

DR. G SPEAKS!

GEOFFREY BASIL SMITH

1947 – SOMETIME DURING ETERNITY

Corrected Edition 2025



The primary source for this biographical sketch is a series of letters sent by Geoffrey Basil Smith to Cross of Light Temple from January 2008 to February 2009.

According to his own testimony, Geoffrey Basil Smith speaks from the heights of “the A.A. its very self.” [The A.A. or A.:.A.:. is the ‘Argenteum Astrum’ or ‘Silver Star’ – ED.] He is of the true Occult Order, which has devoted centuries to developing as an authoritative hierarchy, as opposed to the supposed or pretended ‘Chaos’ current, which being microcosmic is subsumed in the higher order of the macrocosm, just as sub-atomic quantum physics are subsumed in Einstein’s Theory of Relativity. Having benefited from 40 years of intense experience and training in the A.A. and related orders, which proves that they do lead to the goal of Magus, he presents himself as Dr. G, a Magus of the Great White Brotherhood, Hierophant and Hermit. The I AM of the 8degree-3square is the core of his survival. He frequently refers to himself as ‘I in inverted commas and often signs his letters ‘Dr G 666’.

Smith comes from a working-class background. He was brought up in a Swedenborgian/Spiritualist household and his father taught him that thoughts are things. Graham Bond was an early mentor, in the heady days when Smith plied his trade as a rock journalist and interviewed all the superstars for the press. He is not fond of folk pop music. He believes that Black Sabbath and Deep Purple marked the beginning of the end for authentically soul-full heavy rock. He states that ‘Sister Ray’ was something else; and he points out that he knows the band that composed it.

His quest proper began in 1971/72. Early influences included William Blake, Thomas Traherne, Richard Jeffries and associated nature mystics. He has found it necessary at times to

work within the structure and framework of organisations to make progress on the Path. From the early 1970s until 1985, he engaged with Theosophy, Neo-Theosophy and Spiritualism. After returning from an extended sojourn in Portugal in 1985, he embraced forms of Martinism and the like. Underlying all of these interests, he acknowledges the influence of the Order of the Silver/Shining Star (A.A.), albeit generally without honouring Aleister Crowley's *Book of the Law*. This period of research and experimentation culminated with the 'Afterword' of his book *Dark Knights of the Solar Cross*, published in 1997, which represents the Adeptus degree of the R.R. and A.C. or the 2nd Order of the Golden Dawn. Smith notes that only Crowley from the old G.D. crossed the abyss and became a true Magister Templi, after the manner of Blavatsky, and that Crowley has been followed by just a handful of others (including Smith), none of whom were G.D. per se but A.A.

Smith acknowledges the possibility of self-initiation but points out that ceremonial ritual provides additional benefits through the astral activation of temple 'diagrammatic' magical currents, such as those engineered by Moira Mathers and seen in unison by a host of Whare-Ra adepts. As a frequent guest on the Astral and higher Planes, he considers himself blessed in so far as most of his astral/spiritual experiences were only later found to be embodied in ritual symbolism and allegory, which therefore precludes the possibility of being influenced by autosuggestion.

He recognises that there is a far greater chance of pitfalls outside of organisational links (astral, inspirational or confirmatory), and therefore his individual work has been bolstered through access to world-ranking Grand Masters and elderly Adepts, to whom he was related as a brother, such as Desmond Burke, the Golden Dawn Praemonstrator and Arch-Druid, Sar Louis Bentin, head of the

Martinist Order and Synarchy, and ‘Andrew Tomas’ who trained in the ‘Russian Martinism’ of the Gold and Rosy Cross. He maintained contact with these Elder Brothers as they reached advanced old age and suggests this contact remained after they passed on.

Smith has remained a faithful Old School initiate and possesses Grand Mastership of 28 renowned occult Orders (including all of the Orders in the O.T.O. – minus Crowley) thanks to Count Boyer–the Duc de Palatine line.

He is a friend of the Marquis Philippe de Cherisey of the Priure de Sion. He wrote the preface to translator David Wood’s ‘grotesque neo-Freudian book’ and underwent the 95 degrees of the Memphis Rite in his ‘infancy’. He saw the Hanged Man in a dream several decades ago, before he had seen a Tarot deck. He recognises the Hanged Man as the symbol for the 18th degree in Ancient and Accepted Scottish Rite Masonry (Rose-Croix), which he possesses.

