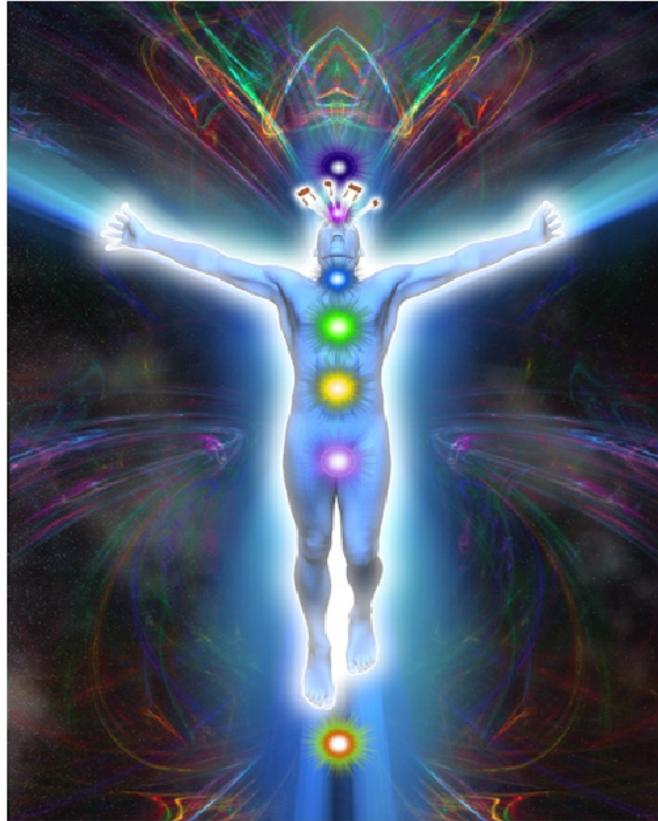




Servants of the Light School



Artist ©2003 Chris Hill. Original design ©2003 D.A.N.

WELCOME

“The call that brings you to the Pylon Gate of the Western Way will also take you into the Inner Kingdom of the Mind. Your first need is to reclaim that kingdom for your own, and learn to rule it wisely and well. This is known as “The Quest,” and it is the subject of many a myth and fairy tale all over the world. The prize at the end of the Quest changes from culture to culture, but it is always there for the seeking.

The aim of the Western Way is the integration of the whole person; it is not a casting away of the physical, but a recognition of its vitality, its powers and potential. This kind of knowledge, and the wisdom that comes from the study, use, and practice of it, is not something you can learn in a weekend seminar. It requires a solid basis of data, theory, and years of practice with constant updating. It must be pursued with the same dedication and determination and respect you would give to years of studying for a graduate degree.

Only you can do the work; the teacher simply shows you how to use what you are learning.”

–Dolores Ashcroft-Nowicki

Can you spare the time needed for study? Can you take instruction and learn from constructive feedback? Are you willing and able to offer the dedication that is needed?

If so, read on.



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Overview of Our Courses

Like the Mystery Schools of ancient times, the training done within the S.O.L. is built on a three-level structure. By means of this fully-integrated and graded framework, we offer an on-going training that allows progress to be made safely and continuously. In this way, we are rebuilding the ancient idea of a Training and Teaching School of the Mysteries within the context of a modern world. Training is offered primarily through our supervised correspondence courses based on the Qabalah, and through in-person workshops conducted periodically in the UK, Europe, the US, and other countries.

The **First Degree** correspondence courses are the foundation of *all* studies and work within Servants of the Light. These courses are **the Outer Court of the School**, and provide a thorough introduction to the Qabalah. The S.O.L. offers two very different First Degree courses: an older one written in the 1970's primarily by W. Ernest Butler, and a newer course written by our Director of Studies, Dolores Ashcroft-Nowicki. A student would choose one of these two courses, not both.



The symbol of the **First Degree** is the Bee, symbol of selfless service to the whole.

The name "Servants of the Light" comprises both the First Degree and our links with the world at large. It is the name by which we are known to the world and under which we advertise.

It is a level complete in itself and students may choose to end their studies with the last lesson.

The **Sacred Cord** correspondence course is **the Inner Court** of the Servants of the Light. It is open to those who have satisfactorily completed the First Degree course and who want to use what they have learnt in order to go even deeper. This course is based on a very ancient form of high-level Inner Plane work and is more demanding. It is roughly equivalent to a second degree course.



The symbol of the **Second Degree** is the Wheat-sheaf, symbol of harvest on all levels.

