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The Keys of Solomon the King

Dear Friends:



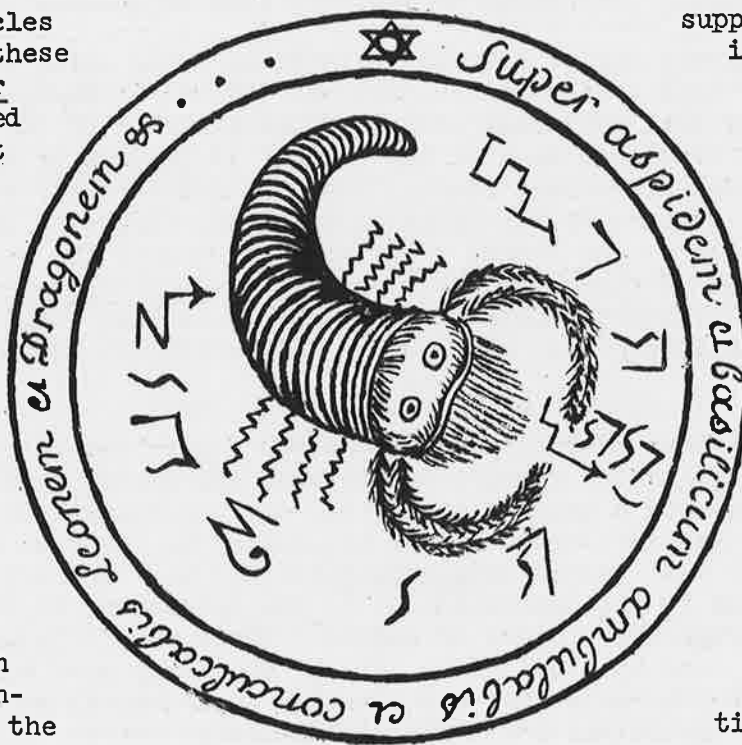
In esoteric literature there is a group of material of unknown origin, but traditionally attributed to Solomon, King of Israel. The probabilities are that the surviving manuscripts and later published works of these essays on Talismanic magic, actually originated among early students of the Cabala. This transcendental art was revived in Europe in the late 16th and early 17th Centuries when it found a number of Christian exponents. The best available text on the subject is The Key of Solomon the King by S.L. MacGregor-Mather, London, 1889 and later reprints. Eliphas Levi, the 19th Century French transcendentalist, refers to the three great

texts of the Cabala as The Sepher Yetzirah, the Book of the Beginning; The Sepher ha Zohar, The Book of the Splendors; and The Sepher Apocalypse, The Book of the Revelations. All three of these works seem to have been compiled about the beginning of the Christian Era, and are the most difficult to interpret of known sacred books.

According to the older traditions, Solomon was instructed in the secrets of nature by angelic beings, and was given power to bind and unbind spirits. In testimony of this power, he wore a magic signet ring, and the wonders that he wrought are also recorded in Arabian lore. Before his death, he bestowed the keys to the divine art upon his son, who also gained wide reputation for his supernatural skills. Solomon's wisdom was sustained by his understanding of the operations of the Divine Will, as these are revealed through the wonders of nature. Those who fully understand nature are the greatest of sages, and by obeying the laws of God, they work miracles. It is to be understood, however, that miracles are not actually supernatural occurrences, but rather superphysical phenomena. Paracelsus defined a miracle as an effect, the cause of which is unknown, but which must be equal to the effect which it produces. In other words, on their own level and in the realm wherein they occur, they are in accordance with the Divine Will. Deity never breaks its own laws, but to those less informed in sacred matters, there appears no reasonable explanation for the powers of the Magus. In this sense, transcendental magic is a lawful science, and the further we explore into the mystery of existence, the more we appreciate the alchemical processes that are constantly occurring around us. We still dwell in the midst of unexplainable circumstances, and even the most common occurrences have their roots in the unknown. This is the basis of all alchemical marvels, and Solomon was also listed as an Adept in the art of transmutation and transformation. As a modern inventor may create a device which is incomprehensible to the average person, yet is itself founded in eternal principles, there is nothing incredible in the art of transmuting metals or the manufacture of synthetic gems which in all respects are identical with natural stones. The mystic chemist simply repeated in his laboratory nature's own way of blending and reorganizing the basic elements involved in his experiments. There is a story rather well substantiated, that Roger Bacon manufactured gold in sufficient quantity to finance one of the Crusades. There is also an old law in the statutes of England which forbids a private citizen from making gold without the permission of the state.

