

IN THE CONTINUUM

Vol. V, No. 4

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.:

LAZARUS FORGOT

Parted now by but a breath,
The lover and the loved.
Would that I could stir again
This stillness and this pause,
And sight proclaim upon these eyes,
Or sighs upon these lips.
Enfolded in this sweet, soft form,
That moments have passed by,
The treasures of the world behold.

Look now within this moment still,
And see how motion rests;
And restless moments pass,
To loose the I that deeply flows
The course of breathing's gasp.
Too fast from form the expiration flies,
And airs no more are drawn,
To play the heart strings chord,
And dally in the Sun.

Emotions crave a life of breath,
Encased in breast and blood.
Embrace the passion play of Life!
Draw down the fire and the Light!
Ever forswear beliefs cold gravel!
And ne'er forget the Master Plan.
Eternity's the breadth of Life's sweet span!

Nor measure that wait in time's passage,
While past and futures change.
All's knot is formed and loosed,
To mark the Star's own course,
When Spirit bids us go.



OZAL.

This poem is dedicated, with Love, to Frater ION,
Whose blessed us with his humanity.....
Passed from this world, into the body of Nuit,
This day, May the 10th, 1993ev. 93 93/93 brother.

RUSTY SPORER, February 10, 1937 to May 10, 1993

IN MEMORIUM

Rusty Sporer died May 10, 1993, and left behind those of us who remember his laughter and good humour. He was indeed the "giant with a golden heart" as one person aptly remarked upon meeting him for the first time.

Rusty worked tirelessly to initiate aspirants into the O.T.O. and also to help them in their search for further learning and training in the occult arts and sciences. He did this in spite of fatigue and pain which came along with his disability. His courage in the face of adversity was phenomenal.

Many times he travelled to other U.S. States and to Canada to help and aid with initiations. He loved the travel and change of scene and the new persons whom he met. He was a source of love and strength to all who knew him.

All of those who knew him shall hold his memory dear in our hearts.

The initiates of the O.T.O. whom he helped and the students of the College of Thelema salute the inspiration that he gave to us in our work.

Continued from Vol. V, No. 3

PENTECOST.

47

380 To reasoning, which makes absurd,
Unthinkable and wicked too,
A great deal that I know is true!
In short, the mind is capable,
Besides mere ratiocination,
Of twenty other things as well,
The first of which is concentration!

385 Here most philosophers agree ;
Claim that the truth must so intend,
Explain at once all agony
Of doubt, make people comprehend
As by a lightning flash, solve doubt
390 And turn all Nature inside out :
And, if such potency of might
Hath Truth, once state the truth aright,
Whence came the use for all those pages
Millions together — mighty sages
395 Whom the least obstacle enrages?
Condemn the mystic if he prove
Thinking less valuable than love?
Well, let them try their various plans!
Do they resolve that doubt of man's?
400 How many are Hegelians?
This, though I hold him mostly true.
But, to teach others that same view?
Surely long years develop reason.
After long years, too, in thy season
405 Bloom, Concentration's midnight flower!

Does truth make it-
self instantly ap-
parent? Not to
reason.

But the results of
concentration do
so.

After much practice to this end
I gain at last the long sought power
(Which you believe you have this hour,
But certainly have not, my friend!)
Of keeping close the mind to one 410
Thing at a time — suppose, the Sun.
I gain this (Reverence to Ganesh'!)
And at that instant comprehend
(The past and future tenses vanish)
What Fichte comprehends. Division, 415
Thought, wisdom, drop away. I see
The absolute identity
Of the beholder and the vision.

Some poetry.

There is a lake amid the snows
Wherein five glaciers merge and break. 420
Oh! the deep brilliance of the lake!
The roar of ice that cracks and goes
Crashing within the water! Glows
The pale pure water, shakes and slides
The glittering sun through emerald tides, 425
So that faint ripples of young light
Laugh on the green. Is there a night
So still and cold, a frost so chill,
That all the glaciers be still?
Yet in its peace no frost. 430

Arise!

Over the mountains steady stand,
O sun of glory, in the skies

435 Alone, above, unmoving! Brand
Thy sigil, thy resistless might,
The abundant imminence of light!
Ah!

440 O in the silence, in the dark,
In the intangible, unperfumed,
Ingust abyss, abide and mark
The mind's magnificence assumed
In the soul's splendour! Here is peace;
Here earnest of assured release.
445 Here is the formless all-pervading
Spirit o' th' World, rising, fading
Into a glory subtler still.
Here the intense abode of Will
Closes its gates, and in the hall
Is solemn sleep of festival.
450 Peace! Peace! Silence of peace!
O visionless abode! Cease! Cease!
Through the dark veil press on! The veil
Is rent asunder, the stars pale,
The suns vanish, the moon drops,
455 The chorus of the spirit stops,
But one note swells. Mightiest souls
Of bard and music maker, rolls
Over your loftiest crowns the wheel
Of that abiding bliss. Life flees
460 Down corridors of centuries
Pillar by pillar, and is lost.
Life after life in wild appeal

THE SWORD OF SONG.

Cries to the master ; he remains
And thinks not.

465

The polluting tides

Of sense roll shoreward. Arid plains
Of wave-swept sea confront me. Nay!
Looms yet the glory through the grey,
And in the darkest hours of youth
I yet perceive the essential truth, 470
Known as I know my consciousness,
That all division's hosts confess
A master, for I know and see
The absolute identity
Of the beholder and the vision. 475

Fact replacing folk-
lore, the Christian
sniggers. Let him
beware,

How easy to excite derision
In the man's mind! Why, fool, I think
I am as clever as yourself,
At least as skilled to wake the elf
Of jest and mockery in a wink. 480
I can dismiss with sneers as cheap
As yours this fabric of my own,
One banner of my mind o'erthrown
Just at my will. How true and deep
Is Carroll when his Alice cries : 485
"It's nothing but a pack of cards!"
There's the true refuge of the wise ;
To overthrow the temple guards,
Deny reality.

PENTECOST.

51

And now

For I speak subtly.

400 (I'll quote you Scripture anyhow)
What did the Sage mean when he wrote
(I am the Devil when I quote)
"The mere terrestrial-minded man
495 Knows not the Things of God, nor can
Their subtle meaning understand?"
A sage, I say, although he mentions
Perhaps the best of his inventions,
God.

500 For, at first, this practice leads
To holy thoughts (the holy deeds
Precede success) and reverent gaze
Upon the Ancient One of Days,
Beyond which fancy lies the Truth.
505 To find which I have left my youth,
All I held dear, and sit alone
Still meditating, on my throne
Of Kusha-grass, and count my beads,
Murmur my mantra, till recedes
510 The world of sense and thought — I sink
To — what abyss's dizzy brink?
And fall! And I have ceased to think!
That is, have conquered and made still
Mind's lower powers by utter Will.

Results of practice.
The Poet abandons all to find
Truth.

515 It may be that pure Nought will fail
Quite to assuage the needs of thought;

Nothing. The Apotheosis of Realism
and Idealism alike.

But — who can tell me whether Nought
Untried, will or will not avail?

Gayatri.

Aum ! Let us meditate aright
On that adorable One light
Divine Savitri ! So may she
Illume our minds ! So mote it be !

520

Is " The Soul of
Osiris " a Hymn
Book ? How
verse is written.
Prayer.

I find some folks think me (for one)
So great a fool that I disclaim
Indeed Jehovah's hate for shame
That man to-day should not be weaned
Of worshipping so foul a fiend
In presence of the living Sun,
And yet replace him oiled and cleaned
By the Egyptian Pantheon,
The same thing by another name.
Thus when of late Egyptian Gods
Évoked ecstatic periods
In verse of mine, you thought I praised
Or worshipped them — I stand amazed.
I merely wished to chant in verse
Some aspects of the Universe,
Summed up these subtle forces finely,
And sang of them (I think divinely)
In name and form : a fault perhaps —
Reviewers are such funny chaps !
I think that ordinary folk,
Though, understood the things I spoke.

525

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545 For Gods, and devils too, I find
 Are merely modes of my own mind!
 The poet needs enthusiasm!
 Versemaking is a sort of spasm,
 Degeneration of the mind,
 And things of that unpleasant kind.
 550 So to the laws all bards obey
 I bend, and seek in my own way
 By false things to expound the real.
 But never think I shall appeal
 To Gods. What folly can compare
 555 With such stupidity as prayer?

Some years ago I thought to try
 Prayer — test its efficacy.
 I fished by a Norwegian lake.
 "O God" I prayed "for Jesus' sake
 560 Grant thy poor servant all his wish!
 For every prayer produce a fish!"
 Nine times the prayer went up the spout,
 And eight times — what a thumping trout!
 (This is the only true fish-story
 565 I ever heard — give God the glory!)
 The thing seems cruel now, of course.
 Still, it's a grand case of God's force!
 But, modern Christians, do you dare
 With common prudence to compare
 570 The efficacy of prayer?
 Who will affirm of Christian sages

Marvellous answer
 to prayer. Prayer
 and averages.

That prayer can alter averages?
 The individual case allows
 Some chance to operate, and thus
 Destroys its value quite for us. 575
 So that is why I knit my brows
 And think — and find no thing to say
 Or do, so foolish as to pray.
 "So much for this absurd affair
 About" validity of prayer. 580
 But back! Let once again address
 Our minds to super-consciousness!

Are the results of
 meditation due to
 auto-hypnosis?

You weary me with proof enough
 That all this meditation stuff
 Is self-hypnosis. Be it so! 585
 Do you suppose I did not know?
 Still, to be accurate, I fear
 The symptoms are entirely strange.
 If I were hard, I'd make it clear
 That criticism must arrange 590
 An explanation different
 For this particular event.
 Though surely I may find it queer
 That you should talk of self-hypnosis,
 When your own faith so very close is 595
 To similar experience;
 Lies, in a word, beneath suspicion
 To ordinary common sense
 And logic's emery attrition.

600 I take, however, as before
 Your own opinions, and demand
 Some test by which to understand
 Huxley's piano-talk, and find
 If my hypnosis may not score
 605 A point against the normal mind.
 (As you are pleased to term it, though !
 I gather that you do not know ;
 Merely infer it.)

Here's a test !