The **Third Degree** within the School is also known as the House of the Amethyst. This is the fountainhead of the School, and is a Withdrawn Order under whose authority the whole school works, teaches, and has its existence. It is **the Adytum of the Servants of the Light**. It requires the Unreserved Dedication of its members, and entry is by Invitation only.





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In addition to the Degree correspondence courses, the S.O.L. also offers a series of **Ritual Magic Workshops**, focused small-group training experiences in ritual magic.

Each workshop is conducted in-person over the course of a weekend by senior initiates and Lodge Magi of the Servants of the Light, at various times and places in the UK, Europe, and United States, as well as in other countries when possible.

The Director of Studies and other senior initiates of the School offer a variety of other workshops on the Western Way; schedules are available on the website.

NOTE

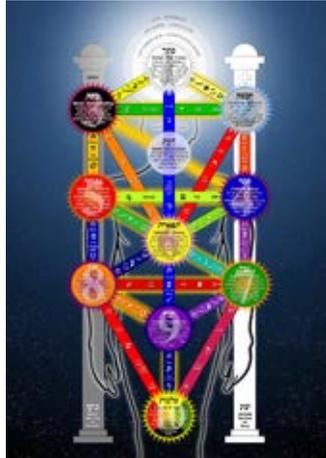
Before we offer an in-depth description of the S.O.L. correspondence courses, let us give you a brief introduction to the Qabalah, the spiritual and philosophical tradition on which the work of the School is based.

The specific and comprehensive description of what is covered in the courses follows immediately after the Introduction to the Qabalah on pages 5-7. If you are not familiar with the Qabalah (and you do *not* need prior knowledge of the Qabalah to apply to the School), the vocabulary used in the course descriptions will make more sense to you after you read the Introduction.



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Introduction to Qabalah



We gratefully acknowledge Alan Garner for this beautiful illustration

The Qabalah is the foundation of the Western Mystery Tradition, just as the Yoga Sutras, the Upanishads, the Bhagavad Gita, and other holy works are the foundations of the Eastern Tradition. In its entirety, the Qabalah is the great body of philosophy to be found in the religious texts of the Jews, including the Old Testament of the Bible, particularly the Pentateuch. It can also be seen in the vast complex of astrological, alchemical and occult symbology that has come down to us, as well as in Rosicrucian and Masonic myth – including the Tarot, which is indigenous to the West.

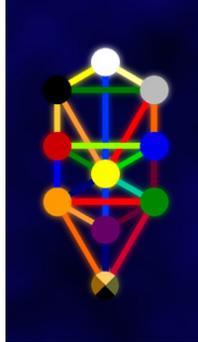
According to tradition, the Qabalah is the revelation of God given to humanity in early times through the mediation of the Archangel most near to God – Metatron. Originally, it was considered so holy that it was reserved as an oral tradition, hence the name Qabalah, which means, “mouth to ear”. However, from the twelfth century, part of it was written down, and became available to us through the translations of men like Pico della Mirandola, Knorr von Rosenroth and Cornelius Agrippa. The tradition remained more or less secret, owing to persecution of its adherents by the Christian Church and – later – owing to the derision and disinterest accorded to it by materialistic science and thought.

Because of this enforced underground existence, the tradition of the West compares badly with that of the East when it comes to documentation of its sacred wisdom. Comparatively little was written down, and what was written stood a very good chance of being destroyed. Today we see the results of this in that many students of the occult derive their learning and inspiration from Eastern sources – mainly brought to the West through the efforts of Madame Blavatsky. Valuable as this line of tradition is, we feel that many students would also appreciate the opportunity to study the Western Way in more depth.



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The Tree of Life



Fortunately, the entire wisdom of the Qabalah is contained in one simple yet unique and marvelous diagram known as ETZ CHAIM, the Tree of Life. Simple, yes. But this glyph has been described as “the Mighty, All-Embracing Glyph of the Soul of Man and the Universe.” Without this composite symbol, it is probable that the Western Tradition would have been entirely destroyed. Owing to its simplicity, however, the glyph is easily committed to memory; and because of its profundity, from this sparse simplicity can be derived a complete and satisfying philosophy and knowledge of life in both its inner and outer aspects.

The Tree of Life can be likened to a card-index system or a computer spreadsheet in which we can file not only data gained from our conscious sense perception of the physical world, but also data obtained by various means from the inner levels – be it subjective or objective. The latter is mainly discerned by way of dreams, psychoanalytical techniques, psychic experiences, and so on.

The techniques of occultism are used to open up an awareness of such psychic experiences in a way that is natural, controlled and systematic. The way to retain one’s bearings during such expansions of consciousness is to use a universal chart or map of all manifested existence – such a map is the Tree of Life.

