

# IN THE CONTINUUM

Vol V. No. 2

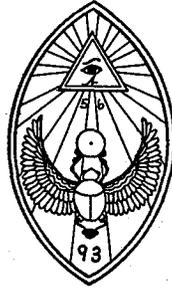
Do what thou wilt shall be the whole of the Law.  
Love is the law, love under will.

An. LXXXVIII, 1992 e.v. Sun in 0° Libra  
Published by the College of Thelema  
P.O. Box 415, Oroville, CA. 95965  
© by Phyllis Seckler



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

# COLLEGE of THELEMA



Founded in Service  
to the A.:A.:

Cari Fratres et Sorores,

Would you try to attend High School without ever accomplishing the work given in Grade School? In most cases you would say, "Of course not". You have been trained by your environment that first steps are necessary and lead on to further learnings and growth.

Yet when it comes to occult studies and work, too many people think they do not need the basic tasks and learnings. They are inclined to plunge right in and call up entities from other realms. Of course, the sad result of this is that such a brash person soon becomes an occult crazy or a complete occult burn-out. Since such a person cannot control himself, he is soon controlled by subtle energies of which he was not really aware. It is like walking into a forest of wild animals, all ready to attack and kill in one way or another.

There are often in these cases, no background studies, no knowledge of how to approach the astral or subtle planes, no basic protective practices, and above all, no purity of aspiration to the Highest.

Such foolishness and ignorance does not go unpunished. One person called up the King of the Undines and frightened his family and pet dog half to death. Then the radiator in his car burst, the swamp cooler leaked water through the ceiling, the plumbing system went awry and a pipe burst without any reason. It is fortunate that none of his family went swimming, or he would have lost some of them. As it is now, this person is through with occult work for life.

Another person called up an entity and again the house atmosphere was polluted, the dog and cat cowered under the couch, the family of mother and father, when they came home, were terribly upset. The end of all this was that a knowledgeable Catholic priest had to be called in to quiet things down, to do ceremonies, and to bury certain items far out in the woods.

Then there were many persons among my acquaintances who tried to use certain subtle forces they had read about in Crowley's writings. These acted like a boomerang. One person experienced a bad accident, declared bankruptcy in his business and finally lost that and to end it all, lost his wife.

How many deaths were caused because of the misuse of this knowledge? I am inclined to think quite a few went down because of selfish attitudes and lack of self-control and of course, no real knowledge of the self. One person right under my observation talked to entities on the other plane and was attacked by them so that he was miserable and half demented for quite a long time. He, of course, could not take the basic first steps to learn about his true self and to control that part of himself that would hinder his progress. In short, he was an alcoholic. His scanty knowledge of occult subject matter was part of his undoing as well.

Failure to succeed with occult studies is more pronounced with young people. The first duty of any person after leaving the parental home, or when grown up, is to put a roof over the head and food in the mouth solely by one's own efforts. If this is not done, then the pursuit of what is called the occult becomes mere foolishness and will lead to trouble sooner or later. One needs a firm base of self-discipline in order to succeed at anything and this is also true for occult studies.

The first thirty years of a person's life are generally meant to settle the basic necessities of life. Not only the roof, and food but what else is necessary? A mate and maybe children and the fulfillment of oneself with daily work which accords with the basic nature: Hopefully, work which is loved. This ties into the finite will which deals with education, occupation, avocation and hobbies and the like. If this is poorly known and a person is miserable at what they are doing, the matter should be straightened out before ever attempting occult studies.

Further, a decent education which encompasses work in college is a requirement for further understanding of the occult world. (Occult means only secret and such secrets have been misused so much in the past, that they have been closely guarded).

Let us stop for a moment and mention what might be in an occult study course. There would be Astrology, Qabalah, Tarot, Yogic disciplines such as Asana and Pranayama and practices which could lead to samadhi. Then there is ritual and meditation of various sorts. There should also be a profound love for the Holy Guardian Angel or at least some purity of aspiration which brings to life the spiritual side of the self. Then the advanced student might try astral travel and perhaps join an occult order where he can perhaps meet with a teacher. If there are traits shown in psychological analysis or by the horoscope, it may be that the student should do no more than acquire an intellectual knowledge of the field. Much reading could be done, but the person also needs to understand what is read. Without an education, the results might be ludicrous. Indeed, this has been observed many times, how some people will twist known facts due to a difficult inner character.

Astrology and depth Psychology are difficult subjects to master, but each person could at least work on his or her own horoscope. The danger here is that the mask the person has built up over the years, may become a detriment to understanding the self. Most people have too much ego and build up a pretty picture of themselves which is often far from inner truths. Pride and ego have to be disciplined and controlled or the person may become an occult crazy or some sort of failure. Dream work is also indicated to know what is at the core of the self. This too, is difficult and one needs guidance from a trained person in this matter.

To know the self is no child's play and usually it takes the first thirty years of life to get embarked on this project. This is why young people may drop out of occult studies at an alarming rate. Self-discipline is too difficult if one has not had discipline in home and school or if one is naturally self-indulgent.

Helena Petrovna Blavatsky, a pioneer in melding the spiritual studies and work of Eastern and Western religions, actually discouraged occult work. To learn the basics in an intellectual fashion was the main thrust of her work. Theosophists to this day are apt to stress the fulfilling of karmic duty and the paying of karmic debts before embarking on the more difficult practices which would involve astral travel or the raising of kundalini.

Perhaps she was right, for when I view the occult wrecks that I have seen, young persons attempting Enochian work before they have ever mastered any of the basic studies, or perhaps entering the astral world without safeguards or any knowledge of how to deal with such forces, or perhaps calling up entities from the unseen world and then not knowing how to control or banish them, it may be that this secret world is too much for such undeveloped persons, and they may ruin progress for not only this incarnation but for several incarnations to come.

Since a graduate of an university has already developed and trained the mental powers, such a person could continue with his training in a mental way and study various occult works. Surely we see a vast growth of interest in occult subject matter. So much so, that more and more books are being published and read on this subject. Then, if the mind can be trained by study and reading, surely the emotions should also be trained. And if one is really serious, the body should be trained to match and to balance the learning.

The Golden Dawn system is an excellent method for mostly mental study. But only a teacher can lead the student into an appreciation of what must be done to control the emotions. For wrong emotional attitudes can stop all progress in a hurry and this has happened so many times as to be quite a stumbling block for a large amount of students.

If a person cannot understand and control the self, then it becomes impossible to control entities from the unseen realms. Enochian work, for instance, is for the person properly trained in the Golden Dawn system with a mastery of several branches of learning and a mastery of the various parts of the self.

Such mastery is rarely seen in persons just entering their study of occult subject matter. Fascination and perhaps ego gratification has called them to this line of study. It is in a person closely approaching what is known in Astrology as the Saturn return, that some self-discipline and mastery of the self can be seen. This is about the age of 29½, when transit Saturn reaches the point in the zodiac where it was situated at birth. By this time, the person should be engaged in his most enjoyable line of work and should have solved most of the problems concerned with home and family. In other words, the student is pretty well settled in a life pattern. It is at or near this age, also, that some major spiritual experience can happen. For instance, Crowley had LIBER AL VEL LEGIS dictated to him by Aiwass when he was 29½ years old. It was almost an exact Saturn return. There are innumerable experiences of an expansion of consciousness in Dr. Burke's book COSMIC CONSCIOUSNESS. Surely every student should be familiar with this work. But such an expansion of consciousness does not occur if the person is not ready for it. Sometimes being ready for this experience may involve past lives and the work done in them to lead up to this moment. The mind and emotions and body should have enough strength to undergo the experience. There have been cases where a person became unsettled or partially insane because the preparation was not done.

A broad and solid base must be founded upon which a person can develop the more subtle powers. The student should not shirk what seems to be difficult tasks and maybe even boring, such as sitting in an asana for a prolonged period. As a developing child, each person had to learn to crawl before walking and walk before running. It is the same with occult studies. If he leaves some task undone which would benefit an expansion of consciousness, then surely that weakness will interfere greatly with his strivings and desire for the Highest which is possible for him.

Such an expansion of consciousness is really the aim of properly understood occult studies. One is never the same afterwards. Some appreciation of universal meanings and of one's place in the scheme of things may change the life dramatically. With the experience known as the Knowledge and Conversation of the Holy Guardian Angel, one becomes the outer manifestation of that Angel in due time. One swears to obey and one does the work which is dictated.

But those who develop occult powers of various sorts, such as are known as the siddhis in the Hindu tradition, may become lost to the real purpose of the life. Pride and ego may stop progress for a very long time and even in future lives.

What are these occult powers or siddhis? We can list several from 777. Such are the power of becoming invisible, of transformations, evocation, bewitchments, transmutations, crystal gazing, necromancy, telepathy, clairvoyance, clairaudience, divination and fortune telling. Some of these are lower forms of magical powers and should never be used to harm other persons. Then the list goes on of enchantments, casting the evil eye, attending the witches' sabbath and so on. To become enamored of and to misuse and to overuse any of these so as to neglect the balance of growth in the soul, is to become lost and deformed in soul growth. This is true unless such powers must be used to carry out the work mandated by the Holy Guardian Angel and should only be indulged in to accomplish His work in the world.

For the bulk of humanity, there is only one aim to occult studies and this is what Crowley calls the Knowledge and Conversation of the Holy Guardian Angel. Even certain cosmic consciousness experiences and other types of knowledge of subtle planes, of experiences of death and revival, bear witness to this fact.

Even for the more mature student, failure is likely to occur if there is a challenge to the ego or to the unreal idea of the self. Many people cannot bear to have their favorite illusions shattered.

If the student is a member of an occult study group or of a practicing ritual group, or perhaps in a commune of those interested in the subject and who have a common background, there is always the problem of personality clashes. Quite a few project their own ideas of what might be right for others who are in this work upon those around them. As a result, there is often a lack of acceptance of people as they are. It is all too easy to forget that no other person can be the ideal of anyone else. Intolerance can be a major stumbling block to learning from others who might have something valuable to give or to teach. What would the intolerant person be able to learn from Blavatsky if this person met up with her habit of swearing like a trooper and smoking marijuana? What can be learned from Crowley by the snobbish and closed-mind person when they learn of his difficult habits? Was he not noted for different sex habits, drug dependency and foul smelling perique tobacco?

Then we have the history of various occult or commune groups breaking up because of personality clashes. One most notable example was the break-up of the Golden Dawn as Crowley knew it. The examples of this sort of event are too numerous to mention. Ask yourself, does your disapproval of some persons stifle your progress in occult studies?

Now I have listed several methods of how not to grow through your interest in the occult and have given you one shining star to which you may cling when the going gets rough, as it most surely will. You have only one duty to yourself and that is to achieve the Knowledge and Conversation of the Holy Guardian Angel.

*Soror Meral*

## OCTOBER DAWN

From out of the darkness came Dawn,  
And Dawn's light,  
Its wondrous, lustrous dew transfiguring  
All things of sight, of taste, of touch.  
Touched by miraculous fingers of incandescent life,  
My heart expands & wakes, even before the roses.  
Three lotuses lay open before this morning's glory.  
All of me is laid bare & open & awake before Thee;  
And in the offering of myself, naught withheld,  
I hear, at last, the Song of that deafening silence.

