



Talismans

(On making a Talisman)

By Frank Salt (Fiat Lux)

"By Names and Images are all powers awakened and reawakened."

This statement by the Hierophant in the Opening of the 0=0 Grade epitomizes the principle of Talismans and Talismatic Images as used in this Order.

Modern psychology has established that under certain circumstances any person, regardless of occult training will spontaneously draw a picture, known as a 'Mandala', somewhat like our Rose Cross. Prof Carl Jung who was the most esoteric of the three great leaders of psychology, found that the culmination of his treatment, many patients, without being told to do so, draw a symbol of the inner harmony they had found. This picture almost invariably consisted of a circle divided by two or more diameters into a type of cross within a circle. Some were elaborate, some simple, but the point is that the Cross and Circle is a potent symbol held deep in our psychic nature and a common factor among all men. Through it we all try to illustrate our concepts of the mystery of the soul. An important point is that some, less deft with pencil and paper, danced with the pattern.

The point is psychological work is not and parallel with the summit of Order work, but the end of the beginning and the beginning of the end.

It is written "One picture is worth a thousand words", and this is because a written word such as 'tree' will call up different images in different minds - depending on individual awareness. But a colour plate of a tree will stimulate a much more elaborate and precise set of ideas; regardless of language differences. That every person shown this picture and asked to write down

all that it calls to mind over a period of weeks will produce almost identical notes, is an experimentally established fact. There will be individual differences in minor aspects only. Much depends on the vivid clarity of the picture.

Now the reason for this is because we tend to think in a rapid series of pictures. In speech or writing we evoke such pictures. When I write 'egg' you rapidly 'see' and egg. You would also subconsciously connect 'chicken' 'feather' 'fried' 'boiled' in a few more seconds. Given longer you would get around to 'life' 'perpetuation' - 'eternity', - more abstract ideas.

The subconscious mind needs only a brief visual image and a definite name to set it working along a definite path, but much depends on the clarity of impression. There was recently [1963 - Ed] great controversy over a means of advertising which threw up a picture of a product on television screens for only one fiftieth of a second. The subconscious mind was found to register this impression but as the consciousness and critical mind had not had time to observe, the impression remained unopposed and the suggestion thus pepped in past the conscious mind; and went to work with the result that people unthinkingly specified 'X' toothpaste in the next order.

Now let us examine a very different aspect, then, by blending the two, offer you a hypothesis for the value of 'Talismans', of Images and of Ceremonial.

Many children become ill at exam time. Many of us 'feel tired' when asked to a boring evening. In fact whenever an unpleasant duty looms up our subconscious mind tries to find an escape. On the other hand it is amazing how quickly tiredness disappears at the prospect of a pleasant evening. Again, if we really want something and our desire is 'lawful' to us, we generally get it. This is because the wonderful powers of the sub-consciousness set in action a sequence of events toward that end. This is true of the relatively little thing we call personal sub-consciousness, but as this is a personally conditioned aspect of the much greater psyche, how much more effectively will the soul work when provided with an avenue which by-passes the little, partial, biased conscious mind? Biblically this is portrayed as the 'women' (psyche) giving the man (conscious self) an apple.

Much more of these lines is available in the writings of Jung and others. We not go here into more detail. Our point is that images, symbols, names and their synthesis, ceremonial, are wonderful stimuli of the subconscious mind. Further, our personal subconscious is not isolated from universal subconsciousness. It is through this feature that we attain telepathic communion with others and with race-impressions generally. From this source, some deeper level of our being has access to forces beyond our personal reach. We are taught to visualise because only when we can formulate a strong and detailed image of our desires can the will play through that to the so-called race-conscious mind which links us to the ethers and to the universal mind.

To make a Talisman then, we first clarify our intention. We then collect every Name and Image related to our goal and sum them up in a compendium of balanced forms. During this process we are obliged to go over all the details of our goal. Our minds dwell on it ... we initiate a chain of events leading to it. We body forth [make manifest in action - JdC] our dreams and hopes.

Then comes the consecration ceremony. This is a Talisman in another form. Again we select our Names and Symbols, arrange them sequentially and act out a dramatized version. Thus we "dance the pattern" as mentioned earlier.

In all this we are really presenting the subconscious mind with a clear, specified goal, couched in the language of the Soul. Then energizing it according to methods used in the Ageless Wisdom to which we are heirs. Providing we "have faith" that goal will be realised.

In this last premise lies the clue to apparent failures. By "having faith" I mean that there must be no other conscious or subconscious currents at work. Suppose we design a Talisman for health, and at the same time have some quite unconscious aversion to the responsibilities; it will bring - such as the loss of a pension - then our work will be wasted.

We can never lie to the subconscious, but we can evoke from it a response. It is, in part, our astral vehicle, a desire body, and we cannot tell it what it wants. It does the real waiting. But one other important quality it has - it is very subject to suggestion. Given a false premise, it will follow out a logical

sequence of deductions. Knowing that ill health or poverty will save us work or responsibility, it will turn a sound body into an invalid. But if the invalid (of this type) realises his predicament and sets as if he were well, if he is aware of the trick his 'sub-self' is playing and purposely creates health, if he goes out and throws his arms up to the sun exclaiming aloud "Glory to the Lord of Life, I am filled with His power" and goes on his way as if he were well, the subconscious will happily take the hint and react to whatever degree the assertion was genuine.

To make a Talisman we first select our goal. This must be as specific and precise as possible if definite results are expected. Results are as vague or as definite as the vision used. Next we set about providing a body for the astral entity we have created in formulating our objective - for thoughts are things. On the astral or desire level they are just a nuisance, so we aim, from a mental level, to get them on the physical plane with the blessing of the Spiritual - "Thy will be done".

We see what sephirah or Path it falls under, what planet and Sign and the House concerned. What lineal figures are consistent with it, what numbers and colours should be used, what metal or jewel - if we can afford it. (If not, use rose-weed, sandal-wood, mahogany or oak as seems fit.) On this we mark our selected symbols, which we also weave into our ritual.

Having thus formed a physical vehicle attuned to the purpose, now offer it up for the use of the Divine Purpose in the field concerned. There are a few specimen rituals available, but they are useless if copied. You must do the whole job yourself, or you waste time. Z.2 is a basic guide. It deals with the O=O ceremony, but other Grades should be drawn upon the colour the ceremony to the element concerned.

The working falls into five parts, corresponding with the pentagram.

1. The clearly formulated intention and purpose of the work. This is the Spirit point of the Pentagram from which the elemental parts depend.
2. The preparation of the symbol. That is the gathering of the appropriate symbolism.

3. The making of the Talisman. This should not be started until point (2) is completed, and it should be completed at one sitting if at all possible, and during the work the objective should be clearly in mind.

4. The preparation of the Ceremony. This is a continuation of (2) above and should follow 'Z.2' with the 0=0 as a framework.

5. The ceremony of the consecration. In this the purpose of the Talisman is stated clearly and concisely and its purpose enacted in thought, word and deed. You must always act to attain. God helps those that help themselves.

[**Note:** The above should be done during the period of the Dark of the Moon to the Full Moon and NOT during when the moon is waning - Jean]