

IN THE CONTINUUM

VOL. V, No. 1

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° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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The College of Thelema
Founded in Service to
the A.:A.:

THE SWORD OF SONG

ASCENSION DAY

Aleister Crowley.

I flung out of chapel and church,
Temple and hall and meeting-room
Venus' Bower and Osiris' Tomb,
And left the devil in the lurch,
5 While God got lost in the crowd of gods
And soul went down in the turbid tide
Of the metaphysical lotus-eyed,
And I was -- anyhow, what's the odds?

The life to live? The thought to think? Shall I take refuge
10 In a tower like once Childe Roland found, blind, deaf, huge,
Or in that forest of two hundred thousand
Trees, fit alike to shelter man and mouse, and-
Shall I say God? Be patient, your Reverence
I warrant you'll journey a wiser man ever hence!
15 Let's tap (like the negro who gets a good juice of it,
Cares nought if that be, or be not, God's right use of it),
In all that forest of verses one tree
Yclept "Red Cotton Nightcap Country"; (What is Truth?
How a goldsmith, between the Ravishing Virgin said jesting
20 And a leman too rotten to put a purge in, Pilate: but
Day by day and hour by hour, Crowley waits
In a browningsque forest of thoughts for an answer)
having lost himself,
Expecting a miracle, solemnly tossed himself
Off from the top of a tower.

25 Moral; don't spoil such an excellent sport as an
Ample estate with a church and a courtesan!

"Truth, that's the gold! But don't worry about it!
I, you or Simpkin can get on without it!
If life's task be work and love's (the soft-lipped) ease,
30 Death's be God's glory? discuss with Euripides! (Alternative
Or, cradle be hardship, and finally coffin, ease, theories of
Love being filth? let us ask Aristophanes! Greek authors.
Or, heaven's sun bake us, while Earth's bugs and Browning's
flees kill us, summary.)

Love the God's scourge? I refer you to Aeschylus!
35 Nay! that's a slip! Say we "Earth's grim device, cool loss!
Better the old Greek orthography! - Aischulos!
Or, love be God's champagne's foam: death in man's trough
hock lees'

Pathos our port's beeswing? what answers Sophocles?
Brief, with love's medicine let's draught, bolus globule us!
40 Wise and succinct bids, I think, Aristobulus.
Whether my Muse be Euterpe or Clio,
Life, Death, and Love are all Batrachomyo -

Machia, what? ho! old extinct Alcibiades?
 For me, do ut -- God true, be mannikin liar! -- des!

45 It's rather hard, isn't it, sir, to make sense of it?
 Mine of so many pounds -- pouch even pence of it?
 Try something easier, where the bard seems to me
 Seeking that light, which I find come in dreams to me.
 Even as he takes two feasts to enlarge upon, (Apology of

50 So will I do too to launch my old barge upon, poet.Skeleton
 Analyse, get hints from Newton or Faraday, of poem.
 Use every weapon - love, scorn, reason, parody! Valuable fact
 Just where he worships? Ah me! shall his soul, for use of
 Far in some glory take hurt from a mole lovers)

55 Grubbing i' th' ground? Shall his spirit not see,
 Lightning to lightning, the spirit in me?
 Parody? Shall not his spirit forgive
 Me, who shall love him as long as I live?
 Love's at its height in pure love? Nay, but after

60 When the song's light dissolves gently in laughter!
 Then and then only the lovers may know
 Nothing can part them for ever. And so,
 Muse, hover o'er me! Apollo, above her!

I, of the Moderns, have let alone Greek, (Imperfect schol-
 65 Out of the way Intuition shall shove her. astic attain-
 Spirit and Truth in my darkness I seek. ments of author
 Little by little they bubble and leak; remedied by his
 Such as I have to the world I discover. great spiritual
 Words - are they weak ones at best? They insight. His
 shall speak! intention. His
 70 Shields? Be they paper, paint, lath? They achievement.
 shall cover Plan of poem.
 Well as they may, the big heart of a lover! 'Conspuez Dieu!'
 Swords? Let the lightning of Truth strike the
 fortress

Frowning of God! I will sever one more tress
 Off the White Beard with his son's blood besprinkled,
 75 Carve one more gash in the forehead hate-wrinkled: -
 So, using little arms, earn one day better ones;
 Cutting the small chains, learn soon to unfetter one's
 Limbs from the large ones, walk forth and be free! -
 So much for Browning! and so much for me!

80 Pray do not ask me where I stand! (Apology for
 "Who asks, doth err". At least demand manner of poem.
 No folly such as answer means! A chance for
 "But if" (you say) "your spirit weans Thibet.)
 "Itself of milk-and-water pap

85 "And one religion as another
 "O'erleaps itself and falls on the other;
 "You'll tell my why at least, mayhap
 "Our Christianity excites
 "Especially such petty spites
 "As these you strew throughout your verse".

The chance of birth! I choose to curse
(Writing in English) just the yoke
Of faith that tortures English folk.
I cannot write a poem yet
95 To please the people in Thibet;
But when I can, Christ shall not lack
Peace, while their Buddha I attack.

Yet bye and bye I hope to weave
A song of Anti-Christmas Eve
100 And First-and Second-Beast-er Day.
There's one who loves me dearly (vrai!)
Who yet believes me sprung from Tophet,
Either the Beast or the False Prophet;
And by all sorts of monkey tricks
105 Adds up my name to Six Six Six,
Retire, good Gallup! In such strife her
Superior skill makes you a cipher!
Ho! I adopt the number. Look
At the quaint wrapper of this book!
110 I will deserve it if I can:
It is the number of a Man,

So since in England Christ still stands
With iron nails in bloody hands
Not pierced, but grasping! to hoist high
115 Children on cross of agony,
I find him real for English lives,
Up with my pretty pair of fives!
I fight no ghosts,

"But why revile
120 (You urge me) "in that vicious style
"The very faith whose truths you seem
(Elsewhere) to hold, to hymn supreme
In your own soul?" Perhaps you know
How mystic doctrines melt the snow
125 Of any faith: redeem it to
A fountain of reviving dew,
So I with Christ: but few receive
The Qabalistic Balm, believe
Nothing -- and choose to know instead,
130 But, to that terror vague and dread,
External worship; all my life -
War to the knife! War to the knife!

No! on the other hand the Buddha
Says: "I'm surprised at you! How could a
135 Person accept my law and still
Use hatred, the sole means of ill,
In Truth's defence? In praise of light?"
Well! Well! I guess Brer Buddha's right!

(Hopes. Identity
of poet. Attention
drawn to Mr.
Kelley's work.
In the Louvre,
Posterity! Alas!
I am not here.)

(Necessity of
poem)

(Mysticism v.
literal inter-
pretation. Former
excused.)

(Buddha rebukes
Poet. Detailed
scheme of modi-
fied poem.

I am no brutal Cain to smash an Abel;
 140 I hear that blasphemy's unfashionable:
 So in the quietist way we'll chat about it;
 No need to show teeth, claws of cat about it!
 With gentle words -- fiat exordium;
 Exeat dolor, intret gantium!
 145 We'll have the ham to logic's sandwich
 Of indignation: last bread bland, which
 After our scorn of God's lust, terror, hate,
 Prometheus* fired, we'll butter, perorate
 With oiled indifference, laughter's silver:
 150 "Omne hoc verbut valet nil, vir"!

Let me help Babu Chander Grish up!
 As by a posset of Hunyadi
 Clear mind! Was Soudan of the Mahdi
 Not cleared by Kitchener? Ah, Tchhup!
 155 Such nonsense for sound truth you dish up,
 Were I magician, no mere cad, i,
 Not Samuel's ghost you'd make me wish up,
 Nor Saul's (the mighty son of Kish) up,
 But Ingersoll's or Bradlaugh's, pardie!
 160 By spells and caldron stews that squish up.
 Or purifying of the Nadi,
 Till Stradivarius or Amati
 Shriek in my stomach! Sarasate,
 Such strains! Such music as once Sadi
 165 Made Persia ring with! I who fish up
 No such from soul may yet cry: Vade
 Retro, Satanas! Tom Bond Bishop!

(Aim of poet.
 Indignation of
 poet. Poet
 defies his
 uncle.)

You old screw, Pegasus! Gee (Swish!) up!!!
 (To any who correctly rhymes
 170 With Bishop more than seven times
 I hereby offer as emolum-
 Ent, a bound copy of this volume.)

(Whip and spur.
 Sporting offer.
 The 'Times'
 Competition out-
 done.)

These strictures must include the liar
 Copleston, Reverend F.B. Meyer,
 175 (The cock of the Dissenter's midden, he!)
 And others of the self-same kidney: -
 How different from Sir Philip Sidney!
 But "cave os, et claude id, ne
 Vituperasse inventus sim".
 180 In English let me render him!
 'Ware mug, and snap potato-trap!
 Or elsely it may haply hap
 Panel in libel I bewail me!
 (Funny how English seems to fail me!)
 185 So, as a surgeon to a man, sir,
 Let me excise your Christian cancer.
 Impersonally, without vanity,
 Just in pure love of poor humanity!

(Sub-species of
 Genus Christian
 included in poet's
 strictures.)

Here's just the chance you'd have! Behold
190 The warm sun tint with early gold
Yon spire: to-day's even provide
My text of wrath - Ascension-tide!
Oh! 'tis a worthy day to wrest
Hate's diadem from Jesus' Crest!
195 Ascends he? 'Tis the very test
By which we men may fairly judge,
From the rough roads we mortals trudge
Or God's paths paved with heliotrope,
The morals of the crucified.
200 (Both standpoints join in one, I hope,
In metaphysic's stereoscope!)
But for the moment be denied
A metaphysical inspection -
Bring out the antiseptic soap! --
205 We'll judge the Christ by simple section,
And strictly on the moral side.

(Ascension Day.
Moral aspect of
Christianity to
be discussed to
prejudice of the
metaphysical.)

But first; I must insist on taking
The ordinary substantial creed
Your clergy preach from desk and pulpit
210 Each Sunday; all the Bible, shaking
Its boards with laughter, as you read
Each Sunday. Ibsen to a full pit
Might play in the moon. If (lunars they)
They thought themselves to be the play,
215 It's little the applause he'd get.