Smith was the Head of the O.T.O. in Europe and possesses the original charter given by Aleister Crowley to Gerald Gardner. His O.T.O. Europe was, in fact, anti-Crowley (see Smith’s books *Knights of the Solar Cross*, 1983 and *Dark Knights of the Solar Cross*, 1997). The organisation became defunct in 1985 following a disagreement with certain ‘greedy and untutored Americans’. The charter from Gardner is kept in a safe deposit box. Despite the retreat of the organisation from activity on the material plane, Smith retains the right to reactivate the group under his leadership at any time he should choose to do so.

He endured the 8degree-3square Magister Templi grade of the A.A. at the end of the last millennium. This experience is described in ‘The Black Pilgrimage’ (see below). He assures us that the trial led to the knowledge that “there was/is no light” in the

higher realms, but the initiation did lead to 'He' who he now 'is': the MAGUS (9degree-2square) Dr. G. In his 40 years of occult experience, Smith believes that only three other people besides himself have crossed the Abyss, namely Aleister Crowley, Jack Parsons and 'G.M. Kelly'.

Informed by his decades of experience, and by his Black Pilgrimage, Smith has grown to hate wholeheartedly the love and light New Age and Christian teachings, which are utterly unsuited to the Age of the Beast in which we currently live, where vitriol and bile are absolute necessities for survival and sanity, and usually deserved by their recipients.

Smith is particularly proud of his *Dark Knights of the Solar Cross*, which defends the arcane Art of Alchemy. He feels that the work has been sufficiently circulated in Britain and in the U.S. In England, it so impressed the United Grand Lodge's historian that he wished to re-print it and placed it in Societas Rosicruciana's library. In America, it particularly excited O.T.O. Caliphate historian Allen H. Greenfield and was cited in the chapter 'Hermetic Brotherhood Revisited' in *The Scarlet Letter*, published by the Scarlet Lady Lodge. Smith helped Philip Heselton with his two-part Capell Bann books on Gerald Gardner and received numerous references in the second volume.

Smith's garden is notable for the presence of a green-tinted stone seat, which represents the perfect symbol for how he regards old school, as opposed to New Age, Wicca/Wica. He received under oath of secrecy Madeline Montalban's *Book of Lumiel*, in which she equates Jesus with Lucifer.

As well as his accomplishments in the fields of magick, Freemasonry, and alchemy, Smith is also a member of a Naqshbandi Turkish Sufi tariqat. Aiming to strengthen and deepen his already

considerable arcane knowledge, Smith announced his intention to embark on an extended magical retirement on 13th February 2009.

Smith believes that we live in an age of post-modernist fragmentation and surface gloss. Those who experience life as chaotic, discontinuous physicality do not share a holistic narrative of depth and continuity. We are in danger of losing the rich inner life which many of us were able to nurture and grow into until the end of the Seventies when Thatcherism, Reaganomics, the Gorbachev era and designer culture paved the way for the mechanistic behaviourism we witness today. He feels lucky to have been a hippie in the sixties before the brutal and barbaric cynicism of Punk, although he feels there is some spiritual hope to be found in a few alternative post-punk underground figures of the Eighties onward.

He abhors black and white since only grey matches real life. The A.A. is his order and he states that the syllabus of the A.A. represents oak and teak and deep dyed lasting stain. He believes that a Magus is of necessity 'self-proclaimed', and it cannot be otherwise by the very nature of the initiation into the Third (Inner) Order of the Silver Star (Argenteum Astrum).

Good or bad, Aleister Crowley has always delivered for Smith, and he concurs with Crowley's view that Jesus is but Osiris resurrected – and a dozen slave gods before him too. Vicarious atonement stinks, as well as the hideous Christian eschatology, if taken literally. He points out that 'Jesus' was – in allegory – just another who was 'Christed' (i.e., anointed). He cannot see 'Satan' losing the battle since he thinks it is 'Christ' who is 'against the ropes'. Having said this, he honours much of traditional Catholicism (and even, at times, Anglo-Catholicism) and sees no difference – at root – between these and the Golden Dawn temples when it comes to mystical approaches.

Smith proclaims that on the higher planes, works, per se, are invalid, indeed they are 'not' anymore (which is not to say 'works' didn't get you 'there' in the first place). The spiritual Alchemy of John Dee and many other masters of the art is an organic Path to 'expanded' Reality. Smith maintains that the true early forms of symbolic esoteric wisdom reside in all the rituals of the authentic lodges (and especially in the 95 degrees of the Memphis Rite).

