barge, all draped in black silk. They stood vigil over the knight while the barge travelled, of its own accord, over the astral sea of Eternal Weeping towards the Castle of Corbenic. Here they set the bier on the shore, just beyond the reach of the tides, and set to weeping. Now the king of the castle, Pelles the Fisherman, had, as a result of the coming of the knight, suffered a grievous wound, and his kingdom became in consequence a Wasteland, barren of all fruitfulness. Merlin ended his tale with these words of portent:

20. "Now the knight's countrymen, though wicked in their ways, yet possessed hearts of kindness and compassion. Even so did they need the action of a Great One to serve as their saviour, that their lands should not turn barren. What then of Avalon, that closed its eyes to all righteousness? You should have perished one and all had I not lifted the enchantment of evil. Yet even I am powerless to break the link which even now exists between Avalon and the realm of the Fisher King, for the Wasteland is but a reflection of the spiritual barrenness of your own land. Now listen well, my children, and I shall make prophesy concerning your deliverance: A saviour shall come, a mighty king, and he alone can free you from the final enchantment."

21. And it came to pass that Merlin set forth one day to a place high above the shores of Cornwall, where he stood vigil, awaiting the appointed hour when the alignment of the stars should presage the coming of a mighty king. At last the celestial conditions were fulfilled and on the horizon there appeared a misty shadow riding in upon the waves. Nearer and nearer it approached, until Merlin could see clearly the infant he awaited, born out of the billows of the sea. The babe came to rest in the arms of the master, who raised his eyes to the heavens and spoke:

22. "Behold the infant Arthur, saviour of his race. His coming heralds the beginning of the greatest fellowship the world has yet seen, and presages the advent of a Quest so exalted that only those perfected in the spirit shall attain its goal. This is indeed the dawning of an age of many marvels." So saying, he returned to Avalon bearing the babe, of whom you shall hear more later.

THE BOOK OF ARTHUR

1. Arthur passed the first seven years of his life in seclusion within the chambers of initiation, seen by no one save Merlin and the nursemaid entrusted with the Infant's care. At the conclusion of this period Merlin removed the future king to the Wilderness of the Jackals and, placing him in a cave hidden in a barren craig, the master returned to Avalon. Now the child was exceedingly intelligent and possessed of an unnatural strength, but the ordeal of the wilderness is extremely difficult for even the boldest of knights. Demons abounded in these parts, and wild beasts of every description. The lad was forced to rely on his inborn instincts, and when even these failed him, he prayed even as Merlin had taught him, til he received the illumination of the Holy Guardian Angel assigned to his care. In this manner did he escape from the most perilous of circumstances.
2. On one occasion the demons pressed hard about him, declaring that if he did not at once relent, departing from the wilderness and thus forsaking his rightful kingship, he would be torn to pieces and his parts scattered to the winds. But Arthur, invoking the aid of the Angel, found the courage which knows no obstacles. The demons persisted for a while longer, then withdrew into the secret parts of the earth.
3. On another occasion did Arthur venture upon a maiden of exceeding beauty, bound at the hands of a hideous leper who scourged her til the blood formed pools on the rocks beneath her. Now the youth was exceedingly compassionate and wished nothing more dearly than to rescue the unfortunate lady, yet even as he prepared to destroy the adversary with a ponderous rock was Arthur confounded by a brilliant flash of white light which held, or so it seemed, a vision from the past, in which the distressed maiden now before him appeared as an Oriental queen, borne in a litter trimmed with gold and the most exquisite tapestries. The queen possessed a certain rare beauty, offset by jewels and silks, yet on her face she wore an expression of refined cruelty. Now as the litter approached a crossroads there appeared a leper requesting alms sufficient for a night's lodging in a stable. The queen, angered that an outcast should presume upon her royal coffer, ordered her footman to have the man whipped and proceeded on her way. The vision then faded as suddenly as it had appeared.
4. Now was Arthur sunk in the blackest of despair, for though his compassion drove him on to the rescue, the vision appeared to justify the maiden's present misery, for her cruelty to a leper in a previous life was then being repaid in kind. Yet was the vision to be believed? Merlin's training had made Arthur wary of the power of illusion. Perhaps, then, the Dark One had sent an illusion to steer him from the right path. And even were the vision a true one, did not the code of chivalry require the knight to protect the weak in all circumstances? Surely it was not for him to weigh the deeds of men, although the Ancient One does oftentimes make instruments of his servants. Thus was Arthur caught up in a quandary of thoughts, with nought but

his own mind to guide him, when suddenly he heard his Angel speak softly within him, telling him that to rescue the maiden would mean the forfeiture of his rightful kingdom. Arthur hesitated no longer, but with tears in his eyes he turned his back on the bloody scene, a still calmness at the center of his being dispelling any lingering doubts.

5. Now was Arthur well assured of his destiny, for the eyes of his spirit had pierced the clouds of illusion which beguile the ordinary man. That night he built himself a blazing fire and awaited the confirmation of the success which was his due. At midnight the expected messenger arrived in the form of a powerful magician robed in white, his aura clearly visible as a radiant band of golden light. Arthur bid the man be seated and offered him roasted meat, which he graciously accepted. For long moments the two were silent, each absorbed in his own thoughts. The magician spoke first, and Arthur was immediately caught up into the web of the man's discourse, for his voice was a delicate and soothing as the silver threads woven into a priceless tapestry. Together they conversed for long hours over the light of the campfire, discussing the mysteries of magic, and much was Arthur impressed by the man's knowledge of the arcane wisdom, a knowledge which seemed to rival that of Merlin's. Finally did the messenger reveal the purpose of his coming, which was as Arthur had suspected:

6. "Child of wisdom, rightly have you discerned my mission, for I come to you by the power of the Great Ones that you may be given the just reward of your spiritual attainment. The riches of the world shall be placed at your disposal. The richest lands of the earth are yours, and a hundred thousand slaves shall you command, for you have proven yourself through the tests of initiation. You have only to speak the word and your every desire is fulfilled. Your will is supreme in all worlds. The wicked shall be cast into deepest hell while those who choose to serve you shall forever prosper; thus shall the perfect pattern of creation manifest on earth by your gracious hands."

7. Now Arthur was overcome by the glamour of the man's words, for he spoke in the manner of the Great One. Was this, then, to be his destiny, to rule the earth as an omnipotent demigod? Arthur could feel the vast energies at his command, already coursing through every fiber of his body. He had known and conquered the power of illusion, but this was indeed very real. He would be a sculptor and the world his clay, that the divine archetypes could finally manifest in the world of matter. And all that failed to conform to the archetypes would be destroyed, for was this not the way of evolution? Thus did Arthur consider the words of the master, and they tasted sweet on his palate. Yet part of his mind remained aloof and silent, seemingly brooding over a secret danger, and the more that Arthur rejoiced in his glorious destiny the more did that isolated region of his mind impinge upon his consciousness, until it could no longer be ignored. There was something he strove to remember, something Merlin said long ago, and it lay just beyond the horizon of his thoughts. Then the glamour seemed to fade a bit and the youth was once more at the feet of his teacher, intent on understanding the wisdom which so often escaped his comprehension. At once he understood, as

though a flash of lightning illumined for one brief instant all that Merlin held within his soul, and the words were in Arthur's mouth as he answered the master deceiver who sat before him:

8. "Fall not into the prison of desires, for the earthly prince with all his riches and power is a poor man indeed. Strive only to serve your fellow man with love and humility, and your soul shall find its fulfillment in the bosom of the Ancient One." The magician appeared for a brief moment in his true guise as the Dark One, a ferocious snarl upon his face, then vanished. Already the grey streaks of dawn had appeared in the eastern sky.

9. Now a year had passed since Arthur had first come to the wilderness, and he waxed exceedingly wearily. The day was a stormy one, for a fierce blizzard had come in on the tail of the north wind. The youth had made camp under the shelter of two large boulders, engaged in an unsuccessful attempt to kindle a fire when suddenly, as if fanned by an astral wind, the fire began to rage. Into the firelight emerged the body of Merlin, his eyes like two blazing coals and his normally severe visage bearing a loving smile. And Merlin wrapped Arthur in his cape, lulling him to sleep with stories of ancient Atlantis, for his voice was deep and resonant and full of magnetism.

10. For thirteenth years more did Merlin keep Arthur hidden, teaching him such knowledge as befits a future king. The mysteries of the universe did he open to the youth, the secrets of the Egyptians and the Chaldeans, the Persians and the Indians; the laws of natural philosophy and the rudiments of reading and writing characters of his own and foreign tongues; and other studies as well, too numerous to mention. The ways of the fairies and elementals also did he learn, and he mastered the green ways of nature magic. It became his habit to steal off into the wood and mingle with its denizens.

11. Now the day arrived when Merlin caused a proclamation to be circulated throughout the land that all who aspire to the kingship should assemble at Avalon, for a great stone had been found, more resembling a perfect crystal, in which was embedded a golden sword, on which was written in Chaldean, on one side "take me", and on the other "toss me away"; for ever it must be in the world of spirit that once a device has served its purpose, it must immediately be discarded, else it becomes a burdon. And on the crystal itself was inscribed in runes the message: "He who removes this sword from the stone shall attain the kingship of Logres, both now and in future times to come". For the time of Merlin's rule was drawing to a close, and the spiritual progress of Britain could not proceed til a High King sat in the throne at Avalon. The petty chiefdoms would thus be unified and Merlin, withdrawn into the secret places of the forest, would come forth only when summoned for advice.

12. Many there were who gathered to attempt the feat, some confident of victory, others more humble in spirit doubting their strength; for the sword was embedded very deeply. The company assembled in the Great Hall for a magnificent feast, and never were so many valient knights gathered together under the same roof, all of them finely caparisoned and well armed. There were foods of every description; great slabs of roasted venison and steaming puddings, and many caskets of wine to be consumed before the night was through.

Roaring fires warmed the body while good cheer and fellowship warmed the heart as the light of the sun gave way to the light of a thousand torches, and pleasant conversation resounded from one end of the hall to the other.

13. Sir Gawain was there, his voice sounding above all others, for he had much to drink and was boasting so that all could hear him: "If any has the strength for this adventure it is I, who once rode a full three days through the wilderness, resting not once until I came upon a fire-breathing dragon which I pierced through the heart with my lance, then finished off with my bare hands." Few there were who doubted his words, for his strength was as a mountain and his deeds were of wide renown. Gawain now espied a maiden of rare beauty, and saying that he must have her, the good knight wended his way in her direction.

14. Sir Perceval of Wales was also present, the youngest of all the knights of Logres; his hands were yet white as lilies, for his deeds were few. Only lately had he ventured forth from the hermitage of his mother in the depths of the virgin forest, where he had been sheltered from all worldly influence. He spoke softly, and few there were who gave him ear: "If someone was able to plunge that sword into the stone, then I, if the gods be willing, shall certainly succeed in removing it. My mother once told me that a lad can accomplish most any feat he sets out to do." Perceval now blushed very deeply, for across the room he espied Sir Gawain engaged in a very unseemly activity with a young maiden.

15. Nearby, in a dark corner, sat one whom none failed to notice, Sir Galahad, the peerless knight, whose performance at the tournaments was known across the land, and whose chivalry and good conduct were without peer. Compassionate to the highest degree, he was yet firm and unyielding when justice was at stake. He spoke very little that night, but on one occasion was heard to say: "I fear it is useless for me to attempt tomorrow's feat, for I am no king, such is not my destiny; yet I shall serve to my fullest capacity whoever the future king shall be."

16. Many other renowned knights were also at the feast, Sir Lancelot of the Lake, Sir Boris and Sir Hector, and Sir Owad the Bastard, whose cleverness was famed throughout Logres. And all the vast company feasted and made merry into the early morning hours, until weariness overcame each one in turn, and the courtyard was filled with knights stretched out upon a thousand woolen blankets which Merlin had ordered for their comfort. At dawn the trumpets sounded, for the time had arrived, and the knights began to gather at the gilded pavilion by the sea, where the event was to take place.

17. Merlin called the knights to order, then bid those who dared to come forward. The first to make attempt was Sir Hector, who stepped boldly onto the platform. But before he could grasp the hilt, an invisible force, like a great wind, propelled him off the pavilion, and sent him sprawling in the sand, dazed. Next came Gawain, who put his hand to the hilt and immediately received a grievous shock. Next Galahad stepped forward, successfully laying his hand upon the hilt, but try as he might, the sword would not budge. Many others also attempted the feat till every last knight had tried his strength, yet the sword and the stone remained wedded. On this occasion there descended from the northern sea a heavy blanket of mist, shrouding the pavilion in an electric atmosphere of enchantment. Out of the mists, upon the foam of the billowing waves, appeared a long, dark barge, which glided silently over the waters until it rested upon the sandy shore. There emerged

a noble youth, caparisoned with the finest armour wrought of pure gold. Upon his breast was emblazoned the emblem of a bear, and the youth indeed seemed to resemble this beast of enduring strength. The crowd stepped aside as the youth advanced onto the pavilion, where he drew forth the weapon, though some claim the sword leaped forth into his hands. The voice of Merlin sounded above the cheers: "This is Arturo, High King and saviour of Britain, teacher and illuminator of his race. Through him shall the hallowed Mysteries of the Holy Grail be revealed.

18. Soon thereafter Arthur ordered the Table Round to be removed from its' hidden chamber and placed in the uppermost room of the Great Hall. Some say a hundred strong men were required for the task, while others attribute the feat to the magic of Merlin, for the Table was exceedingly heavy, being wrought of a dark substance resembling ebony. The surface was divided into twelve sections, each marked by one of the twelve great symbols of the constellations. Inscribed in the very center was the sigil of the sun, of the purest gold which seemed to glow with an inward light of its own.

19. Around the Table did Arthur establish a spiritual fellowship of worthy knights, to serve as an earthly focus for the Most Hallowed Mysteries. All told there were twelve, including the king, and each was given a seat by one of the stellar symbols; Arthur by the lion, Gawain by the ram, to Galahad was assigned the archer, to Perceval the virgin, and to Owad the twins. Together did they sit as equals, yet diverse were their many ways. On the High Holy Days did they gather to consume the Mystic Feast of Life. Three of the purest virgins were chosen for this occasion, the first bearing a silver platter on which was laid freshly cooked salmon, the second, a basket containing the Bread of the Mysteries fashioned in semblance of the Slain God, and the third, a golden horn which held the consecrated Solar Wine. With great devotion did the twelve knights consume the holy feast, invoking the presence of the Ancient One, Who descended upon the table as a golden light, infusing all present with the inspiration of the Spirit. Thus was the Fellowship given the strength to continue its work not only in the temporal realm of the kingdom, but also in the higher realm of the soul.