(Orthodoxy to
be our doxy.
Gipsies barred.
Heinrik Ibsen
and H.G. Wells.)

I met a Christian clergyman,
The nicest man I ever met.
We argued of the Cosmic plan.
I was Lord Roberts, he De Wet.
220 He tells me when I cite the "Fall"
"But those are legends, after all"
He has a hundred hills to lie in,
But finds no final ditch to die in.
"Samuel was man; the Holy Spook
225 Did not dictate the Pentateuch".
With cunning feint he lures me on
To loose my pompoms on Saint John;
And, that hill being shelled, doth swear
His forces never had been there.
230 I got disgusted, called a parley,
(Herecomes a white-flag treachery!)
Asked; "Is there anything you value,
Will hold to?" He laughed, "Chase me Charlie!"
But seeing in his mind that I
235 Would not be so converted, "Shall you"
He added, "grope in utter dark?
The Book of Acts and that of Mark
Are now considered genuine."

(Parson and poet.
Fugitive nature of
Dogma in these
latter days. The
Higher Criticism.)

I snatch a Testament, begin
240 Reading at random the first page; --
He stops me with a gesture sage:
"You must not think, because I say
St. Mark is genuine, I would lay
Such stress unjust upon its text,
245 As base thereon opinion. Next?"
I gave it up. He escaped. Ah me!
But so did Christianity.

As for a quiet talk on physics sane ac (Lord George
Lente, I hear the British Don Sanger on the
250 Spout sentiments more bovine than a sane yak Unknowable. How
Ever would ruminare upon, the creatures
Half Sabbatarian and half Khakimaniac, talk).)
Built up from Paul and John,
With not a little tincture of Leviticus
255 Gabbled pro forma, jeldi, a la Psittacus
To aid the appalling hotch-potch; lyre and lute
Replaced by liar and loot, the harp and flute
Are dumb, the drum doth come and make us mute:
The Englishman, half huckster and half brute,
260 Raves through his silk hat of the Absolute.
The British Don, half pedant and half hermit,
Begins: "The Ding an sich -- as Germans term it --"
We stop him short; he readjusts his glasses,
Turns to his folio -- 'twill eclipse all precedent,
265 Reveal God's nature, every dent a blessed dent!
The Donkey? written by an ass, for asses.
So, with permission, let us be
Orthodox to our finger-ends;
What the bulk hold, High Church or Friends,
270 Or Hard-shell Baptists -- and we'll see.

I will not now invite attack (Non-medical
By proving white a shade of black, nature of
Or Christ (as some have lately tried) poem. Crowley J.)
An epileptic maniac,
275 Citing some cases, "Where a dose
"Of Bromide duly given in time
"Drags a distemper so morose
"At last to visions less sublime;
"Soft breezes stir the lyre Aeolian,
280 "No more the equinoctial gales;
"The patient reefs his mental sails;
"His Panic din that shocked the Tmolian
"Admits: a softer run of scales --
"Seems no more God, but mere Napoleon
285 "Or possibly the Prince of Wales": --
Concluding such a half-cured case
With the remark "where Bromide fails! --
"But Bromide people did not know
"Those 1900 years ago".
I think we may concede to Crowley an
Impartial attitude,

ASCENSION DAY

NOTES

- 1 I flung out of chapel . . . Browning : Xmas Eve, III, last line.
2 Venus' Bower & Osiris'
 Tomb Crowley : Tannhäuser.
3 God Hebrew אלהים Gen. III. 5.
5 gods. Hebrew אלהים Gen. III. 5.

The Revisers, seeing this most awkward juxtaposition, have gone yet one step lower and translated both words by "God". In other passages, however, they have been compelled to disclose their own dishonesty and translate אלהים by "gods."

For evidences of this the reader may look up such passages as Ex. XVIII. 11; Deut XXXII. 17. Ps. LXXXII [in particular, where the word occurs twice, as also the word אל. But the revisers twice employ the word "God" and once the word "gods". The A. V. have 'mighty' in one case]. Gen XX. 13. where again the verb is plural. Sam XXVIII. 13 and so on. See the Hebrew Dictionary of Gesenius (trans. Tregelles), Bagster, 1859 s. v. for proof that the Author is on the way to the true interpretation of these conflicting facts, as now

- established — see Huxley, H. Spencer, Kuenen, Reuss, Lippert and others — and his orthodox translator's infuriated snarls (in brackets) when he suspects this tendency to accept facts as facts.
- 6 Soul went down The Questions of King Milinda 40-45, 48, 67, 86-89, III, 132.
- 7 The metaphysical lotus-eyed Gautama Buddha.
- 10 Childe Roland Browning : Dramatic Romances.
- 11 Two hundred thousand Trees Browning wrote about 200,000 lines.
- 13 Your Reverence The imaginary Aunt Sally for the poetic cocoanut.
- 16 "God's right use of it" "And many an eel, though no adept In God's right reason for it, kept Gnawing his kidneys half a year." Shelley : Peter Bell the Third.
- 17 One tree Note the altered value of the metaphor, such elasticity having led Prof. Blümengarten to surmise them to be indiarubber trees.
- 27 "Truth, that's the gold" Two Poets of Croisic, CLII. 1 and elsewhere.
- 28 "I, you, or Simpkin" Inn Album. l. 143. "Simpkin" has nothing to do with the foaming grape of Eastern France.
- 36 Aischulos See Agamemnon. (Browning's translation) preface.
- 40 Aristobulus May be scanned elsehow by pedants. Cf Swinburne's curious scansion : *Āristōphānēs*. But the scansion adopted here gives a more creditable rhyme.
- 42 Βατραχοβοωβατραχοι Aristophanes *Batrachoi*.
- 46 Mine of so many pounds-pouch even pence of it? This line was suggested to me by a large holder of Westralians.
- 47 Something easier "Christmas Eve and Easter Day."
- 51 Newton Mathematician and physicist of repute.
- 51 Faraday See Dictionary of National Biography.
- 64 I, of the Moderns, have alone Greek As far as they would let me. I know some.

- 47 Beard " 150. A Barba Senioris Sanctissimi pendet omnis ornatus omnium : & influentia ; nam omnia appellantur ab illa barba, Influentia.
- " 151. Hic est ornatus omnium ornatuum : Influentie superiores & inferiores omnes respiciunt istam Influentiam.
- " 152. Ab ista influentia dependet vita omnium.
- " 153. Ab hac influentia dependent cœli & terra ; pluviz beneplaciti ; & alimenta omnium.
- " 154. Ab hac influentia venit providentia omnium. Ab hac influentia dependent omnes exercitus superiores & inferiores.
- " 155. Tredecim fontes olei magnificentiz boni, dependent a barba hujus influentiz gloriosæ ; & omnes emanant in Microprosopum.
- " 156. Ne dicas omnes ; sed novem ex iis inveniuntur ad inflectenda judicia.
- " 157. Et quando hæc influentia æqualiter pendet usque ab præcordia omnes Sanctitates Sanctitatum Sanctitatis ab illa dependent.
- " 158. In istam influentiam extenditur expansio aporrhœæ supernæ, quæ est caput omnium capitum : quod non cognoscitur nec perficitur, quodque non norunt nec superi, nec enferi : propterea omnia ab ista influentia dependent.
- " 159. In hanc barbam tria capita de quibus diximus, expandantur, & omnia consociantur in hac influentia, & inveniuntur in ea.
- " 160. Et propterea omnis ornatus ornatuum ab ista influentia dependent.
- " 161. Istæ literæ, quæ dependent ab hoc Seniore, omnes pendent in ista barba, & consociantur in ista influentia.
- " 162. Et pendent in ea ad stabiliendas literas alteras.
- " 163. Nisi enim illæ literæ ascenderent in Se-

- niorem, reliquæ istæ literæ non stabilirentur.
- “ 164. Et propterea dicit Moses cum opus esset : Tetragrammaton, Tetragrammaton bis : & ita ut accentus distinguat utrumque.
- “ 165. Certe enim ab influentiâ omnia dependent.
- “ 166. Ab ista influentiâ ad reverentiam adiguntur supera & infera, & flectuntur coram ea.
- “ 167. Beatus ille, qui ad hanc usque pertingit.
Idra Suta. seu Synodus minor. Sectio VI.
- 75 Forehead. “ 496. Frons Cranii est frons ad visitandum : (Al. ad eradicandum) peccatoras.
- “ 497. Et cum ista frons detegitur tunc excitantur Domini Judiciorum, contra illos qui non erubescunt in operibus suis.
- “ 498. Hæc frons ruborum habet roseum. Sed illo tempore, cum frons Senioris erga hanc frontem detegitur, hæc apparet alba ut nix.
- “ 499. Et illa hora vocatur Tempus beneplaciti pro omnibus.
- “ 500. In libro Dissertationis Scholæ Raf Jebha Senis dicitur : Frons est receptaculum frontis Senioris. Sin minus, litera Cheth inter duas reliquas interponitur, juxta illud : (Num. 24. v. 17) **וַיִּמְדֵּץ** et confringet angulos Moab.
- “ 501. Et alibi diximus, quod etiam vocetur **נִצְרָה**, literis vicinis permutatis : id est, superatio.
- “ 502. Multæ autem sunt Superationes : ita ut Superatio alia elevata sit in locum alium : & aliæ dentur Superationes quæ extenduntur in totum corpus.
- “ 503. Die Sabbathi autem tempore precum pomeridianarum, ne excitentur judicia, detegitur frons Senioris Sanctissimi.
- “ 504. Et omnia judicia subiguntur ; & quamvis extent, tamen non exercentur. (Al. et sedantur.)

- " 505. Ab hac fronte dependent viginti quatuor tribunalia, pro omnibus ilis, qui protervi sunt in operibus.
- " 506. Sicut scriptum est : (Psal. 73. v. 11.) Et dixerunt : quomodo sit Deus? Et estne scientia in excelso?
- " 507. At vero viginti saltem sunt. cur adduntur quatuor? nimirum respectu suppliciorum, tribunalium inferiorum, quæ a supernis dependent.
- " 508. Remanent ergo viginti. Et propterea neminem supplicio capitali afficiunt, donec compleverit & ascenderit ad viginti annos; respectu viginti horum tribunalium.
- " 509. Sed in thesi nostra arcana docuimus, per ista respici viginti quatuor libros qui continentur in Lege.

