



IN THE CONTINUUM

Vol. V. No. 5

Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

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The College of Thelema
Founded in Service to
the A.:A.:.

THE MYSTICAL & MAGICAL SYSTEM of the A. . . A. . .

by James A. Eshelman

*"Previously, so
comprehensive
a guidebook
has not been
available!"*

This book explores, in detail, the spiritual disciplines of the Order called A. . . A. . . It provides comprehensive description of the course of study which allows you to effectively employ the methods of Scientific Illuminism.

Previously, so comprehensive a guidebook has not been available.

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May the Way be opened for all that would walk it, proudly, joyously, serenely — with strength, wisdom, love, and the LIGHT which informs them with Beauty!

NOTE: All profits from the sale of this book are donated by the author to the College of Thelema and its ceremonial and initiatory vehicle, the Temple of Thelema, in support of their ongoing work on behalf of the A. . . A. . . and its principles.

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THE MYSTICAL & MAGICAL SYSTEM OF THE A. A. A.

by James A. Eshelman

PARTIAL TABLE OF CONTENTS

PRELIMINARIES

INTRODUCTION

*How it Works • Tree of Life •
Brief History of A. A. A. • Light
in Extension • Holy Seal of
A. A. A. • Working the A. A. A. •
System • On Using This Book
• The Lion of Light*

*Liber Porta Lucis sub figurâ X
Postcards to Probationers
Editorial from Equinox 1:2*

THE ORDER G.D.

Ch 1 STUDENT

*An Open Door • Original
A. A. A. Student Program •
Later Developments • College of
Thelema & Temple of Thelema •
Student Options • Expanded
Reading List • Additional
Grades of Studentship •
Advancement to Probationer*

Ch 2 PROBATIONER

*Admission to the Probationer
Grade • "The Book," Robe &
Aspiration Name • Overview of
the Probationer Work • Probation-
er Syllabus • Advancement
to Neophyte*

Ch 3 NEOPHYTE

*Symbols of the Neophyte Grade
• Advancement to the Neophyte
Grade • Neophyte Initiation
Ceremony • Overview of the
Neophyte Work • Neophyte
Formula • Four Powers of the
Sphinx • Liber O • Building the
Pentacle • Mastery of the Astral
Plane (Tav) • Ordeal of the
Nephesh • Liber HHH & Divina-
tion (Shin & Qoph) • Neophyte
Syllabus • Advancement to Zel-
ator*

Ch 4 ZELATOR

*Symbols of the Zelator Grade •
Advancement to the Zelator
Grade • Zelator Initiation Cer-
emony • Asana & Pranayama •
Forging the Magick Dagger •
Liber HHH (Shin & Resh) •
Formula of the Rosy Cross •*

*Other Tasks of the Zelator •
Zelator Syllabus • Advancement
to Practicus*

Ch 5 PRACTICUS

*Symbols of the Practicus Grade
• Advancement to the Practicus
Grade • Qabalah • Gñana
Yoga • Control of Speech •
Casting the Magick Cup •
Expansion of Consciousness •
Divination (Qoph) • Quickening
of the Light (Tzaddi) • Destruc-
tion of Thought (Peh) • Other
Tasks of the Practicus • Practi-
cus Syllabus • Advancement to
Philosophus*

Ch 6 PHILOSOPHUS

*Symbols of the Philosophus
Grade • Advancement to Philo-
sophus • Devotion • Bhakti
Yoga • Control of Action •
Constructing the Magick Wand •
Evocation & Talismans (A'ayin)
• Meditation: Mahasatipatthana
(Nun) • Rising on the Planes
(Samekh) • Class C Documents
& the Philosophus Syllabus •
Other Tasks of the Philosophus
• Advancement to Dominus
Liminis*

Ch 7 DOMINUS LIMINIS

*Liber Mysteriorum • Pratyahara
& Dharana: Control of Thought
• Equilibrium of Knowledge &
Power • Lighting the Magick
Lamp • Control of Intuition •
Lumen in Centrum • Dominus
Liminis Syllabus • Advancement
to Adeptus Minor*

THE ORDER R.C.

Ch 8 ADEPTUS MINOR (Without)

*The Dove & the Rose • The
Adeptus Minor Initiation • The
Holy Guardian Angel*

Ch 9 ADEPTUS MINOR (Within)

*Symbols of the Adeptus Minor
Grade • The Adept as Mystic •
Specific Tasks of the Adeptus*

*Minor Grade • Path of Maim •
Path of Lamed • Adeptus Minor
Syllabus*

Ch 10 ADEPTUS MAJOR

*Love Under Will • Symbols of
the Adeptus Major Grade •
Magick Power • Sammayayamo:
Right Energy • KAPH: Three
Gunas • YOD: Self-Reliance •
TETH: Babalon & the Beast
Conjoined • Adeptus Major Syl-
labus • Advancement to Adeptus
Exemptus*

Ch 11 ADEPTUS EXEMPTUS

*Exemption From Incarnation? •
Symbols of the Adeptus Exemptus
Grade • Summit of Abiegñus •
Bhakti Yoga • Adeptus Exemptus
Thesis • Path of Zayin • Path of
Cheth • Beyond the Rosy Cross
• Conclusion*

APPENDICES

App A Liber XIII vel Graduum
Montis Abiegñi

App B Liber Collegii Sanctii sub
figurâ CLXXXV

App C One Star in Sight

App D Syllabi of Grades of Frater-
nitas A. A. A.

App E Catalogue of Official Doc-
uments of Fraternitas A. A. A.

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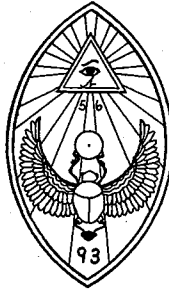
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COLLEGE of THELEMA



P.O. Box 415
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95965

Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

Do what thou wilt shall be the whole of the Law.

Last year, 1993, we counted twenty years of the publication of IN THE CONTINUUM. This year it has been a quarter of a century, or twenty five years, since Grady McMurtry, Mildred Burlingame and I sat around my table at the Dublin address and re-activated the Ordo Templi Orientis. It had been at my invitation that Grady McMurtry had left his job in Washington, D.C. and had flown to San Francisco airport, where I picked him up.

Mildred had been contacted earlier in the year of 1969 and so she was easy to contact and Grady and I made a few trips to where she was working in Mt. Shasta. Helen Parsons Smith showed up later and between the four of us, we soon began initiations. Mildred and Grady performed the first Minervals in a park near the Russian River. These were friends of Mildred's whom she had met on her travels in the previous year.

Of course our progress was very slow at first, for it was a problem as to how we were to advertise ourselves. Finally, Grady made a contract to have the Thoth Tarot deck done by Crowley and Frieda Harris published. Then applications to join the O.T.O. began to come in at a faster rate, for an introductory card with our address was included in each pack.

As you know by now, Grady had written permission from Crowley to rescue the Order if it should fall into a dormant state. This had happened under Karl Germer as he was not one to work with the initiatory process. His work was to see that Crowley's writings got published and also to see that Crowley had enough to live on until the day he died. This story is told in the book about Jane Wolfe.

Grady and I worked at initiations until 1976 when several important people had joined and are still working with the system of the O.T.O. After that, Bill Heidrick joined in 1977 and took over the work of administering the duties tied up with an Order which is mainly fraternal and political. Grady was incapable of this as he was destroying himself through alcohol.

In due time, Grady died and those of us who had the correct high Grade in the Order elected a new Supreme and Holy King. We did very well at this task, for the one who is now our Grand Master General is doing an excellent job and the Order continues to grow.

Meanwhile, the College of Thelema and some time later, its offshoot, the Temple of Thelema has also thrived. Both of these courses of studies were devised to make it easier for a person to succeed in the A.:A.: should he or she wish this way of training. Naturally, the A.:A.: has grown, at least the Jane Wolfe branch of it has done so. It is still difficult to accomplish all the tasks that Crowley set for the A.:A.: grades, but this is often due to the reluctance of some students to do the heavy and demanding work. But there are some persons who have thrived on this work and have accomplished quite a good deal through their interest and work.

Enclosed is an ad for a description of the A.:A.: which has been done by Jim Eshelman. I can scarcely praise this book enough. It is a really good compendium of those tasks which Crowley set down for A.:A.: aspirants. It is not easy to accomplish the Knowledge and Conversation of the Holy Guardian Angel in such a way that a person does not become unbalanced and a threat to others rather than the utmost in knowledge and assistance.

In this issue also, we have finished the book THE SWORD OF SONG which was written by Crowley at an early stage. It has been difficult to take on such a task as a whole book and I hope my readers will forgive me if at times I typed what was in the book and at other times I simply gave up and copied directly from the book itself.

The last of this book to appear is "Ambrosii Magi Hortus Rosarum". It is full of allusions to the Tarot, to 777 and the "Sepher Sephiroth". Perhaps some of those clever enough to figure out the difficult parts would like to spend time with their friends and/or students in unravelling the mysteries of numbers and correspondences. I could imagine a parlor game with several gathered around and sharing their knowledge with dips into 777 and Sepher Sephiroth and perhaps even into THE GOLDEN DAWN. This book is Crowley at his most baffling. As time went on, he tried a little harder to make things understandable to the mere tyro. He pretty well succeeded with THE BOOK OF THOTH, written near the end of his life.

IN THE CONTINUUM has tried to publish writings by Crowley which are difficult to find. Completing the Appendix to THE SWORD OF SONG, the student will find "Science and Buddhism" in I.T.C. Vol. II, No. 3. "Berashith, or An Essay in Ontology" in Vol. II, No. 6, one of the poems in Vol. II, No. 7, along with the article on "Time". In Vol. II No. 8 "The Excluded Middle or the Sceptic Refuted" was published. Then "The Three Characteristics" was published in Vol. IV, No. 6. and the poem of the Epilogue appears in Vol. I, No. 7 and is titled, "The Arhan". Someday perhaps the whole of this book will be republished under a better format than can appear here.

Love is the law, love under will.

Jeror Meral

APPENDIX II

AMBROSII MAGI HORTUS ROSARUM

Translated into English by Christeos Luciftias. Printed by W. Black, at the Wheatsheaf in Newgate, and sold at the Three Keys in Nags-Head Court, Gracechurch St.

It is fitting that I, Ambrose, called I. A. O., should set down the life of Opus. our great Father (who now is not, yet whose name must never be spoken among men), in order that the Brethren may know what journeys he undertook in pursuit of that Knowledge whose attainment is their constant study.

It was at his 119th year, the Star Suaconch being in the sign of the Lion, Prima Materia. that our Father set out from his Castle of Ug to attain the Quintessence or A. O. Philosophical Tincture. The way being dark and the Golden Dawn at hand, he did call forth four servants to keep him in the midst of the way, and the Custodes. Lion roared before him to bid the opposers beware of his coming. On the Bull he rode, and on his left hand and his right marched the Eagle and the Man. But his back was uncovered, seeing that he would not turn.

And the Spirit of the Path met him. It was a young girl of two and twenty years, and she warned him fairly that without the Serpent his ways were but as wool cast into the dyer's vat. Two and twenty scales had the Serpent, and every scale was a path, and every path was alike an enemy and a friend. So he set out, and the darkness grew upon him. Yet could he well S. S. D. D. perceive a young maiden having a necklace of two and seventy pearls, big and round like the breasts of a sea-nymph; and they gleamed round her like moons. She held in leash the 4 Beasts, but he strode boldly to her, and kissed her full on her full lips. Wherefore she sighed and fell back

Intellectio. a space, and he pressed on. Now at the end of the darkness a fire glowed : she would have hindered him : clung she to his neck and wept. But the fire grew and the light dazzled her ; so that with a shriek she fell. But the beasts flung themselves against the burning gateway of iron, and it gave way. Our Father passed into the fire. Some say that it consumed him utterly and that he died ; howbeit, it is certain that he rose from a sarcophagus, and in the skies stood an angel with a trumpet, and on that trumpet he blew so mighty a blast that the dead rose all from their tombs, and our Father among them. "Now away !" he cried "I would look upon the sun !" And with that the fire hissed like a myriad of serpents and went out suddenly. It was a green sward golden with buttercups ; and in his way lay a high wall. Before it were two children, and with obscene gestures they embraced, and laughed aloud, with filthy words and acts unspeakable. Over all of which stood the sun calm and radiant, and was glad to be. Now, think ye well, was our Father perplexed ; and he knew not what he would do. For the children left their foulness and came soliciting with shameless words his acquiescence in their sport ; and he, knowing the law of courtesy and of pity, rebuked them not. But master ever of himself he abode alone, about and above. So saw he his virginity deflowered, and his thoughts were elsewhere. Now loosed they his body ; he bade it leap the wall. The giant flower of ocean bloomed above him ! He had fallen headlong into the great deep. As the green and crimson gloom departed somewhat before his eyes, he was aware of a Beetle that steadily and earnestly moved across the floor of that Sea unutterable. Him he followed ; "for I wilt well" thought the Adept "that he goeth not back to the gross sun of earth. And if the sun hath become a beetle, may the beetle transform into a bird". Wherewith he came to land. Night shone by lamp of waning moon upon a misty landscape. Two paths led him to two towers ; and jackals howled on either. Now the jackal he knew ; and the tower he knew not yet. Not two would he conquer — that were easy : to victory over one did he aspire. Made he therefore toward the moon. Rough was the hillside and the shadows deep and treacherous ; as he advanced the towers seemed to approach one another closer and closer yet. He drew his sword : with a crash they came together ; and he fell with wrath upon a single fortress. Three windows had the tower ; and against it ten cannons thundered. Eleven bricks had fallen dislodged by lightnings : it was no house wherein our Father might abide. But there

Deus.