610 What in your whole life is the best
 Of all your memories? They say
 You paint — I think you should one day
 Take me to see your Studio —
 Tell me, when all your work goes right,
 615 Painted to match some inner light,
 What of the outer world you know !
 Surely, your best work always finds
 Itself sole object of the mind's.
 In vain you ply the brush, distracted
 620 By something you have heard or acted.
 Expect some tedious visitor —
 Your eye runs furtive to the door ;
 Your hand refuses to obey ;
 You throw the useless brush away.
 625 I think I hear the Word you say !

I practice then, with conscious power
 Watching my mind, each thought controlling,

A test. The artist's
 concentration on
 his work.

Yogi but a more vi-
 gorous artist. In-

dignation of poet
suppressed by
Yogi and philo-
sopher alike.

Hurling to nothingness, while rolling
The thunders after lightning's flower,
Destroying passion, feeling, thought,
The very practice you have sought
Unconscious, when you work the best.

630

I carry on one step firm-pressed
Further than you the path, and you
For all my trouble, comment : " True!
" Auto-hypnosis. Very quaint!"

635

No one supposes me a Saint —
Some Saints to wrath would be inclined
With such a provocation pecked!

But I remember and reflect
That anger makes a person blind,
And my own " Chittam " I'd neglect.
Besides, it's you, and you, I find,
Are but a mode of my own mind.

640

Objectivity of uni-
verse not discus-
sed.

But then you argue, and with sense ;
" I have this worthy evidence
That things are real, since I cease
The painter's ecstasy of peace,
And find them all unchanged." To-day
I cannot brush that doubt away ;
It leads to tedious argument ;
Uncertain, in the best event :
Unless, indeed, I should invoke
The fourth dimension, clear the smoke
Psychology still leaves. This question

645

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655

Needs a more adequate digestion.
 Yet I may answer that the universe
 Of meditation suffers less
 From time's insufferable stress
 666 Than that of matter. On, thou puny verse!
 Weak tide of rhyme! Another argument
 Will block the railway train of blague you meant
 To run me over with. This world
 Or that? We'll keep the question furled.

But, surely, (let me corner you!)
 666 You wish the painter-mood were true!
 To leave the hateful world, and see
 Perish the whole Academy;
 So you remain for ever sated,
 670 On your own picture concentrated!

Preferability of concentration — state to the normal.

But as for me I have a test
 Of better than the very best.
 Respice finem! Judge the end;
 The man, and not the child, my friend!
 675 First ecstasy of Pentecost,
 (You now perceive my sermon's text.)
 First leap to Sunward flings you vexed
 By glory of its own riposte
 Back to your mind. But gathering strength
 680 And nerve, you come (ah light!) at length
 To dwell awhile in the caress
 Of that strange super-consciousness.

Fifty years of Europe worth a cycle of Cathay.
 Method of Christ.
 The poet a Christian.

After one memory — O abide!
 Vivid Savitri lightning-eyed! —
 Nothing is worth a thought beside. 685
 One hint of Amrita to taste
 And all earth's wine may run to waste!
 For by this very means Christ gained
 His glimpse into that world above
 Which he denominated "Love". 690
 Indeed I think the man attained
 By some such means — I have not strained
 Out mind by chance of sense or sex
 To find a way less iron-brained
 Determining direction x; 695
 I know not if these Hindu methods
 Be best ('tis no such life and death odds,
 Since suffering souls to save or damn
 Never existed). So I fall
 Confessing : Well, perchance I am 700
 Myself a Christian after all!

With reservations.
 Deus in machinâ.
 Pontius Pilate as
 a Surrey Magis-
 trate.

So far at least. I must concede
 Christ did attain in every deed;
 Yet, being an illiterate man,
 Not his to balance or to scan, 705
 To call God stupid or unjust!
 He took the universe on trust;
 He reconciled the world below
 With that above; rolled eloquence
 Steel-tired o'er reason's "why?" and "whence?" 710

Discarded all proportion just,
 And thundered in our ears "I know",
 And bellowed in our brains "ye must".

715 Such reservations — and I class
 Myself a Christian : let us pass
 Back to the text whose thread we lost,
 And see what means this "Pentecost."

Mystic meaning of
 Pentecost.

720 This, then, is what I deem occurred
 (According to our Saviour's word)
 That all the Saints at Pentecost
 Received the gift — the Holy Ghost;
 Such gift implying, as I guess,
 This very super-consciousness.
 Miracles follow as a dower;
 725 But ah! they used that fatal power
 And lost the Spirit in the act.
 This may be fancy or a fact;
 At least it squares with super-sense
 Or "spiritual experience".

Super-consciousness
 is the gift of the
 Holy Ghost.

730 You do not well to swell the list
 Of horrid things to me imputed
 By calling me "materialist".
 At least this thought is better suited
 To western minds than is embalmed
 735 Among the doctrines of Mohammed,
 The dogma Parthenogenetic

Poet not a materia-
 list. Moham-
 med's ideas.

As told me by a fat ascetic.
 He said : " Your worthy friends may lack you late,
 But learn how Mary was immaculate ! "
 I sat in vague expectant bliss.

740

Verbatim report of
 Moslem account of
 the Annunciation.

The story as it runs is this :
 (I quote my Eastern friend verbatim !)
The Virgin, going to the bath,
Found a young fellow in her path,
And turned, prepared to scold and rate him !
 " *How dare you be on me encroaching ?* "
The beautiful young gentleman,
With perfect courtesy approaching,
Bowed deeply, and at once began :
 " *Fear nothing, Mary ! All is well !*
 " *I am the angel Gabriel* ".
She bared her right breast ; (query why ?)
The angel Gabriel let fly
Out of a silver Tube a Dart
Shooting God's Spirit to her heart —
 This beats the orthodox Dove-Suitor !
 What explanation could be cuter
 Than — Gabriel with a pea shooter ?

745

750

755

Degradation of sym-
 bols. Essential
 identity of all
 forms of existence.

In such a conflict I stand neuter.
 But oh ! mistake not gold for pewter !
 The plain fact is : materialize
 What spiritual fact you choose,
 And all such turn to folly — lose

760

PENTECOST.

61

765 The subtle splendour, and the wise
 Love and dear bliss of truth. Beware
 Lest your lewd laughter set a snare.
 For any! Thus and only thus
 Will I admit a difference
 ' Twixt spirit and the things of sense.
 770 What is the quarrel between us?
 Why do our thoughts so idly clatter?
 I do not care one jot for matter,
 One jot for spirit, while you say
 One is pure ether, one pure clay.

775 I've talked too long : you're very good —
 I only hope you've understood!
 Remember that " conversion " lurks
 Nowhere behind my words and works.
 Go home and think! my talk refined
 780 To the sheer needs of your own mind.
 You cannot bring God in the compass
 Of human thought? Up stick and thump ass!
 Let human thought itself expand —
 Bright Sun of Knowledge, in me rise!
 785 Lead me to those exalted skies
 And live and love and understand!
 Paying no price, accepting nought —
 The Giver and the Gift are one
 With the Receiver — O thou Sun
 790 Of thought, of bliss transcending thought,
 Rise where division dies! Absorb

Practical advice.

In glory of the glowing orb
Self and its shadow!

Christian mystics not
true Christians.
What think ye of
Crowley? His in-
terlocutor dismiss-
ed, not with a
jest, but with a
warning.

Now who dares
Call me no Christian? And, who cares? 795
Read; you will find the Master of Balliol,
Discarding Berkeley, Locke, and Paley, 'll
Resume such thoughts and label clear
" My Christianity lies here! "
With such religion who finds fault? 800
Stay, it seems foolish to exalt
Religion to such heights as these,
Refine the actual agonies
To nothings, lest the mystic jeer
" So logic bends its line severe 805
Back to my involuted curve! "
These are my thoughts. I shall not swerve.
Take them, and see what dooms deserve
Their rugged grandeur — heaven or hell?
Mind the dark doorway there! Farewell! 810

Poet yawns

How tedious I always find
That special manner of my mind!

Aum!

Aum! let us meditate aright
On that adorable One Light,
Divine Savitri! So may She 815
Illume our minds! So mote it be!

PENTECOST

NOTES

- 403 Reason and concentra-
405 tion The results of reasoning are always assailable :
those of concentration are vivid and certain,
since they are directly presented to consciousness.
And they are more certain than consciousness itself,
since one who has experienced them may, with consciousness,
doubt consciousness, but can in no state doubt them.
- 412 Ganesh'. The elephant-headed God, son of Shiva and
Bhavani. He presides over obstacles.
The prosodist will note the 'false quantity' of
thir word. But this is as it should be, for

- Ganesha pertains to Shiva, and with Shiva all quantity is false, since Parameshvara is without quantity or quality.
- 485 Carroll See " Alice in Wonderland " Cap. Ult.
- 508 Kusha-grass. The sacred grass of the Hindus.
- 509 Mantra A sacred verse, suitable for constant repetition, with a view to quieting the thought. Anyone can see how simple and effective a means this is.
- 519 Gayatri. This is the translation of the most holy verse of the Hindus. The gender of Savitri has been the subject of much discussion, and I believe grammatically it is masculine. But for mystical reasons I have made it otherwise. Fool!
- 557 Prayer This fish-story is literally true. The condition was that the Almighty should have the odds of an unusually long line, — the place was really a swift stream, just debouching into a lake — and of an unusual slowness of drawing in the cast.

But what does any miracle prove? If the Affaire Cana were proved to me, I should merely record the facts : Water may under certain unknown conditions become wine. It is a pity that the owner of the secret remains silent, and entirely lamentable that he should attempt to deduce from his scientific knowledge cosmic theories which have nothing whatever to do with it.

Suppose Edison, having perfected the phonograph, had said " I alone can make dumb things speak ; argal, I am God ". What would the world have said if telegraphy had been exploited for miracle-mongering purposes? Are these miracles less or greater than those of the Gospels? Before we accept M^{rs} Piper, we want to know

most exactly the conditions of the experiment, and to have some guarantee of the reliability of the witnesses.