The Tree maintains an existence on four very different levels or worlds, the Physical, the Astral or Dream World, the Mental and finally the Spiritual. In each world these spheres both give and receive influences from those above and below them. There are two exceptions: The lowest sphere receives from all those above it. The highest sphere receives from the unknowable “Three Veils of Negative Existence,” a state we might call Chaos, Desire for Order, and Potential.

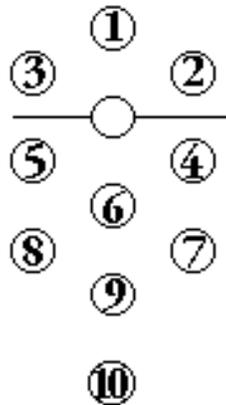
The other names you will often hear used to refer to the spheres on the Tree are the *sephiroth* (when speaking of them in the plural), or a *sephirah* (one single sphere).



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The Sephiroth and Their Meanings

What we give here is very basic, but this will give a starting point to anyone who is unfamiliar with the Tree.



- #10 Malkuth (Mal-KOOT): Sphere of manifestation and all things in the physical world
- #9 Yesod (YES-od): Sphere of dreams and magic
- #8 Hod (Rhymes with cod): Sphere of the communication of Knowledge
- #7 Netzach (NET-za): Sphere of nature and sexuality
- #6 Tiphereth (TIF-eret): Sphere of Sacrifice
- #5 Geburah (GEV-urah): Sphere of controlled strength that deals with whatever is no longer needed
- #4 Chesed (HES-ed): Sphere of organization and instruction. It crosses the Abyss between the World of Manifestation and the Supernal World
- #3 Binah (BEE-na): Sphere of the Great Feminine Principle
- #2 Chokmah (HOK-mah): Sphere of the Male; Counterpart to Binah
- #1 Kether (KETT-er): The Crown. The First Swirlings. The "I AM." Deity that is unknown and unknowable



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The un-numbered circle on our drawing is the Invisible Sphere of Da'ath (Da-AT): The Abyss. Knowledge. It is not a Sephira, because it is in a different dimension from the rest of the Tree. Spheres 1, 2, and 3 are called the Supernals.

The New First Degree Course



The New Course uses quantum physics and a more modern approach to cover teachings on the Qabalistic Tree of Life. It is far more demanding than the Butler course and requires dedication, time, effort and a basic knowledge of the occult.

Students should only consider this course if they can dedicate *at least* fourteen hours per week, every week, to study, contemplation, and practical exercises. **The New Course includes BOTH the New Foundation Course and the New Main Course**, and both are described below.

The New Foundation Course:

In the Foundation Course it is the aim of the S.O.L. to open up access to the Inner Worlds under full conscious control. There are many ways of doing this, but using the Tree of Life is by far the safest and most stable way. Without the stability of careful, measured, and controlled training, the higher work of the Great Mysteries cannot be successful, and indeed could even be dangerous.

There are thirteen lessons to the New Foundation Course. Each lesson requires 28 meditation/contemplation sessions plus four weekly practical exercises. These are recorded in the student's diary and turned into the student's Supervisor, who will then comment and either pass the student on to the next lesson or ask the student to repeat areas that may need more work.¹ It is a fast-paced course that covers a lot of material. Some students may wish to add a few extra sessions to be sure they completely understand the material, especially during the last five lessons.

Topics covered in the *first eight lessons* of the Foundation Course include:

- Meditation and contemplation
- Visualization
- Pathworking as a magical tool and training method
- Myth and folklore in magical training
- Group Minds and Group Souls
- The Esoteric Paths
- Preparation for Magical and Spiritual Training
- The Chakras and Magical Centres of the brain

The *last five lessons* of the Foundation Course focus on the Qabalistic Tree of Life, covering both the Sephiroth and the Tarot Paths. *Students are well advised to take good notes on this work (in addition to the required diary), as this material will be used for the remainder of the course.*

¹ To see a sample format for one typical diary entry, go to page 23.



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At the end of the Foundation Course, there is a comprehensive open-book exam. *The exam must be passed* before you are accepted onto the first phase of the New Main Course. You will send your exam to your Supervisor, who will submit it for assessment.

The Director of Studies along with two or three members of the S.O.L. ARC Council² will assess your exam and review your year of work (based on your Supervisor's regular reports), and if deemed acceptable, you will be invited to go on to the first stage of the Main Course.