20. Once, on the most solemn of the Holy Days, that occurring on the fifteenth day of the eleventh month, the golden light descended as usual upon the table. All at once the shutters of the Great Hall slammed shut and the torches were extinguished by an astral wind. And a voice spoke out of the golden light, saying: "Under the veil of earthly things now do you behold the kingdom of spirit, but henceforth it shall be given to worthy initiates to witness the most hallowed mysteries face to face. Rise now, and you will catch a glimpse, a mere shadow, of what is to come."

21. At this the knights were transported into the spirit world, and all about them was a white light so blinding that each was truly confused, a veil of forgetfulness descending upon them. Then did it transpire that out of the light there appeared a palace as of crystal unsurpassed, suffused with the glow of rose and gold. Suddenly the knights were within the palace, and all about were beings of wondrous beauty, A celestial music bathed the soul in

rapturous harmony; the heavenly chords and the magnificent beings were perceived as one and the same reality. A great white throne sat in the midst of the hall, and on this throne sat a Being of such brilliance that a mortal would be consumed were he to venture to look upon Him. Instinctively one knew the Being to be eternally young and radiant, and He encompassed all creation with the Love and Wisdom of the Eternal Fountainhead, directed by the Will which brought the solar system into manifestation. And about His throne were seven angels, eternally rejoicing in the life of creation; they appeared as great spheres of coloured light, moving in sweeping orbits around the throne. The entire vision created a harmonious, symphonic pattern, and at the center of All there appeared a chalice, or stone, embedded with the most precious jewels of the universe. Above was suspended a lance with a burning point, from which dripped the crimson blood into the receptacle below. Then did the being upon the great white throne rise, and taking the chalice into His mighty hands, offered its contents to the humble knights, who seemed to bear him speak, saying: "Drink the substance of the Ancient One; my life is your life, and together shall we create a heaven upon earth."

22. At this did the knights seem to descend as rocks from a high tower, so that they lost all consciousness. After an eternity of sleep they arose from their chairs, and none were able to relate in words what they had seen in the spirit. It was as if they were struck dumb, yet their eyes were opened to an unfathomed dimension of reality.

23. Now it came to pass at that moment that there came into the room a hermit robed in black and carrying a staff surmounted by a golden orb. He bowed silently to the king, then spoke: "Prepare yourselves for an adventure, for this evening marks the commencement of the Quest of the Holy Grail, the conclusion of which shall cause the waters of the Wasteland to flow once more in their appointed courses and the Fisher King to be made whole. Thus shall the dead knight be reborn, and his marriage to the princess consummated; thus shall the unity of Nature be made manifest in the hearts of men. Only Arthur shall remain behind, he who holds the keys to the Kingdom of Logres, guiding the destinies of his people according to the Eternal Harmonies. Noble knights, be ever observant and beware, for many pitfalls await you upon the path. To begin the Quest and fail is a dire circumstance indeed." So saying the hermit departed.

24. The following morning the Questors set forth, taking neither food nor gold for their faith was deeply rooted in the Ancient One. King Arthur wept much, for those nearest to his heart departed, some never to return. Yet Arthur had achieved in lives long past what the others sought, and all that remained was a desire to guide his flock along their true path. His heart was empty of all passion save an overflowing love for the people of his kingdom, whom he longed to redeem. And the time shall come, after ages of waiting, that Arthur shall return, triumphant and shining, to conquer once again the darkness of evil that he may lead his race into a new age of glory.

THE BOOK OF GAWAIN

1. Sir Gawain rode forth on the Quest more boldly than any other, wending his way towards the darkest and wildest parts of the forest. A splendid sight did he present, in his armour of red with a golden solar cross inscribed on his chest. His shield shimmered in the sun, the earth-coloured pentagram emblazoned on a field of green. Zealous aspiration burned deep within him, for he knew a great adventure lay ahead, one requiring all his strength and courage.

2. The trail he chose was narrow and rocky, and before long the forest had become so thick that the sunlight failed to penetrate, causing Gawain to languish in his saddle with his lance hung low. Yet still he rode on, far into the night, until a deep weariness fell upon him. Espying a crude hermit's cell in a hollow, he stayed his horse and called at the door. There answered an old grey man wearing the robe of an ascetic. Immediately Gawain pushed past the man and flung himself down before the hearth, where he proceeded to sleep, snoring very loudly.

3. The next day Gawain awoke with the sun, a renewed strength surging within him. The hermit had a large pot of gruel steaming on the fire, and Gawain felt hungry enough to eat it all, but refrained from doing so immediately, offering these words of explanation: "Sir Holy Man, I do hope I am not intruding, but being very weary last night, and spying your abode, I thought to avail myself of your hospitality. And now I shall have some of that, if you please, for I am on a spiritual quest and have need of my strength." So saying he lifted the steaming pot with his rough-hewn hands and drained it of the sticky substance. The hermit regarded him with laughing eyes and then spoke for the first time: "I am indeed happy to see you, for a more hospitable guest I have never had. I have need, moreover, of services which only you can render." Gawain replied that whatever the man should ask of him would not be enough to repay the hospitality he had been shown.

4. "Very well then, listen to my story. There was a knight some whiles back who rode through these parts, much like you in many respects, strong and courageous. Yet he had not your heart, but rather did much mischief throughout the land, killing and maiming innocent people. Now it just so happened that he dropped dead while riding past my abode, for his sins were grievous and the Ancient One could no longer tolerate such brutality. Nevertheless I gave him a decent burial, placing his mortal remains in a fine and spacious crypt. But the knight refused to die completely, being so closely tied to the petty ways of the world, and at night he haunts me from his grave. Now there is little chance of silencing this knight unless one can match his strength, and even then he that conquers him must wield a perfect sword made by his own hands. No one else is capable of such a feat, so you, Gawain, must see this adventure through."

5.- Gawain replied that he would be happy to oblige, and proceeded to build in a clearing a primitive forge, where he began to fashion the sword. At such times as this Gawain felt closest to the Supreme Source of Life, for he was assisting the Ancient One in the creation of perfect order out of the chaos of the earth. He sung ballads as he worked, the sweat pouring from his brow, for a portion of his own Spirit was infused into that sword. Finished at last, Gawain descended, with the sun at its highest point, into the murky depths of the tomb. Immediately he entered the door slammed shut, and the dead knight appeared in the guise of a hideous ghost, his body twisted by monstrous deformities which were the visible marks of his earthly sins. Its mocking voice reverberated from the depths of Gawain's soul.

6. "Woe be to fools, and death to those who dare set foot in my grave. In me is all that is basest in your nature, and the evil shall surely triumph over the good!" Gawain knew nothing of what the voice had spoken, only that the ghost must be slain, and that the newly-forged sword alone was equal to the task. Raising the weapon high over his head, Gawain brought it down in one mighty arc, amidst wild screams and shrieks of pain; then did the ghost vanish completely, while the tomb's door swung open wide. Gawain emerged victorious into the bright sunlight, where he was met by the hermit, who spoke thus: "Gawain, you have proven your strength and courage, and it is these which shall lead you on to the vision of the Grail. And for you shall the vision be made manifest, even unto the sphere of earth." The knight knew not what to answer, but merely muttered that the Quest awaited him, saddled his horse, and rode off.

7. Gawain travelled on through the woods far into the afternoon, till he came to a glittering castle of glass which rested upon a hill, and it appeared ephemeral, like a rosy cloud of dawn. The knight would have ridden on, had he not seen a raging giant ride from the castle, a shrieking maiden flung over his shoulders, by her appearance a princess of very noble lineage. Gawain's sense of justice was at once aroused; lowering his visor and his lance, he galloped towards the giant, taking him by surprise, and knocking him to the ground. The princess, alas, fell also, right onto the head of the giant (which cracked open). Gawain was much distressed by this turn of events, and lifting the maiden onto his horse's mane, he apologized profusely, but she cut him off with these words:

8. "Sir, it is I who should be offering my thanks to you, for if you had not come when you did, I should surely have been ravished by that miserable giant. Now I would most gladly offer you the hospitality of my castle, but the flaming sword which guards the gates would never permit you entrance. If you wish, however, I should be most willing to lay with you throughout the night." Now Gawain wished not to offend the good lady, who should gain much satisfaction from such a meeting. He himself, moreover, should emerge revitalized, that the Quest fail not through lack of vital force. Thus did he consent, dedicating his act to the Almighty Sustainer and Creator of the universe. The princess seemed exceedingly fair drenched in the silvery moonlight, and many rare delights did she show the knight as they lay upon his coarse saddle linen beneath the flaming castle.

9. The next morning, while the princess slept, Gawain prepared to depart. His efforts to retrieve the saddle cloth without awakening her proved a dismal failure, however, and she sat up with a start, speaking this gracious farewell; Noble knight, know that I shall be eternally grateful for the mercy you have shown me. Know also that you shall achieve the Quest in the end, but first must you traverse the valley of despair; only then will you emerge into the light." Gawain was much assured by her words, and squeezed her hand tightly

light." Gawain was much assured by her words, and squeezed her hand tightly before setting off once more into the woods.

10. For seven days and seven nights did he travel, the woods becoming denser and darker. Not once did he pass a human habitation, for this was virgin forest never before seen by mortal eyes. At length he came upon a crystal stream where the waters were cool and refreshing. The dreary darkness of the wood had sapped away much of the knight's strength, and the waters held promise of great vitality. So considering, Gawain removed his armour and sank into the cooling depths, but no sooner had he done so than a mighty current arose which swept him away from horse and armour into regions unknown. For all his strength was the good knight unable to check his movement, though he was sorely distressed lest he be overcome by water-sprites and drowned.

11. Presently the knight was aware of being drawn into a gaping cavern, seemingly an entrance to the Underworld. Now with all his heart did Gawain love the earth, his mother; the wind and rain oft times spoke to him, and never did he fail to answer. But the murky depths of the Underworld offered him no solace, and he was fearful lest the demons attack and devour him. He was plunged finally into utmost darkness, and the rushing stream turned still and torpid. All about was silence but for the echoes of dripping water, and he was knee-deep in a slimy morass. Without guidance or direction did Gawain commence a sightless trek through the putrid, vaporous waters. He was sunk in the deepest despair, yet knew if he but walk far enough he should emerge into the light once more.

12. And so he continued, cold and hungry, his limbs sore with weariness, until he felt he could go no farther, when suddenly he emerged into a luminous mist. All about him was the wide expanse of the stagnant lake, and on either side there rose lofty and treacherous mountains, their heights guarded by vicious demons. It was a sight most dismal to behold, a land shrouded in a perpetual mist, with neither the felicity of the sun nor the green growth of Gawain's beloved earth. But straight ahead there lay a sight more disheartening than all the rest, for the stream turned suddenly treacherous, the water collecting into pools of stagnant scum, between which mighty currents played over sharp-edged rocks. At this Gawain's courage began to falter, for he knew he must take the path which lay before him, yet the perils to be overcome were so fraught with danger that death could be the only outcome.

13. It now happened, because doubt had taken dominion of Gawain's heart, that a vast concourse of demons from the bordering heights swooped down upon him, driving him on to his certain doom. Desperately did the knight battle the deadly currents; the boiling waters scorched his skin, yet seemed to cleanse him thoroughly, painfully drawing from him all impurities. Valiantly did he push on, till it seemed he could go no farther; his will was nearly broken, and all appeared to be lost. Then it transpired that Gawain summoned his remaining strength and called upon his creator: "Mighty Architect of all creation, my strength is nought compared with yours; I beseech your aid and succour, for I have travelled long in search of your holy mysteries, suffering much as a brave and loyal knight; my soul shall surely perish now, amongst the evil dominions of Death, unless Your mighty hand be lifted in favour of Your humble servant."

14. Upon the utterance of this prayer did the vault of the Underworld open wide and the light of the heavens illumine all that lay there about. And in the midst of the light there appeared a glowing hand, immediately dispelling the evil forces which sought the knight's destruction. The light enveloped Gawain, imparting the fortitude and courage needed to complete the Quest. Soon thereafter Gawain reached the end of the waters, and stepping ashore he felt suddenly as light as a butterfly. He emerged into a land of indescribable beauty, a place of lush, green meadows, of silvery streams lined by trceries of weeping willows and many-hued flowers. The sunlight was soft and golden, the winds cool and refreshing, fragrant with the scent of many blossoms. Gawain was ecstatic with joy, and fell to his knees in sheer gratitude to his creator for his happy deliverance.

15. Through these regions did he traverse, meeting with many strange adventures. On one occasion he reached a clear blue lake, too deep to be crossed, till a swan maiden offered him passage upon her back if he but grant one small token of thanks of her own choosing. Gawain, being much needful of her services, granted the boon. Boldly, then, did the maiden request the reddish lock of hair which brushed across the knight's forehead. Now Gawain held great faith in the magical virtues of this lock, and felt much aggrieved over its loss, but such is the cost of knighthood. Gawain leaped gayly onto the maiden's back, almost completely submerging her, and they glided off. The day was clear and sparkling, the waters blue and calm, and as they travelled the maiden sang a lulling melody which sounded like tinkling silver bells. Gawain felt his heart now truly at peace for the first time in many years, for his soul was at one with all nature and his affection for the beautiful swan maiden was like a well deep and pure. Drowsiness soon overcame him and he fell fast asleep across the soft, white and feathery back.

16. The knight had a rude awakening, for suddenly the calm water turned choppy, and Gawain noted that it was a lake no longer, but rather a vast, grey sea. In the distance there loomed a gargantuan castle, dark storm clouds racing past its towering spires. Drawing nearer, Gawain seemed to hear the sound of women wailing and discerned on the beach the outline of a raised bier. Yet Gawain saw no more, for the swan maiden turned away from the castle and entered an estuary overhung by a continuous arbour from which dangled succulent grapes. The knight felt that these grapes alone should sustain his body forever, so heavenly was their taste. After a long while the river ended in the midst of a flowering clearing, surrounded by high hedges, and at the center of it all stood a temple. Now the sacred enclosure was really nothing more than a mound of earth blanketed by green moss, a single door opening onto a stone altar which held two silver candlesticks and four ancient daggers upon a cloth of red samite.

17. Gawain marvelled much that a temple should resemble a mound of earth, and be placed so far from any human habitation. But by now he was weary, and so stretched comfortably upon the couch he found waiting for him in the damp, dark recess behind the altar. The knight invoked the protection of his Angel and fell into a deep, unguarded slumber. It was apparently night when he awoke, for the temple was shrouded in darkness, save the two lighted tapers upon the altar.