He praises Gerald Gardner for founding the fastest growing religion in the world today – and the only one Britain (England) has ever given to the world, according to the academic experts. When Smith rested from Old Crow and the A.A., he immersed himself in Wicca, especially the training course of the Alexandrian variety. He singles out Maxine Sanders' *Firechild* for praise. He also admires the excellent historical work of his friend Philip Heselton. He believes meditational states can facilitate walking on water and states that Ernest Mason, a Rosicrucian and Co-mason and one of Gardner's early witch acquaintances, could do this (much to the chagrin of his 'teacher' Dr Sullivan).

Smith states that there is nothing clearer than hypnogogic visions proper. He maintains that Dion Fortune's 'masters' were Neo-Theosophical two-dimensional cardboard imaginations and criticises her writings for being boringly pedantic and resembling a schoolmarm's letter. He doesn't like her novels, nor does he like Aleister Crowley's *Moonchild* or the Great Beast's alleged 'poetry' (even the verse included in some of the 'Holy Books', so-called).

Smith condemns Kenneth Grant in his early O.T.O. days for completely failing to see the wider ramifications of Crowley's thought. He despises the Yankee kalifate boaster Bill Heidrick who exemplifies idle, sloppy, and vulgar Yankee scholarship, which always stinks and is always shallow, failing to go completely through

any tunnel and hysterically obsessed with claiming ownership of Crowley and Gardner etc.

Smith explains that the Magus who operates without 'external opposition' does so along the lines suggested by Austin Osman Spare (in his sigil workings) and William S. Burroughs and Brion Gysin (in their 'cut-up' spells). But one doesn't just leap to being a Magus by calling one's teenage self a Chaos Magician. Ultimately, he is convinced that Austin Osman Spare is a fascist and a form of poor man's Friedrich Nietzsche.

Smith is scornful of the work of Thee Temple ov Psychick Youth and points out that the TOPY pinpricks have long since had their day, particularly since Genesis P-Orridge left them. He views practitioners of all forms of Chaos Magic (including the Illuminates of Thanateros) as adolescent wankers with no real knowledge whatsoever of the deep occult Tradition and its attendant Hierarchy, order, and discipline, all three of which he views as necessities. He is certain that Orridge's cult was just a bad joke when compared to Aleister Crowley's still unsurpassed occult order and that Crowley's canon will stand long after the plastic adolescent derivations of Genesis P. have been forgotten as the post-punks become a laughable teenage memory. Ultimately, TOPY should be viewed as latter day Teddy Boys – they are certainly just as thick.

Smith disdains Coil as generally evil, pretentious, and boring; unethical, unfeeling, unthinking, and unknowing. He also finds that Current 93 are extremely hard work and advises that someone really should kick David Tibet up his overly self-indulgent arse. Although Tibet has seen beyond the 93 Current, there is next to nothing to say about the mealy-mouthed pretentious posturing of the pseudo-Christian 'Current 93' offerings. Smith states that Tibet is increasingly out of touch with the Age (of the Beast) in which we

– with the good god’s permission and indeed go-ahead – ‘live’ and that Tibet is also undoubtedly in the wrong part of the ‘seals’ of *The Book of Revelation*.

Smith’s letters do not contain a coherent account of his magical practice. The following passages by Dr. G imply that he is familiar with a form of working on the Tree of Life that pays particular attention to Sephirotic attributes and correspondences developed by the worker’s version of the A.A.

“The A.A. experience (8degree-3square) of ‘eternity’ has nothing (quite literally apart from pure consciousness) to do with the comic book scenario of (say) the Jehovah’s Witnesses. There are no numbers since there is nothing that can be counted. God is Not: AL-LA. And LA rules over the Abyss in Eternity. All that remains ‘there’ (?) is Pure Being without any ‘material’ (even semi-material/Astral) content. And that Pure Being is and looks out on 0. Naught (at all)! There is, I repeat, no time, no space and therefore – please read Einstein – no matter and, consequently, no number(s). Of course, you may venture to suggest that number still ‘exists’ in eternity since it remains part of the same source and on an Absolute level (which ‘we’ cannot attain) this would be true. The lapse into ‘I AM’ is preceded by an utterly mystical dissolution and ego disintegration which is Eternal indeed, and involves no, not even one, number. Numbers do not exist for the vacuous consciousness of the Master of the Temple. One is indeed tempted to surmise that the true ‘God’ sees naught of the ‘creation’ below the ‘Abyss’ and is therefore truly beyond good and evil (alas). Obviously, this

completely cancels the Christian god in its exoteric form. The Judeo 'I AM' re-establishes itself since man is indeed made in the image of this god.