Quiet moonlight implodes in silvery dance  
within the folds of that silent song.  
In eternal Night, the river of forthpouring stars runs ever  
serenely & keenly, all in their appointed Way.  
I have known the night, the darkness, the dread weariness,  
And been lost, through my frailty, in its leaden shroud;  
Yet this *new* Night, more luminous than any Day,  
Expands me beyond whatever used to pass for me  
On the prior day of barren, cavernous aloneness.  
Now, within this Dawning Night,  
The without & within, mysterious twins,  
Are lost in each other,  
The veil between them indistinguishable from the  
continuous living texture  
of their shared substance.  
I shall know the dim and empty night again, no doubt.  
Only one lamp, one love, shall conduct me surely through  
that nacreous nocturne:  
It is a single scarab, immortal,  
A midnight sun that burns with unwavering heat  
even in the otherwise empty void.

Sacred twin columns of silver & gold,  
Rapturous dance of our disparate essences.  
Alive in the beauty of diurnal glory;  
Enswathed in the pleasure of luminous night.  
Water to quench the immense conflagration;  
Flame to sublime the cascading desire.  
Spiralling waves, intertwined, oscillating,  
Enfolding, enswathing each other each hour.  
Secret, obscure, enigmatic twin mirrors,  
There is no difference; they are one — and are not.

Veil of Mystery withdrawn —  
Union, communion of October dawn —  
In silence I bite back this rapture, and then,  
In thunderous song we are One. Amen.

— James A. Eshelman

THE SWORD OF SONG

ASCENSION DAY \*

Aleister Crowley

And so  
I scorn the thousand subtle points  
Wherein a man might find a fulcrum  
295 (Ex utero Matris ad sepulcrum,  
Et praeter--such as Huxley tells)  
I'll pierce your rotten harness-joints,  
Dissolve your diabolic spells,  
With the quick truth and nothing else.  
  
300 So not one word derogatory  
To your own version of the story!  
I take your Christ, your God's creation,  
Just at their own sweet valuation.  
For by this culminating scene,  
305 Close of that wondrous life of woe  
Before and after death, we know  
How to esteem the Nazarene.  
Where's the wet towel?

Let us first  
310 Destroy the argument of fools,  
From Paul right downward to the Schools.  
That the Ascension's self rehearsed  
Christ's Godhead by its miracle.  
Grand!--but the power is mine as well!  
315 In India lévitation counts  
No tithe of the immense amounts  
Of powers demanded by the wise  
From Chela ere the Chela rise  
To Knowledge. Fairy-tales? Well, first  
320 Sit down a week and hold your breath  
As masters teach --until you burst,  
Or nearly--in a week, one saith,  
A month, perchance a year for you,  
Hard practice, and yourself may fly--  
325 Yes! I have done it! you may too!

Thus, in Ascension, you and I  
Stand as Christ's peers and therefore fit  
To judge him--"Stay, friend, wait a bit!"  
(you cry) "Your Indian Yogis fall  
330 "Back to the planet after all,  
"Never attain to heaven and stand  
"(Stephen) or sit (Paul) at the hand  
"Of the Most High!--And that alone

No mention will  
be made of the  
Figs and the  
Pigs.

Christian  
premisses ac-  
cepted. Severe  
mental strain  
involved in  
reading poem.

The Ascension at  
last! This is a  
common feat.  
Pranayama.

Difference between  
David Douglas  
Home, Sri Swami  
Sabapti Vama-  
deva Bhaskara-  
nanda Saraswati  
and the Christ.  
Latter compared  
to Madame  
Humbert.

\* Continued from I.T.C. Vol. V, No. 1

335 "That question of the Great White Throne,  
"Is the sole point that we debate."  
I answer, Here in India wait  
Samadhi-Dak, convenient  
To travel to Maha-Meru,  
Or Gaurisankar's keen white wedge  
340 Spearing the splendid dome of blue,  
Or Chogo's mighty flying edge  
Shearing across the firmament,--  
But, First, to that exact event  
You Christians celebrate to-day.  
345 We stand where the disciples stood  
And see the Master float away  
Into that cloudlet heavenly-hued  
Receiving him from mortal sight.  
Which of his sayings prove the true,

Former com-  
pared to  
Kerubim; as  
it is written.  
Running and  
Returning.

350 Lightning-bescrawled athwart the blue?  
I say not, Which in hearts aright  
Are treasured? but, What after ages  
Engrave on history's iron pages?  
This is the one word of "Our Lord";  
355 "I bring not peace; I bring a sword".  
In this the history of the West  
Bears him out well. How stands the test?  
One-third a century's life of pain--  
He lives, he dies, he lives again,  
360 And rises to eternal rest  
Of bliss with Saints--an endless reign!  
Leaving the world to centuries torn  
By every agony and scorn,  
And every wickedness and shame  
365 Taking their refuge in his Name.  
No Yogi shot his Chandra so.  
Will Christ return? What ho! What ho!  
What? What? "He mediates above  
Still with His Sire for mercy, love,--"  
370 And other trifles! Far enough  
That Father's purpose from such stuff!

Shri Parananda  
applauds Yogi.  
Gerald jeers at  
Jesus.

You see, when I was young, they said:  
"Whate'er you ponder in your head,  
Or make the rest of Scripture mean,  
375 You can't evade John III, 16."  
Exactly! Grown my mental stature,  
I ponder much: but never yet  
Can I get over or forget  
That bitter text's accursed nature,  
380 The subtle devilish omission,  
The cruel antithesis implied,

John III. 16  
Its importance.  
Its implied mean-  
ing.

The irony, the curse-fruition,  
The calm assumption of Hell's fevers  
As fit, as just, for unbelievers--  
385 These are the things that stick beside  
And hamper my quite serious wish  
To harbour kind thoughts of the "Fish".

Here goes my arrow to the gold!  
I'll make no magpies! Though I hold  
390 Your Christianity a lie,  
Abortion and iniquity,  
The most immoral and absurd  
--(A priest's invention, in a word)--  
Of all religions, I have hope  
395 In the good Dharma's wider scope,  
Nay, certainty! that all at last,  
However came they in the past,  
Move, up or down--who knows, my friend?  
But yet with no uncertain trend  
400 Unto Nirvana in the end.  
I do not even dare despise  
Your doctrines, prayers, and ceremonies!  
Far from the word "you'll go to hell!"  
I dare not say, "you do not well!"  
405 I must obey my own mind's laws,  
Accept its limits, seek its cause:  
My meat may be your poison! I  
Hope to convert you bye and bye?  
Never! I cannot trace the chain  
410 That brought us here, shall part again  
Our lives--perchance for aye! I bring  
My hand down on this table-thing,  
And that commotion widens thus  
And shakes the nerves of Sirius!  
415 To calculate one hour's result  
I find surpassing difficult;  
One year's effect, one moment's cause;  
What mind could estimate such laws?  
Who then (much more! may act aright  
420 Judged by and in ten centuries' sight?  
(Yet I believe, whate'er we do  
Is best for me and best for you  
And best for all: I line no brow  
With wrinkles, meditating how).

425 Well, but another way remains,  
Shall we expound the cosmic plan  
By symbolizing God and man  
And nature thus? As man contains  
Cells, nerves, grey matter in his brains,

My own vague  
optimism. Im-  
possibility of  
tracing cause  
back or effect  
forward to the  
ultimate Ethics  
individual.

Caird's inter-  
pretation of  
Hegel. His  
identification  
of it with

<p>430 Each cell a life, self-centred, free  Yet self-subordinate to the whole  For its own sake. Expand! So we  Molecules of a central soul,  Time's sons, judged by Eternity,</p> <p>435 Nature is gone--our joys, our pains,  Our little lives-- and God remains.  Were this the truth--why! worship then  Were not so imbecile for men!  But that's no Christian faith! For where</p> <p>440 Enters the dogma of despair?  Despite his logic's silver flow  I must count Caird a mystic! No!  You Christians shall not mask me so  The plain words of your sacred books</p> <p>445 Behind friend Swedenborg his spooks!  Says Huxley in his works (q.v.)  "The microcosmic lives change daily  In state or body"--yet you gaily  Arm a false Hege! cap-à-pe--</p> <p>450 Your self, his weapons--make him wear  False favors of a ladye fayre,  (The scarlet woman!) bray and blare  A false note on the trumpet, shout.  "A champion? Faith's defender! Out!</p> <p>455 "Sceptic and sinner! See me! Quail I?"  I cite the Little-go. You stare,  And have no further use for Paley!</p> <p>But if you drink your mystic fill  Under the good tree Igdrasil</p> <p>460 Where is at all your use for Christ?  Hath Krishna not at all sufficed?</p> <p>I hereby guarantee to pull  A faith as quaint and beautiful  As much attractive to an ass,  And setting reason at defiance,</p> <p>465 As Zionism, Christian Science  Or Ladies' League "Keep off the Grass!"  From "Alice Through the Looking Glass."</p> <p>Hence I account no promise worse,  470 Fail to conceive a fiercer curse  Than John's third chapter (sixteenth verse).</p> <p>But now (you say) broad-minded folk  Think that those words the Master spoke  Should save all men at last But mind!</p> <p>475 The text says nothing of the kind!  Read the next verses!</p>	<p>Christianity  proved to be  mystical. His  interpretation  false.</p> <p>Mysticism does  Not need Christ.  Krishna will  serve, or the  Carpenter. The  Sacred Walrus.  God, some vest-  ments and Lady  Wimborne.</p> <p>Fearful aspect  of John 10:16</p> <p>Universalism  Will God get  the bara slam?</p>
--	--

Then--one third  
Of all humanity are steady  
In a belief in Buddha's word,  
480 Possess eternal life already,  
And shun delights, laborious days  
Of labour living (Milton's phrase)  
In strenuous purpose--to--? to cease!  
"A fig for God's eternal peace!  
485 True peace is to annihilate  
The chain of causes men call Fate  
So that no Sattva may renew  
Once death has run life's shuttle through".  
(Their sages put it somewhat thus)  
490 What's fun to them is death to us!  
That's clear at least.

Eternal life.  
Divergent views  
of its desirabil-  
ity. Buddhist  
idea.

But never mind!  
Call them idolaters and blind!  
We'll talk of Christ. As Shelley sang,  
495 "Shall an eternal issue hang  
On just belief or unbelief;  
And an involuntary act  
Make difference infinite in fact  
Between the right- and left-hand thief?  
500 Belief is not an act of will!"

Dogma of Belief.

I think, Sir, that I have you still,  
Even allowing (much indeed!)  
That any will at all is freed,  
And is not merely the result  
505 Of sex, environment, and cult,  
Habit and climate, health and mind,  
And twenty thousand other things!  
So many a metaphysic sings.  
(I wish they did indeed: I find  
510 Their prose the hardest of hard reading!)

Free will.  
Herbert Spencer.

"But if" you cry, "the world's designed  
As a mere mirage in the mind,  
Up jumps free will." But all I'm pleading  
Is against pain and hell. Freewill  
515 Then can damn man? No fearful mill,  
Grinding catastrophe, is speeding  
Outside--some whence, some whither? And  
I think we easier understand  
Where Schelling (to the Buddha leading)  
520 Calls real not-Self. In any case  
There is not, there can never be  
A soul, or sword or armour needing  
Incapable in time or space  
Or to inflict or suffer. We

If there is free  
will how can  
there be pain  
or damnation?  
not-Self being  
an illusion.  
Self or not-  
self real?  
Chute d'Icare.