At Cana of Galilee the conditions of the transformation are not stated— save that they give loopholes innumerable for chicanery — and the witnesses are all drunk! (thou hast kept the good wine *till now* : i. e. till men have well drunk — Greek, μεθυσθωσι, are well drunk). And I am to believe this, and a glaring non sequitur as to Christ's deity, on the evidence, not even of the inebriated eye-witnesses, but of M.S.S. of doubtful authorship and date, bearing all the ear marks of dishonesty. For we must not forget that the absurdities of to-day were most cunning proofs for the poor folk of 17 centuries ago.

Talking of fish-stories, read John XXI, 1-6, or Luke V, 1-7 (comparisons are odious). But once I met a man by a lake and told him that I had toiled all the morning and had caught nothing, and he advised me to try the other side of lake; and I caught many fish. But I knew not that it was the Lord.

In Australia they were praying for rain in the churches. The 'Sydney Bulletin' very sensibly pointed out how much more reverent and practical it would be, if, instead of constantly worrying the Almighty about trifles, they would pray once and for all for a big range of mountains in Central Australia, which would of course supply rain automatically. No new act of creation would be necessary; faith, we are expressly told, can remove mountains, and there is ice and snow and especially moraine on and about the Baltoro Glacier to build a

- very fine range ; we could well have spared it this last summer.
- 579 So much for this absurd affair "About Lieutenant-Colonel Flare" Gilbert. Bab Ballads.
- 637 No one supposes me a Saint On enquiry, however, I find that some do.
- 686 Amrita The Elixir of Life : the Dew of Immortality.
- 688 Christ See Shri Parananda, Commentaries on Matthew & John.
- 695 Direction x Vide Supra. Ascension Day.
- 710 Steel-tired For Dunlop people did not know Those nineteen hundred years ago.
- 723 Super-consciousness The Christians also claim an ecstasy. But they all admit, and indeed boast, that it is the result of long periods of worry and anxiety about the safety of their precious souls : therefore their ecstasy is clearly a diseased process. The Yogic ecstasy requires absolute calm and health of mind and body. It is useless and dangerous under other conditions even to begin the most elementary practices.
- 742 My Eastern friend Abdul Hamid, of the Fort, Colombo, on whom be peace.
- 755 Heart Heart is a trifling misquotation : This poem is for publication.
- 810 Mind the dark doorway there! This, like so many other (perhaps all) lines in these poems, is pregnant with a host of hidden meanings. Not only is it physical, of saying good-bye to a friend : but mental, of the darkness of metaphysics ; occult, of the mystical darkness of the Threshold of Initiation : and physiological, containing allusions to a whole group of phenomena, which those who have begun meditation will recognize.

Similarly, a single word may be a mnemonic key to an entire line of philosophical argument. If the reader chooses, in short, he will find the entire mass of Initiated Wisdom between the covers of this unpretending volume.



THE STAR SAPPHIRE
(Liber XXXVI)

A.:A.: Publication in Class D

Let the Adept be armed with his Magick Rood [and provided with his mystic Rose.]

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign I.R.

Then let him advance to the East and make the Holy Hexagram, saying: *Pater et Mater unus deus Ararita.*

Let him go round to the South, make the Holy Hexagram and say: *Mater et Filius unus deus Ararita.*

Let him go round to the West, make the Holy Hexagram and say: *Filius et Filia unus deus Ararita.*

Let him go round to the North, make the Holy Hexagram and say: *Filia et Pater unus deus Ararita.*

Let him then return to the Centre, and so to The Centre of All (making the *Rosy Cross* as he may know how) saying *Ararita Ararita Ararita.*

(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say: *Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.*

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

COMMENTARY ON *THE STAR SAPPHIRE*

by James A. Eshelman

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

[The following monograph is a special adaptation, authorized for public promulgation, of an instruction issued in one of the advanced Grades of the Temple of Thelema. Certain confidential matters have been deleted, dealing with the Order's initiation ceremonies and the particular form of the Order's training and working methods. Some other portions have been deleted to preserve the author's sworn obligations. However, the article, as published here, still stands on its own, and no blinds have been intentionally introduced. — THE EDITORS.]

Liber XXXVI, The Star Sapphire, is one of the most sacred of all rituals promulgated by the A.:A.:.. What follows is not a definitive interpretation or commentary on the ritual. Instead, it is a practical instruction combined with a limited Qabalistic commentary.

Ultimately, this ritual, its meaning, and its style of application must be approached independently by each magician. In his one published commentary on the ceremony, Aleister Crowley (S.:H.: Frater V.V.V.V.V.) stated that it, "is the real and perfect Ritual of the Hexagram." Note the definite article. The impact of the simple word "the" becomes inescapable when the quoted sentence is compared to Frater V.V.V.V.V.'s similar one-line comment that *The Star Ruby* is "a [*emphasis added*] new and more elaborate version of the Banishing Ritual of the Pentagram."

The "real and perfect Ritual of the Hexagram" is the invocation of the Holy Guardian Angel. No other ceremony is worthy of this sobriquet.

It is possible to interpret this ceremony as a formula of sexual magick. Many have sought to do so. Within the peripheral membership of Ordo Templi Orientis, such an interpretation is commonplace. Nor do we dispute that *The Star Sapphire* can be readily adapted to that purpose. However, we do assert that this sexual interpretation is not the perspective from which the ritual was first written. Furthermore, Crowley's remark on *The Star Sapphire* in private correspondence late in his life — that, "It is the most sacred ritual of the A.:A.:.. I myself have performed it but once." — pretty much rules out the possibility that he merely regarded it as a veil for the IX° O.T.O. technology, since Crowley performed that ritual thousands of times in his life.

For the purposes discussed here, *The Star Sapphire* is regarded as an advanced and especially revered invoking ritual of the Hexagram. However, the present instruction is hardly the "last word" or "only word" on the subject. In particular, we make no comment on its relationship to any particular initiate's invocation of the Holy Guardian Angel.

Hereafter follows a commentary and instruction:

The key to this ritual is the number 210, and the word N.O.X. which is rendered so as to have this numerical value (*Nun A'ayin Tzaddi*). The word N.O.X. (*Nox*) is the Latin word for "night," even as L.V.X. (*Lux*) is Latin for "light." This *Nox* is the Supernal Consciousness, so far beyond even the Light of Adepthood as to appear as utter darkness. It is symbolically relatable to the profound depths of space, and the body of Nuit, in contrast to the daylight made possible by our local atmosphere (cf. *Ruach*). It must under no circumstances be confused with the infernal darkness.

Even as L.V.X. is encoded in the symbol of the Cross — since each of the letters L, V, and X can be traced on the various angles of the arms of a Greek cross — so is N.O.X. encoded in the so-called "Mark of the Beast," the superposition of a circle and cross ☉, since each of the letters N, O, and X can be traced on this figure as well.

What is remarkable is that if you look into an actual star sapphire cabochon, the manner in which the light is internally reflected in the gem produces exactly the same ☉ image!

This N.O.X. is the consciousness attributed, in the Path of Initiation, to Binah. It is the dark and interminable Great Sea. Similarly, Crowley assigned the star sapphire stone to Binah, claiming in *777 Revised* that it suggests, by its appearance, the expanse of night with the Star appearing in the midst thereof. Note that this light impression of the Star is not in the stone itself, but is due to the internal structure. This doctrine, as Crowley taught, is that the stars are formed in the body of night, by virtue of the intrinsic form of that night, by the impact of the energy of a higher plane.

The "floor-plan" of this ritual is, in fact, the same symbol ☩; for the "Father," "Mother," "Son," and "Daughter" are attributed not to the quarters, but to the midquarters. *Pater* (Father) is attributed to the northeast (the direction to which the *Sepher Yetzirah* attributes the constellation Aries, corresponding to Atu IV, The Emperor). *Mater* (Mother) is attributed to the southeast (the direction to which the *Sepher Yetzirah* attributes the constellation Taurus — where Venus rules and the Moon is exalted — and corresponding to Atu V, The Hierophant). *Filius* (Son) is attributed to the southwest (the direction to which the *Sepher Yetzirah* attributes the constellation Scorpio, corresponding to Atu XIII, Death). *Filia* (Daughter) is attributed to the northwest (the direction to which the *Sepher Yetzirah* attributes the constellation Libra, "The Daughter of the Balance," corresponding to Atu VIII, Adjustment). Thus, the Mother and the Daughter correspond to the two Venus-ruled constellations, and the Father and the Son correspond to the two Mars-ruled constellations.

Furthermore, when the eight trigrams of the *Yi Ching* are ascribed, according to tradition, to the eight directions of the compass, we discover — a wonder to behold! — that the element Fire is ascribed to the northeast, Water to the southeast, Air to the southwest, and Earth to the northwest. This is a flawless equation of the elements to the letters of Tetragrammaton, and to its usual familial correspondences.

Within the circle of operation, therefore, the stations of the Four Potencies inscribe an "X" within the circle, diagraming our familiar insignia ☩.

We do not need any further confirmation of the importance of the word formula N.O.X., and the sigil ☩, in this ritual. Nonetheless, the confirmation is not at all exhausted; for the Latin form of the Tetragrammaton employed in this ritual — *Pater, Mater, Filius, Filia* — enumerates to 210!

The word *Nox* itself enumerates to 45. The reader of this paper is surely already aware of the profound mysteries residing in this number, and is advised to particularly consult the special instruction in the Latin Qabalah Simplex published in a recent issue of *In the Continuum*.

Here follows the formal instruction for the performance of the ceremony of *The Star Sapphire*.

1. "Let the Adept be armed with his Magick Rood [and provided with his mystic Rose.]"

It should not be overlooked that, from the first, this is a ritual to be performed by an Adept! The opening line does not address "the magician," etc. but, specifically, "the Adept." The instruction is first officially issued in A.:A.: in the 2°=9° Grade of Zelator.

This opening line may be taken literally, but most particularly refers to the inner preparation of the magician. The Rood Cross (Crucifix) is not only the Will of the magician, but particularly that Will which offers itself to "crucifixion," *i.e.*, to union with the Holy Guardian Angel. This is the interior condition corresponding to "The Sign of Osiris Slain" (+).

Whereas the Rood is magical, the Rose is mystical. This is the preparation of the heart of the Adept for surrender to the angel.

This mystical and magical preparation is the *sine qua non* of success in the invocation which follows.