'The flower in the heart' ('Jewel in the Lotus', Sun of Tiphereth, call it what you will) is bang in the middle but 'enlightenment' has to start at LAM – the base chakra, the mutadara. This is where the Fire starts and the serpent is coiled: clichés again – and those of true kundalini Yoga – not the New Age/Neo-Theosophical ('Toshosophical!') version which always sees 'nectar' falling from above. If this were so, we would not have to strive to go 'anywhere'. For me, 'dark grey' (today) can be good and I was a member of a Grey Lodge (disliking 'black and white' categorisation – and not believing the sun of Horus/Christ shines for any of us in this era, at any time, i.e., in full).

The 'pillar of light' – the central stem of the kabbalistic 'Tree of Life' – is always black and white up to the Triangle of the 'Supernals' above the 'Abyss' (Severity and Mercy, for example).

'Crystal clear water' actually ascends to the Crown chakra and this is the meaning of the Gnostic's reversal of the waters of the 'Jordan'. For this some of us have been celibate for many years (or practised 'karezza'). The clarity of consciousness which ensues is the reward. It follows that the semen should never be ejaculated outwards (note the works of Krumm-Hiller, Samael Aun Weir, Peithmann and Kurtzahn).

It also follows – in the A.A. – that Kether the Crown (which is actually achieved in the 8degree-3square before the bestowal of magical powers on the Magus or

9degree-2square) = 'I Am That I Am', 'pure being without form...without activity'.

Finally, what I really wanted to say was that any awakening of the heart chakra (the 'Hidden Man' in the Core of the Heart, or the H.G.A. ['Holy Guardian Angel' – ED.]) is coupled with an overwhelming sense of compassion come tender love and can also result in a fusion of the individual 'microcosm' with the 'macrocosm' so that perfect Harmony between the two prevails (as if the 'gold' within was exactly matched – and resonated to – by the gold without). BLISS! (note A.A. 5degree-6square).

But any authentic experience of the awakening of the 'Crown' chakra (Sahastara) must be utterly overwhelming for the 'individual' concerned since All suddenly becomes stripped to...Nothing (as I have repeated ad-nauseam)! No man (Nemo) is left standing!! You cannot simply imagine this in a pleasant (fluffy?) meditation."

CONTRIBUTIONS TO CROSS OF LIGHT TEMPLE BULLETIN

The first series of the *Cross of Light Temple Bulletin* was produced in 2008. The main purpose of the *Bulletin* was to outline the work of the Temple that year, which culminated in the publication of *Transfiguration of SOAB* on the 6th anniversary of the establishment of Cross of Light Temple, 16th January 2009. From time to time, the *Bulletin* departed from this central mission to include contributions from non-Temple affiliates, which were presented unedited and without comment. In the following extracts, Geoffrey Basil Smith replies to questions posed by Cross of Light Temple.

EXTRACT FROM CROSS OF LIGHT TEMPLE BULLETIN SEPTEMBER 2008

What is the value of the AA grade system?

The value of the AA grade system is that it allows the student of occultism to know exactly where he or she's at when it comes to progress. Astral – and higher – experiences are firmly pinpointed in a structure which is also absolutely linked with the kabbalistic Tree of Life, the best glyph we have for monitoring such progress. This is especially important when one gets to the supernals (the top triangle on the Tree). The system is particularly gratifying when, without full knowledge of the structure, one has experiences which are then found to parallel Adepts of other ages, often in well-nigh exactly the same fashion.

Do the grades entail any responsibilities beyond proclaiming that one is of the claimed grade?

As and when one reaches the grade of Adeptus Exemptus, for example, one has to give out one's own learning/experiences in published form (depicting how one honestly sees things at this stage of development; obviously, it will change later). The responsibility is, of course, karmic and this is adequately expressed in some of the writings of Rudolf Steiner. One cannot escape the karmic consequences of incorrect or ill-advised teaching.

At the level of Magister Templi, one can act as 'master' for individuals or a group of 'disciples'. There is no question of ego at this juncture since ego as mortal men know it no longer exists. Such a man is now Nemo – No Man!

Is it necessary to demonstrate magickal attainment to confirm that one has achieved the claimed grade?

Magical attainment is not – and never has been – the main objective of the AA (or its predecessor the Golden Dawn). Spiritual evaluation/development – in a somewhat mystic fashion – is the order of this Order. As an old Sufi sheikh of mine said: 'Miracles are the menstruation of Wabis (saints)', that is mere by-products of trying to achieve God-head.

How can one evaluate or measure magickal attainment?