A howling wind had arisen, being that which had awakened the knight, and presently the light of the candles was extinguished. The wind ceased abruptly and the temple plunged into a deadly silence which betokened the commencement of a terrible adventure. Gawain lay as if transfixed, his heart heavy with unreasoned terror, as a glowing hand appeared at the altar, great and hairy like that of a beast. Then did the air thunder with voices of lamentation as the hand lifted the first dagger, yet still Gawain moved not. One voice sounded above all the others, saying: "Know that mortal men are but fools who presume to pierce the secrets of heaven; their lot shall ever be death and destruction. It is now too late to turn back: stay and face your doom."

18. The hand made towards Gawain, who summoned every vestige of will in his being into his right hand and traced the solar cross over his breast. This seemed to break the spell, for Gawain was now able to spring from the couch and snatch from the altar the second dagger. With this weapon the knight once more traced the solar cross, while invoking the power of the Ancient One. At this the hand recoiled and vanished, and the voices of lamentation ceased. The ensuing silence was dangerous, like the overly taut string of a lyre that is about to break; the perilous safety was maintained only by Gawain's will of iron, for he knew if his will should weaken for but a moment the hand would emerge from the darkness and stab him in the heart.

19. For what seemed like many hours did the bold knight continue the vigil, till the first colour of dawn showed in the sky. Then did he know the battle was won, for the hand was but a phantom of the night, while he had emerged into the light of a new day. The voice spoke once again: "Sir Knight, you have passed the last ordeal and proven yourself worthy. Yet before you shall attain to the final glory, it is necessary that you find the veil which has been hidden in this temple, for without it your Quest is doomed to failure."

20. Long and hard did Gawain search, in every nook and cranny of the temple, till he found the veil in a hidden niche, wrapped about the image of a beautiful naked woman. Disrobing her, he tied the green silken veil to his arm, and the vision of the temple began to fade. Yet his desire for the two remaining daggers upon the altar brought the vision into reality once again, and he hurriedly snatched up the weapons and as an afterthought removed one of the silver candlesticks. Swiftly he ran out the door amid bitter shouts of condemnation, while arrows showered past him, barely missing their mark.

21. The scene now faded completely, and the knight found himself running along the shore of a grey-blue sea, cold and forbidding. Presently he came upon a bier on which lay a dead knight in black armour, mourned by black-veiled women who wept ceaselessly. Yet one seemed to sorrow more deeply than all the rest, and at length she spoke: "Sir Knight, long have we awaited one who shall restore to life, this lifeless prince. What have you to offer?" Gawain was much agrieved that a fellow knight should suffer such a bitter end, and wished to offer a memorial; so considering, he placed the silver candlestick upon the bier and kindled it to life.

22. Once more the woman spoke: "The will to live is the bountiful gift of the Earth Mother to all her children. I pray that this flame may rekindle the life-force which even now lies dormant in this knight." Then did Gawain brush the temple veil over the heads of the mourners, afterwards tossing it into the sea. Immediately the women ceased to weep, for the knight's body had grown warm and seemed to glow with an inward light. All about the surrounding countryside came the rustling whisper of tiny buds pushing their way to the surface.

23. A youth now approached leading a white stallion which he handed over to Gawain, inviting him to make haste to the Castle Corbenic; the horse rode forth at a gallop, and the knight soon stood within the towering castle walls. A great feast was in progress, the long, white tables set with every kind of food imaginable. Gawain was much amazed, for he had never seen so joyous a feast. A young squire was seated nearby, and the knight made haste to question him: "What is the occasion of this celebration? And from where has this bounteous array of food and wine been garnered? Tell me quickly!" The lad answered incredulously, as though astounded at the knight's ignorance: "Surely you must know that this is the wedding day of the swan princess and the one who has commenced the regeneration of the Wasteland. And the food comes of the miraculous power of the Holy Grail, which gives sustenance to our bodies as well as our souls."

24. Now it was that Gawain fell into a condition of trance, for he knew the end of his journey was close at hand. Oblivious of the crowd, he made his way across the courtyard into an adjoining temple, which was of the splendour of heaven. Precious gems set in delicate filigrees of gold and silver glimmered in the light of a thousand candles, which spangled across the temple vault like the stars in the sky. Massive mosaics girded the walls, depicting scenes so holy that Gawain wept. And there, upon an altar of pure gold, rested the Cup of all desires fulfilled: it was as though all precious metals had been combined, yet did it seem to resemble one great diamond; in fact it defied all description, for it was the essence of the highest glory made manifest on earth. And Gawain was filled with every heavenly and material grace. The world had become to his eyes the celestial abode of the gods.

25. Thus ~~did he~~ approach the Holy Cup, and taking it into his hands he drank of the mystical blood. His body seemed on the verge of translation, yet did he hold firm. Taking the third dagger he slashed his forearm, the blood flowing freely onto the altar; now was his Spirit tied irrevocable to the earth. Some of his own blood he mingled with that in the Cup, which he then replaced upon the altar.

26. Then he returned to the courtyard where the wedding had begun. All about were hung leafy boughs of ivy intertwined with fragrant roses, lining the path to where the beautiful swan maiden sat throned upon a seat of flowering vines; and the radiance of life was within her. For the first time then Gawain realized that this was to be his bride, and he advanced to meet her, while the guests sang joyful songs of marriage. At long last he held her, and taking the fourth dagger he cut her forearm, mingling his blood with hers. All about was the sound of reawakening life, and the people rejoiced, till Gawain fell once more into a state of trance, in which nought else existed save his beloved bride.

27. Gawain awoke upon his very own stallion, caparisoned once more in his own armour. Beside him, on a snow-white unicorn, rode the swan-maiden, and the knight knew his experience had been no dream. So, strong and full of vigorous manhood, Gawain the Victorious made his way towards Avalon, where he should bestow the gift of life abundant, that others may share in the joy of creation.

THE BOOK OF PERCIVAL

1. Gallantly did Percival set off upon the Quest, his armour spotless and white as snow, for it had been newly forged from virgin steel. Upon his lance were gay pennants and his stallion was bedecked with coloured ribbons. His head held high, he forged ahead through wood and meadow, caring not of his direction, for he knew if he but travel far enough an adventure was bound to come his way. Thus he travelled for three days, till the weight of sheer exhaustion was upon him, forcing him to make camp at the mouth of a sparkling spring in the midst of a flowering meadow. Immediately he fell into a deep, dreamless sleep.

2. Upon awakening the youth was gripped by a thirst such as he had never before experienced. He knew not how long he had been sleeping, though it seemed as days, and Percival sorrowed that he had thus wasted much time which could otherwise have been spent on the Quest. Yet before departing his thirst demanded quenching, so that he put his head full into the water and drank deeply. The spring was cool and refreshing, and tasted sweet as honey. Now it happened, as the youth raised his head from the spring, that he saw reflected on the safe face of the water the pure white face of a young girl dressed in a flowing white gown. Yet the reflection was but a shadow of the reality, for the maiden possessed a beauty of such rare delicacy that Percival knew not when he had last known such joy. She spoke in a voice as pure as silver, saying, "Percival, youth of innocence, my lord requests that you honor him with your noble presence, for your excellence is renowned throughout the land. Follow my lead, then, and we shall arrive directly." So saying, she mounted a glistening white steed and proceeded to wend her way across the meadow. For minutes Percival stared sheepishly after the maiden, then jumped impulsively onto his horse and galloped off in pursuit of her.

3. In silence they travelled, through dark woods and sunny meadows, till they came upon a wide stream. In the midst of this stream drifted a finely carved boat, in which there sat a fisherman of noble countenance, though from the distance he appeared to be pale and in pain. A short distance away was a ford, and there they crossed the stream. A gentle incline lay before them, and as they progressed it seemed to Percival that he was slowly losing all contact with his body, for he began to feel light as a feather. Suddenly a grey, bleak sea stretched before him, over which there brooded a magnificent castle, and it was there that Percival was being led. All the while they journeyed the youth was as a child in tow, for he knew the maiden to be an agent of the Ageless One, and that as long as he kept faith in his heart, his experience should prove to be a great adventure worthy of the knighthood into which he had so recently been initiated.

4. The hall they entered was the most magnificent he had ever seen, far exceeding that of King Arthur's court. The ceiling was vaulted, and seemed to sparkle with ten thousand brilliant stars. Along the walls were murals depicting many glorious scenes of chivalry, while the floor was laid out in squares of polished ebony and ivory. At the center of the hall rested a banquet table engraved with many mystical symbols, now set with a feast of unsurpassed richness. At the head of the table sat Percival's host, the fisher whom the youth had so recently seen; he was adorned in the vestments of kingship. It was now obvious

recently seen; he was adorned in the vestments of kingship. Here it was obvious that the man suffered great pain, yet did he maintain a countenance of perfect peace, which seemed to radiate a golden light of rare splendour.

5. Percival stared hard and long at the spectacle, till gestured by the king to take his place in an ivory chair which was set by the throne of gold. Percival glanced expectantly at the king, but said nothing, nor did he move; his eyes seemed transfixed on empty space, as though in a state of trance. When the youth would have questioned the king on the meaning of the affair, he suddenly remembered the words of his dear mother, who had admonished him before leaving her forest hermitage that undue curiosity is not only impolite, but oftentimes very dangerous as well.

6. After a long while the great door at the end of the hall opened as by an invisible force, and two young maidens made entrance. The first held a lance, and from the glowing tip of this lance there seemed to drip a steady stream of blood. The second maiden carried a dish with which to catch the blood, so that not one drop was allowed to stain the floor. Again was Percival tempted to query his host concerning what he had witnessed, and again did he keep silent, remembering the words of his mother. The two maidens passed close by the table, so that Percival could clearly see the glistening crimson drops, then crossed the veiled threshold into a secret soom. A young lad now entered the hall, holding forth a dish of silver inlaid with all manner of precious stones. Once more Percival failed to ask concerning what his eyes beheld, and the lad followed the maidens into the mysterious room. A knight in red armour next passed by the table, carrying a cushion on which rested a magnificent glowing sword of white metal, which Percival admired greatly; and the knight too passed into the veiled room. Yet these three wonders paled before that which now entered the hall. It was carried in the hands of a serene, ageless woman, wearing a shimmering, flowing gown of the finest black silk. Her face was all aglow with a radiant, angelic smile, and her gait was slow and rhythmic. Her marvel seemed to be a cup encrusted with brilliant jewels, though they were not really jewels, nor was the object a cup in the truest sense. In its presence was Percival's mind confused and unable to comprehend what his eyes perceived, for it was as though he saw the object not through the eyes of flesh, but directly through the eyes of spirit. So enraptured did Percival remain that he did not even think to ask of the mysterious vessel, till it passed from his sight into the room, thus breaking the spell. Only then did Percival, completely oblivious of his mother's warning, break the silence, "Sir, I just now saw a bleeding lance, a silver dish, a glowing sword and what seemed to be a cup of the gods, and all four were carried past this table into a mysterious room; now tell me, if you can, who it is that sits in the room waiting to receive these marvels."

7. At these words the face of the king seemed suddenly to lighten and the lines of pain all but disappeared; yet when he tried to rise he could not, but appeared to be riveted to the throne. Finally he spoke, in reply to Percival's question, "As you have asked, so shall I answer. It is my grandfather who awaits the coming of the marvels, as he has done for forty years past, and in all this time he has never seen the light of the sun, nor has he tasted of mortal foods, for he receives his sustenance from the contents of the hallowed Cup which you have but recently seen with your own eyes."

8. Percival wondered much at these mysterious words and wished the king to continue his discourse, but the feast began that very moment. The foods were of rare and exquisite taste, and the wine tasted sweet on the tongue. Singing minstrels strolled about the hall, delighting the ear with poems of high adventure and courtly love. A troupe of actors now entered the hall and proceeded to perform a play which greatly puzzled the young knight, so that he knew not whether to laugh or cry. The youth had moreover consumed a vast quantity of wine, and the pall of sleep was beginning to fall upon him.

9. The play began with the entrance of a young king, who boasted of his many exploits. Next a wildman stormed onto the stage and commenced combat with the king, finally killing him by beating him upon the crown with a club. Next there entered a queen, who burst into loud shrieks of lamentation on seeing her husband dead before her. Weeping, she laid a black shroud upon his body. A fool now took charge, crying that he was a mighty physician who could cure all disease and even bring the dead back to life. He then proceeded to perform over the king an obscure magical operation, done within the bounds of a large pentagram which Percival observed for the first time. Mysterious objects were produced and passed over the shrouded body, while the fool muttered strange words of incantation which induced in Percival a state of trance, so he knew not whether he was asleep or awake. Now it seemed to the youth, though he could not be sure, that the king arose, yet it was not the king at all but a mighty lion, and where the queen had stood there now appeared an eagle. The two beasts seemed to merge, and from them was produced a child of resplendent beauty who held in his hands a stone vessel from which poured forth a stream of water, pure and sparkling. Percival was exceedingly desirous to taste of these waters, yet he found it impossible to remove himself from his seat. After this he was aware of nothing more, for he was submerged into the depths of a deep and deathlike sleep.

10. When he awoke the great hall was empty and quiet. For a moment the youth was overcome with the desire to part the veil of the mysterious room and thereby discover its secret, yet his mother's well-remembered admonition proved sufficient to check his curiosity. For a long while he sat in silence, on the chance that his royal host might return. At length he decided he was no longer welcome at the castle, and proceeded to leave by the same door through which he had entered, crossing the drawbridge and heading for the forest. Not a solitary soul did he encounter with whom he might converse on the secrets of the Fisher King's domain. Upon reaching the woods Percival glanced over his shoulders to catch one last glimpse of the castle, and he was greatly amazed to see that the fortress had vanished. Already it seemed to Percival that the previous evening was but a dream, for his memories had become hazy and unreal. Indeed, the purpose of the Quest itself was beginning to fade from the youth's mind, yet he knew the time to cease his wanderings had not arrived; so he continued.

11. Having travelled but a short distance into the forest, Percival was suddenly arrested by a shrill scream, which he immediately recognized as the plea of a damsel in distress. Spurring his horse onward, the youth came upon a clearing where he witnessed what he construed to be the ravishing of a fair maiden by a black knight who possessed but one eye in the center of his forehead. Percival had heard tales of such unseemly crimes from his fellow knights of the Round Table. Thus without a moment's thought, Percival lowered his lance and charged the scoundrel, piercing him in the eye. The black knight (who was also a giant) unleashed a scream that reverberated from distant mountains as he fell from his horse, striking the ground with a thunderous crash.