At this time you will be eligible to wear a Golden Cord with your robes at any S.O.L. workshops or ritual events (robes are usually plain black or plain white, and hooded). Up until you pass this exam, if you are attending an S.O.L. in-person workshop, you may wear a plain white cord with your robe. Traditionally a cord should wrap around your waist twice and then hang down the front of your body to just above knee-level when tied.

New Main Course:

The aim of the Main Course is to produce an association of well-trained students who, once they have completed it, are capable of making progress and acting on their own initiative in the performance of practical magic.

Those who know a little about this kind of work know there is always an inner-and-higher aspect of a genuine mystery school. This aspect works from a level that transcends the physical and filters down through a natural hierarchy. Thus, there are initiations we can undergo by virtue of our own merit and hard work that are quite irrespective of any ceremonial initiation we may go through in Lodge.

Since its inception nearly half a century ago, the S.O.L. has progressed to a point where it has begun to work along deeper lines; this means that new insights and new opportunities are becoming increasingly available to students. This happens to all truly contacted schools and groups, and by "contacted," we mean those schools that are in close psychic touch with overshadowing Adepts on the Inner Planes. It is there that the real power resides; and from there, it is mediated in various ways to its counterpart on the physical level. The S.O.L. is so contacted, and its inner powers are slowly becoming available to those who come within its sphere of influence.

New Main Course: Pilgrim Phase:

These twelve lessons focus on the lower Sephiroth on the Tree of Life, and the Paths from Malkuth to Hod. Working in Yetsirah, the world of images, students will do more than learn about the Paths. As Pilgrims, they *experience* the Paths on a real and intimate level.

As with the other S.O.L. courses, there is daily work. Students complete 30 daily meditations in each lesson, comprised of fifteen Contemplation sessions and fifteen Visionary Journeys. Each of these is written up in diary form and submitted to their Supervisor for comment.

When you add together this extensive collection of exercises, plus practical work (including personal rituals), research, and recommended readings, this course can be likened to a university graduate degree and is quite demanding indeed.

² The ARC is the Administrative and Resource Council, a group of ten senior students plus the Director of Studies. *Only your Supervisor, 2 or 3 specific members of the ARC, and the Director are tasked with reviewing your work and your exam, so you may be assured of confidentiality.*



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Upon completion of the Pilgrim phase, there is another comprehensive exam that must be passed before continuing onto the next stage, the Seeker Phase.

New Main Course: **Seeker Phase:**

For these twelve lessons the student, now referred to as the Seeker, works up through Tiphareth on the Briatic or Mental level of the Tree, including the Paths.

The daily assignments are equivalent in time to what was required in the Pilgrim Phase. Upon completion of the Seeker Phase, there is another comprehensive exam that must be passed before continuing onto the next stage, the Priesthood Phase.

New Main Course: **Priesthood Phase:**

This final phase of the course will take the student up through the final five Sephiroth on the Qabalistic Tree of Life. Still being written, this course promises to be equally challenging for the student.



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The Butler First Degree Course

Written nearly 50 years ago, this course takes a more traditional approach to occult studies and consists of 50 monthly Lessons.

The Butler Main Course uses Arthurian Symbology as a basis for its teaching. If this is not familiar to you, or if it has no equivalent mythos in your belief or cultural system, then please think carefully about asking for this course, as it will require a lot of extra study to understand the text and examples used.

Note: Before beginning the Butler course, there is a required six-lesson Foundation Course to be completed. It covers much the same materials as the first half of the “New Foundation Course” described on page 8.

Students wishing to do this course should clearly request it when they request an application.

The Butler Main Course:

Gareth Knight, who also authored the required text, *A Practical Guide to Qabalistic Symbolism*, wrote the first six lessons of the Butler Main Course.

In these early lessons, the student will study and utilize Israel Regardie’s *Art of True Healing (AoTH)*, supplied upon admission to the Foundation Course. The AoTH energy work—based on the Qabalistic Tree of Life and Circulation of Force—will be used during the Opening and Closing for every meditation session to follow.

Walter Ernest Butler, the Founder of the S.O.L, wrote lessons 7 through 50. From lessons 7 to 12, the student will focus on the 10 Sephiroth of the Tree of Life, learning about each one. It is recommended students keep good notes so they will be able to refer back to this information as the course progresses.

With lesson 13, students enter the Arthurian Cycle and use this very potent imagery to explore and open the Tree within, as they search for their personal Grail.

Each lesson requires a minimum 28 meditation sessions, written up in diary form and submitted to a Supervisor for review.

At the time he wrote his course, W. E. Butler wrote an essay on the Aims and Ideals of the S.O.L. While the language is a bit dated, the philosophy is unchanged. His essay follows on the next page.