525 I think are gradually weeding  
The soil of dualism. Pheugh!  
Drop to the common Christian's view!

This is my point; the world lies bleeding: - I have pity;  
(Result of sin?)-- I do not care; had Christ  
530 I will admit you anywhere! any? The  
I take your premisses themselves Sheep and the  
And, like the droll despiteful elves Goats.  
They are, they yet outwit your plan  
I will prove Christ a wicked man  
535 (Granting him Godhead) merciless  
To all the anguish and distress  
About him--save to him it clung  
And prayed, Give me omnipotence?  
I am no fool that I should fence  
540 That power, demanding every tongue  
To call me God --I would exert  
That power to heal creation's hurt;  
Not to divide my devotees  
From those who scorned me to the close:  
545 A worm, a fire, a thirst for these;  
A harp-resounding heaven for those!

And though you claim Salvation sure  
For all the heathen--there again  
NEW Christians give the lie to plain  
530 Scripture, those words which must endure!  
(The Vedas say the same!) and though  
His mercy widens ever so,  
I never met a man (this shocks,  
What I now press) so heterodox,  
555 Anglican, Roman, Methodist,  
Peculiar Person--all the list!-  
I never met a man who called  
Himself a Christian, but appalled  
Shrank when I dared suggest the hope  
560 God's mercy could expand its scope,  
Extend, or bend, or spread, or straighten  
So far as to encompass Satan  
Or even poor Iscariot.

Will Satan be  
saved? Who  
pardons Judas?

Yet God created (did he not?)  
565 Both these, omnisciently, we know!  
Benevolently? Even so!  
Created from Himself distinct  
(Note that!--it is not meet for you  
To plead me Schelling and his crew)  
570 These souls, foreknowing how were linked

God's fore-  
knowledge of  
Satan's fall  
and eternal  
misery makes  
him responsible  
for it. If he

The chains in either's Destiny,  
"You pose me the eternal Why? "  
Not I? Again, "Who asks doth err."  
But this one thing I say, Perchance  
575 There lies a purpose in advance  
Tending to final bliss--to stir  
Some life to better life, this pain  
Is needful: that I grant again.  
Did they at last in glory live,  
580 Satan and Judas might forgive  
The middle time of misery,  
Forgive the wrong creation first  
Or evolution's iron key  
Did them--provided they are passed  
585 Beyond all change and pain at last  
Out of this universe accurst.  
But otherwise! I lift my voice,  
Deliberately take my choice  
Promethean, eager to rejoice,  
590 In the grim protest's joy to revel  
Betwixt Iscariot and the Devil,  
Throned in their midst! No pain to feel,  
Tossed on some burning bed of steel,  
But theirs: My soul of love should swell  
595 And, on those piteous floors they trod,  
Feel, and make God feel, out of Hell  
Across the gulf impassable,  
That He was damned and I was God!

Ay! Let him rise and answer me  
600 That false creative Deity,  
Whence came his right to rack the Earth  
With pangs of death, disease, and birth  
No joy unmarred by pain and grief  
Insult on injury heaped high  
605 In that quack-doctor infamy  
The Panacea of--Belief!  
Only the selfish soul of man  
Could ever have received a plan  
Man only of all life to embrace,  
610 One planet of all stars to place  
Alone before the Father's face;  
Forgetful of creation's pain,  
Not dumb!--forgetful of the pangs  
615 Whereby each life laments and hangs,  
(Now as I speak a lizard lies  
In wait for light-bewildred flies)  
Each life bound ever to the wheel  
Ay, and each being--we may guess

(and Judas)  
are finally  
redeemed, we  
might perhaps  
look over the  
matter this  
once. Poet  
books his seat.  
Creator in  
heaven suffers  
Hell's pangs,  
owing to re-  
proaches of  
bard.

Ethical and  
eloquent denun-  
ciation of  
Christian  
cosmogony.

620 Now that the very crystals feel!--  
 For them no harp-resounding court,  
 No palm, no crown, but none the less  
 Across, be sure! the worst man's thought  
 In hell itself, bereft of bliss,  
 625 Were less unmerciful than this!  
 No! for material things, I hear,  
 Will burn away and cease to be--  
 (Nirvana! Ah! Thou shoreless Sea!)  
 Man, man alone, is doomed to fear,  
 630 To suffer the eternal woe,  
 Or else, to meet man's subtle foe,  
 God--and oh! infamy of terror!  
 Be like him--like him! And for ever!  
 At least I make not such an error  
 635 My soul must utterly dissever  
 Its very silliest thought, belief,  
 From such a God as possible,  
 Its vilest from his worship. Never!  
 Avaunt, abominable chief  
 640 Of Hate's grim legions; let me well  
 Gird up my loins and make endeavour,  
 And seek a refuge from my grief,  
 O never in Heaven--but in Hell!

"Oh, very well!" I think you say,  
 645 "Wait only till your dying day!  
 "See whether then you kiss the rod,  
 "And bow that proud soul down to god!"  
 I perfectly admit the fact;  
 Quite likely that I so shall act!  
 650 Here's why Creation jumps at prayer,  
 You Christians quote me in a breath  
 This, that, the other atheist's death;  
 How they sought God! Of course! Impair  
 By just a touch of fever, chill,  
 655 My health--where flies my vivid will?  
 My carcase with quinine is crammed;  
 I wish South India were damned;  
 I wish I had my mother's nursing  
 Find precious little use in cursing,  
 660 And slide to leaning on another,  
 God, or the doctor, or my mother.  
 But, dare you quote my fevered word  
 For better than my health averred?  
 The brainish fancies of a man  
 Hovering on delirium's brink  
 666 Shall these be classed his utmost span?

Death-bed of  
 poet. Effect  
 of body on  
 mind.

All that he can or ought to think?  
No! the strong man and self-reliant  
Is the true spiritual giant,  
670 I blame no weaklings, but decline  
To take their maunderings for mine.

You see I do not base my thesis  
On your Book's being torn in pieces  
By knowledge; nor invoke the shade  
675 Of my own boyhood's agony,  
Soul, shudder not! Advance the blade  
Of fearless fact and probe the scar!  
You know my first-class memory?  
Well, in my life two years there are  
680 Twelve years back-- not so very far!  
Two years whereof no memory stays,  
One ageless anguish filled my days,  
So that no item, like a star  
Sole in the supreme night, above  
685 Stands up for hope, or joy, or love.  
Nay, not one ignis fatuus glides  
Sole in that marsh, one agony  
To make the rest look light. Abides  
The thick sepulchral changeless shape  
690 Shapeless, continuous misery  
Whereof no smoke-wreaths might escape  
To show me whither lay the end,  
Whence the beginning. All is black  
Void of all cause, all aim; unkened,  
695 As if I had been dead indeed--  
All in Christ's name! And I look back  
And then and long time after lack  
Courage or strength to hurl the creed  
Down to the heaven it sprang from! No!  
700 Not this inspires the indignant blow  
At the whole fabric--nor the seas  
Filled with those innocent agonies  
Of Pagan Martyrs that once bled,  
Of Christian Martyrs damned and dead  
705 In inter-Christian bickerings,  
Where hate exults and torture springs,  
A lion on anguished flesh and blood,  
A vulture on ill-omen wings,  
A cannibal on human food,  
710 Nor do I cry the scoffer's cry,  
That Christians live and look the lie  
Their faith has taught them: none of these  
Inspire my life, disturb my peace,  
I go beneath the outward faith  
715 Find it a devil or a wraith,  
Just as my mood or temper tends!

Poem does not  
treat of pal-  
aeontology:  
nor of poet's  
youth; nor of  
Christian in-  
famies. Poet  
forced to mystic  
position.

And thus to-day that "Christ ascends",  
 I take the symbol, leave the fact,  
 Decline to make the smallest pact  
 720 With your creative Deity,  
 And say: The Christhood-soul in me,  
 Risen of late, is now quite clear  
 Even of the smallest taint of Earth,  
 Supplanting God, the Man has birth  
 725 ("New Birth", you'll call the same, I fear,)  
 Transcends the ordinary sphere  
 And flies in the direction "x".  
 (There lies the fourth dimension), Vex  
 My soul no more with mistranslations  
 730 From Genesis to Revelations,  
 But leave me with the Flaming Star,  
 Jeheshua (See thou Zohar!)  
 And thus our formidable Pigeon-  
 Lamb-and-Old-Gentleman religion  
 735 Fizzles in smoke, and I am found  
 Attacking nothing. Here's the ground,  
 Pistols, and coffee--three in one,  
 (Alas, O Rabbi Schimeon!)  
 But never a duellist--no Son,  
 740 No Father, and (to please us most)  
 Decency pleads-- no Holy Ghost!  
 All vanish at the touch of truth,  
 A cobweb trio--like, in sooth,  
 That worthy Yankee millionaire,  
 745 And wealthy nephews, young and fair,  
 The pleasing Crawfords! Lost! Lost! Lost!  
 "The Holy Spirit, friend! beware!"

Ah! ten days yet to Pentecost!  
 Come that, I promise you--but stay!  
 750 At present 'tis Ascension Day.

At least your faith should be content.  
 I quarrel not with this event,  
 The supernatural element?  
 I deny nothing--at the term  
 755 It is just Nothing I affirm,  
 The fool (with whom is wisdom, deem  
 The Scriptures--rightly!) in his heart  
 Saith (silent, to himself, apart)  
 This secret:: "אין אלהים"  
 760 See the good Psalm! And thus, my friend!  
 My diatribes approach the end  
 And find us hardly quarrelling.  
 And yet--you seem not satisfied?  
 The literal mistranslated thing  
 765 Must not by sinners be denied.

Mystical  
 meaning of  
 "Ascension  
 Day". Futility  
 of whole dis-  
 cussion, in  
 view of facts.

The reader  
 may hope.

Summary.  
 Reader dis-  
 missed to the  
 chapel.

Go to your Chapel then to pray!  
 (I promise Mr. Chesterton  
 Before the Muse and I have done  
 A grand ap-pre-ci-a-ti-on  
 770 Of Brixton on Ascension Day.)

He's gone--his belly filled enough!  
 This Robert-Browning-manqué stuff!  
 "Twáll serve--Mercutio's scratch!--to show  
 Where God and I are disagreed,  
 775 There! I have let my feeling go  
 This once, Again? I deem not so,  
 Once for my fellow-creature's need!  
 The rest of life, for self-control,  
 For liberation of the soul!  
 780 This once, the truth! In future, best  
 Dismissing Jesus with a jest.

Future plans  
 of poet. Jesus  
 dismissed with  
 a jest.

Ah! Christ ascends? Ascension day?  
 Old wonders bear the bell away!  
 Santos-Dumont, though! Who can say?

The jest.