This, almost paradoxically, particularly comes into play in the Magus degree (9 degree – 2 square). Acts of magic are plain to see when the intended result is in some way achieved. Again, paradoxically, the

techniques of some 'Chaos Magicians' work well here – but they are not recommended for neophytes (beginners). If you have to ask how attainment is evaluated, you have clearly not attained.

Are there any indicators of skill regarding magickal attainment other than what one may claim as an individual practitioner?

As above. The only indicator of skill is some clear proof of the achievement of one's magical objective. The other parties involved can see it clearly too – with their own eyes. One cannot claim magical success. How could/would one get away with it?!

I AM,

Dr G.

9 degree – 2 square

POSTSCRIPT: Many currently vogueish practitioners and others (Alan Richardson, Stephen Skinner, the late Andrew D. Chumley and the late Joe B. Wilson spring to mind) are/were eager to laud the virtues of pre-hierarchical/organisational magical abilities, especially in some cases those pertaining to so-called traditional (as opposed to Wiccan) witchcraft. For some, the strictures of the Kabbala are too restrictive – for them.

I have yet to be personally convinced of the supposed superior virtues of the magics these individuals extol.

However, efficacious magic there sometimes was! Even the trickster Robin Artisson rightly warns, in 'deep red ink', of the dangers of the world of Faery. As for malevolent witchcraft... not for nothing are the responses and immediate reactions positively medieval. And it is only a gossamer thread 'twixt ourselves and the 7

Hells of the Qliphoth (our own earth being the first sphere)!! Fluffy
New Age Bunnies and Light, Life and Love merchants – Be
warned!!!

EXTRACT FROM CROSS OF LIGHT TEMPLE BULLETIN OCTOBER 2008

Can you describe the aim of your magical or esoteric work in 200 words or less?

To spiritually evolve to the highest extent of my capabilities while in the (accursed) flesh. I have now achieved this – thanks to the A.A. – and am merely biding my time until I exit. The world per se, here and now, holds very, very little further interest for me.

Can you recommend accessible works that relate to your magical world view and mission?

The segment ‘One Star in Sight’, in Crowley’s *Magick in Theory and Practice*, is the only definitive text which applies – with the caveat that one disregards ‘His nibs’ instructions regarding wholehearted adherence to his *Liber AL vel Legis: The Book of the Law*. Whereas he claims such a work is that of a Magus, this is utterly absurd since there are no words after Magister Templi – apart from ... I AM.

*What was your family’s attitude towards religion, magic, music, and art?
(Parents, siblings, grandparents)*

My father was essentially a Swedenborgian spiritualist (whose best friend updated the Swedish seer’s visions according to Quantum Physics) but he was also widely learned in all religions and occult systems. He played under Sir Malcolm Sargeant and Sir Adrian Boult on the tenor horn at the Royal Albert Hall. He was a fine painter in oils, his works including *Wuthering Heights* and scenes of

Romany Gypsy life (he had lived and worked with the gypsies from the age of 14 to 17).

My mother was a natural psychic (who experienced out-of-the-body states) yet a simple Christian in her soul (and daily life). My brother was/is non-religious. My grandfather was an alcoholic. My great grandfather was Scottish (and on first visiting Edinburgh where I later lived, I had the feeling of ‘going home’).

Can you describe your first religious/magical experience?

On entering a crisis of acute conscience after a marriage breakdown I dreamed of a (partial) solar eclipse, followed by the falling of a star from ‘Heaven’ – all in magnificent colour – followed by a meeting with a mystery Master in a desert landscape. I have since realised that this dream was aptly related to an esoteric reading of the *Apocalypse of St. John*, the opened ‘seals’ of which we are living through now in the undoubted era – alas – of 666.

What is your most striking religious/magical experience?

The fusion of the macrocosm (‘outer’ universe in its astral form) and microcosm (‘inner’ universe) within my own being so that both were one, absolutely and pulsating jointly, harmoniously in utter union. In the A.A. this represents the kiss of the ‘Holy Guardian Angel’ (5 degree – 6 square). This beatific vision took place on an astral mountaintop and the veined gold within me resonated gloriously with that in the sky and rocks which surrounded me. On coming back-to-earth it was as if preternatural colour faded into sad monochrome.

How do you integrate your esoteric interests into daily life?

All the time. We live in the Kali Yuga/Age of Horus as my initial experience (1972) so clearly showed me. We continue to war against tyranny and superstition and I AM constantly strengthened and protected in all my daily dealings (not usually black and white, but grey) by 'allied powers' as it were. The current world is a very soul-less place, full of unawakened walking 'shells'.

How do you publish and distribute your work?