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Our Aims and Ideals

by W. E. Butler



We are often asked to define our aims and ideals. This is as it should be, for no one should enter a school of occult training without satisfying themselves that it is of sound character and built on a strong and ethical foundation.

Our aim is to play a part in the giving out of the Western Mystery Training. For too long now the Western Tradition has trailed behind, and has come close to losing its own Sacred Way altogether. Now, public opinion has eased, and there is an urgent need for seekers of all ages to resume the Quest of the Grail. Now, the need for sound esoteric training is more urgent than it has ever been, and there is a pressing need for seekers of all ages to resume the Quest of the Grail.

We do not claim, as others do, that the occult way holds all the answers to the world's ills; but we do claim that it has a part to play in the eventual victory over them. We believe, sincerely, that the ancient traditions hold a timeless key that may be applied to modern life and its problems. We aim to train dedicated men and women who will help others to achieve the inner serenity that is their birthright.

Today's occultist is no longer merely a robed and mysterious figure – though both the robes and the mystery may at times be employed in ritual – but one who strives to use all those wonderful and mysterious powers that belong to man by right. Powers that have lain dormant for centuries, and which are being re-discovered by occultists and scientists alike.

To teach, that is our aim. To teach well, and with love. To teach what we have been taught; and in that teaching, to form close knit bonds that will bring all faiths and traditions into one united Brotherhood. The S.O.L. is pendant to the ancient School of Alexandria, where all faiths and beliefs were welcomed, and their knowledge shared. We do not teach any faith or religion, or exalt any one above another. Though we teach the Western Way, we do not oppose that of the East; but look upon it as one of the many bright strands of faith that make up the Divine Pattern.

The lessons we offer are designed to affect the deeper levels of the mind, and this can be



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trying in the first stages; but everything is tuned to develop and train the latent powers of the mind. This does not happen overnight, or even in a few weeks. It takes years to train a magician.

This kind of teaching places a great responsibility on those who do the actual teaching. It is not generally known that a teacher accepts – in some part – responsibility if the student takes the wrong path; or misuses newly opened power lines. Yet there is always someone willing to teach, knowing that the only reward is to train someone to be greater and better than oneself in the ancient ways of the Mysteries.

We do not impose our will on students. We expect them to form their own judgements; to ask questions, and to develop a responsible attitude toward their studies. We cannot do the work for you; you must want to do it. We will, however, help whenever and however we can. All our tutors have been students themselves, and know the difficulties that can arise.

We do not claim to develop psychic powers in all our students; some have a natural talent and it takes little to bring their powers to the surface. Others find it a long and tedious path. We hope to train well-balanced knowledgeable people with characters stabilised by Qabalistic methods. The course is long, and strenuous, but those who finish it will have achieved something really worthwhile.

Our Ideals are simple – to offer the best we can to those who wish to learn; to reach as far and as high as we can in search of Truth; to be true to ourselves, our teachings, and to those who guide us, and to train without favour all who come, regardless of race, creed or colour.



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Applying to the School

Please read and consider carefully before applying:

We urge you to read this section fully and carefully. Do not make the mistake of thinking you can scribble your name on the entry form without considering the consequences you may incur. The S.O.L. has never aimed to be a large school; we prefer to be small and exclusive and turn out the best and most carefully trained people.

Magicians are not made; they are humans born with a different view of life. The height they can reach depends on how deep their talent goes.

As with all occult learning, the ideal is to be able to offer personal tuition by the Master to a single apprentice, or to a pupil within the structure of a contacted school. A group can be very helpful, for it creates what is known as a “Group Mind.” A Group Mind is *a pool of awareness formed by the combined knowledge of that group, and to which each individual has access*. As we know, any group is potentially more than the sum total of its parts.

However, a good school or group is hard to find, and a badly run school is worse than none at all. In addition, because of the diversity of human nature, even a well-run group cannot be suitable for every type of pupil. And there may be geographical or even physical circumstances that make attendance impossible.

For many people, therefore, the only practical answer is a properly and responsibly run correspondence school. It will never be as good as personal tuition, but if the student is willing to work hard and develop the self-discipline required, considerable progress can be made. In fact, the determination and dedication needed to complete the training will often produce a better pupil in the end.

The S.O.L. Course is a very practical one and starts the pupil on practical work (i.e., applied learning) right away. This means the pupil has some personal *experience* of what is being learned by the time the lessons become more theoretical. A purely theoretical student is something S.O.L. avoids, as to be worth its while, any system must have a practical reason for existing. We take care to involve *all* levels of the student’s being, not just the intellect. At all times, practice as well as theory is emphasised.

