

The True Methods and the False by FRATER PERDURABO

*Originally published in the October 1917
issue of The Physical Research Review.*

Only one science is nescience. Occultism. Why? Never studied properly. What students; Cranks, degenerates, old maids! What methods! Gossip. Lectures—to geese by asses.

Are even the terms of the science defined? Ask a Theosophist, who puts Karma under his pillow at night, the meaning of the word. Nine times he has no idea; the tenth, a false one. There are no facts in Occultism, no axiomata, no definitions. Any person can set up as a teacher—no qualifications are necessary. The education of a scholar is a handicap; that of a gentleman a disqualification.

Is it not right that the world should treat the subject with scorn, its professors as reptiles? It is right.

There is one organization, and one only, to which these remarks do not apply. It is known as the A.:A.: To all applicants it prescribes study; definite, hard study, the same kind of study as is asked of those who would be doctors, lawyers, engineers, soldiers or even cab-drivers.

The classics of the subject must be mastered, not because they are authoritative, but that the student may know what has been said on the subject by the best thinkers of all ages.

A.:A.:

Books required by Student

1. The Equinox, Nos. I to X.
2. 777.

3. Konx Om Pax.
4. Collected Works of A. Crowley; Tannhauser, The Sword of Song. Time, Eleusis. 3 vols.
5. The Book of Lies.
6. The Goetia of the Lemegeton of Solomon the King.
7. Raja Yoga, by Swami Vivekananda.
8. The Shiva Sanhita, or the Hathayoga Pradipika.
9. The Tao Teh King and the writings of Kwang Tze: S. B. E. XXXIX, XL.
10. The Spiritual Guide, by Miguel de Molinos.
11. Rituel et Dogme de la Haute Magie, by Eliphas Levi, or its translation by A. E. Waite.

After three months (at least) an examination is set.

This paper is not to be answered at haphazard, or by those who like to talk about occultism. Only serious students can hope to pass. One set of answers to this paper occupied over 60 pages of closely-written foolscap.

Proceed to the next stage. The student, having passed, becomes a Probationer. For a whole year he occupies himself with such experiments as he may think fit—he is left to his own judgment, and he must keep a record of every day's work. At the end of the year this record is studied by the examiners and criticized in detail. Only continuous and intelligent hard work enable the probationer to pass to Neophyte.

Proceed to the next stage. The Neophyte for at least eight months must work at the acquisition of knowledge and control of what is called his "Body of Light" and the "Astral Plane." These are no vague terms. He is again

examined. Symbols are given him of such a character that no rational process can decipher them, and he must clearly and in detail give the meaning before he can pass to Zelator, the next grade.

Examination for Zelator.

(a) Go through a door on which is engraved this figure (Here is the drawing of an obscure symbol), and explain the figure in detail by means of your visions.

(b) Invoke Mercury and Hod, and travel till you meet the Unicorn mentioned in Liber LXV, Cap. III, v. 2. Report its conversation fully.

(c) Discover by visions the nature of the Alchemical principles, Sulphur, Mercury and Salt. How do they differ from the 3 Gunas, and from the elements Fire, Air, Water?

(d) Give an account of the sign Aquarius in the four worlds Assiah, Yetzirah, Briah and Atziluth.

(e) Visit and describe fully the Qliphoth of Aries.

(f) Visit Iophiel and Hismael, and report their appearance, mode of life, and conversation.

There are several other powers to be gained, but this example of the nature of the task must suffice.

A Zelator of the A.:A.: is therefore one who has passed certain definite ordeals and examinations, and acquired certain powers. A charlatan cannot pass himself off for a member of that grade.

Further, there is no vagueness possible. Slipshod work will not do. Generalities will not do. The difficulties of the work are not to be evaded; all easy-going platitudes, all fatuities are barred.

It is unnecessary to pursue this train of thought. From the Beginning to the End the principle is the same. The masters know, and they insist on the pupil knowing.

Is this written to discourage the aspirant? Any one who is discouraged thereby is unworthy of the knowledge. Is it wonderful that the most difficult of all subjects, the science which above all others has occupied the minds of the greatest thinkers from the dawn of history until to-day, the pyramid to which the greatest builder would hardly dare to claim that he had added a single stone, should need more work, and harder work, than any other? The subtlest of sciences, is it not the most in need of precision? The most dangerous, is it not that which must be fenced with every armour of caution, and cool judgment, and common sense?

Does any man expect to learn trigonometry from a popular handbook in an hour? Does any man throw away a treatise on conic sections with the remark that it is "obscure" or "all rubbish"?

What is the cost to life of every advance in knowledge? How many men have died that other men might fly? How many lives were lost in the mere building of the Forth Bridge? Do you think that you will succeed where Plato half failed, rush in where Aristotle feared to tread? You may. But not without giving all that you have and are.

Does this discourage you? Then it is not written in vain.

Does this encourage you? Then you have passed the first ordeal. You are chosen. To the work!