## ASCENSION DAY

### NOTES

- 331 As masters teach. . . . Consult Vivekananda Op. cit. or the Hathayoga  
 Pradipika. Unfortunately, I am unable to say  
 where (or even whether) a copy of this work  
 exists.
- 331 . . . . . Stand
- 332 (Stephen) or sit (Paul). Acts VII. 36. Heb. XII. 2.
- 337 Samadhi-Dak. . . . . " Ecstasy-of-meditation mail "

- 338 Maha-Meru . . . . . The " mystic mountain " of the Hindus. See Southey's " Curse of Kehama ".
- 339 Gaurisankar . . . . . Called also Devadhunga, and Everest.
- 341 Chogo . . . . . The Giant. This is the native name of " K<sup>2</sup> "; or Mount Godwen-Austen, as Col. Godwen-Austen would call it. It is the second highest known mountain in the world, as Devadhunga is the first.
- 356 The History of the West. De Acosta (José). Natural and Moral History of the Indies.
- Alison Sir A. . . History of Scotland.
- Benzoni . . . . History of the New World.
- Buckle . . . . History of Civilization.
- Burton J. H. . . History of Scotland.
- Carlyle . . . . History of Frederick the Great.
- Carlyle . . . . Oliver Cromwell.
- Carlyle . . . . Past and Present.
- Cheruel A. . . . Dictionnaire historique de la France.
- Christian P. . . Histoire de la Magie.
- Clarendon L<sup>d</sup>. . . History of the Great Rebellion.
- De Comines P. . Chronicle.
- Edwards Bryan. History of the British Colonies in the W. Indies.
- Elton C. . . . . Origins of English History.
- Erdmann . . . . History of Philosophy. Vol. II.
- Froude . . . . History of England.
- Fyffe C. A. . . . History of Modern Europe.
- Gardner S. R. . History of the Civil War in England.
- Gibbon . . . . Decline and fall of the Roman Empire.
- Green J. R. . . . A History of the English people.
- Guizot. . . . . Histoire de la Civilisation.
- Hallam A. . . . State of Europe in the Middle Ages.

- Hugo V. . . . Napoléon le Petit.  
 Innes Prof C. . . Scotland in the Middle Ages.  
 Kingscote . . . History of the War in the  
                   Crimea.  
 Levi. E. . . . Histoire de la Magie.  
 Macaulay L<sup>d</sup>. . . History of England.  
 Mac Carthy J. . . A History of our own times.  
 Maistre Jos. . . . Œuvres.  
 Michelet. . . . Histoire des Templiers.  
 Migne Abbé. . . Œuvres.  
 Montalembert . . The Monks of the West.  
 Morley J. . . . Life of Mr Gladstone.  
 Motley . . . . History of the Dutch Republic.  
 Napier . . . . History of the Peninsular War.  
 Prescott. . . . History of the Conquest of  
                   Mexico.  
 Prescott. . . . History of the Conquest of Peru.  
 Renan. . . . . Vie de Jésus.  
 Robertson E.W. . Historical Essays.  
 Rosebery L<sup>d</sup>. . . Napoleon.  
 Shakespeare. . . Histories.  
 Society for the  
   Propagation  
   of Religious  
   Truth. . . . Transactions. Vols. I.-DCLXVI.  
 Stevenson. R.L. . A footnote to History.  
 Thornton Ethel-  
   red Rev. . . . History of the Jesuits.  
 Waite A. E. . . The Real History of the Rosi-  
                   crucians.  
 Wolseley L<sup>d</sup>. . . Marlborough.

The above works and many others of less importance were carefully consulted by the Author before passing these lines for the press. Their substantial accuracy is further guaranteed by the Professors of History at Cambridge,

- Oxford, Berlin, Harvard, Paris, Moscow, and London.
- 366 Shot his Chandra. Anglicé, shot the moon.
- 382 The subtle devilish omission . . . . . But what are we to say of Christian dialecticians who quote " All things work together for good " out of its context, and call this verse " Christian optimism "? See Caird's " Hegel ". Hegel knew how to defend himself, though. As Goethe wrote of him :  
 " They thought the master too  
 Inclined to fuss and finick.  
 The students' anger grew  
 To frenzy Paganinic.  
 They vowed to make him rue  
 His work in Jena's clinic.  
 They came, the unholy crew,  
 The mystic and the cynic :  
 He had scoffed at God's battue,  
 The flood for mortal's sin — Ichthyosaurian Waterloo !  
 The yeyed the sage askew ;  
 They searched him through and through  
 With violet rays actinic.  
 They asked him ' Wer bist du ? '  
 He answered slowly ' Bin ich ? ' "
- 387 The Fish . . . . . Because of  $\iota\chi\theta\upsilon\varsigma$  which means Fish, And very aptly symbolizes Christ.  
 Ring and Book The Pope ll. 89, 90.
- 393 Dharma . . . . . Consult the Tripitaka.
- 409 I cannot trace the chain. " How vain, indeed, are human calculations ! "  
 The Autobiography of a Flea, p. 136.
- 412 Table-thing . . . . . " Ere the stuff grow a ring-thing right to wear "  
 The Ring and the Book I, 17.  
 " This pebble-thing, o' the boy-thing "  
 Calverley " The Cock and the Bull "

- 442 Caird . . . . . See his "Hegel".
- 446 Says Huxley . . . . . See "Ethics and Evolution".
- 459 Igdrasil. . . . . The Otz Chiim of the Scandinavians.
- 467 Ladies' League. . . . . Mrs J. S. Crowley says : The Ladies' League Was Formed For The Promotion And Defence Of The Reformed Faith Of The Church Of England. (The capitals are hers.) I think we may accept this statement. She probably knows, and has no obvious reason for misleading.
- 487 Sattva . . . . . The Buddhists, denying an Atman or Soul (an idea of changeless, eternal, knowledge, being, and bliss) represent the fictitious Ego of a man (or a dog) as a temporary agglomeration of particles. Reincarnation only knocks off, as it were, some of the corners of the mass, so that for several births the Ego is constant within limits; hence the possibility of the "magical memory". The "Sattva" is this agglomeration. See my "Science and Buddhism", infra, for a full discussion of this point.
- 518 And.. . . . Note the correct stress upon this word. Previously, Mr W. S. Gilbert has done this in his superb lines :
- " Except the plot of freehold land  
That held the cot, and Mary, and "
- But his demonstration is vitiated by the bad iambic 'and Ma-'; unless indeed the juxtaposition is intentional, as exposing the sophistries of our official prosodists.
- 548 The heathen . . . . . "The wicked shall be turned into hell, and all the nations that forget God".
- 580 Satan and Judas . . . . . At the moment of passing the final proofs I am informed that the character of Judas has been rehabilitated by Mr. Stead (and rightly : is Mr. Abington paid with a rope?) and the defence of Satan undertaken by a young society

## THE SWORD OF SONG.

lady authoress — a Miss Corelli — who represents him as an Angel of Light, i. e. one who has been introduced to the Prince of Wales.

But surely there is someone who is the object of universal reprobation amongst Christians! Permit me to offer myself as a candidate. Sink, I beseech you, these sectarian differences, and combine to declare me at least Anathema Maranatha.

616 A lizard. . . . . A short account of the genesis of these poems seems not out of place here. The design of an elaborate parody on Browning to be called "Ascension Day and Pentecost" was conceived (and resolved upon) on Friday, November 15th, 1901. On that day I left Ceylon, where I had been for several months, practising Hindu meditations, and exposing the dishonesty of the Missionaries, in the intervals of big game shooting. The following day I wrote "Ascension Day", and "Pentecost" on the Sunday, sitting outside the dak-bangla at Madura. These original drafts were small as compared to the present poems.

Ascension Day consisted of : —

p. 1, I flung...  
 p. 4, Pray do...  
 p. 5, " But why...  
 p. 8, Here's just...  
 p. 11, I will...  
 to p. 24, ... but in Hell!...  
 p. 25, You see...  
 to end.

Pentecost consisted of : —

p. 35, To-day...  
 p. 39, How very hard...

to p. 42, Proceed! "...  
 p. 43, " My wandering thoughts...  
 to p. 44, All-wickedness...  
 p. 44, Nor lull my soul...  
 to p. 48, ... and the vision.  
 p. 50, How easy...  
 to end.

Berashith was written at Delhi March 20th. and 21st. 1902. Its original title was "Crowley-mas Day" It was issued privately in Paris in January 1903. It and "Science and Buddhism" are added to complete the logical sequence from 1898 till now. All, however, has been repeatedly revised. Wherever there seemed a lacuna in the argument an insertion was made, till all appeared a perfect chrysolite. Most of this was done, while the weary hours of the Summer (save the mark!) of 1902 rolled over Camp Misery and Camp Despair on the Chogo Ri Glacier in those rare intervals when one's preoccupation with lice, tinned food, malaria, insoaking water, general soreness, mental misery, and the everlasting snowstorm gave place to a momentary glimmer of any higher form of intelligence than that ever necessarily concentrated on the actual business of camp life. The rest, and the final revision, occupied a good deal of my time during the winter of 1902-1903. The MS. was accepted by the S. P. R. T. in May of this year, and after a post-final revision, rendered necessary by my Irish descent, went to press.

618 Each life bound ever to  
 the wheel. . . . .

Cf Whately "Revelation of a future state".

- 652 This, that, the other  
atheist's death. . . . Their stories are usually untrue ; but let us follow  
our plan, and grant them all they ask.
- 709 A Cannibal. . . . This word is inept, as it predicates humanity of  
Christian-hate-Christian.  
J'accuse the English language : *anthropophagous*  
must always remain a comic word.
- 731 The Flaming Star . . . Or Pentagram, mystically referred to Jeheshua.
- 732 Zohar . . . . . " Splendour ", the three Central Books of the  
Dogmatic Qabalah.
- 733 Pigeon . . . . . Says an old writer, whom I translate roughly :  
" Thou to thy Lamb and Dove devoutly bow,  
But leave me, prithee, yet my Hawk and Cow :  
And I approve thy Greybeard dotard's smile,  
If thou wilt that of Egypt's crocodile".
- 746 Lost ! Lost ! Lost ! . . . See the Lay of the Last Minstrel.
- 750 Ain Elohim . . . . . " There is no God ! " so our Bible. But this is  
really the most sublime affirmation of the  
Qabalist. " Ain is God ".  
For the meaning of Ain, and of this idea, see  
Berashith, infra. The " fool " is He of the  
Tarot, to whom the number O is attached, to  
make the meaning patent to a child.  
" I insult your idol ; " quoth the good missionary,  
" he is but of dead stone. He does not avenge  
himself. He does not punish me ". " I insult  
your god ; " replied the Hindu, " he is invisible.  
He does not avenge himself, nor punish me ".  
" My God will punish you when you die ! "  
" So, when you die, will my idol punish you ! "

No earnest student of religion or draw poker should fail to com-  
mit this anecdote to memory.

767 Mr. Chesterton.

I must take this opportunity to protest against the charge  
brought by Mr. Chesterton against the Englishmen " who write

797 Mr. Chesterton, continued.

philosophical essays on the splendour of Eastern thought".