H. et S. V. A.

Luna.

Quid Umbratur In Mari.

Deo Duce Comite Ferro.

he must abide. "To destroy it I am come" he said. And though he passed out therewithal, yet 'twas his home until he had attained. So he came to a river, and sailing to its source, he found a fair woman all naked, and she filled the river from two vessels of pure water. "She-devil," he cried, "have I gone back one step? For the Star Venus burned above. And with his sword he clave her from the head to the feet, that she fell clean asunder. Cried the echo: "Ah! thou hast slain hope now!" Our Father gladdened at that word, and wiping his blade he kissed it and went on, knowing that his luck should now be ill. And ill it was, for a temple was set up in his way, and there he saw the grisly Goat enthroned. But he knew better than to judge a goat from a goat's head and hoofs. And he abode in that temple awhile therefore, and worshipped ten weeks. And the first week he sacrificed to that goat a crown every day. The second a phallus. The third a silver vase of blood. The fourth a royal sceptre. The fifth a sword. The sixth a heart. The seventh a garland of flowers. The eighth a grass-snake. The ninth a sickle. And the tenth week did he daily offer up his own body. Said the goat: "Though I be not an ox, yet am I a sword." "Masked, O God!" cried the Adept. "Verily, an thou hadst not sacrificed"— There was silence. And under the Goat's throne was a rainbow of seven colors: our Father fitted himself as an arrow to the string (and the string was waxed well, dipped in a leaden pot wherein boiled amber and wine) and shot through stormy heavens. And they that saw him saw a woman wondrous fair robed in flames of hair, moon-sandalled, sun-belted, with torch and vase of fire and water. And he trailed comet-clouds of glory upward.

Vestigia Nulla Retrorsum.

Adest Rosa Secreta Eros.

Hermaphroditus.

Thus came our Father (Blessed be his name!) to Death, who stood, scythe in hand, opposed. And ever and anon he swept round, and men fell before him. "Look", said Death, "my sickle hath a cross-handle. See how they grow like flowers!" "Give me salt!" quoth our Father. And with sulphur (that the Goat had given him) and with salt did he bestrew the ground. "I see we shall have ado together." says Death. "Aye!" and with that he lops off Death's cross-handle. Now Death was wroth indeed, for he saw that our Father had wit of his designs (and they were right foul!), but he bade him pass forthwith from his dominion. And our Father could not at that time stay him: though for himself had he cut off the grip, yet for others— well, let each man take his sword! The way went through a forest. Now between two trees hung a man by one heel (Love was that tree). Crossed

Mors Janua Vitae.

Adeptus.

Terrae Ultor Anima
Terrae.

Sapientiae Lux Viris
Baculum.

Femina Rapta Inspi-
rat Gaudium.

Pleiades.

were his legs, and his arms behind his head, that hung ever downwards, the fingers locked. "Who art thou?" quoth our Father. "He that came before thee". "Who am I?" "He that cometh after me." With that worshipped our Father, and took a present of a great jewel from him, and went his ways. And he was bitterly a-cold, for that was the great Water he had passed. But our Father's paps glittered with cold, black light, and likewise his navel. Wherefore he was comforted. Now came the sudden twittering of heart lest the firmament beneath him were not stable, and lo! he danceth up and down as a very cork on waters of wailing. "Woman," he bade sternly, "be still. Cleave that with thy sword: or that must I well work? But she cleft the cords, bitter-faced, smiling goddess as she was; and he went on. "Leave thine ox-goad" quoth he, "till I come back an ox!" And she laughed and let him pass. Now is our Father come to the Unstable Lands, 'Od wot, for the Wheel whereon he poised was ever turning. Sworded was the Sphinx, but he out-dared her in riddling: deeper pierced his sword: he cut her into twain: her place was his. But that would he not, my Brethren; to the centre he clomb ever: and having won thither, he vanished. As a hermit ever he travelled and the lamp and wand were his. In his path a lion roared, but to it ran a maiden, strong as a young elephant and held its cruel jaws. By force he ran to her: he freed the lion — one buffet of his hand dashed her back six paces! — and with another blow smote its head from its body. And he ran to her and by force embraced her. Struggled she and fought him: savagely she bit, but it was of no avail: she lay ravished and exhausted on the Lybian plain. Across the mouth he smote her for a kiss, while she cried: "O! thou hast begotten on me twins. And mine also is the Serpent, and thou shalt conquer it and it shall serve thee: and they, they also for a guide!" She ceased; and he, having come to the world's end, prepared his chariot. Foursquare he builded it, and that double: he harnessed the two sphinxes that he had made from one, and sailed, crab-fashion, backwards, through the amber skies of even. Wherefore he attained to see his children. Lovers they were and lovely, those twins of rape. One was above them, joining their hands. "That is well," said our Father, and for seven nights he slept in seven starry palaces, and a sword to guard him. Note well also that these children, and those others, are two, being four. And on the sixth day (for the seven days were past) he rose and came into his ancient temple, a temple of our Holy Order, O my Brethren, wherein sat that Hierophant

who had initiated him of old. Now read he well the riddle of the Goat (Blessed be his name among us for ever! Nay, not for ever!), and therewith the Teacher made him a Master of the Sixfold Chamber and an ardent Sufferer toward the Blazing Star. For the Sword, said the Teacher, is but the Star unfurled. And our Father being cunning to place Aleph over Tau read this reverse, and so beheld Eden, even now and in the flesh. Dignitates.

Whence he sojourned far, and came to a great Emperor, by whom he was well received, and from whom he gat great gifts. And the Emperor (who is Solomon) told him of Sheba's Land and of one fairest of women there enthroned. So he journeyed thither, and for four years and seven months abode with her as paramour and light-of-love, for she was gracious to him and shewed him those things that the Emperor had hidden; even the cubical stone and the cross beneath the triangle that were his and unrevealed. And on the third day he left her and came to Her who had initiated him before he was initiated; and with her he abode eight days and twenty days : and she gave him gifts. Amicitia. Amor. Sophia.

The first day, a camel;
 The second day, a kiss;
 The third day, a star-glass;
 The fourth day, a beetle's wing;
 The fifth day, a crab;
 The sixth day, a bow;
 The seventh day, a quiver;
 The eighth day, a stag;
 The ninth day, a horn;
 The tenth day, a sandal of silver;
 The eleventh day, a silver box of white sandal wood;
 The twelfth day, a whisper;
 The thirteenth day, a black cat;
 The fourteenth day, a phial of white gold;
 The fifteenth day, an egg-shell cut in two;
 The sixteenth day, a glance;
 The seventeenth day, an honey comb;
 The eighteenth day, a dream;
 The nineteenth day, a night mare;
 The twentieth day, a wolf, black-muzzled;

Dona Virginis.

The twenty-first day, a sorrow ;
 The twenty-second day, a bundle of herbs ;
 The twenty-third day, a piece of camphor ;
 The twenty-fourth day, a moonstone ;
 The twenty-fifth day, a sigh ;
 The twenty-sixth day, a refusal ;

Puella Urget Sophiam Sodalibus. The twenty-seventh day, a consent ; and the last night she gave him all herself, so that the moon was eclipsed and earth was utterly darkened. And the marriage of that virgin was on this wise : She had three arrows, yet but two flanks, and the wise men said that who knew two was three, should know three was eight, if the circle were but squared ; and this also one day shall ye know, my Brethren ! And she gave him the great and perfect gift of Magic, so that he fared forth right comely and well-provided. Now at that great wedding was a Suggler, a riddler : for he said " Thou hast beasts : I will give thee weapons one for one ". For the Lion did our Father win a little fiery wand like a flame, and for his Eagle a cup of ever flowing water : for his Man the Suggler gave him a golden-hilted dagger (yet this was the worst of all his bargains, for it could not strike other, but himself only), while for a curious coin he bartered his good Bull. Alas for our Father ! Now the Suggler mocks him and cries : " Four fool's bargains hast thou made, and thou art fit to go forth and meet a fool for thy mate ". But our Father counted thrice seven and cried : " One for the fool, " seeing the Serpent should be his at last. " None for the fool ", they laughed back — nay, even his maiden queen. For she would not any should know thereof. Yet were all right, both he and they. But truth ran quickly about ; for that was the House of Truth ; and Mercury stood far from the Sun. Yet the Suggler was ever in the Sign of Sorrow, and the Fig Tree was not far. So went our Father to the Fool's Paradise of Air. But it is not lawful that I should write to you, brethren, of what there came to him at that place and time ; nor indeed is it true, if it were written. For alway doth this Arcanum differ from itself on this wise, that the Not and the Amen, passing, are void either on the one side or the other, and Who shall tell their ways ?

Hammer of Thor.

Arcanum.

So our Father, having won the Serpent Crown, the Uraeus of Antient Khem, did bind it upon his head, and rejoiced in that Kingdom for the space of two hundred and thirty and one days and nights, and turned him toward the Flaming Sword. Now the Sword governeth 10 mighty Kingdoms, and

evil, and above them is the ninefold lotus, and a virgin came forth unto him in the hour of his rejoicing and propounded her riddle.

Griphus I.

The first riddle :

The maiden is blind.

Our Father : She shall be what she doth not.

And a second virgin came forth to him and said :

The second riddle : Detegitur Yod.

Griphus II.

Quoth our Father : The moon is full.

So also a third virgin the third riddle :

Griphus III.

Man and woman : O fountain of the balance !

To whom our Father answered with a swift flash of his sword, so swift she saw it not.

Came out a fourth virgin, having a fourth riddle :

Griphus IV.

What egg hath no shell ?

And our Father pondered a while and then said :

On a wave of the sea : on a shell of the wave : blessed be her name !

The fifth virgin issued suddenly and said :

Griphus V.

I have four arms and six sides : red am I, and gold. To whom our Father :

Eli, Eli, lama sabachthani !

(For wit ye well, there be two Arcana therein).

Then said the sixth virgin openly :

Griphus VI.

Power lieth in the river of fire.

And our Father laughed aloud and answered : I am come from the waterfall.

So at that the seventh virgin came forth : and her countenance was troubled.

Griphus VII.

The seventh riddle :

The oldest said to the most beautiful : What doest thou here ?

Our Father :

And she answered him : I am in the place of the bridge. Go thou up higher : go thou where these are not.

Thereat was commotion and bitter wailing, and the eighth virgin came forth with rent attire and cried the eighth riddle :

Griphus VIII.

The sea hath conceived.

Our Father raised his head, and there was a great darkness.

Griphus IX.

The ninth virgin, sobbing at his feet, the ninth riddle :

By wisdom.

Then our Father touched his crown and they all rejoiced : but laughing he put them aside and he said : Nay ! By six hundred and twenty do ye exceed !

Griphus X.

Whereat they wept, and the tenth virgin came forth, bearing a royal crown having twelve jewels : and she had but one eye, and from that the eyelid had been torn. A prodigious beard had she, and all of white : and they wist he would have smitten her with his sword. But he would not, and she propounded unto him the tenth riddle :

Countenance beheld not countenance.

So thereto he answered : — Our Father, blessed be thou ! —

Countenance ?

Culpa Urbium
Nota Terrac.