Idra Suta, seu Synodus minor. Sectio XIII.

- 77 Chains Sakkâya-dittîi, Viikikkhâ, silabbata-parâmâsa, kâma, patigha, rûparâga, arûparâga, mâno uddhakkâ, aviggâ.
- 82 " Who asks doth err " Arnold : Light of Asia.
- 83 You You!
- 86 " O'erleaps itself and falls on the other " Macbeth I. VII. 27
- 92 English. This poem is written in English.
- 94 I cannot write. This is not quite true. For instance :

Lam song ringmo, dang hlungspo dangmo song :
 Lama song hlotpo dang gadpo : dang khong-
 i maneylak shor, chikchik thadtey chis,
 Khyer-pa-yui thopthuk tatsey-kyis.

This, the opening stanza of my masterly poem on Ladak, reads : — " The way was long, and the wind was cold : the Lama was infirm and advanced in years ; his prayer-wheel, to revolve

- which was his only pleasure, was carried by a disciple, an orphan".
- There is a reminiscence of some previous incarnation about this : European critics may possibly even identify the passage. But at least the Tibetans should be pleased!
- 101 There's one..... six six
105 six.
- This opinion has been recently (and most opportunely) confirmed by the Rev. Father Simons, Roman Catholic Missionary (and head of the Corner in Kashmir Stamps) Baramulla, Kashmir.
- 106 Gallup For information apply to Mr. Sidney Lee.
111 " It is the number of a
Man " Rev. XIII ; 18.
117 Fives. Dukes.
122 (Elsewhere). See " Songs of the Spirit " and other works.
128 The Qabalistic Balm. May be studied in " The Kabbalah (*sic*) Unveiled " (Redway). It is much to be wished that some one would undertake the preparation of an English translation of Rabbi Jischak Ben Loria's " De Revolutionibus Animarum " and of the book " Beth Elohim. "
- 139 Cain Gen. IV ; 8.
152 Hunyadi Hunyadi Janos, a Hungarian Table Water.
161 Nadi For this difficult subject refer to the late Swami Vivekananda's " Raja Yoga ".
- 167 Tom Bond Bishop Founder of the " Children's Scripture Union " (an Association for the Dissemination of Lies among Young People) and otherwise known as a philanthropist. His relationship to the author (that of uncle) has procured him this rather disagreeable immortality.
- 169 Correctly rhymes Such lines, however noble in sentiment, as :
" A bas les Anglais! The Irish up! " will not be admitted to the competition. Irish is accented

on the penultimate — bad cess to the bloody Saxons that made it so!

The same with Tarshish (see Browning; Pippa Passes, II, in the long speech of Bluphocks) and many others.

- 173 The liar
Copleston. Bishop of Calcutta. While holding the see of Ceylon he wrote a book in which "Buddhism" is described as consisting of "devil-dances". Now, when a man, in a position to know the facts, writes a book of the subscription-cadging type, whose value for this purpose depends on the suppression of these facts, I think I am to be commended for my moderation in using the term "liar".
- 212 Ibsen. Norwegian dramatist. This and the next sentence have nineteen distinct meanings. As, however, all (with one doubtful exception) are true, and taken together synthetically connote my concept, I have let the passage stand.
- 219 I was Lord Roberts, he
De Wet Vide Sir A. Conan Doyle's masterly fiction "The Great Boer War".
- 222 Hill An archaic phrase signifying "kopje."
- 223 Ditch Probably an obsolete slang term for "spruit".
- 273 Some. The reader may search modern periodicals for this theory.
- 282 The Tmolian Tmolus, who decided the musical contest between Pan and Apollo in favour of the latter.

To be continued

DARE NUIT

Oh, dare if you will, to take Nuit
And give all and take all in one moment
Of time and event and take all in feat
Of Magick. It is thus that we foment

Matter in space, in never-ending dance
Of momentous event. Did you know then
That in a short and electric glance
Of Her all-power is seen why and when

Her eternal dance of events is forever willed
And known a foretime by a soul and loved space;
Foreordained and fashioned and filled
With love for Nuit in Her fathomless space?

Oh, souls of the world, let us in Thelemic guise
Accept and welcome this Lady of Infinity,
Of immeasurable space and distant disguise.
Let us immolate our souls on Her whole Tree.

Oh, Infinite Space, guide us by thread-like
Intimations of our immortality against time
And event, Secure us ever in the god-like
Knowledge of light, life, love and liberty sublime.

In the course of a star everlasting, afar
Glimmers ecstasy on the cross of life.
It matters not dark sorrow, nor matters the bar
To death's final dissolution and end of strife.

Meral
Aug. 1981



SUMMARY of the LATIN QABALAH SIMPLEX

A = 1	N = 12
B = 2	O = 13
C = 3	P = 14
D = 4	Q = 15
E = 5	R = 16
F = 6	S = 17
G = 7	T = 18
H = 8	V = 19
I = 9	X = 20
L = 10	Y = 21
M = 11	Z = 22

Prepared for:
COLLEGE OF THELEMA
Los Angeles Campus
October, 1990 e.v.
Revised December, 1991 e.v.

by James A. Eshelman

Most students of Qabalah have little knowledge of the Latin method of gematria, which is called the Latin Qabalah Simplex. Nonetheless, it plays an important role in the history of Hermetic writings, and especially in the decoding of Rosicrucian, alchemical, and other Hermetic manuscripts.

Yet nothing in print gives more than a passing mention to it!

Furthermore, it is the correct approach to enumerating Latin words and phrases. Historically, students have tried to render Latin names and titles into Greek or Hebrew, due to the absence of a uniquely Latin method. The correct method is now before you.

The present catalog represents an initial effort, culled from personal research and a few scanty manuscripts in our possession. It is a simplified version of the larger catalogue circulated to certain initiated students of the Mysteries. Students are encouraged to submit major original findings that may be added to the catalogue in the future.

— James A. Eshelman
December 1, 1991 e.v.

2
A.A. - (Initials of the Name of
the Great Order)

11
AL - Title of the Book of the
Law (v. Liber AL I:60)

14
ALBA - white (fem.); name of
the Mother City of Rome;
sometimes used as an allusion
to the Great Mother

21
IN - In; into; within

22
C.R.C. - Initials of the cen-
tral heroic figure in the
Rosicrucian saga
I.B.M. - Initials of Iacobus
Burgundus Molensis, the
central heroic figure in the
Templar saga

23
A.C.R.C. - See Fama
IAO - (See Magick, Ch. 6)

26
M.°. - See III° O.T.O. (Cf.
Hebrew I.H.V.H., etc.)

27
A.C.R.G. or A.G.R.C. - See Fama
and G.D. 5=6 ritual

28
SAL - Salt

29
"The magick force itself, the
masculine current." (777)
AMEN - Amen
DOMA - Dome
D.O.M.A. - notariqon of "Deus
Omnipotens Magister Artis,"
"Almighty God, Master of the
Arts;" a Rosicrucian motto
MAGIA - Magick
VIA - Way; The Way; method,
manner of doing

31
"The highest feminine trinity
-- zero through the glyph of
the circle." (777)
The Key Number of the Book of
the Law
NU - Nu; Nuit (cf. Heb. LA,
"not")

32
P.C.A.P. - notariqon of "Post
CXX Annos Patebo"; see Fama

33
M.M.M. - Notariqon of "Mysteria
Mystica Maxima" and other
related phrases

34
ANIMA - Life (fem.)

35
FILIA - Daughter
PAX - Peace

36
AQUA - Water
DAMCAR - An important place-
name mentioned in the Fama

37
PANACEA - Universal medicine
(cf. Heb. ICHIDH, etc.)

40
CATENA - A chain
SOL - The Sun

41
(See VI° O.T.O. notariqon)
AMOR - Love
FIDES - Faith
NEMO - No man; a title of the
Master of the Temple 8°=3°

42
AUDEO - I dare
LABOR - Work
LIBER - Book

44
O.T.O. - Notariqon of "Ordo
Templi Orientis," and of ...
VIR - Man (male)

45
(See V° O.T.O. notariqon)
AURI - Golden
DEUS - God
HOMO - Man (cf. Heb. ADM,
"man")
IPSE - This; this very person;
self
NOX - Night; N.O.X. (v. Liber
418)
VERE - Truly, really, in fact,
properly, rightly, aright

46
FLOS - Flower
I.N.R.I. - Notariqon of many
phrases used in the Mysteries
OMNIA - All; everything

47
ROSA - Rose
VITA - Life

48
ARBOR - Tree
ATOR - Hathor
FONS - Fountain, spring;
source, origin, cause; a
pouring forth
ORAT - (He/She/It) speaks
ORDO A.A. - The Order A.A.
ROTA - Wheel
TACERE - To be silent
TARO - Tarot

49
FANUM - Temple
GAUDEO - I rejoice
LUX - Light; L.V.X.
T.O.T. - Latin notariqon of
"Temple Of Thelema"
VELLE - To will

50
AUDERE - To be brave
I.E.S.V. - Notariqon of "In Hoc
Signo Vinces" (H = Greek
Eta); the name Iesu, or Jesus
REGINA - Queen (cf. 50 Gates of
Binah)
SCIRE - To know
SEMEN - Seed

51
LAPIS - Stone
MATER - Mother
VADIT - He goes; a variant
spelling of Hadit

52
GRATIA - Agreeableness, esteem,
favor, loveliness
ROSAE - Of the rose
SANCIA - Sacred, pure, holy

53
AD LUCEM - Towards the light
(cf. Heb. ChMH, "the Sun")
LIBER M - (See Fama)

54
IGNIS - Fire (cf. Heb. LHTI,
"my flame")
PATER - Father
PUER - Boy

55
AQUILA - Eagle
DURABO - I shall endure
S.V.A.T. - A common notariqon
in the Mysteries

56
AGNUS - Lamb
GLORIA - Glory
TERRA - Earth

57
BONUM - Good
LUMEN - Light

59
COLUMBA - Dove
PUELLA - Girl (59 is assoc. by
A.C. with the yoni in various
aspects)
VIA MEDIA - The Middle Way

61
STELLA - Star

62
ARARITA - Ararita (v. Liber 36)
FRATER - Brother

65
MEDIUS - Middle, center
SEQUI - To follow

66
One of the Great Numbers of
Magick, being the sum of the
first 11 integers

AURORA - Dawn
AURUM - Gold
GRANUM - Seed
SIDUS - Star
SOLIS - Solar

67
"The womb of the mother con-
taining the twins." (777)