Among the choicest secrets of Solomonic magic was the creation of curious seals and signets which could draw to themselves the powers of the planet and their angels. As a physician, Paracelsus used such emblematic figures in the practice of medicine. This brought down upon his head the wrath of the medical faculty of the University of Basel, where he held a professorship for several years. He was hated, not because of the eccentricity of his methods, but because he succeeded in curing diseases against which the doctors of his time labored in vain. In spite of the abuse which was heaped against Paracelsus, Garrison in his history of medicine, lists the three great pioneers of the healing art as Vesalius in anatomy, Paracelsus in pharmacy, and Pare in surgery. Paracelsus studied the Cabala in Constantinople and on his estates in Hohenheim, captured the rays of the planets in dew which he collected on sheets of glass. When rebuked for his irregular procedures, he observed that the soft fuzz on the back of his neck knew more about medical research than the faculty at Basel.

In our Library we have several with the magic pentacles by Solomon. One of these Rosicrucian Character Pentacles. We secured the Hauser Library at in London in 1934. is in cipher which comparatively sim-illustrated with tures of the ven Planets. seals for each ber of elements lore are incor- design. There in which letters phabet are arrang- letters in the se- angels and spirits. of Mars is extremely sends a scorpion with alphabets, and the in- spirit. As noted on the is supposed to have Rosi- notable that several writers



THE PENTACLE OF MARS

of Rosicrucian apologists included tracts on ceremonial magic. In the 17th and even 18th Centuries, astrologers, alchemists, cabalists and illuminists generally, were associated with the Fraternity of the Rosie Cross. There was a prevailing belief that the invisible world was inhabited by beings of many kinds. These were often named after pre-Christian or non-Christian deities. In European museums there are a number of pacts on paper or parchment, between magicians and the spirits they called forth from the misty depths of the unknown. Some of these invisible beings were guardians of treasures in the earth, and would reveal their secrets only to those who understood the magical sigils appropriate to their ranks and orders. One of the master symbols in this strange art was the six-point star called The Shield of David, and this was the design on Solomon's ring.

remarkable manuscripts dealing supposed to have been devised is entitled, Key to the Used in the Livre de this in the sale of the Sotheby Galleries The entire manuscript fortunately, is ple, and it is hand-drawn pic- Seals of the Se- There are two planet. A num- of old magical porated in the are magic squares of the Hebrew al- ed together with cret languages of The first pentacle curious. It repre- symbols from celestial vocation of the planetary title page, the manuscript crucian interest, and it is belonging to the first cycle

Many years ago I attempted to verify the effects of these pentacles by using the highly controversial Abram's Machine. This operated on the theory of vibration as a means of determining the effects of different substances on the physical and psychological structures

of various persons. Using the book described above, we asked that those being tested would look intently at the various pentacles. The machine registered an immediate change in the magnetic fields of the human body. These changes were consistent with the astrological keywords of the planets represented in the seals. Thus, the pentacle of Mars resulted in a recordable stimulation; that of Mercury was relaxing; that of Saturn, depressing; and that of the moon affected the fluids in the body. None of those we tested had any knowledge of the Paracelsian concept of talismanic magic. A possible source for some of the opinions that have developed around the therapeutic value of geometrical designs, was Egypt. It is recorded that the Egyptians used symmetrical and asymmetrical geometric solids to symbolize their deities, and the sick were brought into the presence of that solid figure which was regarded as an antidote for their ailment. The Egyptians were pioneers in the belief that medicine could be taken into the body, not only through the mouth, but through the eyes and the ears.