Then they brought him the Sword and bade him smite withal : but he said :

If countenance behold not countenance, then let the ten be five. And they wist that he but mocked them ; for he did bend the sword fivefold and fashioned therefrom a Star, and they all vanished in that light ; yet the lotus abode nine-petalled and he cried " Before the wheel, the axle ". So he chained the Sun, and slew the Bull, and exhausted the Air, breathing it deep into his lungs : then he broke down the ancient tower, that which he had made his home, will he nill he, for so long, and he slew the other Bull, and he broke the arrow in twain ; after that he was silent, for they grew again in sixfold order, so that this latter work was double : but unto the first three he laid not his hand, neither for the first time, nor for the second time, nor for the third time. So to them he added that spiritual flame (for they were one, and ten, and fifty, thrice, and again) and that was the Beast, the Living One that is Lifan. Let us be silent, therefore, my brethren, worshipping the holy sixfold Ox that was our Father in his peace that he had won into, and that so hardly. For of this shall no man speak.

Now therefore let it be spoken of our Father's journeyings in the land of Vo and of his suffering therein, and of the founding of our holy and illustrious Order.

Nechesh.

Our Father, Brethren, having attained the mature age of three hundred and fifty and eight years, set forth upon a journey into the Mystic Mountain of the Caves. He took with him his Son, a Lamb, Life, and Strength, for these four were the Keys of that Mountain. So by ten days and fifty days

Abiegnus.

and two hundred days and yet ten days he went forth. After ten days fell a thunderbolt, whirling through black clouds of rain : after sixty the road split in two, but he travelled on both at once : after two hundred and sixty, the sun drove away the rain, and the Star shone in the day-time, making it night. After the last day came his Mother, his Redeemer, and Himself; and joining together they were even as I am who write unto you. Seventeen they were, the three Fathers : with the 3 Mothers they were 32, and sixfold therein, being as countenance and countenance. Yet, being seventeen, they were but one, and that one none, as before hath been shewed. And this enumeration is a great *Mysterium* of our art. Whence a light hidden in a Cross. Now therefore having brooded upon the ocean, and smitten with the Sword, and the Pyramid being builded in its just proportion, was that Light fixed even in the Vault of the Caverns. With one stroke he rent asunder the Veil ; with one stroke he closed the same. And entering the Sarcophagus of that Royal Tomb he laid him down to sleep. Four guarded him, and One in the four ; Seven enwalled him, and One in the seven, yet were the seven ten, and One in the ten. Now therefore his disciples came unto the Vault of that Mystic Mountain, and with the Keys they opened the Portal and came to him and woke him. But during his long sleep the roses had grown over him, crimson and flaming with interior fire, so that he could not escape. Yet they withered at his glance ; withat he knew what fearful task was before him. But slaying his disciples with long Nails, he interred them there, so that they were right sorrowful in their hearts. May all we die so ! And what further befell him ye shall also know, but not at this time.

Going forth of that Mountain he met also the Fool. Then the discourse of that Fool, my brethren ; it shall repay your pains. They think they are a triangle, he said, they think as the Picture-Folk. Base they are, and little infinitely. *Trinitas.*

Ain Elohim.

They think, being many, they are one. They think as the Rhine-Folk think. Many and none. *Unitas.*

Ain Elohim.

They think the erect is the twined, and the twined is the coiled, and the coiled is the twin, and the twins are the stoopers. They think as the Big-Nose-Folk. Save us, O Lord ! *Serpentes.*

- Ain Elohim.
 Abracadabra. The Chariot. Four hundred and eighteen. Five are one, and six are diverse, five in the midst and three on each side. The Word of Power, double in the Voice of the Master.
- Ain Elohim.
 Amethsh. Four sounds of four forces. O the Snake hath a long tail ! Amen !
- Ain Elohim.
 Sudden death : thick darkness : ho ! the ox !
 Ye Fylfat †. One, and one, and one : Creator, Preserver, Destroyer, ho ! the Redeemer !
 Thunder-stone : whirlpool : lotus-flower : ho ! for the gold of the sages !
- Ain Elohim.
 And he was silent for a great while, and so departed our Father from Him.
- Mysterium Matris. Forth he went along the dusty desert and met an antient woman bearing a bright crown of gold, studded with gems, one on each knee. Dressed in rags she was, and squatted clumsily on the sand. A horn grew from her forehead and she spat black foam and froth. Foul was the hag and evil, yet our Father bowed down flat on his face to the earth. " Holy Virgin of God ", said he, " what dost thou here ? What wilt thou with thy servant ? " At that she stank so that the air gasped about her, like a fish brought out of the sea. So she told him she was gathering simples for her daughter that had died to bury her withal. Now no simples grew in the desert. Therefore our Father drew with his sword lines of power in the sand, so that a black and terrible demon appeared squeezing up in thin flat plates of flesh along the sword-lines. So our Father cried : " Simples, O Axcaxrabortarax, for my mother ! " Then the demon was wroth and shrieked : " Thy mother to black hell ! She is mine ! " So the old hag confessed straight that she had given her body for love to that fiend of the pit. But our Father paid no heed thereto and bade the demon to do his will, so that he brought him herbs many, and good, with which our Father planted a great grove that grew about him (for the sun was now waxen bitter hot) wherein he worshipped, offering in vessels of clay these seven offerings :
- Evocatio.
 The first offering, dust ;
 The second offering, ashes ;
 The third offering, sand ;
 The fourth offering, bay-leaves ;
- Lucus.

The fifth offering, gold ;

The sixth offering, dung ;

The seventh offering, poison.

With the dust he gave also a sickle to gather the harvest of that dust.

With the ashes he gave a sceptre, that one might rule them aright.

With the sand he gave a sword, to cut that sand withal.

With the bay-leaves he gave a sun, to wither them.

With the gold he gave also a garland of sores, and that was for luck.

With the dung he gave a Rod of Life to quicken it.

With the poison he gave also in offering a stag and a maiden.

But about the noon came one shining unto our Father and gave him to drink from a dull and heavy bowl. And this was a liquor potent and heavy, by'r lady! So that our Father sank into deep sleep and dreamed a dream, and in that mirific dream it seemed unto him that the walls of all things slid into and across each other, so that he feared greatly, for the stability of the universe is the great enemy ; the unstable being the everlasting, saith Adhou Bin Aram, the Arab. O Elmen Zata, our Sophic Pilaster! Further in the dream there was let down from heaven a mighty tesseract, bounded by eight cubes, whereon sat a mighty dolphin having eight senses. Further, he beheld a cavern full of most ancient bones of men, and therein a lion with a voice of a dog. Then came a voice " Thirteen are they, who are one. Once is a oneness : twice is the Name : thrice let us say not : by four is the Son : by five is the Sword : by six is the Holy Oil of the most Excellent Beard, and the leaves of the Book are by six : by seven is that great Amen ". Then our Father saw one hundred and four horses that drove an ivory car over a sea of pearl, and they received him therein and bade him be comforted. With that he awoke and saw that he would have all his desire. In the morning therefore he arose and went his way into the desert. There he clomb an high rock and called forth the eagles, that their shadow floating over the desert should be as a book that men might read it. The shadows wrote and the sun recorded ; and on this wise cometh it to pass, O my Brethren, that by darkness and by sunlight ye will still learn ever these the Arcana of our Science. Lo! who learneth by moonlight, he is the lucky one! So our Father, having thus founded the Order, and our sacred Book being opened, rested awhile and beheld many wonders, the like of which were never yet told. But ever chiefly his study was to reduce unto eight things his many.

Somnium Auri Potabilis.

Tredecim Voces.

Ordinis Inceptio.

And thus, O Brethren of our Venerable Order, he at last succeeded. Those who know not will learn little herein : yet that they may be shamed all shall be put forth at this time clearly before them all, with no obscurity nor obfuscation in the exposition thereof.

Writing this, saith our Father to me the humblest and oldest of all his disciples, write as the story of my Quintessential Quest, my Spagyric Wandering, my Philosophical Going. Write plainly unto the Brethren, quoth he, for many be little and weak ; and thy hard words and much learning may confound them.

Therefore I write thus plainly to you. Mark well that ye read me aright!

Vitae Reliquae.

Our Father (blessed be his name!) entered the Path on this wise. He cut off three from ten : thus he left seven. He cut and left three : he cut and left one : he cut and became. Thus fourfold. Eightfold. He opened his eyes : he cleansed his heart : he chained his tongue : he fixed his flesh : he turned to his trade : he put forth his strength : he drew all to a point : he delighted.

Viae.

Therefore he is not, having become that which he was not. Mark ye all : it is declared. Now of the last adventure of our Father and of his going into the land of Apes, that is, England, and of what he did there, it is not fitting that I, the poor old fool who loved him, shall now discourse. But it is most necessary that I should speak of his holy death and of his funeral and of the bruit thereof, for that is gone into divers lands as a false and lying report, whereby much harm and ill-luck come to the Brethren. In this place, therefore, will I set down the exact truth of all that happened.

Mirabilia.

In the year of the Great Passing Over were signs and wonders seen of all men, O my Brethren, as it is written, and well known unto this day. And the first sign was of dancing : for every woman that was under the moon began to dance and was mad, so that headlong and hot-mouthed she flung herself down, desirous. Whence the second sign, that of musical inventions ; for in that year, and of Rosewomen, came A and U and M, the mighty musicians ! And the third sign likewise, namely, of animals : for in that year every sheep had lambs thirteen, and every cart was delivered of a wheel ! And other wonders innumerable : they are well known, insomuch that that year is yet held notable.

I. Signum.

II. Signum.

III. Signum.

Alit Signa.

Now our Father, being very old, came unto the venerable Grove of our

August Fraternity and abode there. And so old was he and feeble that he could scarce lift his hands in benediction upon us. And all we waited about him, both by day and night; lest one word should fall, and we not hear the same. But he spake never unto us, though his lips moved and his eyes sought ever that which we could not see. At last, on the day of D., the mother of P., he straightened himself up and spake. This his final discourse was written down then by the dying lions in their own blood, traced willingly on the desert sands about the Grove of the Illustrious. Also here set down: but who will confirm the same, let him seek it on the sands.

Children of my Will, said our Father, from whose grey eyes fell gentlest tears, it is about the hour. The chariot (Ch.) is not, and the chariot (H.) is at hand. Yet I, who have been carborne through the blue air by sphinxes, shall never be carried away, not by the whitest horses of the world. To you I have no word to say. All is written in the sacred Book. To that look ye well!

Ambrose, old friend, he said, turning to me, — and I wept ever sore — do thou write for the little ones, the children of my children, for them that understand not easily our high Mysteries; for in thy pen is, as it were, a river of clear water; without vagueness, without ambiguity, without show of learning, without needless darkening of counsel and word, dost thou ever reveal the sacred Heights of our Mystic Mountain. For, as for him that understandeth not thy writing, and that easily and well, be ye well assured all that he is a vile man and a losel of little worth or worship; a dog, an unclean swine, a worm of filth, a festering sore in the vitals of earth: such an one is liar and murderer, debauched, drunken, sexless, and spatulate; an ape-dropping, a lousy, flat-backed knave: from such an one keep ye well away! Use hath he little: ornament maketh he nothing: let him be cast out on the dung hills beyond Jordan; let him pass into the S. P. P., and that utterly!

With that our Father sighed deep and laid back his reverend head, and was silent. But from his heart came a subtle voice of tenderest farewell, so that we knew him well dead. But for seventy days and seventy nights we touched him not, but abode ever about him: and the smile changed not on his face, and the whole grove was filled with sweet and subtle perfumes. Now on the 71st day arose there a great dispute about his body; for the angels and spirits and demons did contend about it, that they might pos-

Pater Jubet Scientiam Scribere.

Sedes Profunda Paimonis.

Oculi Nox Secreta

Portae Silentium.

Partitio.

sess it. But our eldest brother V. N. bade all be still; and thus he apportioned the sacred relics of our Fathér.