2. *"In the centre, let him give the L. V. X. signs..."*

(The alternate formula, the proper application of the Signs of N.O.X., will not be taught in this place. These constitute obligated practical formulae, reserved for initiates of a particular Grade.)

Standing at the center of the magick circle, perform the Analysis of the Key Word exactly as with the Lesser Ritual of the Hexagram. (The phrase, "In the centre," also has obvious meaning in terms of the psychological preparedness of the magician at the time of performing this rite.)

3. *"Then let him advance to the East and make the Holy Hexagram, saying: Pater et Mater unus deus Ararita."*

Advance to the point of your magical circle designating East. Trace, at approximately the level of your heart, the invoking Hexagram of Earth in golden light.

(NOTE: The Unicursal Hexagram, or "Hexagram of the Beast," is not used in this ritual. Even a simple inspection of the nature of the ritual shows that at each quarter two principles — two elements — are so combined that their alchemical glyphs form the classic two-triangle Earth hexagram. In the East these are Father and Mother, Fire and Water; in the South, Mother and Son, Water and Air; and so forth.)

Having traced the hexagram, direct your Wand to the center of the hexagram and vibrate the phrase as indicated. Please note that "Ararita" is a notariqon and a blind; the full phrase should be vibrated: *Ekhud rash, ekhudotho rash yekhudotho, temuratho ekhud.*

4. *"Let him go round to the South, make the Holy Hexagram and say: Mater et Filius unus deus Ararita."*

As with the Pentagram and Hexagram rituals from *Liber O*, hold your wand so as to trace a horizontal golden circle, at approximately heart level, clockwise around to the South. Again trace the invoking Hexagram of Earth, etc.

5. *"Let him go round to the West, make the Holy Hexagram and say: Filius et Filia unus deus Ararita."*

Repeat as in the previous step, but advancing instead to the West.

Here we find the union of the Son and the Daughter, *Vav* and *Heh-final*, 6 and 5 — the essential formula of the completion of the Great Work. This occurs in the West, the direction associated with completion, fulfillment, and the harvest. It is an extraordinary finding that the phrase *Filius et Filia* ("son and daughter"), and the phrase *Pater et Mater* ("father and mother") both enumerate to the same value, as though to equate the fusion of polarities whether at the level of the major elements (Fire and Water) or the minor elements (Air and Earth).

That numerical value is 128. This is also the value of the Latin phrase, *Adeptus Major*, the title of the 6°=5° Grade of the A.∴A.∴, attributed to Geburah. It is also the value of *colocasia de lux*, "lotus of light," a beautiful symbol of the awakening within the heart (or other "lotus") of the Adept that holy illumination which is the consequence of the type of union now under discussion. Similarly, 128 is the value of the Greek word KHP *kér*, meaning "heart."

6. *"Let him go round to the North, make the Holy Hexagram and say: Filia et Pater unus deus Ararita."*

Repeat as in the previous step, but advancing instead to the North.

The phrase *Filia et Pater*, "daughter and father," has the same numerical value as the phrase *unus deus*, "One God." It is as though this final vibration embodies the entire formula of *Ararita*, and of this ceremony, within itself.

The numerical value is 112, which has several other important significances both in Latin and in Hebrew.

In Latin it is also the value of *Prima Materia*, "the First Matter" of the alchemists; and of *Lac Virginis*, "Virgin's milk," one of the most common designations of that First Matter. It is recommended with the utmost sincerity that the student meditate on these considerations in terms of the fusion of the elements of Earth and Fire, completing the circle, which is indicated by the phrase, *Filia et Pater*.

In Hebrew, 112 is the value of a surprising number of important Names of the One God, including the following: *El Elim* (A L A L I M), "God of gods;" *Haqabah* (H Q B H), a Name of God in itself, and the notariqon of *ha-Qadosh Baruk Hu*, "Thy Holy One, blessed be He;" *I.H.V.H. Adonai Eheieh* (I H V H A D N I A H I H), the Three-Fold Name employed in the Lesser Ritual of the Pentagram; *I.H.V.H. Elohim* (I H V H A L H I M), the Divine Name of Binah. It is also the value of *Chassidkah* (Ch S D I K), "thy Holy One," and *Kabode Elohim* (K B D A L H I M), "glory of God."

7. "Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying Ararita Ararita Ararita.

"(In this the Signs shall be those of Set Triumphant and of Baphomet. Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.)..."

Complete the horizontal circle you are tracing, from the North to the East. Then physically return to the center of your place of working, the point symbolized by the intersection of the two arms of the "X" and the center of the "O." This, in itself, "makes the Rosy Cross." However, while facing East, you now trace in the air before you The Mark of the Beast, *i.e.*, the symbol of N.O.X. ☒, and vibrate the formula veiled by the notariqon *Ararita*.

Then, still standing in the center of the circle, give the Sign of Set Triumphant, which is identical with the Sign of Apophis from the Lesser Hexagram Ritual, extending your Will upward toward the Highest; and in this attitude, again vibrate *Ararita*.

Third, assume the Sign of Baphomet, which is the same sign which is also called *Mulier* from *Liber Reguli*: legs spread wide to form a triangle, arms spread wide in an upwardly receptive crescent shape, head slightly thrown back. In this position, again vibrate the formula *Ararita*, rendering yourself Spirit-Receptive. That is, having invoked the force by the previous gesture, you now position yourself to be its true receptacle.

It should be commented that the triple formula *Ararita Ararita Ararita* has interesting numerical properties. It enumerates to 186, which is twice 93, or 6 times 31. As such, it is the value of *Thelema plus Agape*. This 186 is also the value of the phrase from the Vision of the 5th Æthyr, *Nemo hoc facere potest*, "No man can do this," where *Nemo* ("no man") is a traditional mode of reference to the Master of the Temple $8^\circ = 3^\circ$. Among many interest Hebrew correspondences, 186 is the value of *Nissyoni* (N S I V N I), "temptation, trial, testing," the word which identifies the mode of consciousness ("Intelligence of Probation") ascribed to the Path of Samekh.

Set is a hidden (shadow, *i.e.*, unconscious) aspect of Horus. It is here a symbol of the Holy Guardian Angel. More broadly, as in group work, it is a symbol of the supreme invocation of Light. The name is spelled *Shin Tav*. As such, it represents a climax, a completion, a fulfillment. According to the *Zohar*, "The name Set symbolizes an end, being composed of the last two letters of the alphabet in regular order." That is, this name is a symbol of the culmination of the Great Work. *Seth* (same spelling) is also the Chaldean word meaning "six," with an obvious correspondence thereby to Tiphareth.

Its numerical value is 700, which reiterates this theme in several ways. Turning again to the *Zohar*, we find 700 described as a number which symbolizes "a profound mystery of male and female." From internal clues, improper for elaboration in a public forum, we know that this mystery is, indeed, that which Aleister Crowley frequently mentioned as "the secret of the IX° of O.T.O." A complete exposition of this mystery is not permissible at the present time. However, the words selected throughout this present instruction are designed, in part, to sow those seeds which, when properly gestated, will cause the full range of this mystery to be disclosed to you by your inner teacher.

Of great importance, 700 is the value of *Paroketh* (P R K Th), and of its anagram, *Kapporeth* (K P R Th), the Mercy Seat, or lid, of the Ark of the Covenant upon which the Shekinah descended within the Holy of Holies of the Tabernacle.

700 is also the value of *Melekim* (M L K I M), the Angelic Choir of Tiphareth; of *Mistahr* (M S Th R), "a secret place containing treasure;" and of *Rok* (RK), the Hebrew letters equivalent to R.C., and the word meaning "softness" or "compassion."

This Set "shall... appear in the Circle." Besides certain abstract, symbolic interpretations of these words, this simply refers to the successful invocation. The "Sacrament" mentioned is that Elixir, not of any earthly substance, which is the exquisite essence of the magician's union with this invoked Presence. It is both "drunk" and "communicated," *i.e.*, it is shared between the magician and the God.

8. *Then let him say: Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.*

Gloria Patri et Matri et Filio et Filiæ et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in Sæcula Sæculorum sex in uno per nomen Septem in uno Ararita.

This is literal. It is a declaration of the realization attained, of the magick performed.

The translation is, "All in Two: Two in One: One in None [again, the sequence 2 1 0 appears]. That IS which is neither the Many nor the All nor the Two nor the One. Glory to the Father and to the Mother and to the Son and to the Daughter, and to the Holy Spirit Without, and to the Holy Spirit Within, which was, is, and is to come, 'world without end;' Six-in-One per the name Seven-in-One ARARITA."

As can be seen with only a little inspection, this is a summary of the technical performance of the ritual, and its result.

The phrase "Sæcula Sæculorum" is usually translated "world without end" in ecclesiastical terms. It literally means "in the Age of Ages," or similar renderings. It is identical in real meaning to the Hebrew phrase *le-Olahm*. Its understanding is enhanced by recognizing that its numerical value, 170, is also that of *nequaquam vacuum* "nowhere, a void," a traditional mystical phrase associated with the Element of Water. That is, 170 is a symbol of the infinite, beyond measurement. This is enhanced by 170 being also the enumeration of the Hebrew *Sepheh* (S P L), "cup." It is also the numerical value of the Greek letters equivalent to I.N.R.I. (*Iota Nu Rho Iota*), and the notariqon of the Greek *Konx Om Pax*, which is nearly the same idea.

The entire phrase *Gloria Patri et Matri et Filio et Filiæ* enumerates to 325, the sum of the first 25 positive integers, and thus the Mystic Number of the 25th Path of Samekh. It is also one of the Sacred Numbers assigned to Mars. The most important teaching in the present context pertains to the completion of the Great Work by the balanced fusion of opposites, under circumstances of great heat. It is, therefore, an especially alchemical number.

The remainder of this passage can be adequately developed by the Adept independently.

9. *Let him then repeat the signs of L. V.X....*

Conclude with the Analysis of the Key Word, exactly as you began.

Love is the law, love under will.