12. Percival now stood in great uncertainty regarding his next move, for the code of chivalry placed the maiden entirely at his own disposal, and he had not the faintest notion what to do with her. At length he remembered the words of his mother, who had once advised him to obtain the ring of a maiden whenever the opportunity arose. Much heartened by this remembered advice, the youth advanced upon the damsel and attempted to wrench the ring from her finger; but she, far from being frightened, seemed greatly amused as she withdrew her hand and addressed her rescuer: "Sir, though you do not recognize me, I have known you from the time of your birth. Since that moment I have watched over you, being ever mindful of your welfare. Ofttimes I have warned you of danger, though you heeded me not. I know well that this very day has seen your departure from the castle of the Fisher King; and by failing to discover who and what is the Grail, through lacking the initiative to ask concerning the Secret Name of the Ancient One, have you failed the Holy Quest. Yet did you ask concerning the mysterious room, and thus you shall be given a final opportunity. But heed my word, Percival, the Gates shall open but once, and then only briefly. My finger should curse you in this adventure; I entreat you to take rather my sword, which was intended for you alone on the occasion it was forged."

13. The maiden held forth an ancient sword of rare craftsmanship, suffering only the defect of being neatly severed in two. Percival was greatly perplexed by the words of the maiden, and he failed to understand how the broken sword could ever be of service to him. With much effort he finally spoke: "Noble lady, I know you indeed as a friend, and though much of what you say greatly confuses me, I have enough wit to realize the perilous condition my recent failure has placed me in. But please tell me, if you can, how I shall know the time of the opening of the Gate, and of what use I am to make of a broken sword." For a moment the maiden looked deeply into Percival's innocent eyes, then she spoke to him in silence, trying to explain to him the Reality which he faced, but it seemed as though a vast barrier stood between the two souls. Once more she spoke: "Percival, if you wish to succeed in the Quest, you must first climb Monsalvat, where you shall suffer many hardships. Then, at the time of your greatest peril, the Gate shall open wide. You must not hesitate, but enter immediately. Then shall you meet the Guardian, and to slay this monster you must use the sword I have given you. If you be pure of heart, the two pieces shall weld into one and victory is assured. Now go quickly, for your time is running short."

14. The youth spirited himself into the woods without another moment's hesitation, for he was greatly encouraged by the words of the maiden. Not until he had travelled half a league did he realize his ignorance concerning the direction of Monsalvat. He would have returned to the maiden in the clearing, but the forest had grown thick about him so that he did not know the way. In bleak despair, Percival threw himself onto the forest floor and wept. When he had no more tears to shed, the youth set forth once more on his way, though his mind had become foggy with weariness and he remembered not in what wise the maiden had counselled him.

15. Thus he trudged on, weary and confused, never parting with the severed sword he kept in his satchel. At night he camped under the stars and for sustenance ate of the many wild fruits and nuts he found along the path. Neither man nor human dwelling did he encounter for the span of seven years, till one day he chanced upon an ivy-covered cottage set in the midst of a garden of scarlet roses. Now the youth had grown lonely in his travels and sorely desired the companionship of other souls, so he dismounted and began knocking at the door. Almost at once there answered a maiden of such unsurpassed beauty

that Percival became entranced, held spellbound by the depths of her deep blue eyes.

16. Percival at once loved the girl, and knew it was his destiny to remain with her always. She accepted him eagerly, with all the devotion of her heart. Seeing that the youth was hungry, she sat him down at her table and served him an assortment of fruits, vegetables, meats and strong wines, for which he thanked her profusely. He reached first for the meat and wine, when suddenly he saw before his mind's eye the maiden in the clearing admonishing him to live purely. Percival then realized he must eat only fruit and vegetables lest he become unworthy of the Vision, though he remembered no longer the meaning of his Quest.

17. Nightfall found Percival burdened with weariness, and he was much relieved when the maiden announced it was time for bed. She removed her gown of silvery silk, causing Percival's heart to stir with passion, and he was on the verge of laying himself down beside her when he once more experienced the vision of the maiden in the clearing, who admonished him to remain pure. His heart heavy with sorrow, Percival lay upon the cold floor next to the bed and there he slept.

18. Percival arose before dawn and departed, not once looking back at the cottage, for to have done so would surely have placed the youth once more under the woman's enchantment, forcing him to marry her. Thus he continued to plod through the desolate forest, alone but for the small animals which scurried across his path. After many wearisome days the youth emerged from the forest and entered upon a blasted heath, black and dreary, shrouded by a mist through which the sun was unable to penetrate. Yet he continued undauntedly, though he knew not what lay at his journey's end.

19. For a fortnight Percival saw nought but that deadly charred landscape, till the morning of the fifteenth day the sun once more shot forth her glorious rays and the youth could just perceive in the far distance a mountain whose summit reached to the clouds. Much heartened, the knight made haste, reaching his goal by sundown. He camped that night at the foot of the mount and the next morning began to climb, eating nought but the berries which grew along the way. The ascent was exceedingly steep and the rocks sharp; before long, Percival was bleeding profusely and his clothes were ripped to shreds, exposing his body to cruel blasts of icy wind that seemed to tear at the very foundations of the mount.

20. So strained was Percival by his effort that he hardly noticed reaching the summit. Suddenly there loomed before him a gate which seemed to be wrought of pure rainbow, dazzling in its iridescent splendour. Yet beyond the portal there yawned a gaping cavern which bespoke of unmentionable horrors. A prayer upon his lips, Percival leapt across the threshold and into the murky darkness, where he stood face to face with a monster more hideous than mere mortal mind could devise. Suddenly he knew the truth: the creature was no more than the

impurity of his own soul. Firmly he advanced, drawing his sword, and lo! it was severed no longer, but had been made whole through the devotion and courage of the young knight. The monster shrieked aloud as the sword pierced its heart, and Percival cried out also; then the creature changed its aspect and seemed to enter into the very soul of the knight.

21. A blinding white light now enveloped the youth, a brilliant ocean of love, and his heart opened unto a vision more glorious than words could ever relate, and it spoke to him, saying: "I am the Grail; I am in you and evermore you shall rest in me." He knew perfect bliss in a moment that was eternity, until all seeing and feeling ceased--and Percival was no more.

THUS ENDETH THE FIFTH BRANCH, THE BOOK OF PERCIVAL

BOOK OF THE RETURN OF ARTHUR

1. As I strode atop the sacred mount, a vision did I behold. The vault of the heavens opened unto mine eyes, and there poured forth living streams of light onto the earth. Closer did I peer, and the mighty constellations were beheld as the source of these streams, and joyous strains of music heralded the birth of the sun, which showed itself robed glorious in the golden light of kingliness. Then didst the Lion become mighty, and he began to roar. "I am the Lord of Creation. Take heed, for in the words of my mouth shall the sons of man find life abundant." Thus was I translated into realms ethereal, where nought existed but a crystal fountain where ever and anon there poured forth the waters of life. And therein did I find the fulfillment of the eternal struggle, and peace profound.

2. Yet all of a sudden black clouds darkened the sky, and the firmament was filled with brilliant lightening and deafening claps of thunder. And out of the fountain emerged a mighty bear, born of the loins of the Lion. I watched him descend unto the earth amidst triumphant banners, and thus I saw him to be a man, bearing an invincible flaming sword. Upon his head was a crown, and on the crown were emblazoned the words, "I am Arthur, lord and savior of my race: I come forth in triumph to conquer the minions of darkness."

3. And the nations of the earth were even then in the throes of a mighty conflict. Chaos reared its hideous head to devour all who professed the wisdom of the Creative Word; yea, even the mighty lords of light who would seek to smash the head of Chaos were in peril. Mighty fortresses did these lords raise in the barren places of the earth, wherein they might defend the holy foundations of Cosmos through all the eons of time.

4. Yet did the masses labour in the fields, by their toil bringing forth the fruit of the earth; they knew nought of the impending doom, which should sweep away their villages into the depths of the sea, in preparation for the descent of the New City.

5. Then from the caverns of my soul did the Lion roar, and London was transformed into a city of golden spires and crystal domes. And at the center of the city there rose a Maypole, piercing the very clouds. With flowers and ribbons was it decked, and garlanded youths made a merry dance round about it. There was great feasting, and wine in abundance, and freedom was proclaimed from every tower. And in the midst of the city there rose a palace, which seemed to extend into the four quarters of the universe; and in the central hall thereof was set a throne, empty. At once I knew this to be the seat of Arthur.

6. Then did my soul seem to depart from the city, and I saw a mighty flood of fire rise from the north, to engulf the countryside. Great desolation was thereby unleashed upon the land, which became forthwith waste and barren, and

the people thereof were made to suffer much pain. Then was the earth shaken as by a mighty quake, and there arose from an ancient mound a man dark as a mountain, who seemed to breathe the very fire which engulfed him. And I knew at once that Merlin the Magician had awakened from slumber at the command of his monarch.

7. And from the east there appeared a golden chariot, for thus had Arthur chosen to enter the field of battle. Then was Merlin by his side, and together they rode northward, unto the very source of fiery flood.

8. Of the battle I witnessed little may be told, for it seemed as though forces great and incomprehensible, clogged in fierce combat for ages without measure, did loosen the very foundations of the universe. Eternal, thought I, should be this titanic struggle, yet as suddenly as it had commenced did the battle end, and the flaming deluge roll back into the primeval depths of Chaos. Then did the sun show forth high in the heavens, and the land was reformed as by the hands of an artist into a divine order of perfect beauty. And London, which throughout the struggle had remained untouched, now opened wide its gates unto the conquering champions. Myriad bells seemed everywhere to chime, and a million voices were raised in gladsome praise. And valiant King Arthur, in robes of splendour and glory, took his seat upon the throne, and through him was mediated the resplendent light of the Lion, filling the kingdom with peace profound.

THUS ENDETH THE VISION.

SONGS OF THE SOLAR LOGOS

1. Invocation of the Lion

Open wide the gates!
Descend from Thy golden throne, O conquering lion of the solar disc, and
illumine our hearts.
Thy glories stream from the crystal fountain
in the secret garden
by the eternal sea
where the castle stands firm upon Thy foundation--
the waters pour forth in three-fold splendour from Thy mouth,
and the flowers upon the path guide our steps--
all is fragrant with the breath of life!
We adore Thee, source of all;
we long to approach the sacred courtyard
where the mystical marriage shall be consummated,
the marriage of the Knight and His bride--
then shall earth and heaven be one;
in all the worlds is Thy will supreme,
crowned and conquering lion of creation--
we approach You in sacred glens,
in vales verdent with the garment of Your splendour;
transported we are through the gates and into the city,
the domes and spires dimly seen--
but the crystal fountain flows forth
and we are born into Thy presence--
time the destroyer is itself destroyed;
our souls seek solace in the power of the Source.

2. Hail, Prince of Life!

The Spirit of Nature we adore,
that through the wisdom of heaven the earth should become the splendid garment
of the lion;
and the conquering Knight shall ride upon the lion through the gates of the City,
into the sacred enclosure
and all shall hail the Prince of Life
with blossoms strewn before Him
and laurels upon our heads;
we shout forth in purity the triumph of love,
in robes of white, our faces aglow with the force of life which permeates
our souls;
all is life, all is one, all is life made manifest;
we rest in the glade by the ever-flowing stream.
and Nature echoes the joy of creation
till we set forth to distant stars of trial and tribulation.

3. Song of Creation

Unknown and unreachable is the Mind of the Solar Logos,
yet manifest in every line and curvature of Nature, revealed to His creation;
the earth rises to the heavens,
and man reaches out to touch the soul of the universe,
in sure knowledge that he thereby touches his inmost self;
first we are conscious, by the laws of manifestation limited--
then arises the impulse to create, and a part of ourselves do we project into
our field of consciousness;
finally there arises knowledge, as we comprehend the nature of our creations.
Then is our consciousness expanded, and the process begins anew;
yet is the whole but a dim reflection of the reality of the Solar Logos,
Whose very being consists of the perfect consciousness of creative knowledge,
expressed through the infinite ramifications of His seven-fold nature.

4. Lord of Life

From the ashes of the bier, with the consecrated blood of our beings combined,
arises the creative Lord of Life.
A lion on earth, He bounds 'twixt the fertile plains and virgin forests,
implanting in all He touches the seed of life.
Vast is His countenance, spanning the realms of earth and underworld,
and imbuing our very souls with the germ of creative inspiration.
Sons of the sun, create in the spirit of joy your patterns of perfection;
form the very body of your mother Nature into a temple of divine wisdom, that
the Lord of Life might enter therein;
for the temple shall span the space between heaven and earth.
that the divine Will might be manifest throughout all the regions of the universe.

5. Song of the Cosmic Grail

Most ancient and eternal Cosmic Grail,
which was ere man set foot upon the earth,
ere the lion willed the worlds to be, yea, ere the very foundations of the
universe were laid;
our souls are ever enveloped by the perfect pattern of your being.
We breathe and move by the light of your existence--
incomprehensible, without beginning nor end, our goals are set upon the path
of destiny
woven upon the loom of time and space by your unseen hands.
We seek the centre, the unknown source of power which alone shall lift us unto
the heights of transcendent reality,
that we may comprehend the skeins of your universal fabric;
and if such be our destiny, grant that it may be so.

6. Hail the Mystic Light!

Behold! sons and daughters of heaven,
hail the mystic light transcendent.
We gather upon the Mount of Illumination,
betwixt the ancient pillars,
and enter into the sacred vault.
Unravel the Mysteries, My children, in the light of my eyes.
The grove of gnarled oaks stands awaiting
in the setting sun.
The birds sing hymns of praise, ascending unto My royal throne.
Seek Me alone, oh mortals, in grove or temple.
I shall lead thee on the celestial path.
Adore the jewels of the heavens, seek the depths of the earth.
Penetrate where it is forbidden, by the crystal castle named Sol Invictus.
I shall be there, at the end, and naught else,
to receive you into the uncreated fields of light.

7. Invocation to the Sun

First origin of my origin, breath of my soul;
Thou Who art the fire of my Spirit and the true water of my heart,
Who in the first beginning didst fashion my earthly body by a glorious arm and
an immortal right hand in a world which shines throughout,
a world which is animate by the grace of Your life-giving powers.
If it be Your will to restore me to eternal birth,
according to the nature which underlies me,
since it is beyond my mortal power to meet the golden beams of everlasting light,
lift me unto Thy radiant throne that I may attain union with Your perfect essence.
Be still, mortal nature, and be thou transformed by the mighty blessings of
divine illumination.