To the Angel Agbagal, the fore part of the skull;
 To the demon Ozoz, the back left part of the skull;
 To the demon Olcot, the back right part of the skull;
 To ten thousand myriads of spirits of fire, each one hair;
 To ten thousand myriads of spirits of water, each one hair;
 To ten thousand myriads of spirits of earth, each one hair;
 To ten thousand myriads of spirits of air, each one hair;
 To the archangel Zazelazel, the brain;
 To the angel Usbusolat, the medulla;
 To the demon Ululomis, the right nostril;
 To the angel Opael, the left nostril;
 To the spirit Kuiphiah, the membrane of the nose;
 To the spirit Pugrah, the bridge of the nose;
 To eleven thousand spirits of spirit, the hairs of the nose, one each;
 To the archangel Tuphtuphtuphal, the right eye;
 To the arch devil Upsusph, the left eye;

The parts thereof in trust to be divided among their servitors; as the right cornea, to Aphlek; the left, to Urnbal; — mighty spirits are they, and bold!

To the archdevil Rama, the right ear and its parts;
 To the archangel Umumatis, the left ear and its parts;

The teeth to two and thirty letters of the sixfold Name: one to the air, and fifteen to the rain and the ram, and ten to the virgin, and six to the Bull;

The mouth to the archangels Alalal and Bikarak, lip and lip;

The tongue to that devil of all devils Yehowou. Ho, devil! canst thou speak?

The pharynx to Mahabonisbash, the great angel;

To seven and thirty myriads of legions of planetary spirits the hairs of the moustache, to each one;

To ninety and one myriads of the Elohim, the hairs of the beard; to each thirteen, and the oil to ease the world;

To Shalach, the arch-devil, the chin.

So also with the lesser relics; of which are notable only: to the Order,

the heart of our Father : to the Book of the Law, his venerable lung-space to serve as a shrine thereunto : to the devil Aot, the liver, to be divided : to the angel Exarp and his followers, the great intestine : to Bitom the devil and his crew, the little intestine : to Aub, Aud, and Aur, the venerable Phallus of our Father : to Ash the little bone of the same : to our children K., C., B., C., G., T., N., H., V., and M., his illustrious finger-nails, and the toe-nails to be in trust for their children after them : and so for all the rest ; is it not written in our archives ? As to his magical weapons, all vanished utterly at the moment of that Passing Over. Therefore they carried away our Father's body piece by piece and that with reverence and in order, so that there was not left of all one hair, nor one nerve, nor one little pore of the skin. Thus was there no funeral pomp ; they that say other are liars and blasphemers against a fame untarnished. May the red plague rot their vitals !

Thus, O my Brethren, thus and not otherwise was the Passing Over of that Great and Wonderful Magician, our Father and Founder. May the dew of his admirable memory moisten the grass of our minds, that we may bring forth tender shoots of energy in the Great Work of Works. So mote it be !

NIGHTFALL

The seas that lap the sand
Where lilies fill the land
Are silent, while the moon ascends to span
the curved leaves.
The lordly stars arise
With pity in their eyes
So large and clear and wise,
And angels yearn toward the world that
wonders, wakes, and grieves.

Sleep holds the hand of life,
And as a loving wife
Moves not for fear the sufferer should wake
before his hour.
So sleep is deadly calm,
And fills with perfect balm
The night's unquiet psalm
That wanders all too trembling up, and
quivers as a flower.

The wise man opens wide
His casement, as a bride
Flings her bright arms to meet her spouse
homeward who hasteneth;
He trims his lamp and brings
The books of many kings
To spread their holy wings
About his head, and sing to him the secret
ways of death.

He knows and doth not fear;
His will is keen and clear;
His lips are silent to protect the secret
mysteries.
No tempter spreads his net
So that his thoughts forget
The glory they have set
Before their face, nor loose their hold upon
the perfect prize.

My hands no longer write;
Communion with the night
Is built, a bridge of fiery truth across the
subtle mind.
God's angels, and his fire,
Consume the soul's desire,
And strike a lighter lyre.
I seek; the angels lead me on, all light and
truth to find.

Aleister Crowley
"Collected Works"

Notes on *Liber AL*

by Fr. E.A.O.A.

Gross variation in published editions.

This is a progress report discussing details in the holographic manuscript of Liber AL vel Legis and its facsimiles (distinguished as Liber XXXI) and its typeset versions in English (distinguished broadly as Liber CCXX). According to the Class A Comment, All questions of the Law are to be decided only by appeal to my writings, each for himself. This appeal is to Liber AL vel Legis. —E.A.O.A.

The following quotations of *Liber AL* II:47 are presented for comparison, study and consideration.

The first boldface paragraph below is a recent and personal interpretation of the line by line text with the punctuation, ligatures between words, and questionable points indicated. The significance of the diacritical markings can be determined by comparing the interpretation to a facsimile of the holograph. See references below. This interpretation is based on the full scale facsimile in *The Equinox of the Gods* (1936). The underlined words indicate potential ambiguities. This is the verse which appears mostly on page 16 of Chapter III. The page is easily recognized by the 8 x 10 grid found on it—in most facsimiles. The first three lines are on page 15. The end of a page is indicated by a slash. The grid is on the original manuscript currently. The position of THE LINE is not included.

This^lbook shall be translated into all tongues: but always with the original in the writing of the_Beast; for in the/
chance shape of the_letters and their position to^lone another: in^lthese are mysteries that^lno Beast^lshall divine. Let him not^lseek to^ltry: but^lone_cometh after him, whence I say not, who shall discover_the_Key of it all. Then

this^lline drawn is a key: then this

circle squared \oplus in its failure is a key also. And Abrahadabra. It shall be his child & that^lstrangely. Let him not seek after^lthis; for thereby alone can he fall from it./

The second boldface paragraph is quoted from *Equinox* III(9):126, a standard version of *Liber 220*. The text below has been broken into the individual lines to match the holograph.

THIS BOOK SHALL BE TRANSLATED INTO ALL TONGUES: BUT ALWAYS WITH THE ORIGINAL IN THE WRITING OF THE BEAST; FOR IN THE CHANCE SHAPE OF THE LETTERS AND THEIR POSITION TO ONE ANOTHER: IN THESE ARE MYSTERIES THAT NO BEAST SHALL DIVINE. LET HIM NOT SEEK TO TRY: BUT ONE COMETH AFTER HIM, WHENCE I SAY NOT, WHO SHALL DISCOVER THE KEY OF IT ALL. THEN THIS LINE DRAWN IS A KEY: THEN THIS CIRCLE SQUARED IN ITS FAILURE IS A KEY ALSO. AND ABRAHADABRA. IT SHALL BE HIS CHILD & THAT STRANGELY. LET HIM NOT SEEK AFTER THIS; FOR THEREBY ALONE CAN HE FALL FROM IT.

The transfer of information would seem to be quite direct. However, it appears that there are degrees of “original” in the holograph. Some are legitimate punctuation changes following the directions in verse II:54. Others appear to be overwrites, personal interpretations, substitutions, clarifications, or “corrections” or omissions.

In the holograph it says:

...The stops as thou wilt; the_letters
change them not in^lstyle or value

In *Equinox* III(9) *Liber 220* reads:

...THE STOPS AS THOU WILT; THE LETTERS?
CHANGE THEM NOT IN STYLE OR VALUE!

Between these two, even though there are

dance / shape of the letters and their
 unit is one another: in these as in the
 that no secret shall divine. Let this
 at each to try: but remember to
 him, whose I am not, whose shall
 become the key of it all. Then
 the time divine is ready: then the
 circle joined \oplus is to follow in
 key, alas. And the seed is a! It shall
 be his child & his to try. Let this not
 seek of the time: in ready, alas can be
 full, for it.

Figure 1. *Liber AL*, Chapter III, page 16. Enlarged from 26 x 32.5mm. This is a scan of the original publication in *Equinox* I(7), 1912, foldout.

| | a | b | c | d | e | f | g | h |
|----|--|---|---|---|---|---|---|----|
| | | | | | | | | 16 |
| 1 | chance shape of the letters and their | | | | | | | |
| 2 | position to one another: on these accounts | | | | | | | |
| 3 | that no Beast shall divine. Let him | | | | | | | |
| 4 | not seek to try: but we come after | | | | | | | |
| 5 | him, whence I say not, who shall | | | | | | | |
| 6 | discern the key of it all. Then | | | | | | | |
| 7 | this line drawn is a key: then this | | | | | | | |
| 8 | circle squared ⊕ in its failure is a | | | | | | | |
| 9 | key also. And Abrahamah. It shall | | | | | | | |
| 10 | be his child & that strangely. Let him not | | | | | | | |
| | seek after this: for thereby alone can he | | | | | | | |
| | fall from it. | | | | | | | |

Figure 2. *Liber AL*, Chapter III, page 16. It includes the grid. Slightly smaller than actual size. This is a scan from *The Equinox of the Gods* (1936).

slight differences, the message is clear.

Not only are there differences between these two editions, but several variations in the publication of the holograph itself are not usually familiar to Thelemites. Some of the variations are quite significant, and may affect the interpretation of the words—even ignoring the “chance shape of the letters and their position to one another.” For detailed studies, a student should recognize the potential problems.

State I. The original holograph. This has had many changes from the initial state of the April 8-10, 1904 *original in the writing of the Beast*. These are a study unto themselves.

The typescript made before leaving Cairo in 1904 suggest that verse numbers, additions of translations of verses from the Stèle, and a number of clarifications presumably in Ouarda's handwriting probably were made almost immediately. This typescript was not checked carefully, as can be seen in *Θελημα* (1909) derived from it.

State II. Facsimile without the grid on page 16 of Chapter III. So far I have been able to find three published instances of this. They each appear to be derived from the first:

Equinox I(7)—the foldout following page 386. It precedes THE COMMENT (the Old Comment, not the Class A one). The size of the individual pages is approximately 26mm wide and 32.5mm high. Even with a magnifying glass the handwriting is not easily readable. It fulfills the directive in III:47 technically, but not practically. An enlarged scan is shown in figure 1.

On the page 386 is the comment:

The reproduction of Liber Legis has been done thus minutely in order to prevent the casual reader from wasting his valuable time over it.

The full title of the book is
LIBER L VEL LEGIS
sub figura CCXX

as delivered by LXXVIII to DCLXVI
and it is the First and Greatest of those
Class A publications of A:A: of which is
not to be altered so much as the style of a
letter.

The 5 x 13 page arrangement on the foldout follows the directive in verse III:73. The number of pages in the holograph, 65, is a product of these two prime numbers. On the foldout several of the page numbers are missing because the pages are too close together vertically. This does not affect the text. The page and verse numbers in chapters II and III are on holograph at this time (1912).

Facsimiles of this foldout sheet can be found in *The Law is for All* (St. Paul MN: Llewellyn Publications, 1975, first printing only), and in *Equinox* I(7) (Mandrake Press Ltd. & Holmes Publishing, 1992). All are too small to read easily.

State III. Facsimiles with grid on page 16 of Chapter III. Some time after 1912 the grid was added to page 16 of Chapter III, probably by Crowley, as a way to analyze THE LINE and THE CIRCLE SQUARED. The rest of the holograph seems to be the same as in State II.

AL (Liber Legis) Sub Figura XXXI. Tunis: Privately printed. 1925. The presence of the grid suggests the grid was added between 1912 and 1925, probably during the Cephalu period. There were only 11 copies. It has a photographic facsimile of the holograph in a reduced size.

The facsimile in *The Equinox of the Gods* [*Equinox* III (3) 1936] is the earliest full-sized facsimile publication of the original holograph. It is the first generally available version useful for reference and study. It appears to be the basis for all subsequent editions in which the grid is present. A facsimile of Chapter III, page 16 is included here as figure 2.

Other published editions with the grid include:

The Book of the Law. 1938. London: O.T.O. Reprinted York Beach ME: Samuel Weiser, 1976. Later impressions 1979, 1981, 1984, 1987.

The Equinox I(7). Reprinted New York: Samuel Weiser, 1972. Additional printings 1974, 1978. Though this is a purported reprint of the original, the holograph facsimile from *The Equinox of the Gods* has been substituted for the original without the grid in the foldout.

Magical and Philosophical Commentaries on The Book of the Law (ed. Symonds, J. and K. Grant). Montreal: 93 Publishing, 1974

The Book of the Law. South Stukeley, Que.: 93 Publishing, 1975. *Equinox* III (9), p.269 indicates that this is an attempt to transcribe *Liber XXXI* into a typeset version more accurately than Crowley's original *Liber CCXX*. It differs somewhat from *Liber CCXX*.

The Commentaries of AL. *Equinox* V(1). New York: Samuel Weiser, 1975. A comment by Crowley is included with additional material by Motta.