THE TAROT OF THE EGYPTIANS

THE TRIPLE TRINITY OF THE PLANETS

♁	The Spiritual	}	Self- (ego) ♀
☉	The Human (Intellectual)*		
☾	The Sensory (Bodily)		
♃	The Spiritual	}	Will of the ♂ Self.
♄	The Human (Intellectual)*		
♅	The Sensory (Bodily)		
♆	The Spiritual	}	Relation with the ☉ non-ego.
♁	The Human (Intellectual)*		
♁	The Sensory (Bodily)		

Middle Pillar

♁	The Spiritual	}	Consciousness.
☉	The Human		
☾	The Automatic		

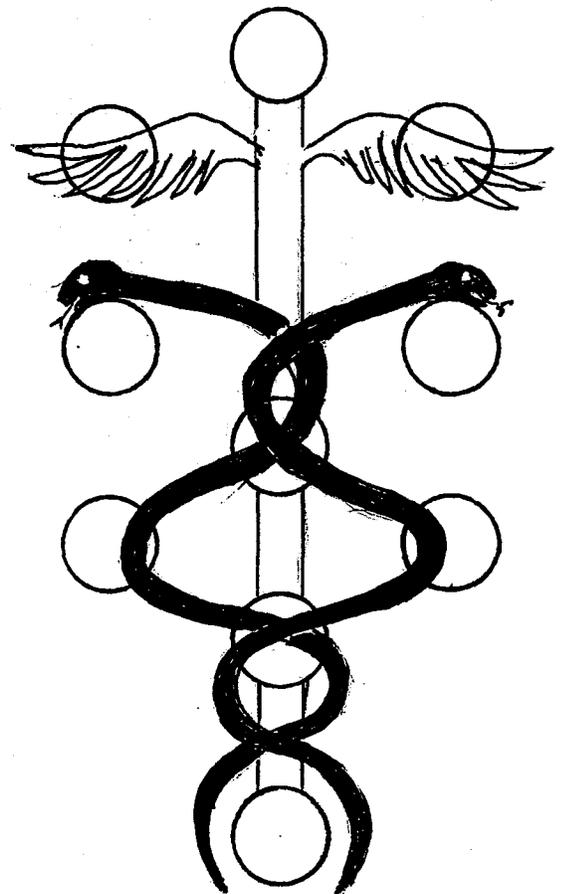
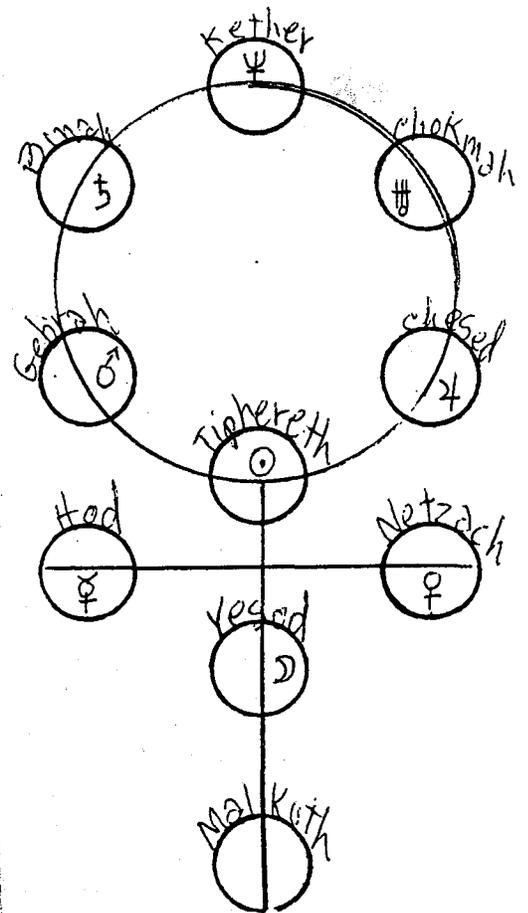
Pillar of Mercy

♃	The Creative	}	Mode of action on the non-ego.
♆	The Paternal		
♁	The Passionate		

Pillar of Severity

♄	The Intuitive	}	Mode of Self- expression.
♅	The Volitional		
♁	The Intellectual		

* For "intellectual" one might say "conscious".



THOTH TAROT AND ASTROLOGY

Chapter III continued

Included here is "The Triple Trinity of the Planets" as it appears in THE BOOK OF THOTH by Crowley. This is included in case any reader does not own this book. On the right side Crowley has placed the three alchemical signs. Mercury refers to the aim of the Alchemists, to spiritual enlightenment. Notice that this symbol combines all the planets in the middle pillar of the Tree of Life. It also refers to Sattva of the three gunas. For more of an explanation of these, please refer to THE BHAGAVAD GITA or to a shortening of its messages as found in IN THE CONTINUUM, Vol. I, No. 9 or to Crowley's explanation in THE BOOK OF THOTH.

The following trinity departs from the pattern found on the Tree but refers to the Will of the Self and the symbol means sulfur or rajas in the Hindu system. Notice that here we have Uranus which belongs to Chokmah, which is Will or Word. Following is Saturn, equated with Binah, the beginning of form and then Mars which is sensory or bodily will and belongs to the sphere of Geburah.

The last symbol on the right is that of salt or of earth, and is the relation with the non-ego or in other words, with all that is outside the individual self. This is equated with tamas of the three gunas.

The lower diagram uses the pattern found on the Tree of Life. The middle pillar belongs to the consciousness of each individual but the Pillar of Mercy refers to the "Mode of action on the non-ego" Uranus is a creative planet as it is equated with Chokmah from whom issues wisdom and the word and the will. Jupiter rules paternal religious attitudes which as noted previously, is a major part of established religions today. Venus rules the passionate, or the way one behaves with love and all other matters concerned with the other, whether a person or an art or one's own environment or the way one dresses.

The pillar of severity starts with Saturn as intuition comes directly from Binah. Intuition and understanding are part of a person's self-expression. Mars represents the volitional or the way in which one expresses the personal will and Mercury is one's own intellectual mode of thought and learning.

When we consider the next planet following Mars on the Tree, we find this is Venus which corresponds to Netzach. In both diagrams, Venus rules the relations with the non-ego. This planet rules bodily sensations and the passionate expressions of the individual. It is interesting to note that most people have some sort of action between Netzach and Hod, these being lower on the Tree of Life and therefore easier to understand. A person might

be oriented to either passions, such as an artist, for example, or one who loves in a major way and prefers this emotion over any other, or one might be intellectual and be ruled by Mercury and thus interested in science, books, learning, classifications and so on. It is best if a person is balanced between these two spheres, but certainly there are many persons who do not have this balance and to study them is quite a reward for the philosopher and astrologer.

The symbol of Venus includes the whole of the Tree of Life. But Netzach is also a hollow sphere, in that there are many phases of love and one must know the differences between them. Netzach means love as expressed outside oneself, for a lover, for art and music, for a beautiful life situation, for one's family or relatives or friends. Netzach is more closely related to human love and its various expressions. But these are ephemeral and even pose a threat to the complete growth of the soul. In Chapter I of LIBER AL, Nuit warns in verse 52, "If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!"

Ra Hoor Khuit is a symbol which represents the next step for mankind, which means in other words, the knowledge and conversation of the Holy Guardian Angel. This achievement rightly belongs to Tiphereth, the central core of each person, the central core of the Tree. Nuit is warning that one must not be blinded by one's earthly loves but must instead aim all love to this achievement and then to further soul growth, symbolised by Kether, when the Angel and the individual are no longer two but become one, and beyond that, the nothing of space, of Nuit. This is a glimmer of the meaning in verse 45, "The Perfect and the Perfect are one Perfect and not two: nay, are none!"

When we say "Love is the law, love under will", we usually do not know its deeper meanings. It is through the uniting of things diverse that the whole Universe comes into manifestation and this process is forever there. Love is the law of the universe and the law of each person's life. To love is divine, no matter the object of one's love. This does not mean the animal urge to sex, which is covered by Yesod and its various meanings. Nowhere in LIBER AL does it mention this animal sex, such as a dog might display. A minute or two and it is over. Many folk are very confused by the differences between animal sex and love. This is no doubt due to our present emphasis on sex in order to sell various items in the marketplace and also in order to titillate the low passions of various types of undeveloped humans through the plays seen in television and in the movies and through various stories popular on the market.

Nuit continues in verse 41: "----There is no bond that can unite the divided but love: all else is a curse. Accursed, Accursed be it to the aeons! Hell."

One need only view T.V. news or read the newspapers to know that the misuse of sex has caused a wealth of human misery. Think of the consequences of rape or of the abuse of children, or even of marriages which have lost the love each partner felt for the other. Think, too, of the overpopulation of the world and of the certain famine which will follow through the misuse of sex. We could also think of the negation of love, such as the desire to own another person which leads to jealousy and in some cases, to murder. There are tremendous amounts of emotions which interfere with the purity of love. The hell mentioned in the above verse not only means what Crowley comments on it, the hell of the unconscious forces, or the hidden forces, if one wishes to say it that way, but also to the hell a person manufactures for him or herself through various incarnations or in this incarnation. One must never forget that one is wholly responsible for one's actions and certain behaviour brings on certain retributions.

To express the purity of love and its higher spiritual meanings, one must most certainly control the lower animal passions. This is the province of the will.

Since Netzach is the 7th sphere, it rules all the sevens of the small cards. But this sphere is unbalanced since it is not on the middle pillar. Such unbalance brings problems connected with the influence of this sphere.

Trump No. III represents a good deal more of the influence of Venus. She is the "Empress" and rules love from its highest expression to its lowest. This Trump is placed wholly above the Abyss and connects Chokmah and Binah of the Supernal Triad. It is through love that a person can triumph over all the odds and difficulties which beset the path of the aspirant to higher stages of initiation. This Trump is the highest of the reciprocal or horizontal paths, which remember, when adding the Hebrew values of the letters which these paths represent, will add to 93 with all its meanings.

The Empress is flanked by waxing and waning moons and is surrounded in the background by a full circle which refers to the full moon. She is the wife in some terminology and the moons refer to the influence of Yesod on love and on the female body.