Usually privately (i.e., publication-wise). *Knights of the Solar Cross* (1983), for example, had a print run of 1000 (now sold out), while *Dark Knights of the Solar Cross* (1997) only ran to 100 since it was a more specialised work.

Do you know of any magically resonant places in Sheffield, elsewhere in England, further afield?

These tend to be associated with individuals with whom I work. R., for instance, a 24-year-old female witch, had a very haunted (spirit-infested) flat which I helped to exorcise (these things are always 'medieval'). Even my own home has had malevolent visitations (from astral Satanists and witches) – and I was once shadowed – as R. – by my own 'double' (like me, all dressed in black!).

Have you prepared for your funeral?

No. I do not intend to have one. I only honour the Spirit, not the 'meat' (even of my own parents).

Is there anything else you would like to add?

I have studied – and practised – literally hundreds of occult and religious systems during the past few decades and, obviously, one gains at least something of value from every one of them. However, the essence of all of these is, overall, subsumed within the A.A. structure.

One can take, for example, so-called Traditional Witchcraft. The most important (if highly distorted) ‘ceremony’ within this is the Toad Rite (also associated with the highly ‘secret’ Society of the Horseman’s Word). And yet the essence of this obscure rite is already amplified in the A.A. 9 degree – 2 square degree. And herein lies a very great warning: occultism and magical systems always involve, in one way or another, **SELLING ONE’S SOUL (so to speak) TO THE DEVIL**. I joke not. We are all of us (practitioners) the kin of Dr. Faustus. But this must be understood absolutely esoterically and not according to the literal fundamentalist dogma of the orthodox Christian churches. Neither are we to become torturers, for instance, or serial killers or anything like... but **LIGHT BRINGERS** of a sort.

I remain, still, forever –

I AM –

The Magus Dr G.

POSTSCRIPT: I am currently immersed in the Voodoo/Hoodoo of New Orleans – but all this is seen by ‘me’ from the higher A.A. vantage point.

EXTRACTS FROM THE WORK OF GEOFFREY BASIL SMITH

Both 'The Black Pilgrimage' and the publicity notice and 'Afterword' from *Dark Knights of the Solar Cross* are referred to in the introductory biographical sketch above.

THE BLACK PILGRIMAGE

Behold, the Towers quake and the earth, it rumbles to destruction.

This is the moment when Heaven and earth separate and you look into the face of the plume-headed Goddess.

Woe will be thine oh man as Ego but know that this is the next necessary step in your development as a Master of the Temple.

For now thou wilt be a Master of the Argenteum Astrum Temple – a Master of the Silver Star whose radiance thou art.

Know oh man that when once thou hast crossed this heady Abyss thou wilt be NO MAN and thy name will be NEMO.

Nothing wilt thou be and it has ever been the same for all the Masters who went before thee and who now reside in the City of the Pyramids of which thou hast heard.

When thou crossest this Abyss oh man, no longer wilt thou have an earthly name, no longer wilt thou have an earthly personality. All that thou hast and been and all that thou mayest become will be gone and thou wilt be left as the M.A.A.T. – alone as you have never been alone. No wife wilt thou know at this moment, and no moments wilt thou know since moments demand a sense of time. Time thou wilt know not, nor thy children if thou

havest the same, nor any of thy memories of all thou hast done, yea even unto one of them.

Know that all who were Masters before thee came to this also, he who was called Blavatsky and all.

When this leap of leaps is made, all pertaining to thee shall disappear and all that shall remain is pure Being without name, form, identity, remembrance – without even knowledge of She, the Goddess of Truth and Justice, the holder of the feather of the balance of the things of the earth, for She too will have vanished as thou become a M.A.A.T.

This is the beginning of the state before all things were, beyond space and time, unto Eternity which is now and ever more shall be.

Henceforward, the Abyss being crossed, you shall return and help rule all Orders below the Abyss, those of the Outer and those of the Second Interior. The innermost Third thou wilt continue to know inwardly and forever, together with that which the Goddess granted thee to know, to will, to dare and to keep silent thereof as all Masters have done before thee.

May thy Spirit stand firm in thy Ordeal, the
Ordeal of the Abyss!
So mote it be!!

By “G.B.S.”
(Geoffrey Basil Smith, D.D.)

DARK KNIGHTS OF THE SOLAR CROSS
GEOFFREY BASIL SMITH
LOGOS PRESS 1997

At last the unvarnished, essential truth about the Theosophical Society, the Golden Dawn, the O.T.O., the Hermetic Brotherhood of Luxor, and many other occult organizations which have so influenced, sometimes to drastic effect, the cultural and socio-political landscapes of the 20th century. This is Conspiracy Research without Paranoia! Lucid and crystal clear, Geoffrey Basil Smith is a veteran researcher whose time has come; this book is absolutely the last word on the history of modern occultism.