Equinox III (9):131-196. The original hardback appeared in 1983, the paperback edition in 1988. This has a clear readable facsimile of the holograph (as *Liber XXXI*) in reduced size, and a reliable text. It is readily available at present. The text of *Liber CCXX*, which precedes it, is the text suggested as standard.

Le Livre de la Loi. No date. A French translation with a facsimile of the holograph. This is an example of a translation published according to the internal directions. *Liber 31* is present, the English language typeset version is not.

Θελημα (1993). London: Suhal. The title suggests this is a one-volume reissue of Θελημα (1909). However, it has the Category Two text of *Liber AL*. Several additional items are included.

State IV. Many editions do not include a copy of the holograph. Refer back to verse: III:47. The usual interpretation is that English language typeset versions are not "translations", and therefore do not require inclusion of the holograph. This interpretation is not universally accepted. Certainly, such editions lack the distinctive "chance shape of the letters and their position to one another" and other details present only in the holograph and its facsimiles.

English language editions without a facsimile of the holograph include:

Θελημα (Thelema). Privately printed, 1909. This has the earliest published version of *Liber 220*. It is the only printed text from the Category One typescript of 1904. Several significant variations from the text of the holograph occur. This published version is unique. An unpublished proof with this version was intended to be an appendix to Volume III (1907) of the *Collected Works*. It includes a footnote describing the line and circle squared. After the discovery of the lost holograph on 28 June 1909, Crowley corrected the text, and produced the Category Two version of later editions.

Liber L. vel Legis. *Equinox* I(10):5. 1913. This is the first widely distributed edition of *Liber 220*. This is the initial definitive text of *Liber CCXX*. See also subsequent reprints of the *Equinox*. At the end Crowley adds the footnote "[For doubtful spellings and styles consult facsimile M.S. facing p. 386, *Equinox* I.viii.]" This clearly indicates the holograph as the final authority.

Liber AL vel Legis. *Equinox*: 1954. This is a German translation with a typeset text in English included. It is a translation which does not follow the admonition in III:47, *This book shall be translated into all tongues: but always with the original in the writing of the Beast....*

The Book of the Law (ed. Jerry Kay). Hollywood CA: Xeno Press, 1967.

The Magical Record of the Beast 666. Montreal, Que.: Next Step Publications, 1972.

The Book of the Law. Oceanside CA: Thelema Publications, 1973.

AL (Liber Legis) The Book of the Law. San Francisco CA: Level Press, 1974. This includes brief notes about THE LINE and THE CIRCLE SQUARED. *Equinox* III (9), p. 268 suggests that this edition is a variant typeset one, and is technically neither *Liber XXXI* nor *Liber 231*.

Gems from the Equinox (ed. by I. Regardie). St Paul, MN: Llewellyn Publications. 1974.

The Book of the Law. Pp.17-43 in *The Book of Perfection*. So. Stukeley, Que.: 93 Publishing. For the Phoenix of the Royal Star, 1977. Chapter One has unnumbered verses.

Part VII. *The Book of the Law.* Pp. 565-583 in: Eisen, Wm. *The English Cabalah*, Vol. II. Marina del Rey CA: DeVorss & Company, 1982. A distinctive commentary follows on pp. 584-626.

The Book of the Law. New York NY: Magickal Childe Publishing Co., 1990.

While each of these is a complete publication of the typeset version, each may vary in details from the edition in *Equinox* I (10)

[republished in *Equinox* III (9)]. This is the version of *Liber 220* checked and published by Crowley.

In summary, the publication of *The Book of the Law* has a braided history. The alterations of the manuscript and the publication conditions do not strictly follow the admonition found in III: 47. The sequence of alterations needs to be established. The grid on page 16 of Chapter III, for example, was added sometime between 1912 and 1925. It is not part of the original transmission written by Crowley in 1904.

A definitive study of the original holograph needs to be done. Only then can the statement of III:47 and the directive of THE COMMENT be evaluated and applied. In the meantime no student can be sure that a particular point is addressed accurately without a careful review of *Liber AL*. The holograph facsimile should be checked. Even so, until a definitive study of the original manuscript and its alterations have been made, certain points may still be open to question.

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THE THELEMIC CANON

by Anna-Kria King

Chanting is a meditation on sound. It frees the mind in a way that some find provides a superior pathway to the inner self. Counting beads are provided to further displace the intellect and allow the fingers to keep track of the progress. The repetitive nature of the words adds to the enraptured state of the aspirant as the chant develops. The chant often takes on a life of its own with changes in speed, pitch, and volume. These changes should be allowed with no effort to control them. Body motions also occur spontaneously. Chanting in a group builds a stronger cone of power for most people than the practice done individually.

Our tradition has not fully explored this meditative medium. *The Book of the Law* offers myriad ideas for turning a phrase into a chant. Simple tunes can be utilized, or the leader can make up a monotonous melody, line at a time, with the group following. Thelemic creativity abounds. Perhaps some participants will be inspired to turn their imaginations toward building a body of original chant material, a single example being the chant below. This chant, **the Thelemic Canon**, is first explained as a solitary activity, then instructions are given for a group experience.

THE THELEMIC CANON is a chant, utilizing 120 counting beads. Canon () enumerates to 120, symbolizing the aspiration unto Tiphareth, and encodes all pathways thereunto.

The beads are of 3 sizes: one very large bead, 9 medium size and 110 smallish beads. When choosing beads, remember that 120 beads of any appreciable size/weight are heavy. Your author learned the hard way that cubical crystal beads are a very weighty subject!

The beads are strung with the largest bead first followed by 11 small beads. ▶ One medium size bead, 11 small ones ◀. Repeat from ▶ to ◀ until the beads are strung.

Sit in your most comfortable meditation posture. Establish inner quiet in your own way.

Visualize yourself standing in a desert setting in ancient Egypt. Across from you see a humanoid figure with a hawk head seated on a cubicle throne. Between you see a lotus stand. Above the lotus stand place a globe, and see wings protrude from the globe and extend to points over the heads of the seated figure and you. See Nuit stand behind the throne, bend her lovely body over the winged globe and place her hands on the ground just behind where you are standing.

Walk up to the lotus stand and remove the jewel from within. Notice its lustrous, soft glow. Place the jewel in your heart center.

Picture the entire scene bathed in brilliant white light. Turn your appreciation toward the Architect of the Universe, the single, generative force (Kether).

Start with a small bead on one side of the largest bead. For each small bead chant, "Love is the law, love under will." Put the emphasis on the word "will." At each medium size bead, chant, "Do what thou wilt shall be the whole of the Law." At the end of the "round," when you encounter the largest bead, chant, "There is no law beyond do what thou wilt." Allow the chant on the small beads to evolve into a drone with essentially no space between one "Love is the law..." and the next.¹

1. To make this into a group chant, furnish each additional participant with a small string of 11 beads marked with one different bead as a "head bead."

All the visualizations are given aloud by the leader. All join on the sets of 11 "Love is the law, love under will" recitations. The leader alone intones, "Do what thou wilt shall be the whole of the Law," and, "There is no law beyond do what thou wilt." The drone becomes more effective with combined voices.

Take your jewel out and notice how much brighter it shines. Put it back in your heart center.

Picture the scene now in golden light (Tiphareth). Turn your appreciation to the love your own Holy Guardian Angel feels for you. Allow that love to permeate your whole being.

Repeat the chant, changing only the emphasis to the second word "love."

Again take out your jewel. It has taken on a brilliance it did not have before. Put it back in your heart center.

Picture now the scene bathed in violet light (Yesod). Turn your appreciation to the solid foundation provided all Thelemites by Liber AL vel Legis.

Repeat the chant, changing only the emphasis to the word "law."

Again take out your jewel. It has taken on an even greater glory than it had before. Put it back in your heart center.

Turn your appreciation now to all of manifestation (Malkuth). Take the charge you have built in yourself by taking from the previous three 'rounds' and send it out to any part, or all, of the manifest Universe. This is an excellent opportunity to do healing.

Repeat the chant, changing only the emphasis to the first word "love."

Once again take out your jewel. Notice that it has lost none of its luster from the last round. In fact, it shines forth with greater splendor than it did before. Put it back in your heart center.

Finally, visualize Nuit returning her star-studded body to the night sky, leaving a Radiance of Love in her wake. Then see the wings of Hadit retract into the globe. As he hurls himself into infinite Space, sense the Infusion of Wisdom he has left as a gift. Then watch as Ra-Hoor-Khuit stands, turns his head so that one eye stares directly at you and empowers you with new Strength and Resolve. Watch him stride off toward the horizon.

Put your attention now on your own body. Remember that it is made up of very fast moving molecules. In your mind's eye, see the spaces between the molecules. Imagine a gentle breeze blowing between the spaces. Concentrate more on the spaces until it seems perfectly natural that the breeze would blow away the remaining bits of manifest matter. Allow your body to completely dissolve into space.

There is now nothing left but the shining jewel. Appreciate its dazzling beauty. Very slowly allow it to fold in upon itself. See the light becoming dimmer as one by one its facets are turned inward. Continue until the light is extinguished and only a dot remains. Let the dot disappear. Remain in the Silence.

THOTH TAROT AND ASTROLOGY

Chapter III continued

The sphere of the Sun, Tiphereth, is placed at the middle of the Tree of Life and is numbered six and follows Mars, which is the first planet outside of the orbit of the earth, and is in turn followed by Venus, which is the first planet inside the orbit of the earth and thus closer to the Sun. Also, this arrangement of planets can be seen on the outside of the Zodiac wheel as ruling each decan. Spring starts with Mars energy at the last decan of Pisces and at the first decan of Aries. Then the planets follow in succession around the zodiac. Following Mars and into Aries, there is the Sun, Venus and Mercury. . The Moon is the fastest moving of all the planets and follows Mercury. Our pattern then switches to the slower moving planets and Saturn finishes off the last decan of Taurus. Jupiter is next for the first decan of Gemini, and then Mars and the Sun and the pattern repeats over again all around the zodiac wheel. If one can grasp the over-all pattern of the rulerships of the decans and the pattern in the Tree of Life, it becomes easier to memorize.

Actually, the analysis of each planet and its Tarot card should have placed the Sun between Mars and Venus. But the idea for talking about the Sun last is dictated by the fact that for the most part, the rest of this work shall deal with the influence of the Sun in the various zodiac signs and their three decans.

In the Tree of Life, the Sun is the essential middle of everything and this is so in actuality as it is the Sun which brings life and warmth to this planet and to all the other planets as it radiates out its influence into space. It is our source of energy and life. Those planets which are farthest from the Sun could scarcely radiate back their influence to earth, tinged by the make-up of the planet of course, if they are too far away. Part of the planetary influence in a horoscope is due to this radiation of the Sun's all encompassing light and energy. We don't really know, but it may be that a planet has influence on us only due to this radiation from Sun to planet and a bouncing back to us. We are on the threshold of measuring the effect of planets on instruments which are in the cockpit of an airplane. It has been observed that Mars, Jupiter and sometimes Saturn will have an effect on those instruments and will affect flight conditions. If this is the case, then the observation of the influence of the planets over centuries has a further back-up of fact.

Just as the Sun is the central core and driving force of the planetary arrangements, so is the Sun's placement in a horoscope the most important point and outranks any other planet or aspect in taking top priority. This is why analysis of a horoscope could be very accurate if one used the placement of the Sun alone. The other planets and aspects are secondary but give more detailed information.

The Tarot card attributed to the Sun connects Hod and Yesod. Here is a hint that the Sun which is equated with the head of man, is the arbiter between the forces of Yesod, referring to the Moon, to the autonomous nervous system and emotional life of an uneasy depth of concealment, is the pathway to the reconciliation of two opposites.

The forces of Yesod are often concealed as they stem from the development of man from primitive stages to those of civilized stages. The primitive reactions are not lost, they are still there and are called forth when needed, sometimes suddenly. These are typified by such reactions as "fight or run", or a stirring of anger which comes from the fight for survival and is ruled by various glands. Often, people do not understand why they behave in certain ways when challenged and this is the case when the forces of Yesod are stirred up.

But travelling upward on the Tree, the Sun is the connecting path to Hod, which is intellect and is the sphere of Mercury. There is a balance here when one observes how the sphere of the Sun is in the very center of things, and yet the pathway or Trump is situated low on the Tree. The work indicated is that a person must be his or her essential self in order to be in control of the hidden forces of Yesod, attributed to the Moon.