On her shield are two white eagles joined which refer to the union of opposites. The results of this union are shown by the little cygnets or babies, being nurtured at their mother's breast. Female behaviour is concerned with a great deal of nurturing and care for children and partner. This attitude also belongs to the highest forms of love. If a person should finally achieve to the knowledge

and Conversation of the Holy Guardian Angel, that person would soon discover that all the trials, tribulations, learning events and also moments of bliss and great happiness were due to the care and love the H.G.A. has for the individual. We are born into life with lessons to learn and these are often spelled out in great detail in the horoscope. Persons who have had a brief death due to accidents or medical problems often come back and report what was said to them by the shining light person at the end of their black space or tunnel. This has reformed their lives and their attitudes to life and has helped them to solve the main problems besetting them. The H.G.A. takes in huge amounts of possibilities in living and this is one aspect of his care for his client.

Venus in traditional Astrology rules all forms of love and care and the manner in which one relates to other persons. Venus also rules the plastic arts, beautiful and pleasant surroundings and dress. A strongly placed Venus might give great beauty to face and form. A strongly placed Venus often brings creative ability and aesthetic delights. Poetry and music and song are also ruled by Venus. Pleasures of all sorts are ruled by this planet and also what can be learned from these. Certainly one remembers the happy moments of one's life with great appreciation and perhaps with a great deal of joy. An afflicted Venus might give difficulties concerned with all of the above. This would depend on aspects to this planet and on what occurs in Taurus and Libra, as Venus rules in these two zodiac signs.

Next planet inwards towards the Sun is little Mercury. The sphere for this planet is Hod which rules the intellect. Hod is the sphere of science, of books and learning. It is also a sphere of form as Netzach represents force. Hod rules over the forces of nature which man has brought into his influence and has given some form. The making of a garden might illustrate this principle. Man plants trees in a pre-ordained pattern and adds shrubs and flowers according to his will. He makes forms and these forms can be different from age to age. Even so, he gives forms to his concepts of natural forces and makes these into gods.

And in a more modern sense, he has discovered the forces buried in the atom and has made forms, such as the atom bomb and atomic plants for energy. But without the forces of love as found in Netzach, man is likely to destroy himself and his environment. It is a form of will that influences nature through the discoveries of people of all ages.

We notice that Fire equates to Yod of Tetragrammaton and this Fire is also force. When the influences cross the Tree, we find force and fire in Geburah and then in Netzach. Form starts with Binah, as yet unmanifested. This equates with water and the Hé of Tetragrammaton. Crossing the Tree, form is then shown in Chesed and finally in Hod.

Mankind is at a stage now where a balance of Netzach and Hod, of force and form, of intellect and love, are crucial to human survival. People in general have grown beyond the mostly automatic consciousness of Yesod which is displayed in very primitive societies. Today most of the civilized world must deal with this balance. This is a basic reason for "love under will."

Force and fire are attributes of Ra Hoor Khuit. As we have seen, this would mean the spheres of Chokmah, the beginnings of force, of Geburah, and of Netzach. Of all the billions of folk on this earth, very few indeed have reached the stage of Tiphereth. To do so would require a perfect balance between Hod and Netzach plus a knowledge of the paths to be traveled depicted by the Trumps.

Mercury has other meanings, such as Thoth, and Hermes and the descriptions of these gods give us some idea of mercurial attributes. Hermes is shown carrying a caduceus, with two serpents entwined about a central staff. This is also a picture of the Tree itself as the diagram shows. This staff also refers to the forces of kundalini, which are triune in number. Ida is the female side and Pingala the male side of this force. The central axis, or sushumna, is their balance. This equates with the central pillar of the Tree. The winged globe at the top of the caduceus would be the supernal triad, the globe itself being Kether and the wings attributed to Chokmah and Binah. The caduceus has been adopted by the medical profession, but often in a changed form, due to ignorance of its original meaning. But Hod or Mercury is also adaptability and so humanity has had to adapt in order to survive the conditions with which it was (and still is) faced on this planet. The healing arts come into play when man has been stupid enough to injure himself in some way or another. Often these injuries are due to a lack of intelligence and this is where the healing powers of Hermes are brought into manifestation. Man must learn and he will often only learn when he has experienced sorrow and trouble from his mistakes.

The Egyptian idea of Thoth was that he was the god who invented writing and the information which would come from the written word. He is a god of intelligence and also of intellect. There is a difference between intellect and intelligence. Intellect can be seen at work in the sciences, in teaching, in the law, in some medical procedures and in many folk who have developed intellect at the expense of other human qualities. But intellect is not always very intelligent. A favorite example of this is the scientist working with atomic particles who murdered his wife. This was not intelligent as whatever trouble existed between husband and wife could have been worked out by a problem solving process. Intelligence does that, it solves problems when they occur and the solutions may not always depend on intellect.

Intelligence has its beginnings in the supernal triad with the understanding of Binah, which then reflects into Chesed as mercy and then across the tree to Hod. The intellect is sometimes

likened to a monkey and is called Hanuman in the Hindu system.

The Trump attributed to Mercury is shown in "The Magus" . At the lower edge of this card he is being threatened by this monkey-like creature, which is uncontrolled intellect. But since this Trump numbered I is entirely above the abyss, Mercury is unaffected by these threats. He has the intellect well controlled and though intellect along with intelligence has meant that Man has evolved from lower forms of life and must still evolve, as "The Magus" all of these forces are his playthings and with them he can mold his phenomena as he wishes.

Above his head is the caduceus and around him are the various magical implements, the wand for fire and action, the cup for love and water, the dagger for air and the intellect, the disk for earth and practicality. Floating above these are the stylus and the papyrus upon which to write. His feet are winged and show us that Mercury is indeed "the messenger of the gods" and brings us swift messages from the supernal triad. Above his head the dove is poised in the sphere of Kether. Serpents twine about the caduceus and this brings to mind the verse in the first chapter of LIBER AL, No 57. "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well!-----"

I must remark here, that Aiwass, when he dictated the Book of the Law, had a higher understanding of the Tarot and of Qabalah than any human had attained to at that time. Even Crowley had to begin his growth into this understanding and wrote down at this dictation many sentences which he was not able to understand during his lifetime. During the next 2,000 or so years of this aeon, perhaps many evolved humans will be able to understand and use the messages in LIBER AL in a more intelligent and perfect fashion.

In Astrology Mercury is also known as a trickster. Thought is so fast, it often exhibits meanings and qualities upon which one cannot rely. One thought can easily be cancelled out by the opposite thought. As a well-aspected Mercury gives intelligence and the qualities stated above, a poorly aspected Mercury can be the signature of a liar and a thief at its worst. Mercury at its best is concerned with truth but at its worst this is not the case.

This planet takes on the coloring of any planet which aspects it in a strong fashion, or even the coloring of several planets in aspect. It is a changeable planet and anyone strongly ruled by it will be changeable, a regular chameleon. Mercury is a planet of awareness and perception and through it other planets often manifest their powers. Therefore, it is not categorised as either a male type of planet or a female type, such as Venus, but is an hermaphroditic kind of planet, of neither gender.

Mercury is closest to the Sun and in a horoscope, is never very far from the placement of the Sun. Therefore it often gives impressions of a solar nature, and as a reflector of the light of the Sun, it becomes a messenger who sends ideas from the aspects to it from other planets and the Sun. This planet is known as a connector of ideas and sends, moves or brings ideas or people from one place to another. Mercury is a tool and does not in itself act upon other planets but instead emphasizes the influences of other planets on thoughts and ideas and finally on behaviours. As a "messenger of the gods" with winged feet, as is generally used in all sorts of mythology, Mercury facilitates mental processes and considerations and reflections. If afflicted, the ability to think things through and find the meanings of life, is affected. The "whys" of life are investigated poorly in this case and the person confuses him or herself. Also, when afflicted, nervous diseases may be evident, or the person may be irritable and worry a lot. Then too, it might give a mind bogged down in habit; or the person may be mentally too impulsive and never really absorb the ideas coming in every day, thus may become unbalanced due to undigested thoughts. Even schizophrenia could be caused by a poorly aspected Mercury.

But a strong Mercury in the horoscope can give an alert mentality, versatility and adaptability to change. A quick wit is often displayed in this case, depending on other planets. Mercury rules speech and writing and these qualities are aided or abetted or not by the aspects to this planet. In a higher sense, like the God Hermes, Mercury can be used to gain knowledge which will aid one in the spiritual advancement. All planets need to be used in this way, and that is why humans must know what the planets are doing in the horoscope and how they affect him and what remedies to apply if the aspect is problematical.

Next let us consider the influence of the Moon. This is called one of the lights in Astrology, since the Moon is so close to earth and travels around us, its path around the Sun is dictated by the path of the earth. The Moon reflects sunlight upon earth and is not a light in its own way. But the Moon has been observed for many centuries to affect tides and other watery substances. The waxing and waning Moon was consulted for the best times to start or end things and for the best times to plant seeds. Many seeds and even other phenomena were known to be stronger with the waxing Moon and to lose strength and go into periods of decline with the waning Moon. Early man could easily see the phases of the Moon even before he figured out the path of the Sun in its yearly journey and how this affected life on earth as a whole.

Yesod is the sphere attributed to the Moon and it is known as the foundation of the whole tree. At this sphere, life has not as yet manifested in material form, but has an astral existence and an emotional existence which later filters down into material life.

Humans can think of anything at all, but often there is no material phenomena to finish off the thinking processes. It is only when the ideas which come to persons, that are then filtered through the Foundation of emotions and of the autonomic consciousness that the work of the Ruach, or of intelligence, can be actualized. Yesod is like an engine which is influenced by other spheres or by the engine driver, to make the analogy a little more clear. If the engine driver gives conflicting instructions, the engine breaks down in chaos and uncertainty. Yesod receives the influences of Fire from Netzach and of Water from Hod. But the most important instructions are those stemming from Tiphereth or the higher self in some terminology. Tiphereth is associated with Air and so is Yesod. This Air meaning in the sphere of Yesod is like the Aethyr of the occultists. Its influence is fluidic and changeable, just as any experience with the lower astral will show to a person exploring this realm.