The textbook for either of the Foundation Courses is *The Art of True Healing* by Israel Regardie. This is provided upon Induction. It contains the basics of the Tree of Life, and is still the best introduction to the subject. You may, of course, already know of it or have some knowledge of the Qabalah, but in taking the Foundation course you gain entry into the Group Mind of the School. This is often referred to as the “House of the Net.”



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You will also need Gareth Knight's *Practical Guide to Qabalistic Symbolism* for the Butler Main Course. You will need either Gareth Knight's *Practical Guide to Qabalistic Symbolism* or Dion Fortune's *The Mystical Qabalah* for the New Main Course.

Issues to Consider Before You Apply

TIME COMMITMENT: You may find your studies require more time than you can spare, especially if you have small children. **We require a minimum of 14 hours a week.** That includes meditations, study time, exercises and reading. If you cannot spare that much there is little point in applying. It is less than is expected from a university student. The textbooks are for study and learning, NOT for copying to answer questions or compile an essay. If you have work that entails shifts you can switch the hours around, *but the time required cannot be cut short.*

DRUGS (or any other form of addiction): We wish to define our policy on drugs at the beginning. No matter what experimentalists say, we regard the taking of drugs for recreation or to "open up" psychic awareness as dangerous in the extreme. Combined with occult training of the kind we offer, drug taking is doubly dangerous. *We will not consider accepting anyone taking drugs, and honesty about this is one of the first indicators of a responsible applicant.* (This does not include needed, medically prescribed drugs such as those for diabetes, arthritis, angina etc.) You must have been "clean" for several years before we will consider you as a student.

MENTAL HEALTH: Neither will we accept anyone suffering from chronic depression. Occult practice and exercises can, and often do, increase symptoms of depression to a dangerous level. Also the anti-depressant drugs you may be taking can affect you on the higher levels.

Just as your physical health must be at a level that will support your work, your mental health must also be stable and must enable you to take a practical approach during this type of study.

PREGNANCY: If you become pregnant while studying with us, we advise that you stop the lessons before the 4th or 5th month. After that, we can offer a series of meditations to tide you over until the birth. You should wait until the child is sleeping through the night before continuing with the course.

SOCIAL SUPPORT: If you are married or in an intimate relationship, is your partner supportive of you doing this work? Students have sometimes had to leave when their partner was dead-set against their studies. This might be on religious grounds, or because it interferes with family life, or because they think your studies are silly or perverted.

We certainly recognise and support the importance of your family and their need of you. Your Supervisor will *always* take that need into consideration. Sickness, accidents and unexpected events can be worked around, and sabbaticals can be



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arranged—PROVIDING the student extends the School and the Supervisor the courtesy of an explanation and does not leave us in the dark to worry.

REGULAR COMMUNICATION WHILE STUDYING WITH US: S.O.L. students are part of the “House of the Net,” the unity that binds us all together. When a student disappears without explanation, it causes disruption in that Net. Once accepted, you are of course **free to leave the school at any time**, but we would like to know if you intend to do so. We don’t need to know why, though the information is useful. But let your Supervisor know, so your place can be given to a new student.

YOUR GOALS: Please understand that the courses we offer begin by training *you as a person*, NOT by teaching you spells, rituals, and ceremony. That may come at a later date, but first you must become a balanced personality, someone who can control their inner powers as they begin to emerge. You would not give matches and fireworks to a small child. Therefore, you must first train yourself to be the best personality you can be—*then* you can start to explore the inner powers.

We do not take students who just want to make money, take revenge on an enemy, or for personal power. One applicant’s stated goal was to buy a football team and have it magically win every game! Thank you, but no.

Forget Disney magic. It does not exist. Magic is a *science* that we do not fully understand as yet, because so much of the ancient teaching and training methods have been destroyed. The nearest explanation of magic in our time is to be found in Quantum Physics.

YOUR SUPERVISOR: If you are accepted, you will be matched with a Supervisor. Supervisors are chosen from advanced students and initiates who give their time and knowledge willingly and receive no pay for their work. They are all selected carefully, and no Supervisor is paid for their time—all are volunteers. We have a finite number of Supervisors as we look for the very best. Therefore, there may be a waiting list.

This means students who turn in inferior work or who do not keep up with their lessons are holding back those who are waiting for an available Supervisor.

Supervisors are not there to give you advice on medical, marital, or legal matters. Do not ask them to do so.

Please respect the Supervisor’s privacy.