The Tarot card is Number Nineteen in the series and comes very nearly at the end of the development of an individual from the position of The Fool at the top, down to his Universe and Tau at the bottom. We can see this sequence of Trumps as initiating a person into life, either here or in unseen realms, and at the end we see a picture of the Universe he has made for himself. In between are all the stages on the journey. Or we can analyze the Trumps as steps to the final attainment, to Kether and beyond, which will be accomplished by some over the next Aeon.

This Trump shows meanings for Heru-Ra-Ha, who is the Lord of this Aeon, and is the Sun shining in every human being. If this Sun does not shine enough, then it is the task of each person to tear away the veils which hide the magnificent radiation of the Sun of their own inner being. The two children dancing below the radiant Sun are the twins of this Aeon, Ra-Hoor Khuit and Hoor-Pa-Kraat. They have butterfly wings which indicate how the human soul can soar in this aeon which brings more freedom to the individual.

The symbolism of the Rose and Cross also shows up in this card. Life blooms upon a cross of the four elements and the four cherubs. We are still working with this symbolism and will be while on the earth. It is necessary to harness the four powers of the Sphinx for our own development. *

* Please refer to I.T.C., Vol. II, No. 4 for a tabulation of these four powers.

The Rose and Cross are symbolized by two of these at the feet of the children. The two opposites must each work with this formula until it is mastered. One result is the greater bloom of the rose as seen in the center of the Sun above the heads of the children. An expansion of consciousness is hinted at here that encompasses the zodiac wheel and an understanding of the workings of the Universe. As the rays of the Sun reach out into space, they divide up the circle of the zodiac into our familiar twelve divisions and each zodiac sign is represented, with Aries on the left, as seen in most depictions of the Zodiac.

The Trump is telling us that a spiritual journey is indicated for the New Aeon. The two children are dancing on the earth and are looking upwards toward the Sun. This is the Aeon in which the worship of the Sun is predominant. It is by an expansion of consciousness into the meanings of the Sun and a spiritual understanding of it that the ills of humanity can be alleviated. But to gain such freedom through spiritual growth takes much effort and work. This must be the emphasis, after all, on further expansion of consciousness. The green earth has a wall around it which symbolizes that the work needed is not to be done in any other state, such as in astral realms, but this work must be done here on earth. Even though the children of the new Aeon have wings, they do not fly beyond the wall. One could also say that to have freedom, one must constantly work for it for there are forces all over the earth which deny that freedom to the individual. If humanity is not always alert to the efforts at enslavement, then it falls back into more primitive states when slavery was the order of the day. Remember that slavery is not only of the body but can occur for the mind and for spiritual urges as well. What is happening to control your mind? Can we say that the media is one of the major forces at work on the issue of slavery? Look around you, there are many more insidious forces to control and abolish the freedom which man needs in order to function in this Aeon.

Remember that freedom means you have a right to accomplish your true will. Some persons enslave themselves by thinking that freedom is giving into every wish, want and whim. This is not the case. A person must first discover his inner, his essential self, to find his True Will and that Will is single. It is not a bundle of wishes, whims and wants. LIBER AL gives plenty of instruction in this matter and I think with this hint, any person might apply himself to the study of those verses which aid him to know and to accomplish his own true will.

In Astrology, the placement of the Sun symbolizes the creative power of the individual. It is an indicator of the will, at least of the finite will. For the infinite will is carried through many lifetimes and is not influenced so much by astrological aspects, but more by a build-up of karma.

If a person has worked very hard on some aspect of will, then he is able to make choices for the placement of Sun and Moon when he is born. Witness the child prodigy, such a one as Mozart, for instance. His work in previous lives gave him the ability to choose a musical family and a time in which to incarnate when his gifts could flower to their best advantage. Such examples of prodigies are all around us. Crowley is another example of a flowering of the will which was built up through many lives. It may be that an undeveloped person does not have such power to choose, but must be born into life with various experiences which must be mastered and built into the fabric of his individual star.

The placement of the Sun indicates how the vital force of the etheric body is manifested on earth. These are the main conditions with which an individual must work. Actually, there is more of an idea of the etheric body as seen by the placement of the Sun. There is here quite a glimpse into the soul of the individual. Even though through many incarnations, different zodiac signs are chosen which give very different experiences, at least for this life, the soul has chosen one particular sign and often this is tied into past karmic experiences. It is also an indication of the work which must be done in this incarnation.

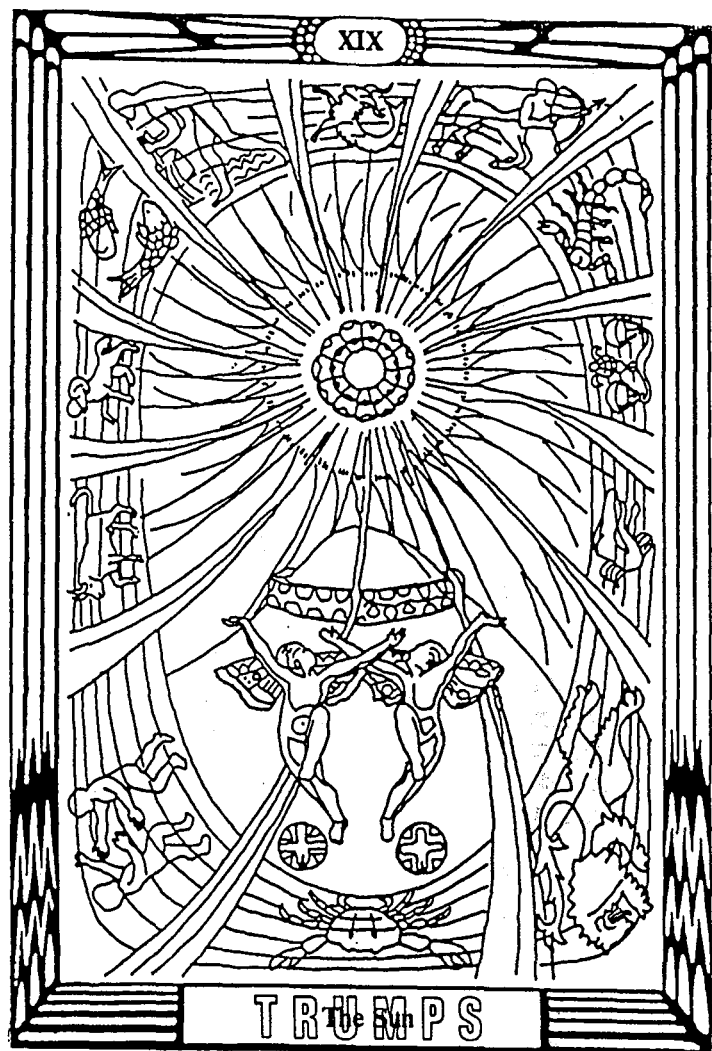
Sometimes the Sun has difficult aspects. If this is the case, some part of the soul is tied up into experiences which must be mastered before the true light of the star which is his true self can have some manifestation. The aspects of planets, whether easy or difficult, can work either for a positive result or a negative result. Many times the horoscope of a genius will show a good many difficult aspects and it will depend on the true will whether these influences will make or break the person. This is really why it is so necessary for each person to have a thorough understanding of the elements of the horoscope and to work to mitigate the effects of difficult aspects and turn them into an advantage instead of a disadvantage. One does not become an emancipated human being through apathy and ignorance.

To be continued.

The Sun, our Father! Soul of
Life and Light,
Love and play freely, sacred
in Thy sight!

Give forth thy light to all
without doubt, the clouds
and shadows are no matter for
thee.
Make Speech and Silence, Energy
and Stillness, twin forces of
thy play.

"The Book of Thoth."



Graphic study by Gari Gage-Cole from the Tarot deck by Crowley and
Frieda Harris.

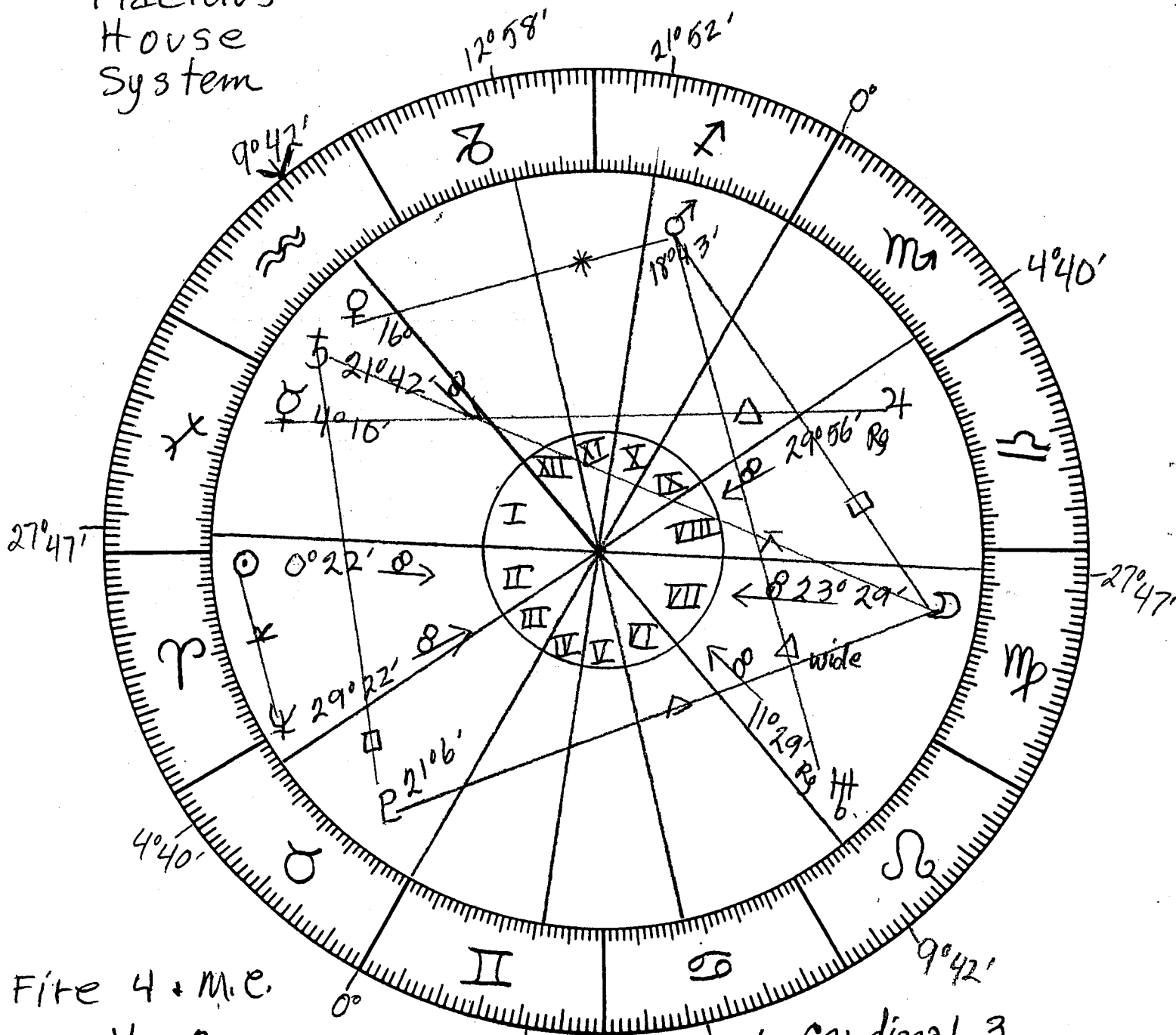
NAME Jane Wolfe

PLACE St. Petersburg Pennsylvania

LONGITUDE West 79° LATITUDE North 41°

DATE March 21, 1875 TIME 4:00 a.m.

Placidus
House
System



Fite 4 + M.C.
Earth 2
Air 3 + Asc
Water 1

Cardinal 3
Fixed 4 + Asc.
Mutable 3 + M.C.

JANE WOLFE

Appendix I

A SHORT ANALYSIS OF THE HOROSCOPE OF SARAH JANE WOLFE, born March 21, 1875 in St. Petersburg, Pennsylvania at 4:00 a.m.*

Jane's horoscope is the splash type as the planets are distributed rather evenly around the circle of the zodiac and emphasize the natures of eight signs. This type of pattern gives a lack of inhibition and a gift for universal orientation. At the best of such a pattern there is a capacity for a genuine universal interest and a gift for bringing order out of confusion. It signifies those who carry ideas and expand experience, who spread things or thinking or knowledge. But at its worst this type of pattern can bring on scattered situations and can be the basis for a feeling of bitter failure. It can actually disintegrate experience for the native or for others. This, though, can also be the unwitting and perhaps unfortunate contributor to change and reconstruction. Since the natal Sun opposes the Moon, there was no doubt some of the negative characteristics showed up in Jane's life. Any sign in this pattern which carries two or more planets would have more emphasis than the other signs. This would be Aquarius with Venus and Saturn, which is also the rising sign; and Aries with Sun and Neptune.