Remember that Netzach, Fire, is the Yod of Tetragrammation, Hod is Water and equates with Hé of Tetragrammation. Their union produces the middle pillar, which is attributed to the 3 Air spheres Kether, Tiphereth and Yesod. This is the Vau of Tetragrammation, the son of father and mother. In the Supernal Triad, which most humans will not achieve in their Initiations, Chokmah and Binah form Kether or the highest point of any beginnings of manifestation. Then below the abyss Chesed and Geburah produce Tiphereth, the Son and the Sun. Much of humanity now is at the level of Hod and Netzach and their union produces the engine which results in the manifestation of the four elements in Malkuth, which is earth and physical existence. The four elements are shown in Malkuth but in a mixed-up form as one can tell by the colors. Earth is black and at the bottom of the symbol, Fire is russet colored and to the left in this symbol, thus crisscrossing the Tree again and reflecting the more pure Fire of Netzach. Olive represents Water and is on the right side of the symbol and Air is at the top and is colored citrine.

Of interest here is the verse in LIBER AL, Chapter II, no. 49. "I am unique and conqueror. I am not of the slaves that perish. Be they damned and dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)" Whenever we come to a mention of four, we can be sure it refers to the four elements, either as Yod He Vau Hé or as the 4 elements as seen in Malkuth. But the fifth who is invisible refers to Tiphereth, or to Yesod at a certain lower level and at the highest level of all, to Kether. This fifth is represented on the pentagram as the topmost point and is called Spirit, Ire and means "To Go."

Yesod is directly responsible to Tiphereth, the sphere which rules the Knowledge and Conversation of the Holy Guardian Angel, who is, of course, invisible. Amen adds to 96, which by LIBER D, means a name of God AL ADNI אֱלֹהֵי אֲדֹנָי or AL Adonai as we might pronounce it. Another meaning is "The secret (counsel) of the Lord. סוד יהוה" And also Work מלאכה which is certainly needed in order to enjoy this secret counsel.

From this it is apparent that neither the Pillar of Mercy nor the Pillar of Severity will give complete initiation to Kether. These two pillars must be balanced as one works upward on the Tree. It is only the Middle Pillar which will give the required and best results, as it is complete and balanced. As the verse in LIBER LXV, Chapter I, number 9 informs us:

"Debate not of the image, saying beyond! Beyond!
One mounteth unto the Crown by the moon and by the Sun and
by the arrow and by the Foundation and by the dark home of
the stars from the black earth."

Yesod rules reproduction on the earth, the continuation of the species, whether of plants or animals. Remember that air holds droplets of moisture, or water, and is so formulated that it also transmits and softens the rays from the sun. If it did not do this, we would soon be burnt up. The various gases in air and the moisture content make it possible for life on earth to continue and survive. For instance, the plants breathe in carbon dioxide and breathe out oxygen, and animals and men breathe in oxygen and breathe out carbon dioxide. We are dependent on the very green stuff of the earth for the purity and abundance of the air which we breathe.

Since the Moon rules reproduction, it is also associated with the experience of sex, or with the union of two opposites to produce offspring.. Humans have misused the powers of sex for centuries and so are now having to face the horrors of overpopulation and the sure famine which this will bring. This ignorance of the real truths behind the use of sex often leads to an expression of sex that is without love. There is to be more of this in a later article. But when it is only sexual urges we speak of, we are talking of Moon influences without the spiritual meanings attached to love. So a person could scarcely expect to grow spiritually if he or she does not understand love.

This brings us to a consideration of Trump II, "The Priestess", which corresponds to the Moon. This Trump is also on the Middle Pillar and represents the highest initiatory powers to be found in the symbol of the Moon. It represents the path to be taken in order to cross the Abyss as it leads from Tiphereth directly to Kether. The Priestess is veiled as her influence is beyond the province of intellectuality or of the functions of the Ruach in general.

There are seven moons raying out from her head. Seven refers to the powers of Venus and so the Priestess brings down to Tiphereth the highest powers of love which emanate from Kether. At her feet, life springs forth, from mineral and vegetable to animal.

On her head is the symbol of Hathor, the disk of the Sun between horns. Hathor also refers to the love of Venus but now it is in its highest and scarcely understandable form. The High Priestess' veil is light emanating from Kether. In one sense this effulgent light hides the dark space of Nuit. On her lap are the bow and arrows of Artemis, virgin huntress. This is a symbol of the highest form of love of the Holy Guardian Angel, who seeks to pierce the heart of his client with the arrows of love in its highest sense and in its highest purity.

Also Artemis kills with her bow and arrow various beasts. This is a symbol that though a person has attained to Tiphereth and enjoys the Knowledge and Conversation of the Holy Guardian Angel, there are still beasts in his nature which must be hunted down and killed. The most difficult beast of all is the little ego, that now it has attained to a higher state, wants to preen itself and strut about as being the be-all and end-all of existence. But Tiphereth is still in the middle of the Ruach and so is still representing the conscious reasoning faculty. Intelligence and intellectuality have gotten the Aspirant this far but these capacities are only tools and must be subdued and kept as servants of the Highest powers of all, the Supernal Triad. The High Priestess is the key to further progress along the path of spirituality. In one sense, she is a further representative of the Holy Guardian Angel, bringing down the light of Kether into manifestation.

In Astrology the Moon signifies the emotional set of the individual. Also sensitivity and relatedness of people to each other. Feeling reactions to situations are ruled by this planet. This is the emotional vehicle of the expression of the self. Sympathy, sensitivity, changeability, caprice, romance, domesticity and motherhood are all indicated as Moon influenced.

The Moon can also signify the mother or women in the life of the individual. The tides in the body are ruled by the Moon, whether of evenness or unevenness. Mood swings are attributable to the various phases of the Moon. Some people are so sensitive that at Full Moon, they find it difficult to sleep soundly. Also there is folk wisdom that pins certain types of crime and instability on the Full Moon.

The Moon's cycles can be seen clearly and from ancient times people planned their planting and harvesting by the phases of the Moon. Also, the rhythm of the Moon affects the body of any woman. At certain times blood flows to clean the uterus and at other times, the woman is ready for impregnation.

The dark of the Moon is signified by the Trump titled "The Moon", No. 18. The correspondence is to the zodiac sign of Pisces, which we will discuss later on.

To be continued

JANE WOLFE

Hollywood.

In her little apartment on Willowbrook, Jane continued to write a synopsis of her life and found the writing quite easy. She could only do a little each day, due to her poor health and run-down condition. She also had an idea that her time here on earth was short and by Aug. 30 she was writing to me about her books, papers and diaries and would I like to have them? Of course I would like this was my reply as I had promised to write her life story.

That September, Meeka Aldrich was interested in a mining venture and Karl became very enthusiastic about it, thinking that with what the mine would earn, all the financial troubles of Thelema would be solved. So he invested all the money he had in the venture.

Ataturk was placed with the two women who were running the mining venture and the older one, "Henry" tried to teach him to read and write, to learn to spell. He was given small jobs to do under the supervision of this lady and did so poorly, he was chucked out once, then taken back. Karl continued with his account of this matter thus:

"Upshot: he misbehaved in such a dreadful way that he was finally and forever chased out. He steals, lies, destroys (may well be deliverately, wantonly) valuable machinery, so that everything had to be locked up in his presence. His record is: Hampton 6 months - Sascha does not want to see him again in her life; Joe Crombie, who poured his money and life-blood out to help him in Newark, N.J. "Never again!" He must have done something awful to produce that effect (he never told me what it was). Paul Millikin who gave him a well-paid job in his office - disgusted by his underhanded telephoning to Mrs. Millikin behind everybody's back to enlist her help in scheming and lying. Ray & Mildred gave him shelter, food, pocket money and love: they refuse to let him come again to their house.

"Meeka drove him (with an ex-Sergeant) to Los Angeles to enlist: they can't take him because of defective feet. I threatened to have him deported: he had \$2.50 in his pocket, Meeka paid for his food and room for 2 days: he says he made \$5. one morning "working" - on what? and says he'd make another \$5. in the afternoon. He is intractable; wants to prove himself without help from ANYBODY. He is going to show us!

"I see only one solution, that his H.G.A. takes him in hand. He has a fine sensitivity and can hear the voice. If he follows it, things may work out.

"He cannot take or keep a job where capacity to read and write or to count is required. (The last time I test him before 6 people: how much is 7×8 ? He did not know, nor could he figure it out!

It is tragic: even menial jobs are futile. He was given a job to help in a construction job. They kept him 5 days. Then the Headman told me: we had to fire him: he does more damage and hardly any help to pay him. (\$1.00 an hour)."

Karl rightly stated the problem was sexual. And of course Karl lost the money he had invested in the mining venture due to the fact that Ataturk had ruined the machinery.

Karl had written this account to me early in January of 1957. By January 15 of that year, Karl, Jane and Marcelo Motta visited me in Livermore for 4 days. On that Wednesday, I had a long talk with Jane after school in the afternoon while the other two were in San Francisco. On Thursday they visited Grady in Berkeley where he was attending the University. On Friday Jane needed to rest, so this was what they all did. I had only the afternoons and evenings to visit with them. On the following Saturday, I drove Marcelo, Stella and Lisa on a long trip to Big Basin Redwoods. This was across the Bay from Livermore and I was exhausted by the end of it. For this reason, I had no energy to take Marcelo to see the park and museum of A.M.O.R.C. in San Jose as he wished. On Sunday they left for home.

My thoughts on Marcelo at that time were that he had very little of a sense of responsibility where women and children were concerned. This I noticed by the way he talked to the girls and by the way he treated me. He was so immature, even though he was 25 at the time. He displayed a contempt for his parents and mostly for his father and thought of them only in terms of the money he might inherit from them. Later events were to show that not very long after he had a son, whom he called Krel Ramos Motta, in New Orleans, and not too long after that, he separated from the mother of the child.

I received a brief note from Karl dated April 11, which stated that Jean Sihvonen had given him 24 hours to move out of the house in Barstow. Jean and Ero had split, which wasn't too surprising, when one knows that Ero was an alcoholic. Jean thought she could do much better elsewhere.

So Karl and Sascha moved to Meeka's house in Laurel Pass in Hollywood, which Meeka always rented out at that time. Karl was worried about the archives and Meeka aided him with this. The two rented a truck and moved the archives from Barstow to Laurel Pass. But the space for storage, even for a short time, was too crowded. Karl also had Jane's materials and wanted me to visit during Easter vacation to take these things away.

I couldn't afford the trip during Easter vacation but Bill Wade, my fiancée was going to deliver some looms in the L.A. area on May 11 and 12. So it turned out that I could go with him and visit Karl and Jane.