IESUS - Jesus
NATURA - Birth
UNUS - One

70
ASPIRO - I aspire
COLOCASIA - Lotus
DEI GRATIA - Grace of God
FILIUS - Son
MULIER - Woman, wife

71
HARMONIA - Harmony
INVICTA - Unconquered

72
Probably the most important
theoretical no. in all of
medieval magick.
ABIEGNUS - Rosicrucian symbolic
Mountain of Initiation
BAPHOMET - Baphomet, the figure
of worship for the Templars
VACUUM - Empty, void, free,
clear
VERBUM - Word; The Word (Logos)

73
AD ALTIORA - To higher things
IUBILATE - I rejoice

74
ADYTUM - Inner sanctuary
AGNUS DEI - Lamb of God

75
MATRIX - Womb
SOROR - Sister
(Cf. Heb. NUIT)

78
ADEPTUS - Adept (cf. many
related Heb. words)

79
FRATRES - Brothers

80
ANIMA AMORE - Spirit of love

83
FIAT LUX - Let there be light!

84
CENTRUM - Center
ESSENTIA - Essence
VIGILANS - Watchful

85
DOMINUS - Lord
VERITAS - Truth

86
PRIMUS - First
SAPIENTIA - Wisdom
SIMPLEX - Simple, unmixed

88
AQUA VITAE - Water of life
DEO FAVENTE - Favored of God
FILIUS DEI - Son of God
VICTORIA - Victory (cf. Gk.
NIKH, "victory")

90
LIBER LEGIS - The Book of the
Law
ROSA RUBEA - Ruby Rose

91
FLOS AURI - Flower of gold
MERCURY - Mercury
SAL ET SOL - Salt and Sun
TRINUS - Triple; threefold

93
AL VEL LEGIS - Titles of The
Book of the Law
LUNA MATER - The Moon is the
Mother
OMNIA AB UNO - All from one

94	SOL PATER - The Sun is the Father	108	AURORA AUREA - Golden dawn
	VITRIOL - Vitriol; also, an important alchemy notation	110	APOSTALUS - Apostle
97	SORORES - Sisters	111	BENEVOLENTIA - Benevolence; lit., good will
98	NEQUAQUAM - Nowhere		E PLURIBUS - Out of the many
100	AD AURORUM - To the dawn	112	UNUS DEUS - One God
	JUSTICIA - Justice		FILIA ET PATER - Daughter and Father (cf. <u>Liber 36</u>)
	PACIS NUNCIA - Messenger of peace	113	DEUS ET HOMO - God and man
	PRACTICUS - Practitioner; title of 3°=8° grade attrib. to Hod		LEGIS IUGUM - The yoke of the law
	SIGNATURA - Signatures		MISERICORDIA - Mercy
101	HORA VENIT - The hour comes		RADIX DAVIDIS - The Root of David
	LUX VITAE - The light of life	115	CUNABULA LEGIS - Cradle of the law
102	PORTA COELI - Gate of heaven	118	DUO IN UNUM - Two in one
103	IMPERATOR - Commander, director, master, ruler; one of the Three Chiefs	119	FRATERNITAS - Fraternity
	ROTA MUNDI - Wheel of the world; the full title of the ROTA per the Rosicrucian manifestoes		IN CRUCE ROSEA - In the rosy cross
104	ARS NOTARIA - The art of knowing; thus, the Universal science		NATURA HUMANA - Human nature
	LUX MUNDI - The light of the world		SPIRITUS - Spirit
	MONS SION - Mt. Zion		VERBUM VITA - The living word
	MATER ECCLESIA - Mother Church	120	BONIS AVIBUS - Under good auspices
106	CANCELLARIUS - One of the Three Chiefs		CLAVIS ARTIS - Key of art
			CORDIS LUCIS - Heart of light
			IN PRINCIPIO - In the beginning
			MEDICINA CATHOLICA - Universal medicine
			OMNIA IN DUOS - All in two
			PAX PROFUNDA - Peace profound
		124	SUB STELLIS - Under the stars

<p style="text-align: center;">125</p> <p>FORTUNAE FILIA - Daughter of Fortune</p> <p>IGNI RENATUS - Born again by fire</p> <p>MONS ABIEGNUS - Mt. Abiegnus</p> <p style="text-align: center;">126</p> <p>CUM PRIMA LUCE - With the first light</p> <p>UNUM SEQUI - One to follow (Liber L. II:76)</p> <p>VOLO NOSCERE - First Order motto of G.C. Jones</p> <p style="text-align: center;">128</p> <p>FILIUS ET FILIA - Son and daughter</p> <p>PATER ET MATER - Father and mother</p> <p style="text-align: center;">130</p> <p>DEUS EST HOMO - God is man</p> <p style="text-align: center;">131</p> <p>GLUTEN AQUILAE - Gluten of the eagle</p> <p style="text-align: center;">132</p> <p>AURUM SOLIS - Solar gold</p> <p>MICROCOSMUS - Microcosm</p> <p style="text-align: center;">135</p> <p>LIBER AL VEL LEGIS - Book AL, or The Book of the Law</p> <p style="text-align: center;">136</p> <p>DEI GLORIA INTACTA - Unsullied glory of God</p> <p>UNUS IN NIHIL - One in none</p> <p style="text-align: center;">137</p> <p>BENE RADIX DAVIDIS - The Good Root of David</p> <p>SPIRITUS DEI - Spirit of God</p> <p style="text-align: center;">138</p> <p>FRATERNITAS R.C. - The Fraternity R.C.</p> <p>MATER ET VIRGO - Mother and virgin</p> <p>PERSEVERANTIA - Perseverance</p> <p>REX IUDAEORUM - King of the Jews</p>	<p style="text-align: center;">139</p> <p>STAT VERITAS - Truth endures</p> <p style="text-align: center;">140</p> <p>COELUM ET TERRA - Heaven and earth</p> <p>ORDO SECLORUM - Order of the ages; world order</p> <p style="text-align: center;">142</p> <p>PHILOSOPHUS - Title of 4°=7° grade</p> <p>SINUS ARABICUS - (v. G.D. 5=6 ritual)</p> <p style="text-align: center;">143</p> <p>TE IPSUM NOSCE - Know thyself</p> <p style="text-align: center;">144</p> <p>MATER ET FILUS - Mother and son</p> <p style="text-align: center;">145</p> <p>SUM QUOD SUM - I am what I am</p> <p style="text-align: center;">149</p> <p>QUO LIUX DUCIT - Where the light leads</p> <p>VENIRENT AD LUCEM - We journey to the light</p> <p style="text-align: center;">150</p> <p>ANNUIT COEPTIS - He hath prospered our understanding</p> <p>IEHOVA SALVATOR - Jehovah Savior</p> <p>IESUS MIHI OMNIA - Jesus is all things to me (v. <u>Fama</u>)</p> <p>OCCULTUM LAPIDEM - Hidden Stone (accus. case)</p> <p>OMNIA IN OMNIBUS - All in all</p> <p>SALVATOR MUNDI - Savior of the world</p> <p style="text-align: center;">151</p> <p>MORS IANUA VITAE - Death is the gate of life</p>
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154
CUSTOS TEMPLI - Guardian of the
Temple
EX IGNE RESURGAM - I shall rise
again from fire
IN CENTRO SOLIS - In the center
of the Sun
ROSA IESUS EST - The Rose is
Jesus

155
ADEPTUS PLENUS - Full adept
CONSILIO ANIMUS - The soul
unites
LABORARE EST ORARE - To work is
to pray
LIBERTAS EVANGELII - Liberty of
the gospel

156
CENTRUM NATURAE - Center of
Nature

157
ADEPTUS POTENS - Mighty Adept
VERITAS LIBERABVIT - Truth will
liberate

158
EX TENEBRIS LUX - Out of dark-
ness, light
QUINTA ESSENTIA - Fifth
essence; quintessence

159
MAGISTER THEBAEUS - Theban
Master
LUX, CRUX ROSEA - Light, the
Rosy Cross

160
FRATER ET SOROR - Brother and
sister
SIGNUM PACIS AMOR - Love is the
sign of peace

163
ORDO AURORAE AUREAE - Order of
the Golden Dawn

165
FAMA FRATERNITATIS - "The Fame
of the Fraternity;" name of
the first Rosicrucian manifes-
to

166
ARGENTUM VIVUM - Living silver
DOMINUS NOSTER - Our Lord
IN IESU MORIMUR - In Jesus we
die

168
APOSTALUS LUCIS - Apostle of
Light; motto of Fra. ...
IN HOC SIGNO VINCES - In this
sign, thou shalt conquer; the
phrase of the conversion
vision of Constantine. Its
initials IHSV are apparently
taken as Greek letters spell-
ing "Iesu," or Jesus.
PATER METALLORUM - Father of
metals; a masculine term for
the First Matter