THUS ENDETH THE SEVENTH BRANCH, THE SONGS OF THE SOLAR LOGOS

FORMS AND PRACTICES

Calmness Mantra:

I will remain calm. Calmness is the essence of my Spirit. I move through the world, yet the world touches me not, for my Spirit rests at peace in realms of Light. I am that Spirit, calm and peaceful in the unity of all living things.

Fear Mantra:

I ^{WILL} ~~must~~ not fear, for fear is the germ that weakens the soul. I will meet my fear face to face, and thus shall it cease to exist. For it is but a phantom, and though it assault me from all sides, yet shall my Spirit remain firm and detached. For I am a child of Light, and fear touches me not.

Credo:

I believe in the power of the Cosmic Grail, which is eternal, all-prevading, and without form; I believe in the Quest for reality which leads unto the four Grails of manifestation, through which we become perfected in body, mind and soul; I believe in the transforming fellowship with our Lord and Creator, the Solar Logos, whose essence is contained within the Cosmic Grail.

I believe in the perfect sacrifice of the Knight, who is the Solar Logos confined within the worlds of form, imprisoned and shackled by our failure to acknowledge him as our brother; I confess that through the power of the Knight was Death dealt a grievous wound, though he endured defeat that all humanity might be washed clean by the tears of his beloved bride, who yet mourns by the funeral bier upon the Sea of Eternal Weeping.

I believe in the power and wisdom of Merlin, who lies within his grave awaiting the day of resurrection; in Arthur, king of Britain, who shall return from Avalon in his mystic barge to serve as guide and saviour of his people in their time of greatest peril; in Gawain, perfect knight of the earth, by whom the sacred marriage was consummated; in Perceval, the great fool who achieved the final vision; and in all the knights of the Table Round who sought the Holy Grail; I believe in the reality of the enchantment which descended through the blindness and ignorance of humanity, and of the lifting of the enchantment in the day when Merlin, the mighty priest-king of the sun, shall arise; and in the resurrection of the Knight within each of our souls, and the lifting of the power which binds us to the enchantments; and in the final descent of the New City, which shall manifest out of the purity of our beings.

And I believe in the Hidden Church of the Holy Grail, which has ever kept alive the fires of the Divine Spirit; and in all the human vessels who have served the Grail through the inspiration and power of the transcendent; and in the life mission of the soul of Britain, which has yet to reveal the true potential of its spiritual heritage.

Prayer:

Holy art Thou, Whose origins are concealed in the depths of space.

Holy art thou, Giver and Sustainer of Life.

Lord of the sun and the planets, open our eyes unto the Mysteries of the Cosmic Grail, and of its four-fold manifestation, through which we may ascend unto the heights of Thine eternal presence.

Wine Blessing:

From our Father, the sun, to our Mother, the earth, the vine, the grapes, the clay, ourselves.

Hall of Records Meditation:

1. Find a quiet spot where you will be undisturbed for at least one-half hour. Either sit up or lie down, whichever position is most comfortable for you.
2. Beginning with your toes, concentrate on each small portion of your body, relaxing it completely. Spend as much time as you need to put your physical body completely at rest, feeling the muscles relax and all the tensions of the day flowing from you. Pay particular attention to the neck, head and scalp areas, and dwell for a time on each of the facial features.
3. When you have achieved a total state of relaxation, feel yourself growing lighter and lighter until you begin to separate from your physical shell. Visualize yourself rising up through the ceiling into a dark blue atmosphere. Continue to feel yourself rising, seeing the atmosphere grow lighter and lighter in hue, until it is almost white.
4. Look around you, then, and see a barren, grassy plain. In front of you, at a little distance, is a huge building with tall columns, somewhat in the style of a Greek temple. Walk up to it and climb the ten steps leading to the top. Open the large bronze door and go in.
5. You are standing in a very comfortable library. There are books, records, scrolls, tapes, and manuscripts of every description. See the inside of the building as you wish--make yourself at home in it. You might visualize dark paneling, large marble pillars, or merely a large, brightly-lit area. The important thing is to feel comfortable there. Once you are at ease, think of whatever information you wish to obtain--past lives, cosmic history, or any manner of knowledge. As you are thinking of what you wish to know, visualize a book or scroll coming to you. Open it, and the answers to your questions will appear to your mind in a series of images. Some people get information through symbols, some through flashes of intuition, and some see a whole sequence worked out before their eyes. Whichever means manifest for you, know that you will improve with practice.
6. When you have gotten all the required knowledge, close the book, return it, leave the library and begin descending along the path of your ascension. Finally feel yourself re-entering your body.

Raising the consciousness

1. Sit in a comfortable chair; mentally go over your body and make sure clothing fits comfortably and does not pinch anywhere.
2. Start with your feet and mentally relax each part of your body, concentrating especially on the neck, face, eyes and scalp. This is called putting the body to sleep. Realize this as you are doing it.
3. Focus attention on your third eye. If you have trouble, put your finger at the top of your nose, between your eyes. This will focus attention automatically. Then, mentally relax your arm again, and go on.
4. Do not try to see the third eye with the physical eyes - perceive it.
5. Feel your consciousness raising. This can be done by either feeling your astral body loosen or by feeling yourself get lighter and finally begin to rise. Rise until you come to wherever it is you feel you should be, then expand your awareness to your surroundings. Know your awareness is expanded and that you can perceive in all directions.
6. Formulate your question or problem clearly and ask for an answer. Then wait. The answer might come in many ways, i.e. images, words, symbols, etc. Possibly you will get the feeling that when the answer is required it will appear. There should be no confusion over the validity of your information. If you've made a true contact you will know your information is correct.
7. When you're finished, bring yourself down by feeling your physical body awaken and by regaining consciousness of your physical surroundings. This can be done quickly, but it is important, so don't forget to do it.

HOLY GRAIL GLOSSARY

Ancient One: A title of the Solar Logos.

Arthur: The messianic savior-king of Britain, generally held by tradition to have been a Celtic high king of the Sixth Century whose labors were instrumental in temporarily holding the Saxon invaders in check. The reality of Arthur (from Arcturus, "bear"), however, seems to predate this era as an archetypal sun avatar with its origins in Atlantis. As such, we can postulate three "incarnations" of Arthur, the first occurring in the Third Millennium B.C. as a solar king of Atlantean descent; the second as the Sixth Century Celtic culture hero; and the third as the Arthur of the Twelfth to Fifteenth Century romantics, the Christian instigator of the Quest of the Holy Grail. After Arthur's death at the hands of his evil nephew Mordred, the king was taken on a barge by three queens to the mystic realm of Avalon, where he lies sleeping until Britain's hour of greatest need. At this time, tradition avers, he will return to once again lead the nation as its king.

astral plane: The sphere of the emotions, "above" the etheric plane in terms of density. Often called the plane of illusion, its substance is plastic and easily moulded by human thought. Generally speaking, it is the realm of dreams and of most spiritualistic communications.

Corbenic: The Grail castle by the sea; the abode of the Maimed King and the final reating place of the Slain God (the Order's Knight).

dove: An emblem of the White Grail.

Druid: An ancient Celtic solar priest and teacher of esoteric lore. There is evidence that the Druids exerted considerable influence in all spheres of Celtic life, spiritual and mundane. They conducted their religious rites within stone circles and oak groves.

elemental: A conscious entity that is a concretion of force of one of the four elements; either a salamander (fire), sylph (air), undine (water) or gnome (earth). Their primary function is to bring their element to its highest degree of development.

Earth Mother: The personified life and consciousness of the planet, worshipped as the material sustainer of humanity. Less personally, the Planetary Being, which is the sum total of all the elemental life-forms that hold together the psychic stresses of the earth.

etheric plane: Considered by some to be a sub-plane of the material plane, it is the region of the subtle substance which holds together the material universe and serves as vehicle of the life-force. Many human ills are due to a maladjustment of the etheric forces in the body.

Excalibur: The sword of King Arthur, given him by the Lady of the Lake, and returned to her after his death.

fairy: That class of nature spirits concerned with the development of the plant kingdom.

Fisher King: A Grail guardian who symbolizes the human soul perfected and resurrected from the realms of darkness; the Maimed King redeemed and made whole.

Gawain: A knight of King Arthur's Round Table whom the earliest legends declare to have been the winner of the Holy Grail. He represents natural man, at one with Nature and the elements, unfettered by civilization. At times he possesses the characteristics of an earth deity, whose power depends on the waxing and waning of the sun. Christian tradition wrongly interpreted his amoral natural character as a sign of sin and impurity.

geocelestics: The process of making manifest the heavenly pattern on earth, whether through works of art, creative transformation of the landscape, or the construction of pantacles.

Glastonbury: The spiritual center of Britain, where Merlin instituted the Grail Mysteries and where, according to Christian tradition, Joseph of Arimathea enshrined the cup of the Last Supper after the Crucifixion. Glastonbury spans all levels of Britain's spiritual life, from Pagan to Christian, and yet transcends them all. It is Avalon, the realm of the blessed, the underworld kingdom of the immortals, in which are fused the spiritual realities of past, present and future. Of particular interest is a vast network of earthwork "effigies" representing the signs of the Zodiac, with its center at Glastonbury Tor. The tentative date for this is 2700 B.C.

Grail: In its original form, a crater, or shallow dish; otherwise a Celtic cauldron of inspiration or rebirth; a talismanic stone; the emerald which fell from Lucifer's crown; the cup of the Last Supper. Essentially an inner plane reality, the Grail is ultimately unexpressible in terms of form. It is an uncomprehensible pattern of cosmic perfection which manifests to the human mind on four levels of reality.

hawk: An emblem of the Green Grail. It is related to Gawain, whose original name, Gwalchmai, means "Hawk of May".

Individuality: The Higher Self, or Holy Guardian Angel, projected into the higher worlds of form by the Spirit for the period of an evolutionary cycle.

Knight: The earthly manifestation of the Solar Logos who, according to the Order's legends, fought a hopeless battle with Death in order to save his kingdom from destruction. He represents the divine essence within each of us which must be redeemed from the realm of ignorance and darkness. It is essential that we come to recognize the Knight as brother and friend.

ley lines: Lines of force which criss-cross the earth, together constituting the life, or aura, of the planet. The Grail priests utilized knowledge of the ley lines in the construction of their temples and spiritual centers.

lion: a symbolic emblem of the Solar Logos.

Lord of Life: The earthly aspect of the Knight as the awakener of men's souls from the darkness of material bondage.

magic: The art and science of causing effects on the material plane through the manipulation of inner plane energies; often accomplished by linking the human consciousness with symbols in a ceremonial context. That which is termed "higher magic" involves the transformation of the human consciousness through the invocation of inner plane forces.

Maimed King: The guardian of the Red Grail of Humanity, who has received a symbolic wound in the genitals. He is symbolic of the unredeemed and fettered human soul.

mandala: Any circular pattern with a central focus. It represents completeness, and the integration of the soul. The drawing of a mandala is often effective in unravelling psychic "knots" within the individual.

Merlin: An Atlantean solar priest who escaped to Britain after the final Cataclysm, founding at Glastonbury a mystery cult based on the secrets of the Holy Grail. The Christian interpreters saw him as a Druid, magician and scholar of dark, sometimes diabolical powers, who served as Arthur's advisor during his years of kingship. It is generally supposed that Arthur's right to the kingship was revealed through the powers of Merlin. Merlin was, in fact, a highly-evolved race avatar whose spiritual mission was similar in scope to the missions of Moses and Buddha.

Monsalvat: Literally, "mountain of salvation". It is a mystery mountain symbolic of the upward ascent of the Quest. At the summit is to be found the Holy Grail, and with it the consummation of all one's spiritual aspirations.

mound temple: A center of initiation and stellar magic of the Grail cult, constructed in relation to the ley lines beneath a man-made, turf-covered mound. They served also as entrances to the cult's subterranean complexes.

Nature spirit: Entities of a non-human life-stream including beings commonly called fairies, brownies and pixies. Their primary work concerns the development of the lower kingdoms of Nature and the forces of the earth, including the ley lines.

New City: The pattern of heavenly perfection which must be made to descend onto the earth plane by the collective effort of humanity.

pantacle: A representation of the complete and perfect cosmic pattern, usually inscribed in the form of a talisman.

peacock: An emblem of the Red Grail. The bird's many-hued fan of feathers represents the differentiation of the primal Spirit which occurs in the worlds of form.

Perceval: The youngest knight of the Round Table; in certain Christian legends, a winner of the Holy Grail. His earliest characterization is possibly that of the Great Fool, representing the pure Spirit of man before its descent into form, when it was still in direct contact with Divinity. He symbolizes the contemplative man of faith, unfettered by the intellect and untainted by materialism, to whom all things are possible.

Personality: The impermanent physical, emotional and mental elements of man which are projected into the lower worlds of form for the period of an incarnation.

Prime Deviation: The deliberate rejection of the Divine Will on the part of humanity in the primal days of our manifestation, resulting in most of the ills and imperfections of earth and man.

raven: An emblem of the Black Grail of Sorrow.

Round Table: Supposedly brought by Merlin from the constellation of the Great Bear, and symbolizing the perfect Plan for humanity, the Round Table was the center of an elect brotherhood of knights (perhaps even a Mystery School) bound to each other through the Quest for the Holy Grail. The formula represented by this Table is "Equal in diversity", and as such the fellowship was a precursor of the spiritual principles of the Aquarian Age, in which all students of the arcane wisdom will work together in cooperation and unity, each contributing his own special talents for the good of humanity.

Sangraal: The relic of Christ's blood. A phial of this was supposedly kept at the monastery of Fescamp in France, which for awhile rivalled Glastonbury as a site of pilgrimage.

Sarras: The spiritual city of the Holy Grail; more specifically, of the White Grail of Spirit. In the French Queste, it was to Sarras that the Grail was finally returned, in a mystical barge, by the three Grail winners, Bors, Perceval and Galahad.

Solar Logos: The "god" of our solar system, whose physical body is the sun. The origin of man's Spirit and the creator and sustainer of the earth and other planets, the Solar Logos is a highly complex, evolving being.

Sothis: The Dog Star, commonly known as Sirius, which is the abode of an assembly of highly-evolved masters guiding humanity's evolution. Also the traditional home of Isis, and the extra-Logoidal body most closely connected with our solar system. It is, in a sense, the Individuality of the Solar Logos.