AFTERWORD – DARK KNIGHTS OF THE SOLAR CROSS

As I write, Michael Baigent and Richard Leigh have just issued yet another book on Hermeticism, *The Elixir and the Stone*. In it, the pair write of how marginalized the subject has become since the Enlightenment (i.e., in comparison with its relatively mainstream hey-day in the Renaissance).

In this book, I have given an overview of Eastern and Western occult underground streams which bring us reasonably up-to-date as to where the main ‘modern’ propagators of the subject stand. But to attempt to date Hermeticism is to make absolute and Eternal Truths temporal. For Hermetists of all ages speak a common language of symbolism, and these symbols are perfectly scientific in so far as they have a universally applicable meaning.

When I was deluged by Hermetic and occult symbols in dreams, visions and imaginations during the 1970s and early 80s, I

had no problem deciphering their message because all Hermetic Adepts have done so throughout the centuries, and this according to a Universal Key.

Some of the symbols – the smooth Ashlar, for example, and solar-phallic imagery – I found in Masonic High Degree systems. Others – for instance, the eclipsed sun and the falling star – I found in Masonry and the Bible. A circular rainbow I inwardly experienced was discovered in a painting by Crowley, a Lion-headed ‘goddess’ found in Egyptian mythology and the Golden Dawn, the Hanged Man in the Tarot cards, the Green Snake in Goethe, a severed head in Rosicrucianism and Masonry, ‘Sophia’ in Kabbalah and Alchemy, and the true meaning of ‘White Eagle’ was given by the Anthroposophist Walter Stein after Basil Valentine, the Alchemist. And so on.

What are the explanations for all this wonderfully bestowed and gratefully received numinosity? The Analytical Psychologist Carl Jung suggested the ‘Archetypes’ of the ‘Collective Unconscious’, ultimately reducible to the psyche as ‘carbon’. But I hold to the view of the French esotericist Rene Guenon who says that the profane reductionism of ‘Depth Psychology’ completely misses out on the final, spiritual dimension of these gifts which, to the knower, speak of the Transcendent Reality back of our mundane world experience.

There are so-called ‘Rosicrucians’ like Rudolf Steiner who condemn this type of Symbolic Hermeticism as it has been expounded in the ‘Modern Occult Revival’ (beginning c. 1850s) by authors like the French men Eliphas Levi and ‘Papus’ Encausse. But a deeper and more initiated former Anthroposophist Valentin Tomberg (who, like Stein, represented the best in the Society before being excluded) embraced the work of Levi, Papus and their many companions in the revival period – and I agree with Tomberg. My

own Hermetic initiation demands and confirms this.

In my experience, the Hermetic Adepts (call them the 'Great White Brotherhood' or what you will) initiate their pupils via highly charged symbols expressing the fullest Hermetic Truths in images that are far greater in impact than words. And as long as one also maintains one's ego-bound common-sense attitude to everyday life, matters do not go awry.

Mistakes may have been made but what cannot be negated is the 'blood, sweat and tears' shed by men like Papus and his successors who did so much to maintain the Hermetic Tradition when the subject was so peripheral to society's contemporary interests.

Yes, Herr Dr. Steiner, Tomberg is correct: the common language of all Hermetists is Symbolism, universal and always understandable by those who take the trouble to read what so many others have said about the ageless cipher. In his relative youth (as an occultist), Steiner had been eager to dismiss much, for example, of Yarker's Ancient and Primitive Rite of Memphis and Mizraim Masonry (as did Crowley and Eugen Grosche of the Brotherhood of Saturn). And yet this Rite, like many others in the Masonic High Degrees, contains much Truth of an everlasting nature.

True clairvoyants and even so-called 'spiritualists' may claim to see a more flowing and living stream of spiritual reality (and perhaps they do) but it is not that of the School of Hermetic Science.

An establishment on the lines of the latter was set up by Papus and echoes of it continued in Reuss's O.T.O. (see the Constitution of 1917). This is what the Oriental Templars were originally intended to be. Kellner's vision was of a Masonic Academy in which questing brethren could become familiar with all

Masonic systems (and it really does not matter whether you are officially a Mason). Reuss expanded this view to include most of the occult societies and their teachings too. What a tragedy that the O.T.O. got bogged down, not only with the Nazi-like psychopathic tenets of Crowley's Thelema (which Reuss tempered and later completely rejected), but also with over-exaggerating an unnecessary and unproved 'sex magical' secret. The O.T.O. could have been every bit as all-encompassing as a NON-Thelemic A.A. or Fraternitas Saturni. Then the White School would have prospered!