If he confines his strictures to the translators of that well-known Eastern work the "Old Testament" I am with him; any modern Biblical critic will tell him what I mean. It took a long time, too, for the Missionaries (and Tommy Atkins) to discover that "Budd" was not a "great Gawd". But then they did not want to, and in any case sympathy and intelligence are not precisely the most salient qualities in either soldiers or missionaries. But nothing is more absurd than to compare men like Sir W. Jones, Sir R. Burton, Von Hammer-Purgstall, Sir E. Arnold, Prof. Max Müller, Me, Prof. Rhys Davids, Lane, and the rest of our illustrious Orientalists to the poor and ignorant Hindus whose letters occasionally delight the readers of the "Sporting Times", such letters being usually written by public scribes for a few pice in the native bazaar. As to "Babus", (Babu, I may mention, is the equivalent to our "Mister" and not the name of a savage tribe) Mr. Chesterton, from his Brixton Brahmialoka, may look forth and see that the "Babu" cannot understand Western ideas; but a distinguished civil servant in the Madras Presidency, second wrangler in a very good year, assured me that he had met a native whose mathematical knowledge was superior to that of the average senior wrangler, and that he had met several others who approached that standard. His specific attack on Madame Blavatzky is equally unjust, as many natives, not theosophists, have spoken to me of her in the highest terms. "Honest Hindus" cannot be expected to think as Mr. Chesterton deems likely, as he is unfortunately himself a Western, and in the same quagmire of misapprehension as Prof. Max. Müller and the rest. Madame Blavatzky's work was to remind the Hindus of the excellence of their own shastras, to show that some Westerns held identical ideas, and thus to countermine the dishonest representations of the missionaries. I am sufficiently well-known as a bitter opponent of "Theosophy" to risk nothing in making these remarks.

I trust that the sense of public duty which inspires these strictures will not be taken as incompatible with the gratitude I owe to

767 Mr. Chesterton, continued.

him for his exceedingly sympathetic and dispassionate review of my "Soul of Osiris".

I would counsel him, however, to leave alone the Brixton Chapel, and to "work up from his appreciation of the "Soul of Osiris" to that loftier and wider work of the human imagination, the appreciation of the "Sporting Times"!

---

Mr. Chesterton thinks it funny that I should call upon "Shu". Has he forgotten that the Christian God may be most suitably invoked by the name "Yah"? I should be sorry if God were to mistake his religious enthusiasms for the derisive ribaldry of the London "gamin". Similar remarks apply to "El" and other Hebrai-Christian deities.

This note is hardly intelligible without the review referred to. I therefore reprint the portion thereof which is germane to my matter from The Daily News, June 18<sup>th</sup> 1901.

To the side of a mind concerned with idle merriment there is certainly something a little funny in Mr. Crowley's passionate devotion to deities who bear such names as Mout and Nuit, and Ra and Shu, and Hormakhou. They do not seem to the English mind to lend themselves to pious exhilaration. Mr. Crowley says in the same poem :

The burden is too hard to bear,  
I took too adamant a cross;  
This sackcloth rends my soul to wear,  
My self-denial is as dross.  
O, Shu, that holdest up the sky,  
Hold up thy servant, lest he die!

We have all possible respect for Mr. Crowley's religious symbols, and we do not object to his calling upon Shu at any hour of the night. Only it would be unreasonable of him to complain if his religious exercises were generally mistaken for an effort to drive away cats.

---

767 Mr. Chesterton, concluded.

Moreover, the poets of Mr. Crowley's school have, among all their merits, some genuine intellectual dangers from this tendency to import religions, this free trade in gods. That all creeds are significant and all gods divine we willingly agree. But this is rather a reason for being content with our own than for attempting to steal other people's. The affectation in many modern mystics of adopting an Oriental civilization and mode of thought must cause much harmless merriment among the actual Orientals. The notion that a turban and a few vows will make an Englishman a Hindu is quite on a par with the idea that a black hat and an Oxford degree will make a Hindu an Englishman. We wonder whether our Buddhistic philosophers have ever read a florid letter in Baboo English. We suspect that the said type of document is in reality exceedingly like the philosophic essays written by Englishmen about the splendours of Eastern thought. Sometimes European mystics deserve something worse than mere laughter at the hands (sic!) of Orientals. If ever was one person whom honest Hindus would have been justified in there-tearing to pieces it was Madame Blavatsky.

---

That our world-worn men of art should believe for a moment that moral salvation is possible and supremely important is an unmixed benefit. But to believe for a moment that it is to be found by going to particular places or reading particular books or joining particular societies is to make for the thousandth time the mistake that is at once materialism and superstition. If Mr. Crowley and the new mystics think for one moment that an Egyptian desert is more mystic than an English meadow, that a palm tree is more poetic than a Sussex beech, that a broken temple of Osiris is more supernatural than a Baptist chapel in Brixton, then they are sectarians, and only sectarians, of no more value to humanity than those who think that the English soil is the only soil worth defending, and the Baptist chapel the only chapel worthy of worship. But Mr. Crowley is a strong and genuine poet, and we have little doubt that he will work up from his appreciation of the Temple of Osiris to that loftier and wider work of the human imagination, the appreciation of the Brixton chapel.

G. K. CHESTERTON.

778 The rest of life, for self-control,  
779 For liberation of the soul.

Who said Rats? Thanks for your advice, Tony Veller, but it came in vain. As the ex-monk (that shook the bookstall) wrote in confidence to the publisher :

" Existence is mis'ry.  
I' th' month Tisri  
At th' fu' o' th' moon  
I were shot wi' a goon.  
[Goon is no Scots,  
But Greek, Meester Watts.]  
We're awa' tae Burma,  
Whaur th' ground be firmer  
Tae speer th' Mekong.  
Chin Chin! Sae long.  
[Long sald be lang :  
She'll no care a whang.]  
Ye're Rautional babe,  
Aundra M° Abe. "

Note the curious confusion of personality. This shows Absence of Ego, in Pali Anatta, and will seem to my poor spiritually-minded friends an excuse for a course of action they do not understand, and whose nature is beyond them.

782 Christ ascends.

And I tell you frankly that if he does not come back by the time I have finished reading these proofs, I shall give him up.

783 Bell.

The folios have ' bun '.

## THOTH TAROT AND ASTROLOGY

### Chapter II

In this analysis of the Thoth Tarot cards as applied to Astrology, it will be necessary to mention the effects of all of the cards of the Tarot deck.

We have mentioned the elements, Fire, Water, Air and Earth but as yet have not taken up a mention of the Trumps which refer to these. For an analysis of the archetypal meanings of the Trumps, please refer to THE TRUMPS OF THOTH AND PSYCHOLOGY. But we wish to relate both the Trumps and the meanings of the Sephiroth to Astrology in a more practical way. Each Sephiroth is related to the small cards, for instance. We see that the Aces are attributed to Kether, the twos to Chokmah, the threes to Binah, the fours to Chesed, the fives to Geburah, the sixes to Tiphereth, the sevens to Netzach, the eights to Hod, the nines to Yesod and the tens to Malkuth. Each sphere contributes a meaning to the meaning of a small card and this is mixed in with other meanings and placements of these cards.

The Sephiroth also define some meanings of Tetragrammaton. Yod or Fire is attributed to Chokmah, Heh or Water is attributed to Binah, Vau, or Air is attributed to Tiphereth and Malkuth represents the Earth in Astrological meanings.

For each element, Fire, Water, Air, and Earth, there is also a Trump which relates to it. When we consider the meanings of these elements in Astrology, we must blend these various descriptions into a working whole.

The Astrological Fire signs are active and daring. The element of Fire is represented by Tarot Trump Number XX, The Aeon, and also by the spheres of Chokmah, Geburah and Netzach. The sephiroth of the supernal triad are the purest aspect of the elements. They are the beginnings of forces. For Fire we find that Chokmah corresponds to Will and Wisdom, it is the root of the powers of Fire and initiates action. As the element of Fire is seen in Geburah, the sphere of Mars, we find a more practical use of energy, closer to the use of energy in life, whether controlled or uncontrolled. In Netzach the energy is expressed as love and relatedness to others. Therefore, we would expect to see these characteristics in a person who has an emphasis on Fire signs and this is just what happens.

The person with an emphasis on Fire signs is dynamic, spirited, idealistic. They are creative and have a desire to do as opposed to just thinking about things. They display plenty of force and energy and also have a full, rich and generous nature. As a rule, there is plenty of vitality and enthusiasm and they never lack in spirit. Often there is a love of the heroic and a great intensity of purpose. They are great with love and are ardent with deep emotions and a display of passion. Fire sign people are aware that we cannot live to ourselves alone and that union with another or others is necessary for production of phenomena.

On the negative side of Fire characteristics, there could be impulsiveness, rashness and anger. If there is too much Fire influence the native is too energized and soon becomes very exhausting to him/herself and others. Fire sign people stimulate the natives with a good deal of air in the horoscope but can exhaust and finish those with a watery nature. If there is not enough of the Water characteristics in the individual horoscope there might be too much enthusiasm and the Fire person will overlook feelings and emotions and the human side. Such a person could sacrifice everyone and everything to a cause. The more phlegmatic Earth signs are able to withstand the action of too much Fire. Some Earth characteristics in a Fire sign native will help to cool down the ardor and make matters much more productive and stable. Fire sign people need a dash or more of the practicality of Earth signs.

The element of Fire is also represented by Trump XX, The Aeon. This Trump is placed from Hod to Malkuth and in placement balances out the purity of the idea of Fire as seen in Chokmah, which is above the Abyss, at the top of the Tree. This card represents a turn-around into a very spiritual world and is at the same time a formula for attainment. The figure of Ra-Hoor-Khuit is a symbol for the Holy Guardian Angel of each person and the figure of Hoor-paar-Kraat speaks of the silence of love, which is the main formula for attainment to high states of spirituality. This is the next step for mankind as we must now leave the materialism ruling our world at the present and become more advanced humans on the path of evolution. Also, since the ancients did not place Spirit on the Tree, this card of The Aeon must do double duty for the element of spirit. This hints that it partakes of the idea of Atziluth, which is the beginnings of everything and is at Kether on the Tree.

The receptivity and understanding of the element of Water start with the sphere of Binah. Water is represented as a feminine element and is the Heh in Tetragrammaton. Binah starts the process of transmuting the force of Chokmah into form. She is the great mother, the great sea. With Chesed we see the element of water take on some new characteristics with mercy, majesty and greatness. At Hod further characteristics are added with splendour. This is a sphere equated with Mercury and the intellect which is certainly responsible for transmuting intellectual ideas into form.

The Trump denoting the element of Water is placed in the middle area of the Tree as a path between Geburah and Hod. This Trump is called the Hanged Man and is numbered XII. This card cools down or balances the outgoing Fire of Geburah and repeats the element of water which is attributed to Hod.

The element of Water is receptive and impressionable. The person with a great emphasis on water signs becomes immersed in the feelings and emotions as does the Hanged Man who is upside down in a watery environment. Emotions have a strong effect on individual lives; they bring about changes or frustrations, depending on the way they are managed by the individual.

When there is a major emphasis on Water signs, the person is very sensitive to his own and other's feelings. This person is often a psychic type. Water is subject to the laws of rhythm and movement. Activity and relaxation follow one upon another, as do the waves of the sea. It is better if the person with much water in the chart learns to live with this ebb and flow of energies which eventually influence the behaviour. Acceptance of the fact that one cannot strive unceasingly but must seek levels of repose will help the water sign person to adjust to life. Nothing should be forced, as a fire, air or earth sign might be inclined to do in living patterns. The instinctual and sensitive tendencies are very active, the emphasis on water signs can give a mediumistic person with acute and active perceptions. They are easily impressed by feelings and thoughts which come from others and might be prone to influences from the world of spirits. For this reason, it is better to choose an environment which is free of adverse influences.