When the Lord asked King Solomon what he desired most, the Israelitish King replied that he desired first, wisdom and understanding, that he might rule his people justly and wisely. Because he had chosen that which was of the greatest service to mankind, he was rewarded by being given authority over the creatures of the visible world, and the beings of the invisible world. The jinn and genii paid homage to him and obeyed his commands. The spirits of the air were his vassals, and the sages who had gone before shared their learning with him. Because the motives of Solomon were pure and free of all personal ambitions, the arts which he used were "white magic." In all matters he prayed first that the Grace of God be with him, and that all his works would be acceptable to the Most High.

The Universe is full of spirits which serve joyously the one who dedicates knowledge to the common good. If, however, the sidereal power and forces are perverted, and the energies of life are exploited, the invisible beings punish the evildoer. Black magic, therefore, is a form of psychic punishment in which angels appear to be demons and bring danger to the evildoer. Today we are exploring the secrets of the invisible realm. We are demanding the obedience of atoms and electrons, and we would assert our authority over all the processes of nature. Like Solomon, the wise King, we must first ask God for true wisdom and that Grace of spirit by which we censure our own conduct. Without Divine insight, human knowledge fails and the magic of science is changed from white to black. We observe how the abuse of skill ends in destruction, for we have offended the spirits of the metals, the elements and the energies which we use thoughtlessly and selfishly.



May the spiritual magic of the Easter Season, in which we all dedicate ourselves to our highest aspirations and convictions, bring you the blessings of courage, peace and eternal faith.

Always most sincerely,

Marilyn P. Hall



With the help of dedicated friends, a remarkable expansion of our printing program made 1974 an outstanding year. Over twenty years ago the PRS Friends Fund was created by those who wished to make voluntary contributions to assist our publishing program. It is only through the assistance of these wonderful folk that our books are available to an ever increasing number of readers at the most reasonable price possible under existing conditions. To meet the increase in postage rates and to conserve paper, our Friends Fund Report is included in the present copies of the

Contributors' Bulletin.

Our publishing plans for 1975 are well under way. There have been new editions of *Words to the Wise*, *Journey in Truth*, and very soon also, a booklet, *What the Ancient Wisdom Expects of its Disciples*, which has been out of print for many years.

In the next few months, new printings will be needed of *The Phoenix, Collected Writings Vol. I.*, *Old Testament Wisdom* and *The Dionysian Artificers*. Two booklets, *Friendship, Love & Beauty*, and *Invisible Records of Thought & Action*, are in short supply, and new editions will be required almost immediately. A new volume of the Adept series, *The Mystics of Islam*, is now on the press and should be available shortly.

From our unbound stock, two new bindings have already been made -- *First Principles of Philosophy and Man*, *The Grand Symbol of the Mysteries*. In a short time there will also be new bindings of *Buddhism and Psychotherapy*, *Pathways of Philosophy*, and *Questions and Answers*.

Because of the continued interest in *The Theoretic Arithmetic of the Pythagoreans* by Thomas Taylor, with my introduction, all available copies have been purchased from an Eastern publisher, and can be ordered directly from the Society.



For more than half a century, it has been my experience that in times of political and social crises, the demand for inspirational literature increases rapidly. 1974 was no exception to this rule, and the cost of replacing depleted stock has been the greatest in the history of our Society. I have always had the deepest and most sincere regards for our Friends Fund group, and I am most grateful for the continuing assistance of these generous hearted people. I hope that you will be able to continue to contribute to our publishing fund, and that the outline of this year's program will inspire more Friends to join non-profit programs. Contributors to the Friends Fund will receive our Contributors' Bulletins, which are issued every two months and contain brief articles not available in our other publications. Your contributions to the Friends Fund are tax deductible. I believe that you will be inspired by the present report, which is a brief statement of what your assistance is accomplishing. If you have already contributed this year, many thanks.

Most gratefully and sincerely yours,

Marly P. Hall