As to the distribution of planets among Cardinal, Fixed and Mutable signs, these are fairly even, with only a little more emphasis on Fixed signs. These are Venus and Saturn in Aquarius, Uranus in Leo and Pluto in Taurus, plus the Ascendant in Aquarius. This emphasis plus Saturn in the first house, brought a dependability to Jane's nature and a great deal of strength. She was very self-reliant and independent and had a good deal of pride and dignity. In fact, she acted every inch an aristocrat. She was also very persevering, as later events in her life show clearly.

The distribution of planets among Fire, Earth, Air and Water signs show more emphasis on Fire signs with four planets and the Midheaven in Fire. These are Sun and Neptune in Aries, Uranus in Leo and Mars in Sagittarius. These planets added force and energy, vision and a spiritual urge. She was spirited and idealistic, and had a rich and generous nature with plenty of enthusiasm and a love of the heroic. With this she also displayed an intensity of purpose, but the oppositions to the Fire sign planets often brought about a sort of wavering, so she was also not certain about her purpose in life many a time.

There is only one planet in a water sign and this is Mercury in Pisces. As a result, Jane was deficient in her emotional nature and was even apt to shy away from emotional situations. She thought

* It is not known if this time is exact. Due to a lack of accurate records in that century, this time may be only a guess by her mother. It is also not known if Frederic Mellinger did any rectification for this chart.

She should know more about love, but her life and the lack of enough emphasis on water signs, prevented this.

However, the Sun is placed exactly on the cusp between Pisces and Aries. She was born at the Equinox of 1875, a time of great activity as the Sun leaves the world of dream and delusion and shines forth into a rude awakening in the world of day. This is a passage from night to dawn, from Winter to Spring, from the passivity of water and its reflective nature to the ambition of an active Fire sign. Jane's essential nature, always shown by the position of the Sun, partook both of the confusing emotional life of a Pisces person with psychic abilities and a tendency toward dreaminess and visions, and the pushing and ambitious world of Aries. She straddled with this Sun placement, two very different worlds. But it was due to the varied and fleeting nature of emotions of a Pisean that she was able to portray so many different characters in her work as an actress.

This particular cusp denotes a difficult incarnation and there is a sublimation of feeling through the seive of mental analysis. The native is also partly masculine in actions and feeling. The restrictions and humbleness of Pisces is falling off and life becomes an out-rushing energy. Jane possessed a largess of a man's viewpoint, with vigor and breadth of mind. She was circumspect in running an organization and resourceful in emergencies. There was an absence of pettiness and of women's tricks. Her tasks she desired to be accomplished in freedom without interference. She also preferred subtle and indirect methods for dealing with others. Since the Sun was afflicted by the Moon, she had plenty of vanity which surfaced in a love of fine clothes.

Note that the last decan of Pisces and the first decan of Aries are both ruled by Mars. In Jane's horoscope, Mars is placed in the 10th house, that of fame and profession. The Mars energies were strong for her but also depleted at times by the square of Mars to the Moon. Also, when consulting our chart of the placement of various Tarot cards upon the Zodiac, we note that Jane displayed the characteristics of the Queen of Wands, which is of Fire. Actually, she became at times this leading character but often she slipped back into the Piscean attitudes as well. Life could be overwhelming and confusing for her and this shows up in her letters.

The Moon in Virgo denotes a critical and analytical mind. She lacked formal training in higher education but what training she had in business school was used all her life, as she typed many things for Crowley and for members of the O.T.O. and for her students. She then was led to study on her own and when an actress, she took up the study of Theosophy which led in due time to the study of Thelema which occupied her for the rest of her life. She didn't care for slipshod methods of work in this field and she was likely to sit in

judgement on various of the people met in her life. She had not much use for human frailty and weakness as her own standards were high. This placement of Sun and Moon led to a lifelong search for knowledge and facts and to a greater knowledge based on high spiritual ideals.

Venus close to the Ascendant in Aquarius gave Jane a sociable manner with much of charm and also emphasized the unusualness of Aquarian characteristics. But Venus is also conjunct Saturn and this put a damper on her love life. She actually needed a person who was tactful and polished and who would have a strong and admirable character, but this she did not meet until she met Crowley. Some of his characteristics, though, were depressing to her and finally she could not stand the association any longer. This conjunction made her feel as though she had to make concessions to others in order to have a satisfactory relationship or friendship. But her freedom loving Aquarian side would eventually balk at the restrictions in this sort of relationship. She knew when she was being used, but sometimes she would also ignore the warning signs when she knew a side of her was being stifled.

Venus was sextile to Mars which added to her outgoing nature, especially when Mars was active as in her profession. But Mars was also square to the Moon which set up obstacles to personal human relationships that could be of a satisfactory nature. She had very vulnerable feelings which were mostly hidden from view. Sometimes she became contrary in her dealings with people due to an underlying distress and anger at their behaviour. She was hostess to great inhibitions when it came to an expression of love and romance. Saturn always lays a restraining and delaying hand on any part of the horoscope and with aspects to other planets. Saturn was also sextile to Mars and this added to an ability to think before she acted and also a certain circumspection. Because Saturn is in the first house, Jane was burdened with responsibilities and she showed great fortitude and patience and responsibility in difficult situations.

The opposition of Venus to Uranus led to unusual affairs but often they lacked the frenzy of a true love affair. These very few affairs were to her mostly uncomfortable and dangerous and the heart was more likely to be led by other considerations, such as the use of various magick methods, other than by a true bonding of two people. She was sure that experience would teach a great deal and so it did, and sometimes in a very painful way. This opposition and the opposition of Moon to Sun from the 7th house forbade any long lasting marriage or relationship. Also, due to her almost Puritan inhibitions, she was attacked by Crowley in a verbal manner. Also, she never became his mistress, he claimed he never even kissed her. Yet in some of his letters to her, there is a betrayal of love which is not on the physical plane but is of a spiritual nature.

Mercury trines Jupiter from Pisces and the first house, with Jupiter in the eighth house. The eighth house is one of the major houses of occult interests and has for meaning the death and resurrection of the soul; one could further describe this house as a tendency to self-immolation. Jupiter is also placed in an air sign, and air denotes intellect. This aspect shows a high level of comprehension of occult subjects and a great deal of inspiration herein. This aspect also lends optimism and a fresh outlook on life and a belief in the capacity to succeed. There is also integrity and high standards of behaviour, thus fortifying some of the characteristics of the placement of Saturn. There is tolerance and a kind and affable disposition, plus an interest in a variety of subjects. This further strengthens the over-all pattern of the splash type horoscope.

But Jupiter is opposed by Neptune and a see-saw effect is at work here. Sometimes Jane was unable to fulfill the promises shown by some of the aspects in her chart. Neptune is in the 2nd house of self-earned money and this opposition led to a pouring out of any monetary means for occult reasons so that she herself became indigent and without enough to continue in her interests. She was also likely to think that others expected too much from her and sometimes her resentment would surface. She accepted responsibilities for which there was no pay but quite the reverse and also this aspect might have led her to take on more than she could really manage. She could also challenge those who showed connivance or collusion or a misuse of authority.

There were three opposition aspects which caused doubts and wavering and a harsh attitude towards her own character. These were Sun opposed to Moon, Venus opposed to Uranus and Neptune opposed to Jupiter. Jane was often on a see-saw of emotions and character analysis. She thought she knew who she was and what role she played in Thelema but she was never quite sure. She remained blinded to the effects of her loyalty to Crowley and to Thelema until the end of her days. And yet it was due to her strength of character and to her aspirations that a good deal of the work of Thelema should have a more firm grounding than might have been possible otherwise.

At the end of Crowley's life, he had only two staunch and unwavering friends, who never deserted him, no matter what difficulties he might give them. These were Jane Wolfe and Karl Germer. Is this quote from LIBER LXV, Chapter V, verses 61 and 62 applicable here?

61. "I too am the Soul of the desert, thou shalt seek me yet again in the wilderness of sand.

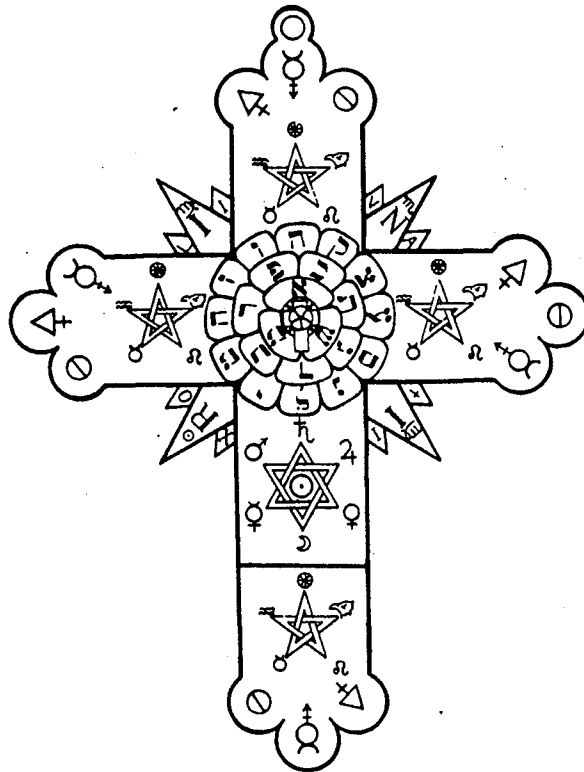
62. "At thy right hand a great lord and a comely; at thy left hand a woman clad in gossamer and gold and having the stars in her hair."

THE ROSE AND THE CROSS

Out of the seething cauldron of my woes,
Where sweets and salt and bitterness I flung;
Where charmed music gathered from my tongue,
And where I chained strange archipelagoes
Of fallen stars; where fiery passion flows
A curious bitumen; where among
The glowing medley moved the tune unsung
Of perfect love: thence grew the Mystic Rose.

Its myriad petals of divided light;
Its leaves of the most radiant emerald;
In heart of fire like rubies. At the sight
I lifted up my heart to God and called;
How shall I pluck this dream of my desire?
And lo! there shaped itself the Cross of Fire!

Aleister Crowley
Collected Works.