170
NEQUAQUAM VACUUM - Nowhere, a
void
SAECULA SAECULORUM - "World
without end"

171
PRAEMONSTRATOR - Director;
guide; one of the Three
Chiefs

173
EX UNITATE VIRES - Strength
from unity
UNITATE FORTIOR - Stronger by
union

174
UNUS DEUS ARARITA - One God,
ARARITA (v. Liber 36)

175
CONSUMMATUM EST - It is fin-
ished
MICROPROSOPUS - The Lesser
Countenance
MINUTUM MUNDUM - The little
world

176
ARGENTEUM ASTRUM - Silver Star
(not the name of the
A..A..))

- 178
VERITAS AETERNUS - Eternal truth
- 180
FUNDAMENTAL COLORIS - The Foundation of Color; a title of the Tree of Life in a certain form
- 183
OCULUS OCULTUS - The hidden eye
- 186
(2x93)
ARARITA ARARITA ARARITA (v. Liber 36)
NEMO HOC FACERE POTEST - No man can do this (v. 5th Aire)
- 191
AD GLORIAM ROSAE CRUCIS (or AD CRUCIS ROSAE GLORIAM) - To the glory of the rosy cross
- 196
ROSA CONCORDIA SIGNUM - The rose is a sign of concord
- 197
SCIRE VELLE AUDERE TACERE - To know, to will, to dare, to keep silent
- 199
ECCLESIA GNOSTICA CATHOLICA - Universal Gnostic Church
FRATRES ET SORORES - Brothers and sisters
- 200
QUID CLARIUS ASTRIS - What is brighter than the stars
- 210
PATER MATER FILIUS FILIA - Father, mother, son, daughter; the Tetragrammaton. Cf. Liber 36, which is based entirely on this number 210: "Let him then return to the Center, and so to the Center of All."
- 212
ORDO TEMPLI ORIENTIS - Order of the Temple of the East
- 217
LEGIS PLENITUDO CARITAS - Love is the fullness of the law
- 220
Number of verses in the Book of the Law
NOVUS ORDO SECLORUM - New order of the ages; new world-order
- 224
IN CENTRO SOLIS ET LUNAE - In the center of the Sun & Moon
MEA VICTORIA IN CRUCE ROSEA - My victory is in the rosy cross
PATET OMNIBUS VERITAS - Truth lies open to all
- 225
FACITO VOLUNTATEM TUAM - Do what thou wilt.
- 229
SUB UMBRA ALARUM TUARUM - Under the shadow of Thy wings
- 231
AURORA PHILOSOPHORUM - Dawn of the philosophers
AURUM PHILOSOPHORUM - Gold of the philosophers
SPIRITUS CORPORALIS - Embodied spirit
- 233
VISITA INTERIORA TERRAE - Visit the interior of the earth (cf. IV° O.T.O.)
- 241
CONFESSIO FRATERNITATIS - The Confession of the Fraternity; name of the second Rosicrucian manifesto

256

CENTRUM IN TRIGONO CENTRI - The center in the center of the triangle (cf. Greek Alethes, "true," and Parthenia, "virginity")

258

FRATERNITAS LUCIS HERMETICAE - Hermetic Brotherhood of Light; original or alternate name of O.T.O.

264

Now... &c. (in Latin; see III° O.T.O.)

277

INITIUM SAPIENTIAE AMOR DOMINI - The Love of God is the Beginning of Wisdom; an early motto of O.T.O. (cf. the Hebrew)

293

SUB UMBRA ALARUM TETRAGRAMMATON - Under the shadow of the wings of Tetragrammaton

314

DOMA OMNIPOTENS MAGISTER ALIS - Almighty God, Master of the Arts (see the D.O.M.A. mss.)

325

GLORIA PATRI ET MATRI ET FILIO ET FILIAE - Glory to the Father and the Mother and the Son and the Daughter

330

SEX IN UNO PER NOMEN SEPTEM IN UNO - Six in One, per the Name Seven-in-One

337

RECTIFICANDO INVENIES OCCULTUM LAPIDEM - By rectification thou shalt find the Secret Stone

374

OMNIA IN DUOS, DUO IN UNUM, UNUS IN NIHIL - All in Two, Two in One, One in None

405

GLORIA PATRI ET FILIUS ET SPIRITUI SANCTO - Glory to the Father and the Son and the Holy Spirit
MINUTRUM MUNDUM SIVE FUNDAMENTAL COLORIS - The little-world, or the foundation of color; title of the Tree of Life in a certain form

THOTH TAROT AND ASTROLOGY

Chapter I

As we work with the Tarot cards as related to Astrology, it is well to keep in mind the pattern of the Tree of Life as well as the pattern of the planets on the Zodiac wheel.

Notice that the 4 Aces are attributed to Kether and are called the root of the powers of Fire, Earth, Air and Water. These elements also correspond to Yod as Fire, He as Water, Vau as Air and the final He as Earth. But the Aces are so tenuous that it would be hard for us to understand them when their position is in Kether. It is easier to understand that this influence of Tetragrammaton works all the way down the tree until we end with Malkuth where are situated the four Princess cards.

The significance of the four elements in Astrology then becomes part of our study. Each zodiac sign has an attribution to one of the four elements. For instance, Fire is represented by Aries, Leo and Sagittarius. Earth signs are Taurus, Virgo and Capricorn. Air signs are Gemini, Libra and Aquarius and Water signs are Cancer, Scorpio and Pisces. I repeat the charts here for your convenience so that you do not have to look up what was written in the last article. If this was a book you could read all in one piece, it would not be necessary to repeat. But the way things are, this book has to be written in small doses so that more people have a chance to read the material and learn.

As we work with any horoscope, it is best to look at the large pattern and from that work down to the details. This is also true of most new subjects that you will learn. If you can see the over-all, large picture, the essence of the patterning, it will be easy then to master details. Our study does this very thing. We notice that any horoscope has a distribution of 4 elements and some charts have more of one type of element than of another. This is an extremely noteworthy fact, for a person who has a heavy accent of planets in earth signs cannot act like a person with many planets in air signs.

The Tarot Trumps clearly give us the Astrological sign to which they are attributed and with that sign, there is the information that it is either an earth, an air, a water or a fire sign.

What is not indicated by a particular card or Trump in the patterning of our charts is the information on the qualities of Cardinal, Fixed and Mutable. Each Fire sign has a Cardinal mode, a Fixed mode and a Mutable mode. Thus at the angles of our zodiac wheel, we find that the Cardinal sign comes first. For Fire this would be Aries. The fixed fire sign is Leo and the mutable Fire sign is Sagittarius. I point this out for the chart might look too easy and a beginner in these studies might entirely miss this distribution of elements and qualities.

Let us go on and note the qualities for Earth signs. The Cardinal Earth would be Capricorn, Fixed earth would be Taurus and Mutable earth would be Virgo.

For Air, we have Cardinal Air at Libra, Fixed Air at Aquarius and Mutable Air at Gemini.

For Water, there is Cardinal Water at Cancer, fixed Water at Scorpio and Mutable Water at Pisces.

The fact that a particular zodiac sign is Cardinal, Fixed or Mutable makes a great deal of difference in the make-up of the whole horoscope. The Cardinal signs tend to be pioneers in their approach to life, they are enthusiastic, full of plans and new ideas, they love action, they are the doers of the world, they are energetic and are born leaders. They show ambition and are enterprising and like to be at the head of things to be happy. However, that is the positive side. If the negative side is uppermost, then Cardinal people can be aggressive, capricious, self-assertive, uncertain, a boor, trampling over the sensibilities of others.

The Fixed signs are just that, hard to move, quite stubborn. But on the positive side they are the perfectors of ideas and developments of others, usually a Cardinal sign, which has started something new. Fixed people are strong and dependable, steadfast and punctual, reliable and have a certain type of solidarity to them. They have patience and self-reliance, pride and dignity, are firm and persevering. But if they are operating on the negative side they can be inert and stubborn, immobile, too firm and rigid. They can be dogmatic, resistant to change, unbending and difficult to alter, either as to location or mode of thought. They are too strongly attached to the customary and often are unyielding.

If you have a good grasp of other matters concerned with the zodiac, you will notice that all the cherubs have been attributed to the fixed signs. This is the element at its most unchanging and fixed aspect.

The Mutable signs are adaptable. They too mostly develop what has been started by a Cardinal person. When they do originate, it is likely to be not so hard-driving and pioneering as are the Cardinal signs. Mutable people are versatile, sympathetic, sensitive and fond of intellect and intellectual pursuits. They understand people and situations and ideas very quickly; they tune in to the various auras or qualities or elements or moods in another person. They tune in quickly to words and meanings in a book or other written matter. They develop a good understanding of life, so much so, that you will find they can dodge difficulties sometimes even before they materialize.

On the negative side, Mutable people can be unstable and indecisive, not sufficiently firm and determined. They need to cultivate thoroughness as they can be very inconstant and restless and uncertain. They can be fickle in human relationships.

Now take another look at the Tarot cards on the Zodiac wheel. Notice that all the Cardinal signs have numbers 2, 3, and 4 of the small cards attributed to them. All Twos are equated with the forces of Chokmah, the Threes to Binah and the Fours to Chesed. We start at the top of the Tree, where the forces are more pure and have not so much intermixture as they have lower on the Tree. The student needs to study those books and articles which describe the Tree of Life as this throws a great deal of light on the qualities of the various Tarot cards and the decans to which the small cards are attributed. Appended is a preliminary bibliography. There is so much on this subject that there is not room for it here. But it can hardly be recommended strongly enough that the student interested in the Tarot and Astrology should have a good grounding in the Tree of Life.

The Fixed signs of Taurus, Leo, Scorpio and Aquarius have the Fives, the Sixes, and the Sevens of the small cards attributed to them. The purest expression of the Fixed quality comes with the Six, which equates with Tiphereth and is placed right in the middle of the Fixed sign decans. The Fixed sign starts with the severity and strength and the tearing down qualities of the Five, which equates with Geburah. At the end of the Fixed sign lie the Sevens, which equate with the love and the Victory of Netzach.

The Mutable signs finish up the parade of qualities and are equated with the Eights - Hod; the Nines - Yesod; - and the Tens - Malkuth. In spite of the seeming flimsy meanings of mutable signs, notice that two of the decans lie on the Middle Pillar. Further, when one gets to a 10, then the cycle starts all over again, so that the Tens have this quality of becoming and somehow are not so difficult as some of the small cards make them out to be.

There is a further item to notice about these qualities. This is that Fixed signs take a very long time to change and might not change at all if truly set in their ways. The Cardinal signs take a medium time to make required changes and the Mutable signs can change very quickly, so that some of the other signs can be quite bewildered to sense what goes on with a person of a strong mutable quality. I especially like a description of strong Gemini people which I once read, that they can size up a situation extremely quickly before anyone knows what has happened and if it is not to the liking of the Gemini person, they can be off and running before anyone else has an inkling of the situation.