The element of water also represents unconscious forces which underlie all of life. These forces operate in the depths of our being and are also our instinctual urges and can be equated with the workings of the autonomous nervous system. A person with a great emphasis on water takes part in these universal forces and can show a great deal of sympathy and can empathize with others and enter into the general mood almost too easily.

If there is too much emphasis on water signs, the person can be overly sympathetic, soft and sentimental. This person could be a prey to every sob story and could be taken advantage of by the unscrupulous. Some earth emphasis is needed for this type of person would not be practical with sympathy. There could be a real disintegration of the power of the personality when confronted with negative feelings and a difficult and impure environment. The anger of such a person might find an outlet in tears or in drink.

The idea of sacrifice for the sake of others due to great emotional urges is clearly shown by the figure of the Hanged Man. This card is equated with Mem, which letter appears often in words describing the sea, such as Mer in French, Mary, Maria for the mother of Jesus, mama, mum, mater and similar words to describe the mother: who sacrifices herself for the sake of her children. With the idea of the sea which is the womb of all life, we refer again to Binah, known at times as the great sea. Unconscious forces as well are often symbolized by the idea of the sea. Water as it appears in dreams often means the unconscious forces as yet unrecognised by the waking person.

The Trump 0, called the Fool, is placed at the beginning of the forces represented by the Trumps. This represents the element of Air. The path leads from Kether to Chokmah. Also, the Vau of Tetragrammaton refers to Air. The spheres equated to Air are on the middle pillar of the Tree. These are Kether, Tiphereth and Yesod.

Air represents breath and there are two modes of this, inhalation and exhalation. Further, there are two kinds of breath, hot and cold. Breathe with an open mouth upon your eyeglasses and find that this is warm and moist so that you can polish the glasses. But breathe through pursed lips and the breath can cool hot liquids. Remember that the Fool is a combination of opposites, he is neither male nor female but both combined. He represents also the thoughts which wander as does the wind. Air carries that mysterious energy called prana by the Hindus and the energy which enters into all our being through the agency of the chakras.

Air is a healing agency in maintaining physical well-being but can also be an aggressive factor and churn up a path of destruction. Air is volatile and unstable, it is unseen, even as is the Trump, the Fool.

The control of the breath can give control of mental and emotional states in the life of each human. It is essential to the student of occult subjects to learn this control of breath, for the path is one of work to conquer and make use of the lower nature and make it aid the progress of the soul.

A horoscope with a great emphasis on air signs will give an inspirational nature, essentially refined and perhaps with artistic sense in some field. Such a person will live more in the mind than in the senses. The soul is alive, there is a rare quality of feeling things with the mind and there is good intellectual ability. Such a person can study with ease and absorb thoughts with quickness no matter how fleeting. There will be splendid ideas and subjective cultivation of exquisite tastes.

But if there is too much emphasis on Air signs and not enough emphasis on Water signs, the person can be hard and dry and clever with little care for the reactions and feelings of others. Too much Air and little or no emphasis on Earth signs, the person can have many thoughts which are given out by writing or talking but there is a dependence on others to accept them and put them into practice. If these thoughts and writings are not interpreted correctly by others, there is then a tendency to become exasperated and ascerbic. The mentality may turn to cruel words and cause destruction to the self-worth of others.

The Vau of Tetragrammaton is the result of the combination of Chokmah and Binah, Fire and Water. Air carries the moisture of Water and the warmth of the Sun. For this reason Air signs are greatly influenced by other elements in the horoscope and by other people and events around them, since Air is this combination and is also volatile and unstable. But given good conditions, Air sign people can be strongly intuitive. Who can see the air? Who can see thoughts, except as they have a grounding in actions, events and practical matters. It is thus difficult to grasp the meanings of Air signs if not grounded in some sort of practicality.

The element of Earth is represented in the Tarot by Trump No. XXI, which is attributed to Saturn. Again, there was no actual mention of Earth in the letters of the Hebrew Alphabet and the way in which they correspond to the Tarot Trumps. Therefore, the Universe Trump has to do double duty and represent the element of Earth as well. Earth is also represented on the Tree by the sphere of Malkuth which hangs at the bottom and is the final crystallizing and earthing of all that went before with Fire, Water and Air.

The sphere of Malkuth is divided into four quarters which represent Fire, Air, Water and Earth at the bottom. The four Princesses correspond to this Sefhira and the colors are muted and intermixed to show that Earth combines all the elements in a very mixed fashion. This Sefhira is the culmination, the summing up of all that went before in the development of man and his Universe. Since it is the end, it also holds within it the seeds of a new beginning. Malkuth has also been called Malkah, the bride, and is to be redeemed by the Holy Guardian Angel as known in Tiphereth. This is the pure virgin and in Alchemy, the first matter of the work. The letter Heh also is used here to represent the letters of Tetragrammaton, but the Heh is a final. It repeats the first Heh of Tetragrammaton and so when the bride, Malkah, is redeemed by the essence of Tiphereth, she is set on the throne of the mother, Binah, and the process of creation begins all over again.

The Trump called The Universe is attributed to Saturn. Here we see a repetition of the process of Malkuth being transformed into the Mother, or the Great Sea as Binah. Saturn is also attributed to Binah. The purification of the earthy nature is then the task of each aspirant to the holy mysteries.

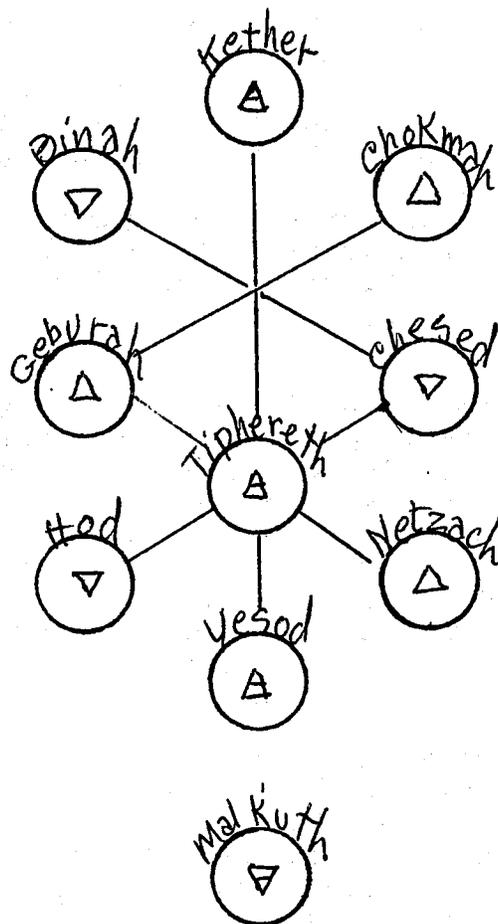
When there is a great emphasis on Earth in the horoscope, the person is practical and thorough. There is a matter-of-fact attitude and the solid and concrete side of life is favored. There is some scientific ability and often success in matters connected with the earth or affairs which are tangible and solid. The Earth person has a love of justice but the ideals must be of a practical nature and easily made manifest. Often this person is involved in a great deal of service to humanity. It is much better if such service should be free of self-seeking. The person can be painstaking, plodding even, but reliable with a great deal of perseverance.

If there is too much Earth in the chart the person would be conscious of the desire to give service, but in a practical way, such as for the state, the law, or the church. Such a person can be too practical and lack vision and imagination. There would be a great reliance on material things and the power of money. But there needs to be some emphasis on Water signs or the person may become hard and materialistic.

We will see that the elements take on more subtle meanings when we analyze each zodiac sign, for each element will have a Cardinal

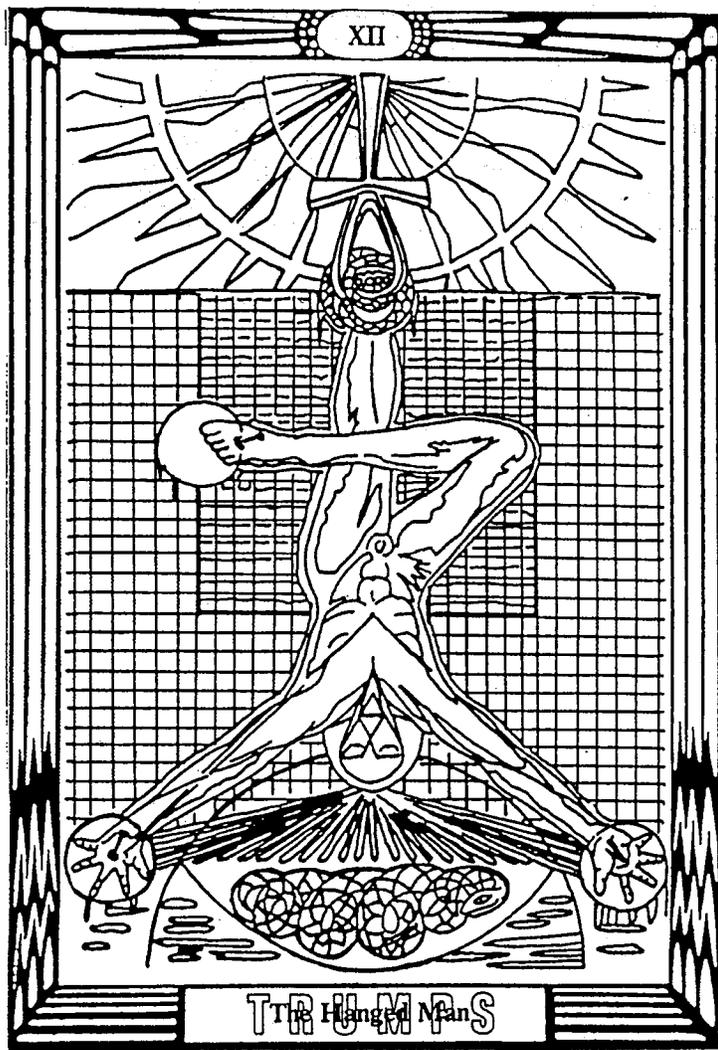
a Fixed and a Mutable mode. When we take up the planets as rulers of zodiac signs, we will again see some intermixing of influences due to whether the sign is a Fire, Water, Air or Earth sign. Then we can again look at the influence of Saturn which is also the Universe man has made for himself and the Universe in which he lives and was made otherwise.

To be continued.





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



JANE WOLFE

Hollywood

For the last part of 1953, there was a great deal of correspondence between Jane and Karl about finishing and binding **MAGICK WITHOUT TEARS**. There was also some mention of bringing Aleister Ataturk to the United States.

Apart from this, Jane wrote about her experiences on her magical retirement when in Cefalu.

"To me, the actual tent-water episodes were more dramatic, more interesting than herein written. But it may be that I was the experiencer and therefore more susceptible to things as they actually happened.

"Also A.C. chose the spot; I had nothing to do with that. The Saracen and pyramid fleeting sensations, visions, or what-not, did occur when I was building the third and last place of habitation when on the Retirement.