Finally, the reader of my second book will have noted that I no longer embrace the Eastern (Blavatsky-derived) schools of occultism but now prefer the Hermetic Adepts of the Western Tradition. World-negating Eastern views (especially the Neo-Buddhistic) no longer seem suitable (if they ever were) to the modern Western world, a point hammered home by many occultists in the past (including Peter Davidson and the H.B. of L., Steiner, Reuss, Crowley, Mathers, Kingsford, Papus, Jung, Oliphant, Fortune and others).

In seeking out the Secret Societies (not so secret anymore) the Seeker after Truth expects to find a ready-made programme guaranteed to lead him to the Path of Enlightenment. The Theosophical Society...the Hermetic Order of the Golden Dawn...the O.T.O. (and many more) – all appear to offer the possibility of total Initiation to the aspiring neophyte.

In my personal experience, this is not so.

All groups may enjoy the benefit of symbolic systems which do, in part, speak of the Truth. But none have the whole Truth and there is always dross amidst the gold (much dross).

By and large, the greatest Truth is that contained in societies which emphasise the Hermetic Philosophy with all its

attendant symbology. We are speaking of some of the symbols mentioned by myself in the earlier part of this conclusion. The Alchemists and authentic Rosenkreuzers have provided the bulk of these symbols in their teachings.

As I have stated earlier, there must be no reductionism in relation to these symbols à la Jung. Jung was indeed a great collector, purveyor and explainer of these symbols but missed out by not regarding them as essential pointers to Transcendent Spirituality (the symbols themselves are not Spirit as such but come from Spirit, although certainly not in the Spiritualists' sense). This lack of emphasis on Spirit was commented on by both Steiner and Guenon (who nevertheless both adhered to other world views/personal interpretations with which this author cannot agree).

Hermetic-Alchemical-Rosicrucian symbology is certainly supra-individual and provides a timeless intimation of immortality – eternal life (no less)!

It is as if certain qualities of the human soul were perfectly rewarded, acknowledged and encouraged by specific symbols. Ethical virtues, achieved by self-sacrifice, for example, are a case in point. The prizes are not won easily. Sacrifice is suffering. The rewards – bestowed in dream and vision – provide spiritual certainty for the Hermeticist, knowledge not faith (which is, after all, intellectual sacrifice).

The initial eruption of the Transcendent Event is seemingly irrational but it is left to rationality to decipher the Hermetic Code (with the aid of those who went before) and thereby enable full understanding of the 'gift'.

In many ways, Freemasonry has become a sort of custodian of some of these symbols. This is particularly the case in the example of the 'Perfect Ashlar' which is a form of the Alchemist's 'Lapis' or

‘Philosopher’s Stone’, the key Hermetic symbol and the end result of all esoteric endeavour. This has nothing to do with the debased and vulgarised interpretation of the Stone and its symbols given by the degenerate O.T.O. The Stone is a spiritual acquisition and requires self-sacrifice of the highest ilk. This is amplified by the Masonic depiction of the transformation from ‘Rough Ashlar’ to its perfect successor.

The Philosopher’s Stone is certainly the ‘summum bonnum’ of the Hermetic (inward) Quest – bestowed as a result of high ethical action taken in the external world, and truncated into the form of a ‘cube’ in Masonic ritual.

Since the Stone is the result of any particular personal ‘crucifixion’, the outcome is undoubtedly a ‘Christing’ of the individual concerned. Of course, he or she may – and no doubt being human will – slip in future life but the achievement eternally remains, indelibly printed, as it were, on their soul, recognition from and guarantee of the world of Spirit (which is not the supposed “world” of the Spiritualists who, telepathically reading minds and adding fact to primitive imagination and fancy, as well as the myths of their own traditions, fail to understand Hermeticism).

So, dear patient reader, this book certainly now wishes to pay homage to Paracelsus, Basil Valentine, Henricus Madathnus Theosophus, the authors of the Hermetic Museum and all other Hermetic Adepts of the sixteenth and seventeenth centuries in particular. They are still not to be swallowed whole, of course. Far from it. But the true symbols are embedded within their texts and have continued to be carried in Masonic and occult systems ever since the Middle Ages.

Hopefully, also, this work will have given the true story of contemporary occult movements, thereby allowing the discerning

enquirer after Wisdom to further sort out the wheat from the chaff,
for much chaff there is!