Rudeness to Supervisors will not be tolerated; one complaint will bring a reprimand, two can mean dismissal.

We try to match Supervisors with students, but being human, we can fail. If personalities clash and a student wishes a **change of Supervisor**, a request to S.O.L. Admin for a transfer will be granted. Supervisors have the same right.



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SCHOOL STANDARDS: Please understand that if your work is not **up to standard** you may be required to repeat a lesson(s). If the quality does not improve, the student will be dismissed. We have no desire to waste your money and our time. Both are in short supply.

If you do not turn in work on a reasonably regular basis you will receive a letter asking why. If this is ignored or no satisfactory reason is given, or no work is received for three months, you may be removed from the student list and your place will be given to someone else. You may request a leave of absence from your Supervisor, but you *must* give us some idea of how long you will need, and check in before the end of that time. Then your place will be held open for you.

Discretion and discrimination are expected of all students concerning their studies with S.O.L. Not everyone is sympathetic to this kind of work. Lesson papers must *not* be shown to others, unless it is an interested spouse. Anyone else who is interested should be directed to the School's website.

TUITION FOR LESSONS: All lessons are downloaded for the website and paid for through PayPal. You will need to have Internet access and an account with PayPal.

If you run into **financial difficulties** due to the loss of income, then let us know; we can arrange for you to have your lessons free, or at a reduced rate for a certain period, with the possibility of an extension if need be.

THE NATURE OF THE WORK: Be prepared to be bored at times. Repetition is part of the process, and there will be times when you will want to throw your books out of the window and forget the whole thing. Hold on to the books... you will only have to buy them again when you get over the barrier!

You may already have some training, knowledge, and experience, but remember, every contacted school has an *egregore* or "School Group Soul." If you are accepted as a student you will need to be integrated into the egregore, and to do so means that *every student begins with the Foundation course*. Even if you have worked in another school, no two schools are alike, and though it may seem a waste of time to repeat things you know, you will be learning them in a different way.

Finally, we do not care about your race, creed, colour, or sexual orientation. All we care about is training well-balanced individuals who want to learn how to control their lives and their environment by understanding and using the four levels of Being: Physical, Astral, Mental and Spiritual.



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If having read this far you still feel this is the right path for you, write the following out and pin it where you can see it every day.

“You are less than you think you are,
but you are more than you think you can be.”

Think about this saying. It is not as simple as it looks. Then either request and complete the entry form or throw it away. It is your decision.

How to apply:

Request the entry form (application) by writing to S.O.L.Lessons@gmail.com or download it from the website.



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A Final Word: School Structure



A Word on the Topic of Initiation

There are three Degrees of Initiation within the S.O.L.

First Degree

At the end of the Pilgrim Phase of the New Main Course, if you have successfully passed the exam and established good standing within the School, and if your Supervisor supports the decision, you *may* be offered a First Degree Initiation. Please note that the School does not “guarantee” initiation; sometimes time and distance may interfere. Ritual initiations are most often just an external acknowledgement of an inner initiation that has already occurred. Unless you are currently a member of a functioning Lodge, initiations involve travel and may be difficult to arrange. However, where there is a will there is often a way.

Second Degree

The Second degree is awarded to exceptional students. Second Degrees wear a blue robe, a silver cord, and a silver medallion, centred with an amethyst.

Third Degree

Third Degrees are rare, and are given at the instigation of the Inner Plane Patron of the school. Third Degree Initiates wear amethyst robes, cords and an amethyst ring. They can also initiate to the First Degree, after having obtained written permission from the Director.

Beyond the three degrees there is also an extremely rare degree of initiation that is recognized by the School: the degree of Adeptus Exemptus or the Exempt Adept.



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Very little can be said of this level of work apart from that it is the highest level of initiation that one can serve in, whilst incarnate in the physical body.

As you study you may become aware of different paths that are available to you; another school may attract your attention. Let us know and we will be happy to let you go, knowing we have been able to bring you and your new path together. We are fully aware that S.O.L. is not the right school for everyone, but we will do all we can to help you find one that suits you.

You may reach a point where you think you have gone as far as you can. At that point you can become an Affiliate, with access to the website and to some S.O.L. workshops. Some students who leave have returned to the course after many years and about 80% of them are welcomed back. Only those who have proved disruptive, uncommitted, or lax in their studies, or have abused the Supervisory staff, are denied.

The best way to learn is to teach; one can learn a great deal as a teacher. As you progress through the school, you *may* be asked to become a Supervisor, and this can be very rewarding. If you have the right empathic skills, you may in the future consider raising an S.O.L. Lodge, or even becoming the Director of a Daughter School. There will be many paths open to you.