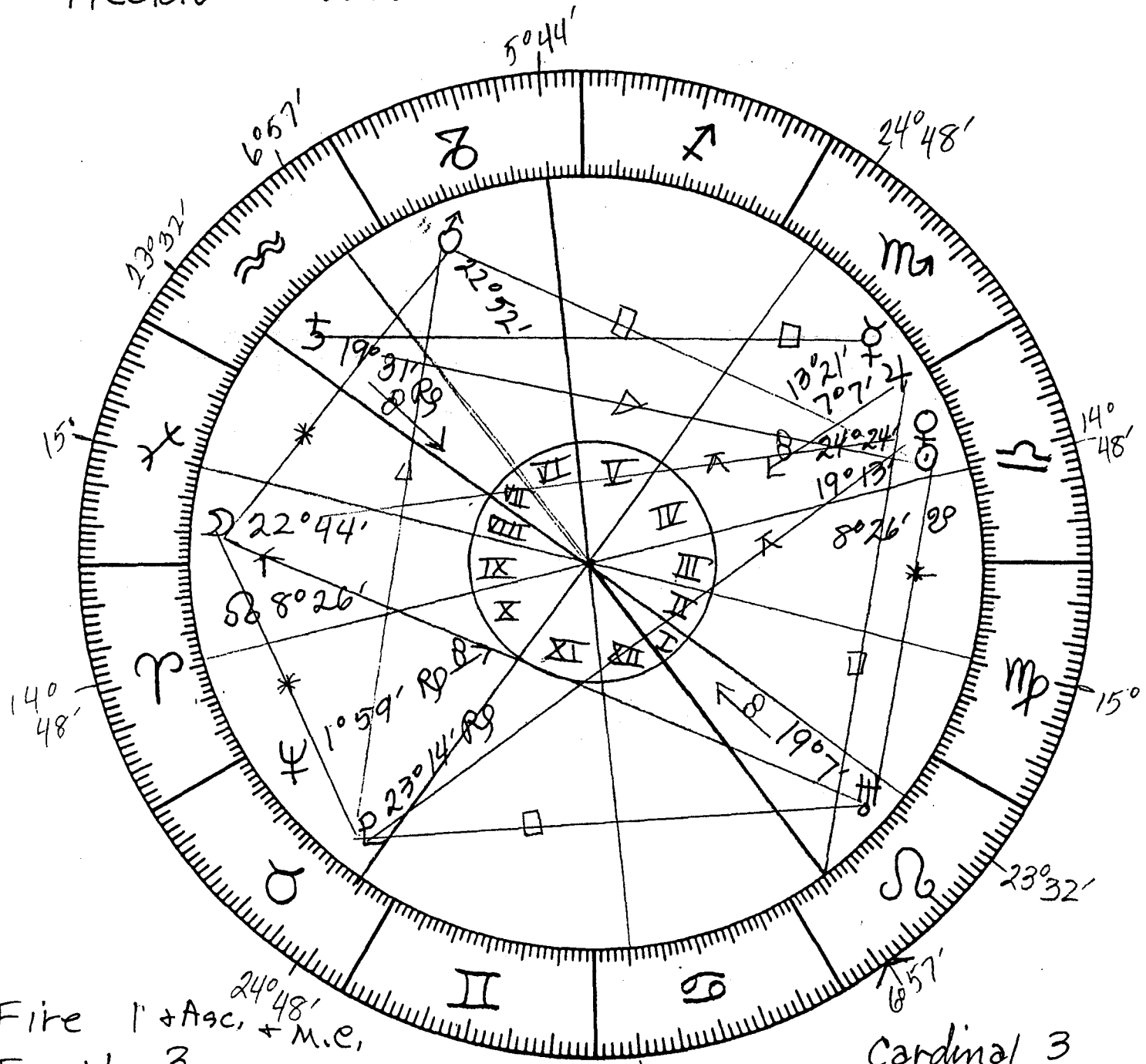
NAME Aleister Crowley

PLACE Leamington England

LONGITUDE West 1°31' LATITUDE N. 52°

DATE Tues, Oct. 12, 1875 TIME 11:36 p.m.

Placidus houses



Fire 1 + Asc. + M.C.
Earth 3
Air 3
Water 3

splash pattern

Cardinal 3
Fixed 6 + Asc.
Mutable or Common 1

JANE WOLFE

Appendix II.

A short analysis of the horoscope of Edward Alexander Crowley: born on Tuesday, October 12, 1875, at 11:36 p.m. at Leamington, England. (Note: if the time was correctly stated, then the rising sign would be slightly different from Crowley's calculations. This corrected version has been provided by Jim Eshelman.)

The overall pattern of Crowley's horoscope is that of a splash pattern. This indicates wide ranging interests as seven of the zodiac signs are activated by planets placed within them. Also indicated is a gift for bringing order out of confusion, a lack of inhibitions and the person can spread ideas and expand experience. This pattern can also denote scattered situations and a disintegration of old ways of thinking which affects many. Change and reconstruction can be accomplished by persons with this pattern. There is also an ability for wide impersonal organization, coupled with a broad prodigality.

Every planet is aspected by one or more other planets and the orbs of some of these aspects are very close. When orbs are close or exact, they can be very strong and often this is an indication of genius. With every planet in aspect, this can indicate that the person might be able to achieve what Jung called "integration."

The distribution of planets in Cardinal, Fixed and Mutable signs is very unusual. There are three planets in Cardinal signs and these are Sun and Venus in Libra and Mars in Capricorn. There are enough planets in Cardinal signs to indicate the ability to act and get things done. Also these give enough energy and a pioneering spirit. Cardinal signs are ambitious and start things. Since Venus and the Sun are in Libra, this means pioneering intellect as Libra is an Air sign.

But there is an overbalance of planets in Fixed signs. These are Uranus in Leo, Mercury and Jupiter in Scorpio, Saturn in Aquarius and Neptune and Pluto in Taurus. It is notable that all of the Fixed signs are also the Cherubic signs and relate to the four powers of the Sphinx.

Fixed signs are often the perfectors of what went before. They can be strong and dependable with a reliable code of honour. There is independence, pride and dignity. They can also be persistent, firm and persevering. On the negative side the person can be inert, stubborn, immobile, firm, dogmatic and obstinate, austere and autocratic. These people are resistant and unbending and difficult to alter from early habits and ideas. When Crowley claimed he was the laziest man on earth, he was partly correct. Also he never really shed the influence of his early years with the Plymouth Brethren and carried his bitterness against them until the end.

Fixed people are the world's builders. They often build on the ideas and work started by others. This was also true of Crowley in some instances, as any student of the work of Mathers and the Golden Dawn will realize. But it must be remembered that this analysis is of Crowley the man and his further development into the Magus was a different matter and certainly had some karmic impetus behind it.

There is only one planet in a Mutable sign. This is the Moon in Pisces. Crowley was deficient in understanding and slow to change, for enough planets in Mutable signs can bring rapid change, whereas many planets in Fixed signs bring slow change. So he made mistakes about people again and again as he did not seem to know much about their inner motives and the direction of their lives. He entertained delusions about their capacities and capabilities.

The distribution of planets in Fire, Earth, Air and Water signs is fairly even. Uranus is in Leo and this is also the rising sign, which represents Fire. The cusp of the 10th house is in Aries, a Fire sign. This is balanced by Neptune and Pluto in Taurus and Mars in Capricorn for Earth. Sun and Venus in Libra and Saturn in Aquarius are in Air signs. Moon in Pisces and Jupiter and Mercury in Scorpio make up the balance for Water signs.

Briefly, Fire gives an ardent nature, interest in love and union with a counterpart. Fire is a creative force with an impetus towards doing things and much accomplishment. There is also vision and a spiritual urge.

Earth gives a practical nature with attitudes of thoroughness and affairs which are tangible, solid, concrete. Earth signs display a love of justice and also have scientific ability. Their ideals are of a practical nature which can be easily made manifest. There is an element of painstaking work with perseverance and reliability.

Air signs are known for mental ability, for intellectual endeavours. Air also gives intuition and inspiration and displays refined natures. There is an interest in the philosophical side of science and also splendid ideals. There is also a subjective cultivation of exquisite tastes.

Water signs show emotion and imagination. They emphasize feelings and visions and are sensitive and often very psychic. Water is receptive and impressionable and much depends on the conditions, the surroundings and the environment whether they act in a negative or a positive fashion.

All of the above were emphasized at one time or another in Crowley's character. If the emphasis was on either the positive or the negative side of these qualities, it would depend on the aspects made to the planets which were affected.

The Sun is conjunct Venus in Libra so there is an affable and artistically inclined nature. The Sun is in the middle decan of Libra which is ruled by Saturn. There is an underlying seriousness and an ability to stick through adverse conditions. This is also an aspect which can produce the even-mindedness and tolerance seen in judges.

With the Moon in Pisces, there would be a reserve, and in early life, at least, some shyness. This retreat to the inner self of dreams and psychism helped to build up poise and strength. All the charm of Libra is emphasized and Crowley could experience a wide appreciation by others of his gifts and capabilities. But there was also an air of mystery and of depths which other persons could not understand or probe. This aspect gives an impressionable nature, an emphasis on justice and on romance. This is a mark of a born diplomat. He could be subtle and involved while he was thought to be obvious and plausible. There is much intuition and an ability to glean knowledge from observation. He was a student of human nature as some of his short stories so rightly demonstrate. But a person of this nature can also be fooled by people when under the spell of romance or adventure.

The fact that both the Sun and Venus were quincunx to the Moon made him a dupe of other persons, who thought to take him for whatever he was worth. This showed up in his lack of understanding of the motives of such persons. He was also committed to service and was the prey of those without much conscience. Some of his money was lost due to the machinations of others. Also, he was smeared by the yellow journals of the day, which all fit into this pattern. This aspect also indicates a misalignment with the past, with his mother and family circumstances. There was a need for emotional security and as a result Aleister would take on responsibilities which related to other people and much of his time was spent on trying to make things work for them. This led, of course, to the idea of a profess house which materialized in Cefalu, but was doomed to failure because of the very nature of the undertaking. But for quite some time he had a sense of responsibility to make it work and no money with which to pull it off.

The Sun is also trine to Saturn. Both are at 19° of their respective signs. This enhances the creative potential which also shows up in other aspects and there is a deep sense of responsibility coupled with practicality in intellectual matters, as this aspect is in Air signs. This is an aspect of the mastery of various circumstances and an ability to act when opportunity was open. This, coupled with Venus also trine to Saturn, gave genius in writing and in intellectual affairs, with a good deal of artistry on tap.

Sun sextile to Uranus, which is posited in the first house, made of him a pioneer in magick, since Uranus rules such matters. There was a lack of inhibition and a desire for personal freedom, along with an attitude which found life exciting.

With Leo as the rising sign, there was an open-heartedness and generosity typical of that sign. The rising degree is in the first decan of Leo, which is ruled by Saturn. Uranus is also in exact opposition to Saturn in Aquarius. This fostered many problems in his relationships to others which were quite strong, since Saturn is in the seventh house of "the other", of marriage and partnerships. This aspect, of course, made marriage impossible to one person. There was also a good deal of trouble because of other persons and much of it stemmed from the fact that he disregarded basic logic in handling his own affairs and delegated too much onto the shoulders of those unable to carry the burden. Also, it seemed that at every turn, the desire to have the freedom of Uranus was being thwarted by one person or another or by circumstances. The Uranian influence literally led him to thumb his nose at tradition and then after that, he found it difficult to understand when those bound by tradition were outraged.

Saturn square to Mercury had the effect of deepening the mind, but also made school work difficult. There was indolence and a certain amount of mental laziness and this led to punishment and trouble. Mercury also makes a wide square to Uranus, the sign of an original thinker and one who delights in flouting tradition.

Mars square to the Sun and Venus endowed him with a hard driving will which often brought on health problems if there was not enough balance provided through relaxation of some sort or another. This aspect gives enthusiasm and energy but much pressure, some of which was due to not very careful planning.

Mars is also sextile to the Moon with an exact orb of 22° for each planet. This led to emotional outbursts when he was provoked and a cutting wit due to the other aspects to Mars. Mars adds vitality and excitement to his relationships to other people and since Mars is in the sixth house of work and Moon in the ninth house of far travel and higher education and philosophy, the two planets were responsible for some of his finer moments in these areas.

Jupiter as in opposition to Neptune is a sign of broken promises which could not be fulfilled. He also felt others expected a lot from him and he sometimes harboured feelings of resentment about this. This led to alienation from some of his co-workers and friends. Neptune is in the 10th house of fame and profession and this aspect to Jupiter gave him much work of a very fine nature for which he was not paid. Here is also a courage to challenge authority but also a suspicion of the motive's of other people who would rely on him for something he never intended to give them.

Jupiter is also square to the Ascendant if the time given is correct. This shows a good deal of excess in behaviour and some self-indulgence. There were also big ideas about what he wanted to do, but little wherewithal to achieve such goals. There is also a certain amount of wasting of time and energy.

Because of the strong Uranus in the first house, Crowley became a master of Magick and revolutionized the art. Uranus is the planet which rules Magick, the invention of new items, and all that is unusual. It is a planet of the new age. As for mysticism, which is ruled by Neptune, it is no wonder Crowley found this more difficult and did not favor it as much as the activity to be found in Magick.

This is all mapped out by the importance of these planets and by the aspects to them.

There are three "occult houses", the fourth, the eighth, and the twelfth. Of these only one has a heavy concentration of planets and this is the fourth house which rules childhood, old age, the end of life and the unconscious forces which play a large but mostly unrecognised part in the lives of humans. This house rules various complexes and has also been called the gateway of the soul. This house can also denote the father and race consciousness. Since the Sun is in this house, which can also point to the father, we see here the effect of his father upon the young child and the lasting impression made by the early death of the father. The 10th house can mean the mother and here we have only an opposition to Jupiter in the fourth house. Crowley never outlived the effects of his early life and his hatred for his mother.

But such matters were well hidden by the effect of other planets on his life. His is a very complicated horoscope and often there is contradiction between the aspects for various character traits. This is not an ordinary horoscope, it is the chart of a genius and a very complex character.

By Soror Meral