Spear of Longinus: Supposedly the spear which pierced Christ's side as he hung upon the cross, this is a relic of great power, said to be animated by the Spirit of the Grail. It is considered by some to be an instrument of human destiny; Adolph Hitler is believed to have tapped a negative, anti-cosmic current through the use of this Spear. It is currently kept at the Hofberg Museum in Vienna. In Grail tradition, the spear symbolizes the male pro-creative power and, on a higher level, the point of primal manifestation. The blood which drips from the point of the lance therefore represents the spiritual essence descending into the worlds of form.

Spirit: The immortal Spark of Divinity at the center of every man, created in the image of the Solar Logos. It projects itself into the worlds of form in order to gain experience essential to its evolution.

talisman: A material, symbolic construction, usually drawn on a piece of paper or etched on a metal disc, which is linked with a particular category of inner plane force in order to manifest a desired condition or object on the earth plane.

MEDITATIONS

PREFACE:

In offering these Meditations to the general membership, the O.H.G. leadership sincerely hopes to provide a useful tool for spiritual development. Like any other tool, however, this one is subject to abuse. If the Meditations are merely read in a cursory manner each night, with little thought being given to the deeper aspirations contained therein, then the exercise will prove worthless. If, however, the student accepts the readings in a spirit of reverence, ever seeking to relate himself to the inner spirit of the Order, then the nightly Meditations will become a valuable and living expression of his soul's aspiration.

The Meditations themselves are fifty-two in number, one for each week of the year; thus you will repeat each Meditation for the period of seven successive nights. In addition, a nightly reading from the Cycle of the Holy Grail is provided to correspond with each Meditation. Also note the Seasonal Blessings: these are to be read only on the first night of each Meditation, according to the current season. The dates of the seasons are listed with the blessings.

The complete performance of this exercise requires the use of seven colored candles. Six of these are to be thick, low ones arranged in a semi-circle upon your altar; the seventh is a votive candle in a green-tinted glass holder. This votive candle is symbolic of your relationship with Nature, and is to be lit on the first and each succeeding night. Of the remaining candles, the one to your far left, which is green, is to be lit on the second night; it is symbolic of the wedding of the Knight and the princess. The next candle is black, representing the arrival of the hag, and is lit on the third night. The third candle is red, and represents the battle of the Knight with Death; this is lit on the fourth night. Next in line is a gold candle, symbolic of the death of the Knight, to be first lit on the sixth night. The final candle, a white one, is lit only on the seventh night of the cycle. It represents the resurrection of the Knight into the presence of the White Grail. (Note that the candles are to be lit on the nights designated, & on each succeeding night of the cycle.)

By these devotions we hope to make the Knight a very real and living presence within the sphere of the Order. We will also offer a representation of the Knight to hang above your altar. Do not, however, become so preoccupied with the candles that you lose sight of the simple aspirations contained in the Meditations. The important thing is that the whole rite should become, in time, the simple and spontaneous expression of your own inner life. You will, at the same time, be forging a link with the group soul of the Order.

The largest proportion of Meditations, as you will notice, relate to the Solar Logos. These may seem at first to be repetitious, but a closer examination will reveal a number of perspectives as your devotions proceed from week to week. It is very difficult to form a personal relationship with the Solar Logos, whose consciousness is exalted so far beyond our own; these

devotions, however, will tend to place your mind in a receptive state of communion with Divinity. We have, in addition, included meditations of the Knight, the Earth Mother, and the Holy Grail.

Exactly how you approach your devotions is a personal matter, but it is important that you do them daily, if you are to do them at all. We recommend that you do them in the evening before bed, at that quiet time when you are reviewing your day's activities; some people, however, prefer the early morning, when the mind is in a naturally quiet and receptive state. Whatever time you choose, however, you should stick to it every day. Make sure your altar (which might be a bureau top, table, or any flat surface) is in a quiet spot, free of distractions. In time you will find that this quiet period will become an integral aspect of your spiritual life, and you will make every effort to meditate each and every day. It is to fulfill such a need that we have issued this booklet, and it is our sincere desire that you will find this exercise a truly inspirational and illuminating experience. May you continue to grow each day into the Light, every Meditation bringing you closer to that state of spiritual perfection for which we are striving.

SEASONAL BLESSINGS

VENUSMORN: (Mar 21--Apr 30) Hail Venus, star of morning! Reveal your beauty unto the men of earth, ye who outshine all the stars of dawn. The woods echo forth the sound of beaten hooves and the music of shepherds' pipes drifts upon the wind to greet the quarters. Rise from thy slumber, O Goat-Footed one, and assist our revelry! The tides have turned; the rush of Life bounds forth from meadow to shaded glen. The creative force has touched the womb of earth that the currents of Life might run again in their appointed channels, making green and fertile all that it touches. O Spirit of Life, may the joy of your abundant power be ours! Lift us into the immensity of thy ceaseless dance. Our hearts ascend the arc of heaven, ever seeking the course of our brilliant star. We pray that the forces of Life might use us as vehicles pure and consecrated, that the commencement of each new cycle may bring us a step closer to perfection. Forever blessed be Venusmorn, the Season of Life.

MOONDOME: (May 1--June 20) The sun is risen in the sky and the green of the earth envelopes us in the warmth of life. Joy is in our hearts, for the disruption of the Vernal forces is past. We sing praises unto you, O Mother of the Earth! We rejoice in the perfect harmony of the forces of life! Your children girt you about with garlands in honor of your holy name. Grant us the comfort of your secret places that we may rest awhile from the labours of the Light, that by the peace of human friendship we may reach forth, finding in the soul of another the regenerative power of all Creation. Forever blessed be Moon-dove, the season of Love.

MARSHAWK: (June 21--July 31) As a mighty battle-cry resounding, a herald's trumpet calling us forth to don the armour of Light, the heat of Marshawk blazes in our hearts, lifting us unto the heights of spiritual aspiration. We climb the holy mountain, that we may look upon the shining face of the Logos. Hallowed art Thou, O Creator and Sustainer of the universe! Robed in glorious splendour, O mighty king, You are the impartial bestower of life upon all the creatures of the earth. Grant us, O Lord, the Courage to do Thy will in times of peril. Illumine our hearts and our minds that we may dispell the darkness of ignorance and disease and create upon earth a perfect image of Thy power and goodness. Forever blessed be Marshawk, the Season of Courage.

SUNREST: (August 1--September 20) We have reached the summit; now turns the sun his face towards the earth, descending the heavens to seek his final place of rest. The fruits of our labor are brought to maturity. The days are long and hot, yet shall the Bounty of the earth sustain us. We give thee heartfelt thanks, O Disk of the Sun! We raise our arms in adoration of thy lifegiving powers! And we praise your resplendent beauty, O manifest Nature of earth, out of whose womb comes the fruits of our sustenance. May we attain in this season of abundance the fruits of wisdom and understanding and may the heavens shower upon us the gift of holy inspiration. Already the Gates are closing; feast while you may, son of man, giving and sharing what you have with others, for in doing so shall your gifts increase a thousandfold. Forever blessed be Sunrest, the Season of Bounty.

LUGHWIND: (November 1--December 20) The winds blow from the four quarters; a great sadness that the earth had suffered a transformation from green to brown. Change is in the air as the sun sinks deeper into his subterranean kingdom. All Nature is in flux, and our souls tremble by the chill hand of Change. But fear not, sons and daughters of humanity, for Change is the great healer; through the rhythmic flux and flow of Nature come transformation and growth within our souls. Happy is he who enters willingly his Underworld estate, for he has made his preparations in the season of Change that his soul may receive the blessings of its destiny. O mighty Fates, have mercy on us; make us resilient, that we resist not the right and proper course of evolution. Give us the strength to discard the useless, keeping only that which will speed us on the Long Journey. Then shall we fear not the inevitable transformation of all things. Forever blessed be Lughwind, the Season of Change.

SATURFROST: (December 21--January 31) The earth has plunged into the darkness of Death; the creative forces are at ebb-tide, and our souls are desolate. The sun rests in the subterranean chambers of the Underworld; his benevolent face we see not. We weep for the Slain God, who lies silent and forlorn in the icy grip of Death. But forsake not the Truth, O mortals, for the seeds of Life are hidden to the caverns of the earth, and in due season your souls shall blossom. The Light is hidden but not lost, and out of the depths of darkness shall come the transformation of all Nature. Rejoice, for there is no Death! Forms change, and thereby does the soul grow, yet the Spirit is immortal and undying. The Slain God shall walk once more upon the face of the earth, and the Wasteland shall be made fertile. Rejoice, then, in this season of trial and tribulation, that you may rise victorious at the dawn of a new day. Forever blessed by Saturfrost, the Season of Death.

THORBUD: (February 1--March 20) After death comes the glorious Resurrection. The King is risen from his tomb, victorious over the forces of Darkness. The primeval Serpent of Chaos has been slain to release the Light from its subterranean prison. That which lay frozen pushes forth to greet the dawn, as the womb of the young bride prepares to receive the holy influence of her heavenly lover, that the union of heaven and earth might bring forth the birth of the King, robed in the purple of royal splendor. O newly-risen Sovereign, touch our souls that we may know thy glorious victory of life triumphant; release us from the shackles of material slavery that we may be reborn into the realm of Spirit. Enkindle within us daily the flame of a new life, that the light of each day may reveal a new facet of our divine nature. Forever blessed be Thorbud, the Season of Resurrection.

Note: The blessings, unlike the meditations, are not written in the first person, for they are to be recited for the benefit of all humanity. In this way we hope to plant a seed in the universal soul which in the fulness of time shall manifest as a reconciliation between man and the cycles of Nature.

Holy Days:

December 25: Arthur's Day
February 1: Feast of Life
May 1: May Day
August 1: Midsummer's Day
November 1: Feast of the Dead
November 15: Feast of the Knight
October 1: Merlin's Day

Errata:

The gold candle is to be first lit on the fifth night, not the sixth, as stated in the text. There is also a purple candle, to be placed between the gold and white ones. This is to be first lit on the sixth night; it represents the journey of the Knight over the Sea of Eternal Weeping and his repose upon the bier by the Castle Corbenic.

EARTHARVEST: (Sept. 21--Oct. 31) The solar power wanes; all about us the force of Life reaches its term as the radiance of heaven descends into the earth. The creativity of Nature bursts forth in a final blaze of colour. We gather the last fruits of our labour as the earth prepares to sleep. The harvest is rich: we rejoice for the glory of the golden shafts of wheat and the orchards heavy-laden with fruit. We settle down in the cool of the evening and the memories of seasons past flood upon us. O hidden Spirit of the Wood, envelope us in the aura of Contemplation, that turning inward we may seek the perfected essence of our experience. You shall be our guide into the depths of the Underworld, for your wisdom is beyond comprehension. Grant us the peace of meditation profound, that springs of ancient knowledge might water our souls, till we may reap the harvest of perfect contentment. Forever blessed be Eartharvest, the Season of Contemplation.

MEDITATIONS

May 1-May 7 Gawain 21, 22 O Mother of the Earth, now have you brought relief to my soul; deep flows the channel whence Your providence grants me food. Long have You prepared for Your renewal, watering the furrow, multiplying, with soft showers, the grain. Long was the secret germ of life nourished within Your darkly splendid body. Your bounty it is that crowns the year, awakening my soul with the life of a new day.

May 8-May 14 Merlin 1,2 The dawn of a new day floods the earth with light-- I lift my heart unto the throne of the Solar Logos, and plead for wisdom to act aright and to keep from every harmful deed. May I ever seek to so perfect myself that I shall serve as a vessel fit and consecrated for the incarnation of the divine plan on earth.

May 15- May 21 Arthur 20, 21 Honour and glory throughout endless ages to the King of the universe, the immortal, the indivisible, Who alone is the Solar Logos! Almighty Lord, You have brought me into being by Your life-giving powers, by You the course of the planets is decreed. May all my words, deeds and desires be directed to Your cosmic service and may Your power be in me, that I may follow unswervingly the path to enlightenment.

May 22- May 28 Songs 1 I adore the Lord, for it is He who made me of His own life-giving essence. May I strive ever to enter His courts, that therein I may drink of the waters of life eternal. The majesty of His name fills all the planes of existence. Lord of fire and earth, of wind and rain, I live and breathe by Your sustaining power. The seasons come and go at Your bidding, and the earth is full of Your revealed glory.

May 29- June 4 Nativity 13, 14 Behold the Knight! He parts the heavens asunder and descends into the hills, which burn with his presence; the waters, too, boil with his fire! He walks abroad, risen in a glorious light! Of his marvelous doing in my own soul I can barely conceive. So it was when he came forth from his primal sleep, and the trumpets heralded his presence. Such things as were never known by me from the beginning, as my ears had never heard, as my eyes had never seen, stand revealed in the light of his presence.

June 5- June 11 Gawain 26, 27 The earth beneath me proclaims the Lord's glory, the vault of heaven portrays His craftsmanship. Each day echoes its secret to the next, each night passes on to its sister its revelations of knowledge, till the world is recreated as a glorious image of His pattern. The Lord's perfect law, how it brings my soul back to life! Every word on my lips, every thought in my heart, I would have as He would, my Lord, my defender and my redeemer.

June 12- June 18 Gawain 13, 14 Pass through the gates of solar splendour, enter the courts of the Lord of Life, Whose power spans the heavens, the earth and the underworld. Gracious is the Solar Logos, everlasting His mercy; age after age He is faithful to His plan, Glory and wisdom and power and strength belong to our Solar Logos through endless ages.

June 19- June 25 Songs 2 Lord of power, author of all excellence, graft in my heart the love of Your Plan. Bestow upon me increased devotion to the source of all life and being, for only You hold the keys to the fount of creation, by which all things are nourished and achieve their proper end. May I never cease to aspire unto Your presence, that entering Your gates I shall become even as You are. My true destiny is not of the earth: for I seek the starry vault of the heavens, wherein I shall become a shining and immortal god. All wisdom and power be ascribed to the Solar Logos, by Whose wondrous light the earth shall attain its glory.

June 26- July 2 Nativity 15 Mother of Nature, sister of the stars, help me to regain the closeness to earth which I, over the long years, have lost. The cosmic cycles flow through the seasons, the seasons reap change upon the earth, and man strays farther and farther from the path. Guide me gently back again that I may know union with the forces of Nature; that I may, in the fullness of days, be truly of earth and truly of heaven.

July 3- July 9 Arthur 22, 23 Hail, King of the heavens, in the sun enthroned. Gate of the mysteries, bestower of mercy, whence the world's true light was born. Reveal to me the secrets of Your Plan. Lift my Spirit into unity with Your life-giving essence, that I may come to know that perfect peace which passes all understanding.