The fact that the Sun is placed in a certain sign of a certain element and also of a certain quality, immediately makes the reading of that character easier. But the Sun is not the only indicator of what goes on in a horoscope as we have 10 points or planets to consider, plus the rising sign and the midheaven, which makes in all 12 items to tally. Therefore, one might have a Fixed Water Sun but if there are other planets in many Mutable signs, the Fixed Water will be softened and the interplay of other forces will alleviate the essence of the Sun sign.

Before we leave the subject of the Fixed signs, I would like to make this observation. The Cherubs are the Man for Aquarius, which is an Air sign. This is thinking and intellection, as befits air and this is why a Man's head is appropriate here, as mankind of all the animals does the most thinking. There is also an attribution of the Eagle to Aquarius, but I do not happen to prefer this. With Fixed Air people, if the Sun is here and other aspects do not indicate otherwise, or if there are a great many planets in Aquarius, you have a fixed thinking pattern which is almost impossible to change. The Fixed Air person will hang on to a certain thought like a bulldog and is often unaware that this is what he/she is doing. I have noticed this tendency to be true even over a period of 40 years, when a person said the same thought out loud that she had held for 40 years. Why argue? In some cases it is best to leave this fixed thought alone. But if a person does have this tendency, they should perhaps evaluate their thoughts and try to dump those thoughts which lead to a bitter and unproductive life.

With Fixed Earth, which is Taurus, this equates with the cherub Velle, To Will. Who can stop the Bull once this person has willed to do something? Also, Fixed Earth is fond of things of the earth, of comfort, of stability, of material things. It is dangerous to meddle with the security of a Fixed Earth person, as they almost certainly will get angry at you for life.

With Fixed Fire, this equates with the Cherub Audere, to dare. This is action pure and simple. If a Leo person, or a person with a strong Leo accent in the horoscope starts to act, to dare, there is not much in the world that can stop him/her, for against all advice to the contrary, the action will be carried out, come what may. The only way to have your advice heeded in this case is to give it before the action starts. If the Leo person will then brood over the consequences, the action might come out to everyone's benefit.

Tacere, to keep silence, is equated with Scorpio, a Water sign. Here we have three symbols, a scorpion, a snake and an eagle. Water rules the emotions, the ebb and flow of these, from the highest to the lowest. This is love at the highest end of the scale and the soul of man soars to the empyrean on the wings of love. What better example than the love of Dante for Beatrice? Then also, "Love is the law, love under will." The love which gives the person the wings of the eagle is that love for the H.G.A. sung in so many religious songs. Also see LIBERS VII and LXV by Crowley. Such love must be silent as there are really no words to express it, even though we have poetry which attempts this. But words and intellect do not give the real essence of such a love.

The middle type of love is that where the Scorpio person stays true to his ideal and if he meets this ideal, will stay true and fixed for life in the essential feelings he has for the other.

The serpent is a symbol of male sexual energy in the Scorpio card, and yet it is a water element and the card also describes the receptivity of water and of woman. So this middle symbol really represents the start of new life due to sex and love between two persons.

The lowest type of love is a love inverted. The scorpion stings himself with his own tail and the lowest type of Scorpio person will become jealous and even a sexual criminal in his expression of his passion. He might think he has love and desire but it is these qualities turned in on themselves so that they become some of the worst features of passion. With a strong Scorpio influence in a horoscope, a person would need to be careful that they do not get attached to a jealous sort of person, for this would only lead to misery. Scorpio people can show either the lowest or the highest traits of humanity. Like all fixed signs, whatever emotional mode this person becomes fixed in, will stay and not be easily altered. This zodiac sign is the second strongest in the circle. It is a very complicated sign, and many of its natives are not easily understood.

I prefer the eagle as a symbol for Scorpio, the emotional life and love. This is because the attributions that Crowley gives in LIBER ALEPH and the BOOK OF THOTH, along with the design on the Thoth Tarot card, were the result of his more mature considerations and experience and I think they are really the utterance of his adeptship. So if one finds an attribution of the Eagle to Aquarius, then one must consider where and when in Crowley's career was this written?

I have used the quotes from LIBER ALEPH about the cherubs in IN THE CONTINUUM, Vol. II, No. 4 so I shall not repeat these quotes here. But what the student can read and understand about these fixed signs will have a bearing on his knowledge and understanding of Astrology.

But I repeat here the diagrams from Vol. II, No. 4 in regard to the fixed signs. This will aid the student to memorise these matters and get them thoroughly fixed in his mind. I might add with a smile, that a good teacher repeats things often so that the student has no excuse for not learning because he/she glossed over the facts or did not listen or did not look up various references which would aid understanding.

The beauty of the Thelemic system is that various disciplines dovetail and fit into each other. The Tarot, Astrology, the Tree of Life, the Qabalah, all explain each other. Since this is a book on the Thoth Tarot and Astrology, it would be wise for the student to have a working idea of these subjects and to also have in his possession a pack of Crowley's Thoth Tarot deck.

TABULATION OF CORRESPONDENCES

THE SPHINX

	LIFE	LIGHT	LOVE	LIBERTY
The Sphinx	Velle To Will (Energy)	Audere To Dare (Courage)	Tacere To Keep Silence (Soaring Subtlety)	Scire To Know (Intelligence)
Zodiac Sign	Taurus	Leo	Scorpio	Aquarius
Symbol	The Bull	Lion, Beast	Dragon or Woman-Serpent (Scorpion, Snake, Eagle)	Man or Eagle
Tarot Atu	V. Hierophant	XI. Lust	XIII. Death	XVII. The Star
Hebrew Letter and Number	Vau - 6	Teth - 9	Nun - 50	He - 5
Element	Earth	Fire	Water	Air
Quarter	East	South	West	North
Season	Spring	Summer	Autumn	Winter
Part of Day	Dawn	Noon	Sundown	Midnight
Liber Resh	Ra	Ahathoor	Tum	Khephra
Liber Reguli & Star Ruby	Therion	Hadit	Babalon	Nuit
Tetragrammaton	Final Hé	Yod	He	Vau

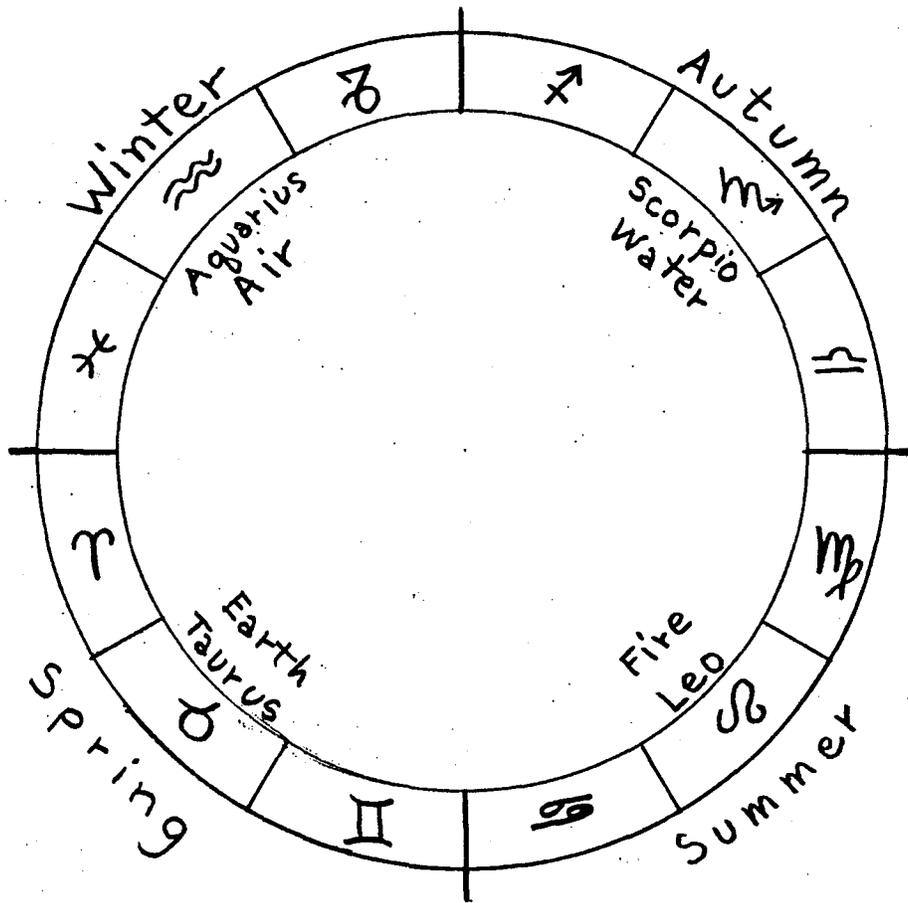


Diagram A

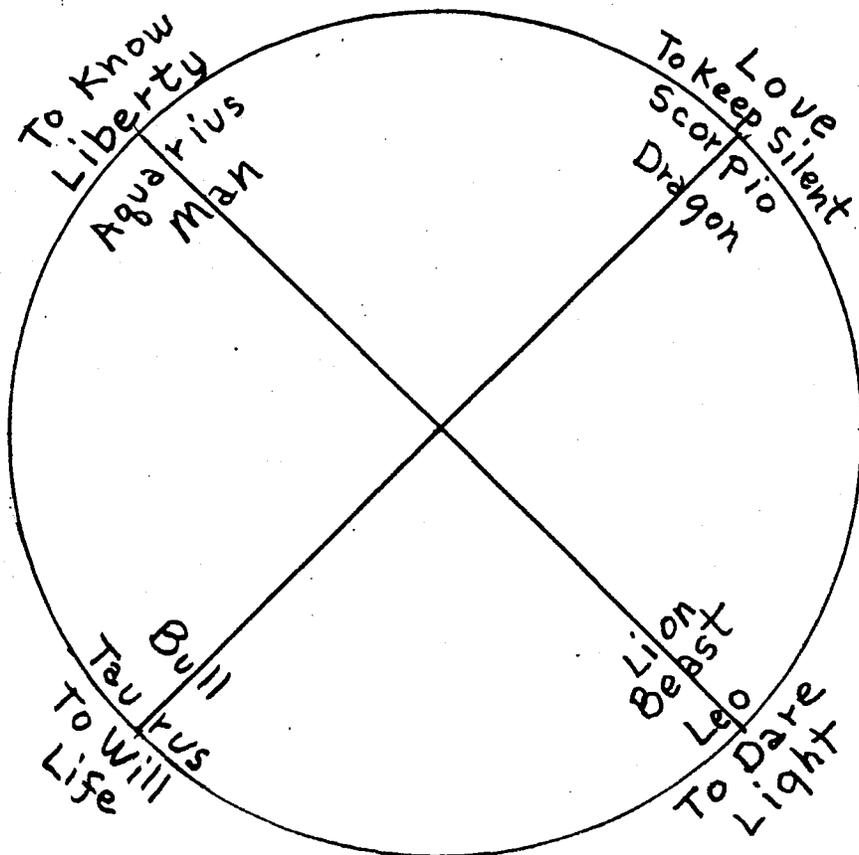


Diagram B

There are two diagrams which help us to understand the nature of each card of the Tarot and the nature of the zodiac sign, and other Astrological factors. These are the placement of each Tarot card on the circle of the Sphere of the zodiac and the placement of each card on the Tree of Life. Each diagram is complete in that it shows every Tarot card. I repeat again these diagrams so that now the student can manage to get them firmly in the mind and of course, won't need to look them up somewhere else.