"I started Asana-meditation at 30 minutes each, the first week: increased to 1 hour the second: one and one-half hour the third: two hours the fourth and last: except Thisarb, the last meditation of the day, I gave but one and one-half. I sat in boiling oil, for the most part, and became rigid at times so that I had to unfold my toes and feet with my fingers. But the pain and rigidity lasted but 4 or 5 minutes, when it left completely! Also, during the last week my body was laid down, to my right side, as one would lay down a piece of sculpture.

"I performed all this in the nude. My exercise consisted of going from the tent into the ocean for swims, and deliberately dropping off some rocks so as to relax completely.

"The Retirement was for 31 days. I was there 33 because of the help Genesthai gave me."

Many of the letters in early 1954 between Jane and Karl were occupied with the business of binding **MAGICK WITHOUT TEARS**. The binder made a mistake and spelled Magic without the k and there was a great deal of trouble over this. Jane actually got very tired from the business of writing to Karl, trying to get the mistake corrected and running around to mail out books. She worked without help for some time and then Mildred stepped in and gave some assistance.

Also, a person in Germany wanted a translation of the Mass into German and Karl had to ask Jane's help for certain of the details.

Karl had been planning to travel to California to see to the details of this book, but he had an accident and wrote:

"I must say that I will not be able to get away on the 15th. I have been having serious trouble with my toes and now, on Sunday, a dangerous brush fire broke out, in the course of which I got a very bad burned leg. The pants were afire before I even noticed it in the heated work of getting the fire under control. In fact, I have wounds all over the hands, too. The doctor says I need care for another ten days at least. But I may leave suddenly.

"The latest is that I may go by train after all, and take the El Capitan. I must find out, but can't in my helpless situation, what the schedules are and prices. - - -

"Meanwhile, I had written Louis to get busy and find another binder. We cannot pay \$3.00 per book. I had all the time thought that your binder was the one that I saw in 1946. He had done a very good job with "8 Lectures" and "Little Essays", of which about 60 or more had been bound by him. --- "

But Karl's plan to travel to California was delayed still further by the burns on his leg and also by the fact that he was putting a new version of 777 together with all the notes he could find, etc. He also had to have his references nearby so that he could look up various matters.

Then on April 10 he wrote as to his condition:

"As to my trip: this is the position. The doctor had always said it was only a second-grade burn - this only so as not to frighten me. He now told me it was a severe third-grade case. This explains why it takes so long to heal and is so extremely painful. This means that there is no way of telling when I could possibly get away. It now almost seems to me a case of interference by the H.G.A. What I had planned to do is start at Easter on a strict Magicak Retirement in primitive conditions on the desert. That is out in any case.

"What I shall now probably have to do is make intensive attempts to sell the house. It is now the season and I must not miss it"-

On May 7, Jane wrote further about her burdens with Mary K. who was now worried about money.

"By the way, she is now having heart-blocks; one April 26, one May 2, one May 5. You may recall there was a stroke in December, 1951, which affected her memory somewhat. With the heart-blocks this memory is going slowly but surely. So far, mornings at about 8. In the afternoon she is going around as usual.

"Two weeks back, come to-morrow, I dealt myself a blow driving from Santa Monica, where we had been to see Phyllis, back to Los Angeles. Sunday, Monday and Tuesday I was a wreck. In fact, I was

so weak from the heart strain of Saturday's driving that I thought I might not recover and got busy with Wills. I went so far as to speak to the Burlingames about accepting the office of executrix for Mary K. in case I died. I am doing better now and deciding that after all, with care, I would survive, so drew up Mary K's will, which the Burlingame's witnessed. This Will is of course in my favor - I am the sole heir. But that does not mean there is a lot of money for there isn't, but it could be of help for Aleister Ataturk.

"Mildred has always wanted us to live with her. Now she is purring. They are so generous, so willing to help, and yet living with them--as I feel at present-- would be a trial. I think I know why, but-- Well, for the same reason A.C. found me difficult."

Jane had been visiting me steadily ever since I had entered U.C.L.A. This was once a week on a Saturday afternoon. At first we had worked on ceramics together as I had a small kiln and could fire the greenware and also do the same after the glaze was on. But when she lost her glazes, this came to an end and after that, when I lived on Pico Street in Santa Monica, we only visited and I heard again the stories about her life and shared with her my experiences with new books and with college life.

Karl answered to the letter Jane had written about her health.

"You really must take care of your health, You are not a kid any more, even though you feel like one. I think, however, that it was wise to make preparations for your death. I remember that A.C. made his preparation in June 1947, because he knew the time was near. He called a lawyer, negotiated back and forth about details of his Will, and in July it was signed, I think. The important thing also, is to consolidate your preparation for your next incarnation, to continue your work for Thelema, to find a good, or better, vehicle, where you do not suffer from weaknesses we have experienced in our last, etc. Still, we never really know; at your age even, one may well have to carry on for a number of years, though, personally, I consider it a blessing to be released."

In June, Jane found some copies of Jack's letters to C. and sent them on to Karl. He thought they were very important and had this to write:

"Thanks for your letter and especially for the Jack Parsons material. This is truly the best we have got so far. My judgment is that he had great abilities and he went very far. If only he had found the resolution, or, may-be, the courage, to make the trip to London while 666 was alive and was only too eager to "slug it out with him". I know too little of him; on the few brief occasions.

he visited here, he never opened up on anything. Now I see a bit clearer. But there were some deep-seated defects which probably accounted for his failure in the real things which he could have done. So probably somebody pushed on the button at the right moment and his end came. I cannot take too many of his so-called prophecies too seriously;; though I will not judge finally.

"In one thing he was on the right track, but not in that he viewed C, as the S.W.--I hope she has inherited from Jack all his magical records; they should certainly be preserved carefully. It must be her own inner conviction to decide if at any time she wants to turn them over to the Order, who alone could interpret and value them."

The first binding of MAGICK WITHOUT TEARS which was done without the k in the title, was of 50 copies. Now Culling during that Spring had taken matters in his own hand and had 50 more copies bound with the correct spelling of Magick. These began to be distributed.

Also, Jane's and Karl's letters to each other had some news of the troubles of Monty and what Jane thought was wrong.

"Monty is not in any position to work on Qabalah, etc. at present. Desperate about money, some of his Mexican friends plotted out a section of East L.A. through which to canvas for life insurance. This he will do every evening. It is thought he can make \$50. a week after he learns the techniques. His debts are troubling him mightily - money his sister loaned him, a bank in Beverly Hills, his daughter's support - the wife maintains herself.

"Monty is still in the fiery furnace, notwithstanding he had yielded himself to his Angel by eliminating M.T. It is assumed that the A.M.A. is back of an onslaught on the Chiropractics - 80 are involved, Monty tells me. - Fee-splitting, diploma abuses, etc. Monty admits the former - on one occasion 4 years ago.

"His wire has been tapped for some time and herein, he thinks. lies damning evidence, in that he is a teaser of women in a way they like. I have witnessed two of his playful teasing. However, over the phone it no doubt sounds bad. Also in a letter to M.T. he mentions adultery.

"They entered his office about 5 minutes after I left, he tells me; searched drawers, turning out contents, etc. ending up with handcuffing him because of his indignation, no doubt. He spent the night in the bull pen, with thieves, narcotics slow down sorts. Friends got together and put up his \$2,500 bail, but there is also the lawyer's fee! And that lawyer is a Swinburne-Clymer man, who sneered at Monty about his philosophy.

"I am not too upset about all this, for I always felt Monty was not in his right environment - that he belonged on the platform? Or have I picked this up because Krum-Heller chose Monty for his successor. I believe the son took over without notifying Monty of K-H's death. Then Monty was eager to accept the toga, now he says he has nothing to offer."

Karl's suspicions of tapped phones, built-in microphones, tape recordings and all the rest, immediately surfaced and he became alarmed that the weakest brother of all had been attacked because Karl had started the Commentary to the Book of the Law. He asked Jane to contact V.O.V.N. (Wilfred) and also for Monty to see him as Wilfred had initiated Monty into O.T.O. and Karl thought that tie could not be broken.

Jane wrote the sequel to these events:

"Monty was here to dinner Sunday evening. I spoke to him about seeing Smith. He says "NO!" in capitals. He recalled how WTS spoke about you in the early days of my absence. He wants nothing to do with him.

"Also, the Chiropractics have banded together and now share a few good lawyers instead of each man engaging his own. This, of course, eliminates the Clymer man.

"I think the experience will do him good. At first he was badly frightened and saw a most dire future for himself. He has now gained confidence and feels he can face the enemy's guns - even to the extent of jail should that befall him. He feels his own fearsome pictures were worse than anything that can happen to him."

There was also some correspondence about W.T.S.'s Church of Thelema and the fact that he wanted his son to be his successor. Karl had once more resumed contact with W.T.S. and wrote to him on certain matters. But he said also, that he did not trust him magically.

Another important matter was revealed in Karl's letter of August 9. "My relations with Yorke are close. He being in England, with all facilities to dig out material, buy stuff at auctions with his ample means, sends me copies of everything he obtains and I reciprocate. Recently I sent him the typewritten pages you sent me for copying."

Jane reported that she could no longer care for Mary K. without some help and maybe she should send her to an institution. Karl replied to this:

"Sorry to hear about Mary K. She has set herself a monument for I well know how often she has been helpful to the Work in direct or indirect ways. But, after all, we are all getting older, and I,

personally, being what A.C. called, the "suicide maniac", always welcomed death for myself. For many reasons. Anyway, I do not belong to the general run that have a morbid fear of death. As the much maligned Frederick the Great said to his soldiers: "Do you want to live eternally?"

There was more discussion of W.T.S. and the fact that Karl had recently taken up correspondence with him again. Jane wrote:

"But what you do re: Smith does not disturb me as it does others, who cannot refrain from attacking leaders - even though I know how diabolically clever he is in slowly eating into the mind of his victim. In this respect, the patience of the oriental.

"I have respect for Herringa's abilities, but I watched the balance slowly tip. Of which Smith was quite proud. He - and you - could possibly say, Thelema induced the change. True: I too could say possibly. But it was money and the establishment of Smith's desires. Again, one could say, "But of course." So it ends in talk.

"Twice he approached me to join up with him. Once at Winona, and once at Beechwood. At Winona he was hurt, mad, - and possibly revengeful - against A.C. This happening he could not recall at all when it came up, and denied it emphatically. But as "It is only the deeper layers of the mind that matter" one can lay it aside.

"Now for Beechwood. He slowly worked on Herringa in re: leadership by S. of the O.T.O. seizing the power. I did not take this too seriously. But finally one evening W.T.S., with Herringa, approached me to join them in taking over the O.T.O. It shocked me all but speechless. I sat and listened to their plan. Knowing it could not materialize is my only reason for not writing at the time.

"As I write this, some understanding comes to me: one could/might say, S. was speculating on how such a scheme could be handled and if he could force H. into raising the money. And possibly here again it has all left his mind and memory. Mistakes are one thing, plottings are another. I just don't like WTS any more; he is out of my mind at present."

Karl wrote about this: "Very interesting! Whenever you seem to be gossiping, you are liable to give data of a valuable magical nature. Especially your remarks on WTS give the key to his method of working and why he brought about the destruction of Jack's mind and soul. - - It explains why Jack, when he first came to visit me in 1942 in N.Y. appeared exactly like a zombie, an automaton, who is constantly looking over his shoulder, as though asking: can I say this? am I saying too much? do I act right?"