July 10- July 16 Return 4,5 Almighty Arthur, unconquerable king, may the spirit of your deeds ever inspire in me that selfless courage and zeal to overcome the minions of darkness, that the light of the Solar Logos may reign supreme throughout the world. May I remain ever watchful before the temple of the Holy Mysteries, lest the forces of chaos should seek to overwhelm the kingdoms of earth. And I pray that by the day of your return I shall be purified and awaiting the descent of the New City.

July 17- July 23 Return 6-8 There are holy men who become the friends of the Solar Logos, glorious by the divine light which shines within them; their tongues have been made instruments of His divine truth. May I ever aspire to join that blessed assembly, made perfect through the trials of earth. Thus shall I become a vehicle, pure and consecrated, for the mediation of the sun's rays into the soul of humanity.

July 24- July 30 Songs 5 Ever do I seek that mystic centre, that origin of origins from whence emanates the power of the Cosmic Grail, transcendent and indivisible, eternal through all the ages of the universe. Its pattern underlies all being, and the Solar Logos Himself cannot escape the skeins of its ineffable purpose. May my very soul be flooded by its inspiration; may the four-fold Grail of manifestation be revealed by the light of understanding.

July 31- August 6 Songs 7 Everhidden orb of the heavens, from You radiates eternal light, as from a mirror untarnished. You wear the sun as Your mantle, and the seven planets encircle You about: they acknowledge You as their Lord. Truly are You called the Ancient of Days, for out of the primal void did You extend Your wondrous hand, in the beginning of beginnings. By Your living breath were all sentient beings called forth, that they might ascend unto Your throne to offer the fruits of their experiences.

August 7- August 13 Nativity 8-10 Clothed with the sun's most brilliant rays You shine; the stars in the heavens are Your canopy and Your sister the moon is Your footstool. You have vanquished the realms of death and darkness through Your manifestation of the all-conquering Knight, ever mindful of Your earthly children. Thus do I seek to worthily proclaim Your blessings to all humanity.

August 14- August 20 Songs 6 Lord of Life, listen to my plea; my guide and protector, look favourable upon my aspiration. Willingly would I give a thousand of my days for one spent in Your courts; willingly reach but the threshold of your consciousness so I might dwell no more in the abode of darkness. Sun to enlighten, shield to protect me; glory and beauty are Your clothing, the light a garment You wrap about Yourself. Glory and high honour be Yours through all eternity.

August 21- August 27 Percival 16-18 Eternal Spirit of the Sun, who has prepared for those who love You good things as yet unknown, pour into my heart the fervour of devotion, that I may ever serve the powers of the Light. May I so purify my body that it may become a temple of Your illumined splendour; so shall I await the descent of the New City upon the earth.

August 28- September 3 Gawain 15,16 Under the veil of earthly things is the pattern of eternity revealed; by the light of my soul is shown the wisdom of the Plan. I seek the hidden splendour, the unity of all, in forest glen and mountain pasture; by sacred spring and coursing river. For the essence of Life is everywhere to be found; eternal and transcendent, it is the Spirit of the Solar Logos, and by it does my soul live and breathe.

September 4- September 10 Songs 3 I am that Word, says the most High, that was uttered in the formless void, in the primal beginning before ever the earth began. Through Me light rose, inexhaustible in the heavens; through My power life sprang upon the earth. None but I might tread the sky's expanse, mediating the light of the stars unto the souls of men. By My divine justice are all beings ordered, within the nine mansions of My kingdom.

September 11- September 17 Arthur 3,4 Deliver me, Lord, from earthly bondage; my withered hopes, like some desert water-course, renew. Give me wings, that I might attain Your fiery essence. Ever do I seek Your hidden springs of divine inspiration, for I am athirst with the desire for Your ineffable wisdom.

September 18- September 24 Merlin 15-17 O beloved Knight, yours is more than mortal beauty, your lips overflow with gracious utterance. Gird on your sword, great warrior, gird yourself with all the majesty of the solar orb. Ride on triumphant, for by your sacrifice shall the path of redemption be shown. Sharp is your sword, dangerous is your wrath; yet sure is your destruction. Unconquerable sun, who lives eternally, you shall be resurrected in my soul, and your light will show me the way of redemption.

September 25--October 1 Merlin 3,4 O Lord, through Whose loving sacrifice am I made whole, grant me understanding of Your most profound Mysteries, that I may ever perceive within myself the power of Your indwelling Life; and thus, by the glad pouring out of my life in the service of humanity, may I come to know myself to be one with You, and through You, with all that lives.

October 2--October 8 Percival 6,7 Wisdom shall build herself a house within my soul; the wine of inspiration shall be my sustenance in the days to come. For what bread surpasses the food of the Holy Grail? Rich is the food of the Grail; its delicacies are the fare of kings. Never shall I fear to dare the heights, for that which I seek is eternal and transcendent, a prize above prizes. Surely shall the victory be mine, for I walk ever in the path of Light, beyond the vales of death's dark shadow.

October 9--October 15 Gawain 11,12 O Lord, my faith in Your Plan does not waver, even when I most bewail my unhappy lot; yet what return shall I make to You for Your many favours? For Your divine gifts have never failed me upon my long and weary path. I will make of myself a living cup of Your undying light, that by Your power I may do Your Will on earth. For you have broken the chains that bind me, and have lifted me unto the presence of Life eternal.

October 16--October 22 Merlin 19 In the darkness she weeps, by the mournful sea; her cheeks are wet with tears. Faithful princess, bride of the Knight, born of the earth, who shall console you? Your bitter sorrow transcends any I have known, and bitter is the cup you offer me. Yet gladly do I take it, for within is the light of transfiguration, by which your beloved shall be made whole.

October 23--October 29 Merlin 18 Most glorious Knight, whose body was truly broken upon the field of battle, I acknowledge you as brother and friend. Your wisdom, power and love shall dwell within me as a burning coal. I shall rebuild your body, for the inspiration of the Holy Grail is within me, and it teaches me the powers of regeneration. Arise, then, brother Knight, from your deadly torpor, and impart to me the keys of life and death.

October 30--November 5 Merlin 11,12 O Lord, on You I call, to You I stretch out my hands each passing day--not now for my own sake, but for the sake of those bewildered souls who have passed on to the other side and live on in a state of confusion, knowing not that they have passed from this world. May the Light of Your wisdom illumine their land of darkness, that they may know peace; may their hearts ever strive after the realm of celestial light, that they may progress ever onward and upward along Your appointed Path.

November 6--November 12 Return 1 All things were created through Him and in Him; by His Will are all things ordered, and by His power do all things subsist. Yet was it His Will to let all completeness dwell within me, that by the divine pattern of my Spirit might I regain what I have lost, finding deliverance through union with His essence.

November 13--November 19 Nativity 3-5 Blessed be the Knight, who was born of the essence of the Solar Logos; he has descended into the soul of humanity, and wrought for us the path of redemption. Such is the kindness of our Creator, Who desires that mankind should know Him as brother and friend. Thus does He shed His light on those who live in darkness, in the shadow of death, and guide our feet into the ways of peace.

November 20--November 26 Nativity 6,7 The people who went about in darkness have seen a great light; for men abiding in a land where death overshadowed them, light has dawned. Their number You did increase. I shall rejoice in Your presence, as men rejoice when the harvest is in, as men triumph when victory is won. For our own sakes the child of the Solar Logos came forth, to show us the path from death to resurrection. In his hands he bears the sceptre of princely power; he touches my soul and the earth is transformed.

November 27--December 3 Nativity 17,18 O unconquerable Knight, bright warrior of the sun, arise from your slumber and lead me unto the everlasting springs of Life. For my soul is a wasteland, parched and thirsty; it knows not that the earth and the heavens is a unity. The stream of Life is eternal, and all beings are one in the Spirit of the Solar Logos.

December 4--December 10 Percival 20,21 In the darkness of the formless depths was I born, at the very dawn of time. Thus did I commence my pilgrimage, ever struggling to overcome the darkness with the light, to regain those heights from which I have descended. And the fire of the holy Quest burns yet brightly within me, that attaining Monsalvat's lofty summit, I may see clearly my soul's true destiny, stretching forth across the heavens to the stars beyond.

December 11--December 17 Percival 12,13 Holy and divine Genius, secret power of my soul, rouse yourself and come, so beautiful, so well-beloved, still hiding yourself as a dove hides in cleft rock or crannied wall. Show me but your face, let me but hear your voice. May the veil which parts us be rent that we may enjoy continual communion, for thus shall the will of the Lord be made manifest on earth.

December 18--December 24 Nativity 19,20 Deliver me, Lord of Life, from the bondage of the earth; free the waters of my soul, that they may once more flow in their appointed channels, and the Wasteland flower anew. May my will be attuned to Yours, that I may sow the seeds of deliverance. For the Knight lies lifeless and broken within me, ever awaiting his resurrection by my hands.

December 25--December 31 Merlin 8,9 Hail, four-fold Grail! By your earthly lights do I ascend unto the heavens, as by a mystic ladder of revelations. Speak to my soul and reveal your mysteries by the power of your inspiration. I seek you in the market place, in the sunlit meadow, and the halls of the underworld. I grow wings and seek the source of Spirit. Ever your undying light leads me on, and by your grace do I live in unity and harmony with all of Nature.

January 1--January 7 Gawain 18,19 I am as a bride awaiting in her chamber the descent of the unconquerable fire. For the solar power rends my soul as a mighty thunderbolt, burning from me all imperfections, purifying me as though the sun itself were my crucible. Thus shall I be transmuted into a shining image of perfection, and I shall endure through all eternity.

January 8--January 14 Nativity 1,2 Majestic and powerful is the Solar Logos, a King high above all the gods; beneath His hand lie the depths of earth, His are the mountain peaks. His the ocean, for who but He created it? What other power fashioned the dry land? Humbly, then, do I seek Your presence, for I am but a spark of Your boundless Being. I drink the waters of life from Your radiant fountain, and my soul soars high in the heavens. Behold, I am resurrected, a child of light released by Your power from the bonds of the earth.

January 15--January 21 Nativity 11,12 Behold! The Knight descends from the heavens, robed in the golden light of the sun. Chaos seeks to destroy him, but he is invincible. Unconquerable sun, Lord of the Earth, I weep tears of joy that you have come to guide me back to your celestial kingdom. Arise, then, from the land of death, for the Fisher King has been made whole and the Wasteland of my soul is fertile. Come forth and greet me as your brother and friend.

January 22--January 28 Merlin 21,22 O Merlin, wise and powerful priest of the Holy Grail, guide of the race of Britons, who was present in the last days of Atlantis, when the darkness overcame the light; who was present by the side of King Arthur, when the kingdom was afire with the spirit of the Holy Quest; and who shall return in the final days of the age to cause the towers of the Black Brothers to tremble. Look down now from the Hall of Adepts upon this thy servant. Impart to me the wisdom and understanding of your divine magic, that I may be transformed into a glowing vehicle of light.

January 29--February 4 Arthur 1,2 O divine Genius, I make of myself an empty vessel, and patiently I await your descent. I purify myself, by fire and water, that I might be receptive to your inspiration. Draw nigh, then, for in union with you shall my doubts and fears be dissolved, as the nightly vapours in the dawn of a new day. Draw nigh, that I might know the warmth of your tender embrace.

February 5--February 11 Gawain 3,4 Joyful are my thoughts, ever ascending unto the throne of the Solar Logos; for His is more than mortal beauty; His wisdom transcends the most sublime philosophies of men. I gird my sword at my side, for I am a warrior in His righteous cause. May His beauty and majesty reign triumphant throughout all the realms of earth.

February 12--February 18 Songs 4 O Lord of Life, patiently I await the day of our reunion. You are my strength and my shield; in the vastness of Your being my heart finds contentment; in Your divine Plan do I place my trust. Yet my eyes see but dimly the splendours You have wrought, and my lips tremble when they speak of Your holy Mysteries. May Your strength suffuse my soul, that trusting in You always, I may come in the end to the seat of Your throne.

February 19- February 25 Merlin 13, 14 Your throne, O blessed Knight, awaits you in the heavens; the sceptre of your royalty is a rod that rules the planets in their courses. You have been a friend to me, a brother in time of need. Your wedding garments are scented with the spices of the earth; from the palaces of kings are harps sounding in your honour. At your right hand stands the princess, arrayed in the greenery of May. Splendid is the marriage, through which heaven and earth are united.

February 26- March 4 Percival 6,7 Wisdom shall build herself a house within my soul; the wine of inspiration shall be my sustenance in the days to come. For what bread surpasses the food of the Holy Grail? Rich is this fare; its delicacies are the nourishment of kings. Never shall I fear to dare the heights, for that which I seek is eternal and transcendent, a prize above prizes. Surely shall the victory be mine, for I walk ever in the path of Light, beyond the vales of death's dark shadow.

March 5- March 11 Gawain 1,2 O Solar Logos, protector of those who trust in You, by Whom all creatures are sustained, may Your wisdom illumine my path, so that with You as my ruler and guide I may pass through all my lives^{on} earth in the knowledge of Your presence, offering unto You the fruits of my experience.

March 12- March 18 Percival 9 Gracious is my Mother the earth; in darkness She nurtures the seeds of life, that I might have sustenance to fulfill my work. The creative fires and fertile waters are Hers; and Hers are the life-giving winds and the fruitful soil. Through Her is the eternal pattern revealed; in Her is hidden the mystery of life. Blessed are all the days of my years, for Her love and compassion fills my soul with the joy of creation.

March 19- March 25 Percival 14,15 O Lord, Whose Spirit comprehends the humble aspiration of my heart, I give thanks that You have not forgotten me, though I have deviated from the true Path. I burn incense in Your name, and upon its smoke ascends the spirit of my devotion. My holy purposes will You speed, and You will not abandon me through the long years of my earthly pilgrimage.

March 26- April 1 Arthur 2-8 O divine Genius, inner voice of my soul, who ever broods above me, my secret guide through all the perils of the Quest; may your light illumine my Spirit. Impart to me the knowledge of all your ways, that I may attain the wisdom of Merlin, the strength of Arthur, the courage of Gawain, and the innocense and purity of Perceval. So shall I emerge victorious into the celestial realms of Light.

April 2- April 8 Arthur 24 With honour and glory You have crowned me, Lord, bidding me to rule with You over the works of Your hands. I will come with upright heart into Your presence, and there I shall see the Plan of creation laid out before me; for the eyes of my Spirit shall be opened by Your wondrous inspiration. Thus shall I serve You, as an agent of Your divine will.