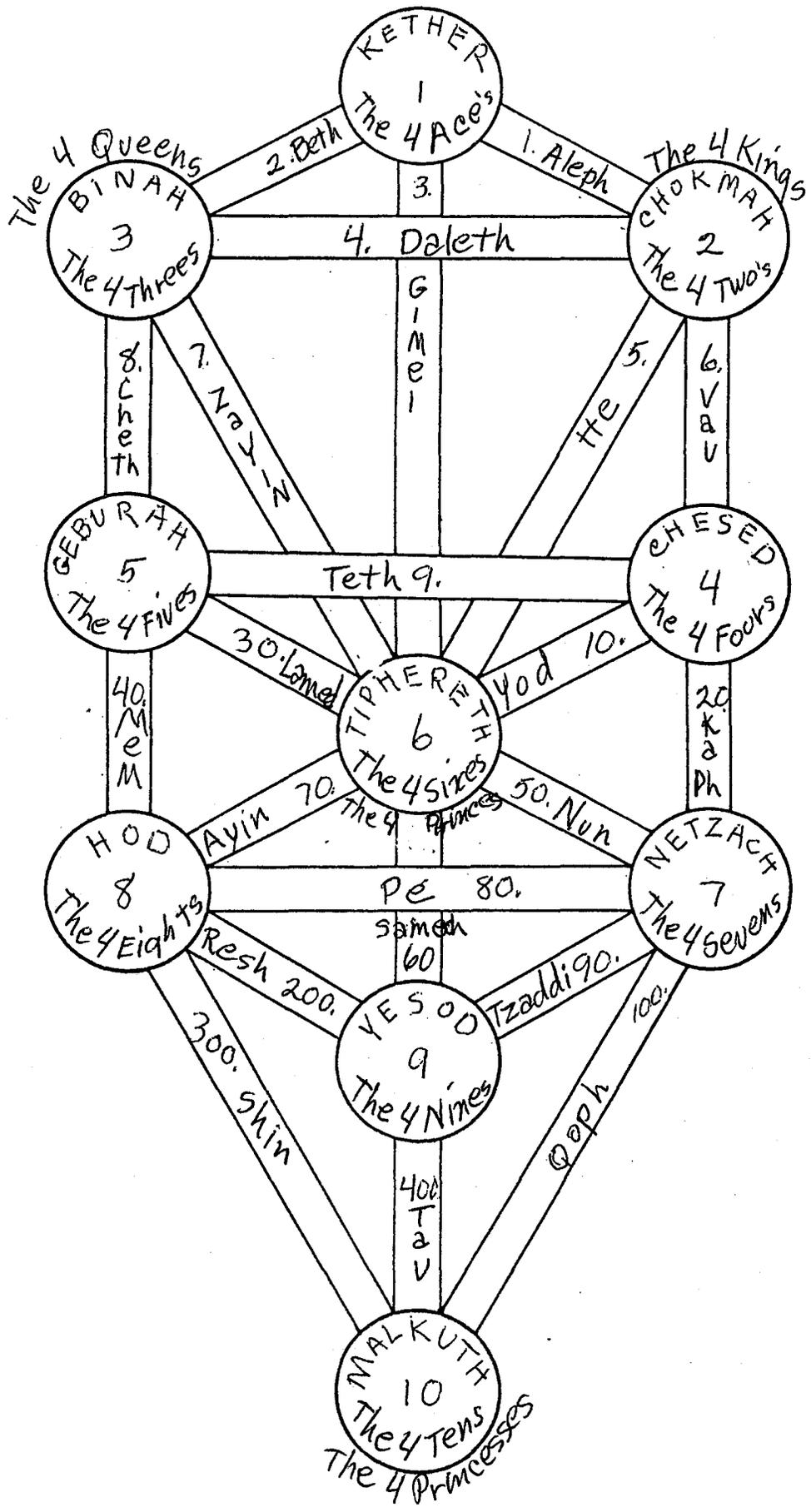
On the Tree, every small card is indicated as belonging to one of the spheres. For instance, for sphere 7, Netzach, all the sevens of the small cards are placed here. The sphere wherein the small card is placed has a great influence on its meaning and influence on the decans of a horoscope.

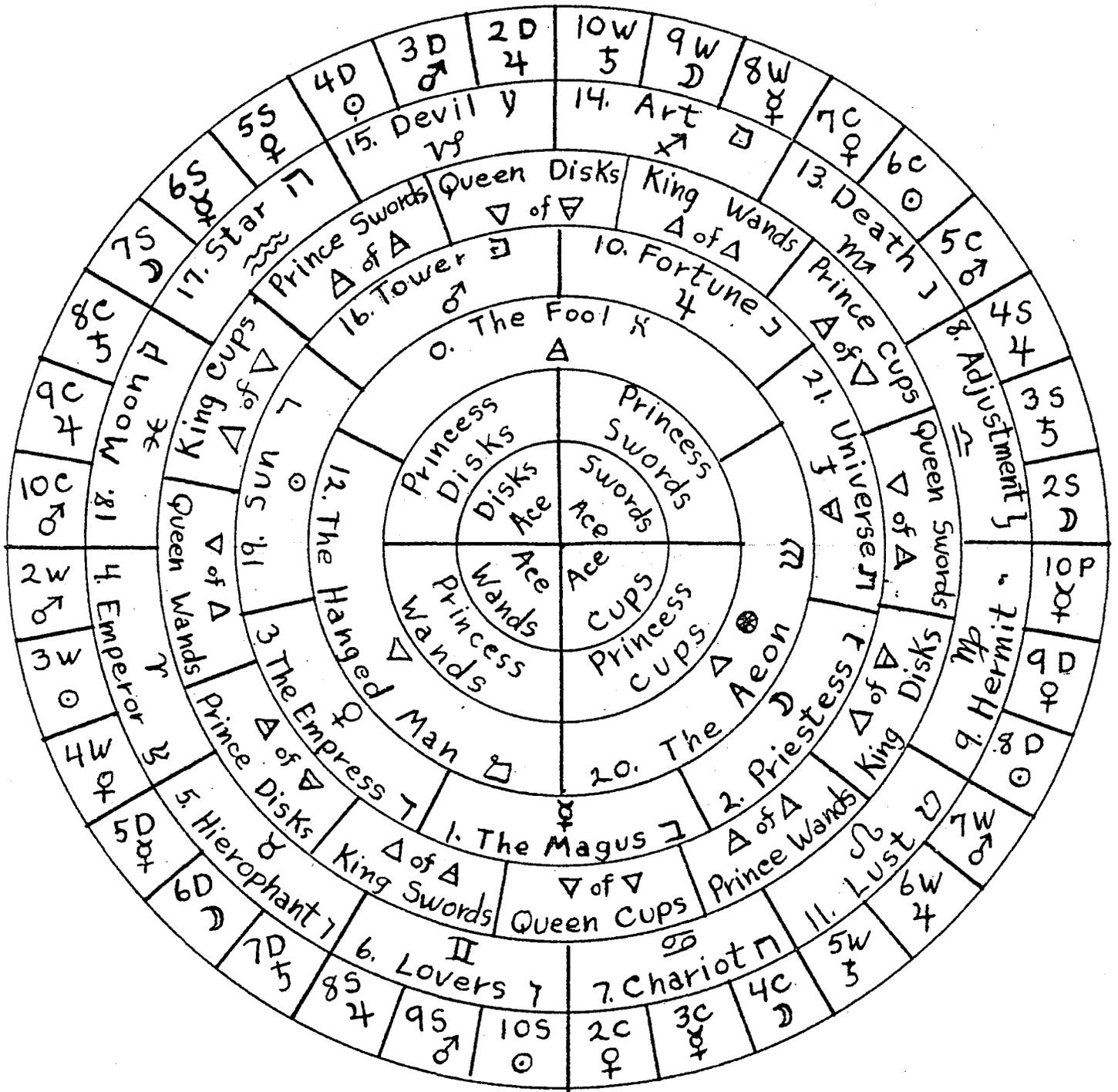
A decan is a division of 10 degrees and in the 30 degrees of each zodiac sign, there are 3 decans. These decans are indicated on the outside of the zodiac wheel.

The Court cards are also indicated on the Tree of Life. Notice that the 4 Kings are attributed to Chesed, the 4 Queens to Binah, the 4 Princes to Tiphereth and the 4 Princesses to Malkuth. We know that every small card and every Court card refers to one or the other aspect of Yod-He-Vau-He. Yod is attributed to Fire, Hé is attributed to Water, Vau is attributed to Air, the final Hé is attributed to Earth. Thus the influence and permutations of the divine name, Tetragrammaton, flows through the whole of the Tree of Life.

These Court cards also have a great influence on each zodiac sign and its own peculiar characteristics. Let us observe the third circle in from the outer edge. Now something peculiar happens; No Court Card rules over the whole of a Zodiac sign by itself, but is placed from 20° of one sign to 20° of the next. This was supposed to be some sort of adjustment to the fact that we have a precession of the Equinoxes, when the vernal point of Spring is seen as against a different star and in about 2,156 years, this vernal point has moved about 30°. But the Court cards do not really make this adjustment. Are they valid in their placement? Only experience will tell us.