Jane wrote again about this subject: "Your remarks re: WTS are most interesting. You heard what Frederic said? That he didn't know whether Jack was all wrong for Smith -- no, which was the worse for the other - Jack for Smith or Smith for Jack.

"I recall that I gave A.C. information that he wanted when I wrote that Jack had spent some time in my room, stomping up and down about Smith, who would not let him do what he wanted - the kite held down by some one on its tail. All this in a joking way. But A.C. came back full steam. C. had made Jack take an oath not to see Smith - but he went."

She also reported that she had taken Mary K. to the hospital and then to a rest home as she could no longer shoulder the burden of her care. This was very hard for Jane, even though Mary K. was senile, it was extremely difficult to see her all alone without speaking a word in a large room among other senile old ladies.

In the letter which Karl wrote in sympathy and with encouragement for Jane, he also remarked on the impatience of Louis Culling and of W.T.S.:

"Louis' talk and worry about the unsaleability of A.C.'s or rather, Thelemic books? He talks out of his Ruach, but I can understand the thoughts and the worries of all you poor people in California because you see practically nothing but a deep stagnation of our Work. I know Smith's views, and talk, and thoughts by heart and inside out. At times he has been quite vociferous. I feel waves of disappointment of despondency, of downright despair from other quarters. It would be nice if we had some super-duper Billy Sunday or McCarthy, or W.W., or what not, stomping up and down these United States, and selling our books! But do the Gods wish it that way? And now? If so, it would be just one more advertising stunt with results covering, say, ten or 25 years, if that. We must never lose our Thelemic perspective. "Ye shall gather goods-- etc." does not refer to a brief phase for blokes living at this particular moment. The little acorn that sticks its nose in the ground does not see the 500 year-old mighty oak.

"God! I begin to ruminate. I will only say that I have enough signs that things are going to happen and that Those That are handling the job know exactly when certain things are wanted. We all miscalculate. A.C., as you know, did it all the time. Whenever an event happened, his optimism rose: Ah! now these things will come to pass! But they didn't! The Boss seems to be using a clock on which our years are marked by days, or even less. Believe me: I often get tired of waiting.

"However: do you remember some letters what I gave you to read of that young Brazilian boy\* who wrote so precocious? I am

\* Marcelo Motta

much interested in him and I am very unhappy that I cannot help him the way I ought to. I got the enclosed letter from him which I have answered as best I could - not as well as I ought to! As you know, I have never done systematic work on "777" and Magick. I lack the imagination to do the studying myself. What I want is a teacher to help me take the first steps. Once I get the hang of it, I shall bore into it like with an obsession. His Qabalah on Archangels is all wrong. I gave him the correct Hebrew writing and the Quarters, as per 777, p. 17. I have never done the ritual of the Pentagram (nor Hexagram), so cannot advise him. If you have any comment to make, please do and return the letter."

Jane wrote to inform Karl about these rituals and where they could be found and what A.C. had done in Cefalu. Also, that A.C. had two versions of the L.R.P. She went on to say:

"I, myself, would like to know the meaning of the Charge of the Spirit. Also Ritual of the Pyramid. Smith may know these, though he never practised ritual as such - except after being completely banished from "1003" in Pasadena and when living in Hollywood he daily recited the Horus Ritual (Cairo working) for over a year. His other work consists of the O.T.O. Rituals and the Mass."

There was a good deal of discussion in the letters about Mary K.'s slim financial status. But the State had made her a ward of the Court and so what Jane had thought would be possible was not allowed. Mary K. showed some improvement in the rest home with a better diet and vitamins. Her care was vastly improved but since she was so attached to Jane, she missed her.

Meanwhile Karl wrote that he had made a translation of Liber Legis into German and it had been published. He was jubilant about this.

Jane visited Jean and Ero in Barstow and liked the desert very much. The result of all this was that they invited her to live with them and as she couldn't afford the bungalow where she and Mary K had been living, the move seemed to her a most welcome idea.

With all that was happening, the work and information which was needed was started by Karl in order to get Aleister Ataturk out of England and to the United States. But A.A. was only 17 when all this was planned and this made it difficult, as he was under-age.

Karl had been selling books in England and since no money could leave that country at that time, he had made arrangements that the money should go to Ataturk. But with a great shock he discovered that the money did not reach the boy at all.

With all of Karl's worries about Ataturk, Jane had her own difficulties in packing all the things needed for moving out of the Hollywood bungalow and to Barstow. She had a distant cousin to help the first week and Mildred and Hugh helped in the 2nd and 3rd weeks. But all this was really too much for Jane's strength and by November 17 she was able to write to Karl and tell of her lack of strength and how her things had been moved in a trailer which Ero had attached to his car.

Karl then received a letter from Ataturk's mother, Deirdre, which gave him a new idea about the boy. He wrote to Jane:

"It is possible that Aleister is a hard nut to crack, obstinate, fascinated by the idea to drive a car, come to California (for Europeans the fairyland!) and be able to live on the fat of the land with rich Americans dishing it out.

"If he came here and would go to work in a kitchen, with no one in position to smooth the way for him he would remain a dishwasher in low jobs, especially as a foreigner with a broad Scotch accent. I would still love to have him here. But I shall wait and first see further developments and news from his mother. None of you, except possibly you, dear Jane, have any idea of what the European system of apprenticeship really means. It is what you can only have in the U.S. in a College education, or a Professional School where you pay plenty. - - I am still doubtful if Aleister can stick out his 5 years; if he can, he will at least have a position in life."

Then came a mention from Jane about Ataturk and where he might stay. She wrote:

"But Phyllis's brood would be a good place for him. She has handled her children splendidly, I think. They know all that words can convey about all sorts of things - including, no doubt - what the lady means: and in a way that does not poison the mind."

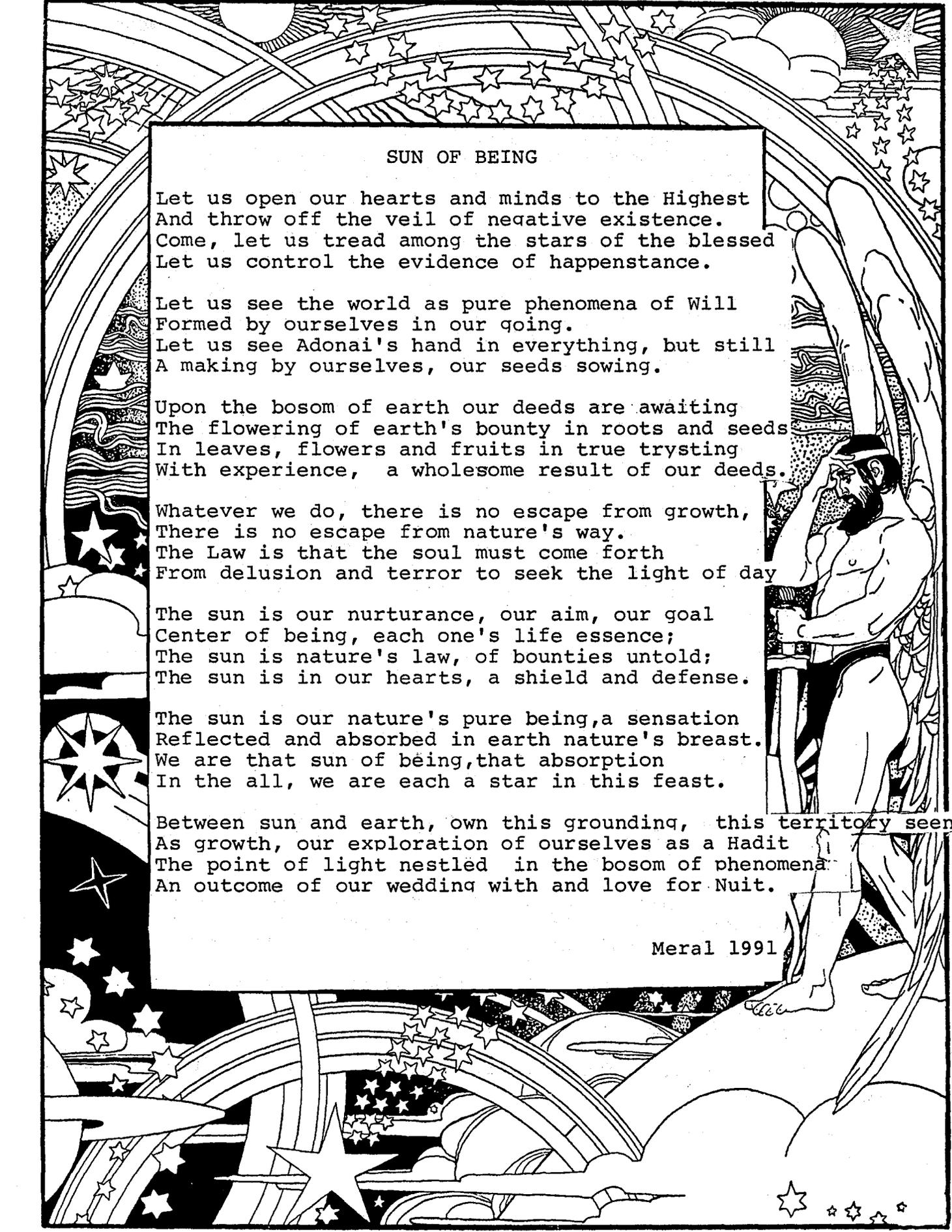
Jane had 8 days in the Los Angeles area and visited with Hugh and Barbara, Mildred and Ray and with me. She was much set up by these visits that December.

She also reported that W.T.S. had health problems which she thought was due to prostate trouble. He and Helen had sold the house on Beechwood drive and were moving to Malibu to be near the sea.

In her letter to Karl she also reported: "Phyllis says it was Uranus that uprooted me, Jupiter helped, then Saturn also stuck in his nose. - - I am happy for her- she is forging ahead."

Another matter which she reported was that the children and I were also moving.

To be continued.



SUN OF BEING

Let us open our hearts and minds to the Highest  
And throw off the veil of negative existence.  
Come, let us tread among the stars of the blessed  
Let us control the evidence of happenstance.

Let us see the world as pure phenomena of Will  
Formed by ourselves in our going.  
Let us see Adonai's hand in everything, but still  
A making by ourselves, our seeds sowing.

Upon the bosom of earth our deeds are awaiting  
The flowering of earth's bounty in roots and seeds  
In leaves, flowers and fruits in true trysting  
With experience, a wholesome result of our deeds.

Whatever we do, there is no escape from growth,  
There is no escape from nature's way.  
The Law is that the soul must come forth  
From delusion and terror to seek the light of day

The sun is our nurturance, our aim, our goal  
Center of being, each one's life essence;  
The sun is nature's law, of bounties untold;  
The sun is in our hearts, a shield and defense.

The sun is our nature's pure being, a sensation  
Reflected and absorbed in earth nature's breast.  
We are that sun of being, that absorption  
In the all, we are each a star in this feast.

Between sun and earth, own this grounding, this territory seen  
As growth, our exploration of ourselves as a Hadit  
The point of light nestled in the bosom of phenomena  
An outcome of our wedding with and love for Nuit.

Meral 1991