April 9- April 15 Percival 19 O Lord of Creation, ever do I seek Your presence; how eager my quest for You, body athirst and soul longing for Your essence, like some parched wasteland where the waters do not flow. At my altar I contemplate You, awaiting the revelation of Your divine wisdom. May the perpetual light of Your countenance ever illumine my path, that I may arrive swiftly upon Your transcendent heights.

April 16- April 22 Gawain 23 My soul is reborn for the Lord has caused the earth to blossom. I am aflame with the fire of creation. The hidden springs of the underworld rise within me, and I am lifted unto the source of All; the currents of Nature course through my veins, infusing me with the ecstasy of life. Joyously I proclaim the descent of the Solar Logos, renewing all manifestation in the dawn of a new day.

April 23- April 30 Gawain 24-25 O Lord of Creation, bestower of life and wisdom, the majesty of Your radiant power fills the earth, and Your image is revealed unto the eyes of my soul. I empty myself before Your sight, that You may fill me with Your perfect light. For I am but a spark of Your greater fire, tainted by the dust of imperfection, and by the purifying flame of divine union shall I be transmuted into the gold of Spirit.

HOLY GRAIL ENCAMPMENTS

An encampment is a cross-section of members within the Order of the Holy Grail and the Grail Guild who hold a special interest in one aspect of the Order's work. You yourself will choose the encampment which coincides most closely with your personal inclinations. Your work need not be restricted to the special area of interest, but it is recommended that you correspond with fellow encampment members on your mutual interests, and perhaps become involved in original research within the area. We feel the plan to be especially worthwhile in that it provides an opportunity for contact between members of the Grail Guild and the O.H.G. proper. A detailed description of the seven encampments follows, including:

- 1) a special area of interest related to the Order's work;
- 2) a symbolic emblem which serves as a personal totem--each member stands in special relationship with the totem of his encampment;
- 3) two symbolic colours;
- 4) a tutelary Celtic god or goddess related to the area of interest;
- and 5) a corresponding rune.

White Stag Encampment

The stag is symbolic of the positive, fertilizing principle of Nature. He personifies male strength and virility combined with the grace and beauty of perfect form and movement. The stag was sacred to the ancient Celts (those with seven or twelve points on their horns being considered "royal"), and certain medieval poems include references to a hunt for the head of a white stag, the head being considered the seat of virility. The white colour once again refers to royalty, for the stag is considered to be a king within the animal kingdom. As a supernatural animal, however, the stag retains a connection with the elemental kingdom. Thus does the White Stag Encampment, through the power and majesty of the stag-king, attempt to bring enlightenment and understanding to the elementals and animals by entering into a personal relationship with the living realms of Nature. Another important consideration of this encampment is to what extent contact with the elementals might serve to bridge the gap between civilized humanity and the influence of the natural forces which surround us. Your encampment's deity, Cernunnos, was an antlered (or horned) divinity with strong stag associations. Known as the Lord of the Beasts, he was a god of power and fertility, related on the one hand to the bright, solar stag and on the other to the dark, underground ram-headed serpent. He thus spans the entire realm of Nature. He is also a god of abundance, for the harvest is fruitful through his fertilizing influence. The encampment's rune, "thorn", meaning "giant" or "demon", leads to an association with other life-streams, including the elementals. The colours, white and red, represent the royal dignity which is attainable by the animals and elementals, beings concerned very intimately with the universal life-force (red, being the colour of blood, is also symbolic of life).

Green Man Encampment

The Green Man is, in English folklore, the equivalent of the Greek Pan, patron of shepherds and god of the forest. He may be visualized as a robust forester with a pointed beard and a Robin Hood style cap surmounted by a single feather, and dressed in garments of a rich green. He is dark and powerful, and his deep laughter echoes the joy of the woodlands. Like Gawain, he is a man of Nature, unfettered by the constricting influence of modern civilization. He is therefore an apt guide into the intuitive realms of Nature mysticism, and by invoking the presence of the Green Man within the soul may we become unified with the universal Spirit of Life which prevades all Creation. The work of this encampment involves union with the Earth Mother through the mystical and joyful celebration of life in the midst of the green-clad beauty of woodland and meadow. The encampment's rune is beorc, meaning "birch twig", a fertility symbol related to the awakening of Nature in spring. It relates to the divine influx of life, through which the human soul is lifted into the joyous ecstasy of union with the natural world. The colours of your encampment are green and white; the former relates to the fertilization of Nature, while the latter represents the purity characteristic of the Nature mystic.

Sacred Well Encampment

The holy wells of ancient Britain were cult centers of deities related to healing and fertility, and the waters of such wells were esteemed in the curing of sickness and the fertilization of women. The well is also a traditional source of inspiration, and it was a custom among the Celts to assign priestess-diviners, who were trained to perceive supersensible realities upon the water's surface, to the various centers of well veneration. The images which appeared were conceived of as arising from the depths of the earth, and the well itself may be thought of as an entrance to the Underworld, which in turn is related to the realm of the unconscious. The well is thus an apt symbol of the Cthonian Mysteries, that is, those secrets which relate to the inner depths of the earth as opposed to the bright mysteries of the sun and the heavens. The Underworld is traditionally the source of fertility, for the mysterious currents of life-force form patterns beneath the earth's surface, perceived upon the earth's surface as the mysterious "ley lines". To align oneself with these currents is to become unified with the dark, receptive, underlying forces of the Earth Mother, as opposed to the bright, visible aspects dealt with by the Green Man Encampment. Thus may we approach the gates of life and death, which are merely two aspects of the cosmic cycle. While the Underworld had been considered the realm of the dead, it is well to remember that through death (on whatever level) we are led to life more abundant. It is through the image of the sacred well that the realm of life may be contacted, and through the inspiration of the holy waters comes the fertilization of mind, soul and Spirit. Sucellus (the "Good Striker") is an Underworld deity whose attributes include the mallet and drinking jar; the former, along with an accompanying dog, relates to the Underworld, while the drinking jar (an analogue of the well) is a symbol of fecundity. Sucellus may be conceived as the guardian of the gates of life and death: with his mallet he wards off the uninitiate and the evil entities of the nether regions, while the jar offers life and renewal to all who approach without fear. The dog might be thought of as the personification of our own unreasoned fears when we approach the unknown; unless these fears are under control, they will rip us apart as surely as the jaws of the hounds of hell. The encampment rune, lagu ("water") is symbolic of the source of fertility, and also of the Underworld and the unconscious. The colours, black and white, represent that ceaseless cycle of life and death by which the course of evolution proceeds.

Double Axe Encampment

The axe symbolizes the power of light, and thus was associated throughout the ancient world with the solar cult. The double axe is associated with the sacrifice required to manifest the heavenly light upon the earth. Through it is the solar power transformed into earthly illumination. In the Celtic sun-cult it was through the sacrifice of the vital life-force of the priest and priestess that the inspiration of the heavenly light was made to manifest, and it was only in the later decadent periods, when the power of the cult was declining, that actual human sacrifice was substituted. In the O.H.G. the double axe is regarded as an emblem of the Solar Logos, the source of all light, life and love upon the earth. It is a transformer by which the earthly incarnation of the Solar Logos may be accomplished through the selfless sacrifice of initiates. It may also be related to the lance of the Grail legends, through which the blood (essence) of the Solar Logos is channelled into human consciousness. In Christian terms it is considered as a symbol of the Cosmic Christ, by whose sacrifice was accomplished the descent of Christ-consciousness into the souls of the faithful. In terms of the Order's own mythology, it was a lance wielded by Death which dealt the mortal wound to the Knight. The Celtic deity Belenus ("brilliant fire"), the encampment's patron god, recalls the Celtic festival of Beltane, when the descent of the celestial fires brought about the resurrection of life upon earth. Belenus, then, is the ever-youthful god of light, the radiant disc of the heavens that is the source of life and health. He is in constant combat with the powers of subterranean darkness, not because the latter are evil, but because it is through the interaction of the light and dark principles of the universe that the cosmic cycles originate. The encampment's rune is sigel ("sun"); it is a beneficent rune relating to the bright, healing influence of the sun. The colours, red and gold, relate to the life-giving power of the sun.

Great Harp Encampment

The harp may be conceived of as a bridge between the higher and lower worlds: through the tension of its strings is the beauty and harmony of heaven made manifest upon the earth. It may thus be thought of as a symbol of the human will creating patterns in the lower worlds according to celestial archetypes. The Irish Dagda, who was father of the gods, possessed a living harp with which he caused the seasons to progress, one following another. Thus shall the inspired patterns we create upon the earth regulate the cycles of human affairs, bringing them into perfect alignment with the cycles of Nature. The harp is also symbolic of the celestial "music of the spheres", of which the Celtic priests were keenly aware. The ancient British monument known as Woodhenge, some believe, was originally a very complicated musical instrument, strings of various length being stretched between the wooden posts in an intricate pattern, the idea being to reproduce the celestial music upon the earth. The Celts sought to reproduce the mysterious patterns of the universe in all their arts and sciences; the abstract designs of graphic art, the magical words of the bard, and the monumental sculpturing of the earth itself were all aimed towards this end. As a member of this encampment, it would be your work to translate the beauty of the higher worlds into terms understandable to human consciousness, thus bringing humanity closer to the creation of a new earth. The deity associated with your encampment is the Irish goddess Brigid, who was proficient in the arts of poetry, prophecy, healing and craftsmanship. She is the mediator of the heavenly fires of inspiration which inflame the receptive soul with the joy of creation. On another level Brigid represents the goddess within each of us, that glorious light of the soul which reveals to us the beauty and majesty of the universe. The encampment's rune, daeg ("day"), symbolizes the fertilizing impact of this light when it illumines human consciousness. The colours, too, relate to the receptive powers of inspiration; blue symbolizes the waters of vision, silver the awakening influence of the lunar rays.

YEW TREE ENCAMPMENT

The evergreen yew was in ancient times a symbol of immortality and life after death, due, in part, to its great longevity (certain yew trees have been reputed to survive for more than three-thousand years). It is sturdy, rugged tree credited with great protective powers, and many English churchyards were guarded against evil by the planting of a yew. The tree is symbolic also of the annual resurrection of Nature and, by extension, of the resurrection possible to the human soul. The contemplation of the magical virtues of the yew leads us to a consideration of the healing properties of herbs, and of the intimate relationship between humanity and the vegetable kingdom in general. Through a proper understanding of herbs may be achieved the healing of the human organism on all levels, while the proper application of the deeper secrets of herbal alchemy will unlock the very secrets of life itself. The use of herbs in the preparation of sacred potions and magical talismans is a broad aspect of this science. It is the work of this encampment to achieve an intimate relationship with the vegetable kingdom, by which may be attained an understanding of the correspondance between the cosmic and terrestrial cycles and the virtues and powers of herbs.

The deity of this encampment is Dian Cecht, the "divine leech". He is one of the craft-gods of the Tuatha De Danann, the Irish family of gods, and unlike many of the Celtic gods, he has only one function--the healing of his brethren through the use of herbs and magic. It is he who replaced the arm of Nuadhu, lost in combat, with a silver one, and he is also credited with restoring the slain to life in one of the major battles of Irish mythology. This miraculous resurrection was accomplished by singing incantations over a well and afterwards throwing the wounded into it. Dian Cecht possesses characteristics of a benevolent solar deity, and on one occasion he saved Ireland by killing the son of the fierce goddess Morrighu and destroying the three terrible serpents that resided in his heart. In the realm of herbal medicine Dian Cecht was especially proficient, and recipes of potions and concoctions reputed to have been discovered by him are

still extant. He held in his hands the very key of life, as we ourselves shall if we delve deeply enough into the mysteries of herbalism. The rune of this encampment is eoh ("yew"), a rune useful in averting those powers which threaten the health and sanity of our existence. The colours, green and brown, symbolize the living, growing things of the earth.

Hobby Horse Encampment

To truly comprehend the significance of folklore, the theme of this encampment, one must become immersed in the group soul of the chosen culture so that the spirit and meaning of that culture may live within you. The contents of folklore include not only the accumulated wisdom of many centuries, but also numerous elements expressive of the group's attempt to bridge the gap between man and Nature. The hobby horse is a living remnant out of Britain's archaic past, a vital link capable of projecting a sensitive person out of the confines of this three-dimensional world. It can be as simple as a horse's skull upon a pole, or it can be an elaborate taupaulin device with a carved and painted mask; in all cases it is "ridden" by a man in carnival dress who leads a mysterious band of mummers in procession on certain holidays, such as May Day and All Souls Day. The vitality and numinosity which still surrounds these customs derives from the ancient practice of assuming a god-form in order to stimulate the powers of the divinity--in this case a solar fertility god in the guise of a horse. Such festivities bind members of a village not only to each other, but to the seasonal cycles of Nature as well. These customs, for a while on the decline, are today enjoying a welcomed renaissance. The decoration of holy wells, the enactment of folk plays, mummings and Maypole celebrations are being resurrected out of near extinction. And there is still considerable power behind these remnants of ancient rites which can be invoked even outside the British Isles. The O.H.G. bases many of its own celebrations on the rich traditions of British folk rites, and in doing so we find a deeply fulfilling way of life through which our souls find unity in the common experience of our relationship with the natural world. The May Day celebration, for example, awakens in the soul the pure and simple joy of being at one with the rising tide of life-force at the inception of spring. We do not, however, use those elements which were intended for an earlier period of evolution. We merely remain faithful to the spirit of British folk-rites, while adapting the conceptions to our needs. A particular area of interest within the Order is the writing and production of "folk" plays in order to dramatize various aspects of the Grail Mysteries.

The deity of this encampment might be more accurately described as a folk-hero. He is Gwydion, son of Don, heir to the powerful magic of the mysterious and ancient Welsh king Math. Known as "the master of illusion and fantasy", Gwydion fits the pattern of the traditional teacher and illuminator of mankind, wise in all arts and sciences, yet particularly human in the warmth of his heart and the cunning of his mind. He is friend and protector of mankind, in continual conflict with the gods of the Underworld for the possession of gifts so unfairly kept out of humanity's hands. He represents the spirit of evolving humanity, moving from the darkness of ignorance into the enlightenment of the mind. The example of Gwydion is a prototype for the development of our own potentials, for by steering an even course between darkness and light by the power of an illumined mind, we will finally attain the glory of our own humanity. This encampment's rune is eh("horse"), relating to the ancient sun-cult, and thus an apt symbol of the hobby horse. Your colours relate as follows: orange to the inherent genius of the human mind, and brown to the soil of the earth, which provides the basis for the expression of man's genius in the realm of folklore.