Those taking the Path of the Mysteries soon realise there is no end to learning — it lasts a lifetime.

The School's First Steps in Ritual Workshops:

During your course of study you will (hopefully, depending on your location) be given the opportunity to attend the *First Steps in Ritual* workshops. These are designed to make you familiar with the behaviour required when working in a Lodge or taking part in a ritual. Some of our instructors will do the workshops over three weekends, others over two weekends.

You will need a black robe with white cord for this series of workshops (or you may wear your gold cord if you have passed the Foundation Course Exam). In the S.O.L., a black robe indicates a neophyte, and the white cord is the symbol of the Light they are seeking. Do not think of a black robe as being something evil, after all priests of the Christian Church of all denominations wear black cassocks.

In the UK, these workshops are held on a regular basis in Scotland, the English Peak District and London. In the USA they take place in Seattle, San Francisco, Colorado, Atlanta, GA, and New York. For these workshops, you will need a black Robe. If you cannot make one yourself, we can provide the address of a reliable dressmaker in the UK, in the USA there are plenty of websites offering this service. You will also need a pair of soft-soled black slippers and a white cord.



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The assigned Teachers for these preparatory workshops in the UK are Morag Cameron in Scotland, Steven Critchley in the Peak District and Maria-Teresa Harmer in London.

In the USA the Teachers include Emmanuel Rose, Donna Taylor, Peter Cawley, Richard Brusztowicz, Patricia Giacquinta, Beverley Ogden, and Lee Evans.

Watch the website for announcements about time and place.

All you have read to this point may be achieved by hard work, determination, and self-discipline. If we feel you have no application for the work, we will tell you so honestly.

If, however, you are willing to try...we will give you every possible assistance. Slowness in assimilating new ideas is no problem, and you are never too old. Our oldest member is over 80, but we generally will not accept a student under the age of 18.

In some students, psychic ability is so close to the surface it begins to open in a short space of time once serious study and meditation has begun. This can cause some people to panic or feel uncomfortable. Many students come to us hoping for such things, but when it happens, they head for the hills! There is nothing to fear. All students come within the protection of the School's egregore, and our Supervisors are trained to help students through all stages of development associated with our curriculum.

Knowledge, experience, and control of personal power are things you will learn in time. In the Mysteries, it is one thing to knock at the Door; when the door opens, *that* is the time for decisions to be made.

It is now about 50 years since the S.O.L. was born out of the Helios course, which in its turn stemmed from the Society of the Inner Light, and before that, the Golden Dawn. This makes us a fairly long-lived occult school, and one that has successfully survived the death of its founder, W. Ernest Butler. It was always Ernest Butler's wish that the S.O.L. would one day become a three level school based on the Alexandrian system from which he drew his inspiration. He was also keen to see working groups active within the framework of the larger school. This has already happened, mainly because of the strong foundation that was and is his legacy. Without such a Foundation, no school can hope to succeed. Now, after five decades, many changes have taken place. Since he wrote his original Course, there have been many changes in the world, not least in the growing acceptance of the Great Mysteries as a viable system of belief. It is fitting therefore that the S.O.L. thinks about its future and prepares to move into the next phase of its work.



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The triangle of the Three Great Rays of Love, Power, and Wisdom are the foundation stones of the School. Ernest built his dream on the Violet Ray of Love. The current Director of Studies' task is to use the Green Ray of Power to present Butler's dream to those who seek the Way. In the future will come the Blue Ray of Wisdom to consolidate what has been gained and to maintain it.

Therefore we seek the best, the strongest, the most dedicated students, for only the best will do; only they can carry the Light of the Mysteries into the future.



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Typical format of an S.O.L. diary entry:

You will be required to submit a diary for each lesson, no matter which course you are taking.

Each diary entry will look something like this (and depending on which course you are taking, you will have a minimum of 28-30 of these entries per lesson):

<u>Exercise # and Date:</u>	<u>Time:</u>	<u>Location:</u>
<u>Meditation Subject:</u> (Seed sentence or exercise being done).		
<u>Realisations:</u> This is the most important part of your diary. It is the key to your understanding of the lesson and the meditation you have just completed. A minimum of 8 lines and a maximum of 20 lines is the standard.		
<u>Later Realisations:</u> Sometimes a further understanding or insight into the subject will come to mind during the day and these should be noted.		
<u>Noon Exercise:</u> Note if done	<u>Evening Exercise:</u> Note if done	
<u>Title of book(s) read:</u>		