We made the trip on Saturday and on Sunday we visited Jane there in the rest home that Karl had found for her. He had written about this and explained to me that she had no cares or responsibilities and no burdens. She was fed nutritious food and her washing was done for her. They also saw to it that she had medical attention.

But when we talked to Jane, she was upset that she had to share a bedroom with another woman. Also we noticed that her mind seemed to wander quite a bit. She would start a sentence and then would not finish it. However, the home was in a very pleasant location in Hollywood and I thought she would be all right there.

That afternoon we visited Karl in the Laurel Pass house. He gave me boxes and boxes of Jane's books, letters and diaries. A dress or two also came my way which she no longer wore. After an afternoon of talk, we went to dinner, Karl, Bill and me. Strangely, in the same restaurant, at another table, there were also Helen P. Smith, Louis Culling and Maria Prescott and another person. I stopped to give Helen my sympathy at the death of Wilfred which had happened that Spring. But I knew Karl was suspicious as during our talk he had not much good to say of these people. So I quickly returned to our table. Bill and I left for home that evening.

I married Bill at the end of May and the children and I moved into his house in San Jose. Karl began looking for a headquarters and wrote that he wished a dry climate and only had about \$5,000 as a down payment for a house, so it had to be a bargain. But Karl had to pick up the extra expense for the home where Jane was staying and as usual, he found himself very strapped for money.

By October, Karl and Sascha had found a house in West Point and Jane wanted to live with them. He wrote this:

"The important thing is Jane. She has been most impatient to be taken away from this "Home" where she is almost imprisoned. She longs for and needs love and friends around her. I promised her that I would speed up our move as much as we could. I'm now going to tell her, if possible today, that she will be taken away Oct. 15."

Karl then made plans to have Jane arrive in San Jose and to stay with me for a short while and I would then drive her to West Point.

What I didn't know at the time was that Jane had a mild stroke the same as Mary K. had several years ago. This was at the early part of July. Mildred wrote me about this in December as she had delayed this information, not wishing to interfere with Karl's plans. Mildred continued: "after that the memory was leaving rather rapidly. She was prone to go for a walk and get lost and on several occasions the police had to help locate her. --"It is practically impossible to look after someone who has reached that stage of mental senility

in a regular home. I discussed all of this with Karl before he left here, thinking it would be better for her to remain and go to a place here, but I do not think he listened, or when he did listen, seemed to think I was wrong."

We met Jane that October at the San Jose airport and she then stayed with us in our house in San Jose for a few days. I left one of the children with her for the day to see that she got along all right. Since this was for 3 days, each child had to be out of school for only one day. Jane, of course, walked away from the house but was watched and brought back safely. Bill had experienced similar states with his mother and aunt long ago, and told me that Jane was becoming senile. I couldn't quite believe it and talked to her for long evenings each day when I got home.

The day before we left to drive to West Point, Jane saw a remarkable sight in the sky. She talked of it all day long. Since I knew nothing of flying saucers and she knew nothing either, I had to believe that she had actually seen the beautifully lit large saucer shape in the sky. She recounted that some little airships had left it and flew about. They also had lovely lights. She wanted to ask Karl about it. But when we got to West Point, Karl could say not one thing about saucers as he knew nothing either.

By November of that year, Karl was writing to me that Jane wanted to talk all day and mostly about the past. But they had work to do and couldn't sit still and listen to her.

Karl wrote again on Dec. 15:

"Jane is becoming a serious case and I may have to think of having her placed in an institution for mentally deranged. Last Thursday was a particularly bad case. I had to drive to the post office and drug store to get some medicine for Jane. Sascha was taking a bath. When I came home at noon, she had disappeared; just before leaving I had talked to her. We searched all over the place. The dog had disappeared too, which was significant. We searched in vain, but the dog came back utterly exhausted and thirsty.

"Finally there was nothing left but to tell the sheriff, who arranged a search party. By this time it was 3:00 p.m.. 20 men were searching: no success. At night more people joined and we searched with flashlights. It was only next morning at 7:30 she was found half dead, and cold. The doctor examined her and was surprised about her good physical condition after such an ordeal. But worse: she threw her denture away, and now can only eat special food. Worse things can happen any day and we have to be on the alert practically all the time."

Karl wrote again about Jane on Jan. 26 of 1958:

"My past month, too has been full of worries. Jane's stay had become an unbearable ordeal, I had to take her to a local hospital

in San Andreas and they were unable to keep her for more than a month as she still is under the L.A. County. They arranged for her re-transfer to L.A. and I took her there last Thursday.

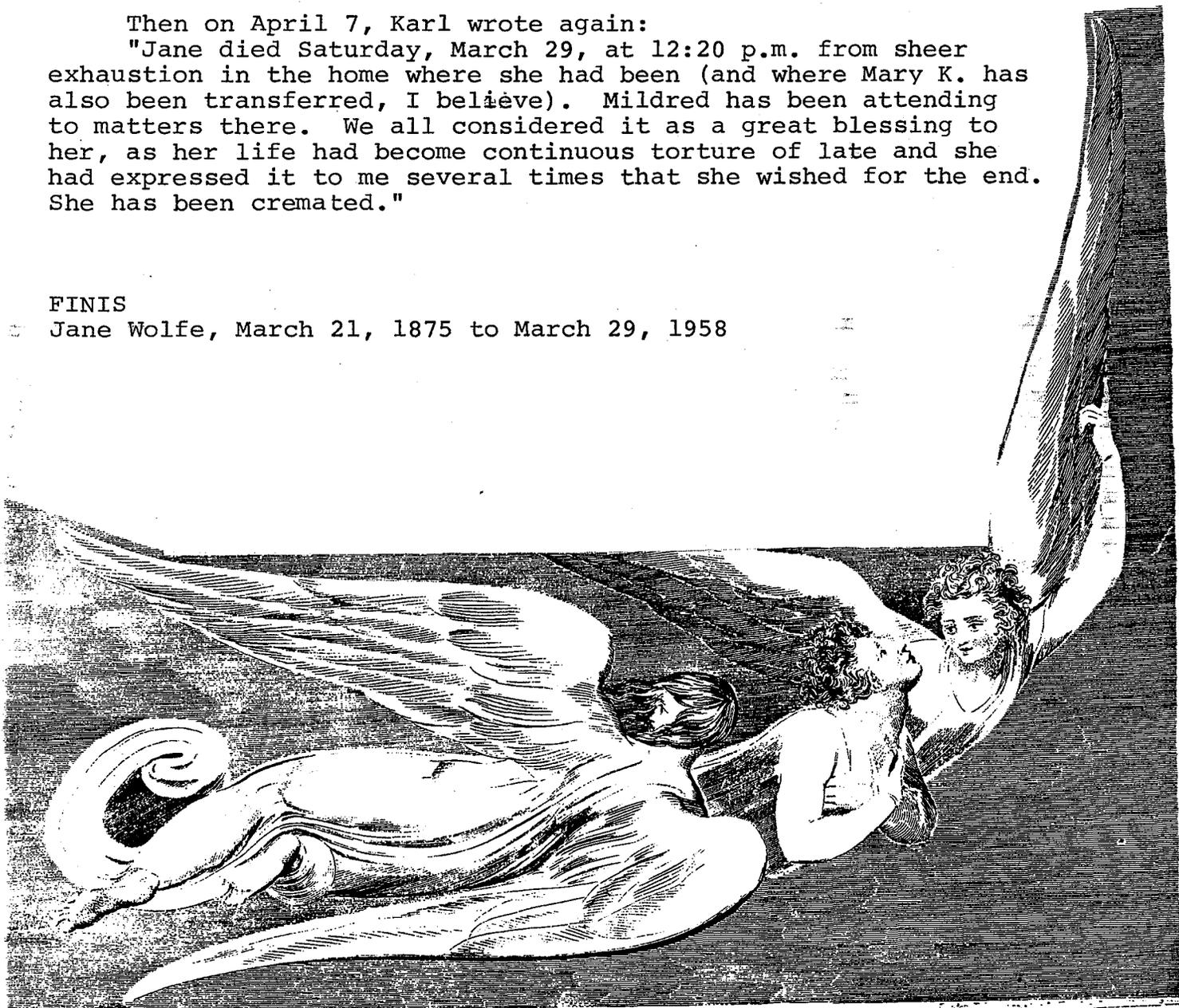
"One could almost say she was falling apart, anyway: she needed 24 hours attention. Mildred Burlingame is attending to some of the formalities in L.A. - we want to try to get her transferred to the same home where her sister, Mary K. is, and she would like the idea."

Then on April 7, Karl wrote again:

"Jane died Saturday, March 29, at 12:20 p.m. from sheer exhaustion in the home where she had been (and where Mary K. has also been transferred, I believe). Mildred has been attending to matters there. We all considered it as a great blessing to her, as her life had become continuous torture of late and she had expressed it to me several times that she wished for the end. She has been cremated."

FINIS

Jane Wolfe, March 21, 1875 to March 29, 1958



THE VALLEY OF TRAGEDY

We walk ever in the valley of tragedy.
The great Muse who rules over that place,
Brooding sadly, her eyes dimmed with tears,
Glittering raindrops of pellucid brightness,
Slowly formed and wrung from a heart in pain,
Walks in cloud-formed shadow and brushes by.

Glittering raindrops on a pallid cheek;
A figure shrouded in clouds of dark brightness,
Tragedy in the clouds that hang low;
Clouds that shoot forth gleams
From under the passing of the dark figure
Ever brooding over her valley.

And this is our valley of tragedy.
The dark mists rise to meet the clouds;
The forms approach and depart before ever
They are seen. Dark forms wrapped in mystery.
Ah, perhaps there goes a bright light,
A soul holding a candle of brightness.

But no, this is the Valley of Death,
And the soul departs before ever it is known.
Now the yearning one reaches out a hand
To break through the barrier of mist.
But there is nothing to touch,
Only a swirling and retreating cloud.

Hear how a hollow laugh rings out wildly
And a drop of moisture falls near.
Still there is silence in the waiting heart.
The silence grows and a question is whispered low,
But nothing answers and there forms
Another shining drop from that brooding mist.

Meral
Dec. 14, 1956