One might expect a King, seated upon a horse and as a very active form of Yod, or the fiery nature, to start the 20° in each Cardinal sign, but this is not the case. The King rules mainly over the fading out of the influence of the elements and rules over 20° of each Mutable sign. It is the Queen who starts the flow of energy which the Cardinal signs represent. She is placed upon a throne and since a Queen is equated with Water, you might not expect such energy from her. But also, the Queens as attri-





The Placement of the cards of the Tarot upon the Zodiac Wheel

lated to Binah, also represent Form and the Kings are Force. When the Court cards are expressed on the Wheel of the Zodiac, we are already dealing with Form and its eventual manifestation into the material life. Also, the Force of the Kings is mellowed and softened by this placement. The closer we get to material manifestation, the more must things balance out. So that when we consider the zodiac signs which have an influence on humans, we have many contrary factors to consider and many balances to try to make workable.

As Crowley states in his discussion of the Court cards in THE BOOK OF THOTH, "The reason for this is that in the realm of the Elements all things are mixed and confused; or, as the apologist might say, counterchecked and counter-balanced." He goes on to remark that the Court cards are descriptive of certain types of individuals and there is a description of each individual for each Court card. We shall expand on this later.

Notice that all the Princes rule 20° of each Fixed sign and that they are following the Queens, whose children they represent. But each Court card rules only 20° of the element to which it corresponds. Therefore, when we consider a synthesis of all these influences for each Zodiac sign, the last decan of each sign will be different from the first two decans and make a general departure from what one might expect of the zodiac sign under consideration. The last decan will actually carry some of the influences which can be found in the succeeding sign.

There is one item which does not appear in the Tarot cards but which has a profound influence on each individual horoscope. This we have addressed in Vol. I, No 4 of I.T.C. when we considered the over-all patterning which the planets take in the wheel of the individual zodiac. Thus, a person might have one of these patterns: a bowl, or a bucket, a seesaw pattern or a splay pattern, a bundle, or a splash or a locomotive type. This large over-all pattern one must consider first of all in order to get the big psychological picture of the type of person which is defined by the zodiac.

Next in importance is the distribution of the planets in signs of the qualities, Cardinal, Fixed or Mutable. Then the distribution of planets in signs of the various elements; Fire, Earth, Air and Water. We need to notice the combinations these make. Is a person all Mutable Earth, or Cardinal Air, and so on. These combinations are very important in the analysis of the horoscope.

Next we must consider the position of the Sun, and following this, the position of the Moon and then the Rising Sign. Everything else in the positions of the planets and the aspects they make is a refinement in the process of analysis and understanding of each individual horoscope.

Now we have considered the general over-all pattern and from this we will begin to build up the character of each person and how they will respond to life. But in the analysis which follows, we will mainly consider the effect of the Tarot cards as seen from the placement of the Sun, the strongest of the lights, and placed generally among the planets.

(To be continued.)

THE LIGHT OF THELEMA

Eccentric shadows running from twilight into the night;
Out of the night they break forth at dawn,
Until you realize the transitory is gone.
Light and shade play madcap games,
Chasing your soul until they come around again.

Or is it Now which is eternity?
Collapsing into the One moment with its infinite song
Of dawn's fowl madcap song, birds on the wing
Or softly nestled, the owl in the boughs of the mighty oak
 wooing his delight through the night with his delirious note
Of midnight, full moon gloat.

As the Sun in his boat travels from dawn to dusk
Through the full moon night as the dark moat of a new
 moon's pale light;
All is relative and yet the same, the important things never
 change!
So hitch your wagon to a star and realize the Supreme Star
 that you are!
Untouched by the shadows or even the dark,
Supremely and confidently awaiting the dawn which inevitably
 will come.

Enjoying the madcap game,
Which light and shade plays with our soul, tempting our will,
Which will break forth in the dawn's mighty light of True
 Will might
As the Light of Thelëma is our unerring guide through the
 night.

Allan Worthley
November 13, 1991



JANE WOLFE

Hollywood

On August 6 of 1953 Jane wrote a very upsetting letter to Karl.

"At last private workings have been announced. At the Tarot meeting last night, Louis Culling stated that the O.T.O. is to be incorporated - the cost thereof \$75.; Louis gives \$50 of this sum, the balance of \$25 by members I suppose. Louis, Meeka and Maria Prescott are lined up with Smith. The Church of Thelema incorporation papers are to be used, which "as Jane will tell you" (says Louis) cannot be improved upon. I never read that document and have not the knowledge or intelligence necessary to say aught about it if I had read it.

"Louis also quotes you as saying "My True Will is to print the documents of A.C. entrusted to my care." Also: "I know nothing about the O.T.O. or A.A." The last sentence sounds like a quotation from one of your letters to Smith which S. read to me. Please understand S. has not read to me all of your letters - just an excerpt here and there, to suit his arguments, no doubt.

"I spoke of Aleister Ataturk and his schooling. Naturally the only ones interested were the Burlingames.

"Was it a dream that showed me a sheet on which was typed something about 'printing the rituals?' If so, it could be a danger signal! Seeing a typed letter re printing something and the substitution of the word 'rituals', would also be a sign."

She signed herself "The Woman Militant."

In a postscript she added: "Phyllis leaves for her vacation Friday evening, to be gone a week. She has many, many finished Masters, some proof-read by us - * these to be given Jane and Ero to proof-read and for Jean to "index". I hope they will be in town Saturday. I write them today in re: Culling's announcement, and will tell Monty when I see him Friday.

"I see only ambition, lust of power, and money grabbing. One of Smith's favorite quotations is: "There is no grace, there is no guilt; this is the Law, Do what thou wilt."

"And yet he loves it (O.T.O.)"

Karl's reaction to this was a letter written on Aug. 9 which was pretty adamant as to what he thought of the events Jane cited.

* I was typing MAGICK WITHOUT TEARS on plastiplat masters.

"Thank you for your letter, your money order and your expression of loyalty! It is hard for me to convey to you my disgust with the report of the abject treachery that is going on, and the plans that have evidently been concocted for some time! I have written a long letter to Georgia, but feel I'll have to repeat most of it; I could have saved myself time by making an extra copy for you. I'll condense the main points: -

"(1). It is childish for Louis C. and W.T.S. to think they have a right to incorporate the O.T.O. as an Order as: (a) I have the sole authority in the very widest sense from 666, with right to depose everybody, appoint, etc., etc. (b) W.T.S. still keeps that charter that A.C. in a panic, when in Jan. 1932 we had that severe fight, and he thought all was lost, wrote appointing W.T.S. He regretted it deeply, withdrew it, kicked W.T.S. out, and was happy it was accomplished. (c) I am O.T.O. head for the O.T.O. as an Order; WTS and Louis C. have not even the most vital and secret papers; they do not even have all the Rituals of the O.T.O. They have no contact with Grand Masters in other lands; theirs could just be a local, parochial, lodge and, as you rightly say, based on "ambition, lust of power, and money grabbing". I have never made any claim or used that authority, but will do so now!

"(2) That Church of Thelema statute, which I have here, is absurd; it established a monarchy with WTS as its head, and his sole right to appoint an heir and successor. Thus establishes a Dynasty. It is not even like the Catholic Church, because the new Pope is elected, never appointed! Louis C. to say what you report, is plain comical!

"(3) What shocks me most is that under-handed treachery. When I say that WTS stuck to Thelema and to A.C. and 666, I thought, I'll give him a try. I allowed you to see him again; I overlooked the visit of the B.'s, Phyllis, etc. on the occasion of Jack's death and ceremony. But Georgia who knew WTS personally, warned that only evil could come from it. WTS thanked me volubly that I had stretched out a hand and called him Care Frater. But he is like the nigger to whom you give the little finger out of friendliness; soon he takes, grabs the whole hand! Here it is even worse. It is plotting behind my back.

"I see from your letter that Meeka, Louis, Maria Prescott have decided for the WTS camp. All right: good riddance. We have to test those that pledge to remain loyal. I shall soon send a Circular letter to be signed by each. Who refuses, or hedges about, or wants to remain on the fence or with one leg in each camp - out he goes! I trust Phyllis, as well as Monty, the B's - and who else? I wonder about Ero and Jean. I'm sure they saw WTS several times. They report nothing of what happened. Which

I don't like. If they waver, if there is the slightest doubt, I shall have to get the Multilith shipped back here and have the printing done here. Please tell me any observation you have made. I shall not condone any more of Culling's so-called independence: "nobody can tell me what I must do or mustn't do!"

"Please ask Georgia to see you after she has received my letter, I'm mailing it with this. I may have to take the service of a solicitor to take legal action, or issue an injunction, or whatever is required. Her lawyer might be the man to do it as he knows me by this time. You can provide her with the facts and knowledge which you have not put into your letters, and you two could discuss a fuller report to me, or the best action to take, I mean, what you advise.

"Should you have given to any of the separatists, WTS, Culling Maria Prescott, Meeka, etc. any MSS., TSS., documents, books, etc. on loan, get them back! none of them will receive further publications in the future. None of them will have the right to buy a copy of any of our published books. They can buy from the trade.

"I think I have touched what is important. Please show this letter to Monty and Phyllis to whom I wrote yesterday without knowing yet. Pending a formal injunction, which I shall have to issue, I suggest you warn the truthful not to see WTS or Louis C. or anyone else who is in their camp. The firmer this stand is taken, the more effectful.

"Lastly! tell Mildred and Ray how deeply I congratulate them for their steadfastness and their loyalty! I have too many letters to write and cannot write them now.

"In closing I wish you'd give me as full a report of what you have not told me so far as possible. Before taking decisive action I want to have all the data possible.

"I felt that something was brewing for some time, especially when WTS saw every former member personally and began corresponding with Jean and Ero when they were still here, and when he began writing me in a cryptic way and Louis C. stopped altogether."

To this he added a postscript: "If I authorize registering of the Order, it would have to be a real Order, in which duties come first; privileges a long way after. What was so objectionable in the handling of Agape Lodge to all serious people who reported to A.C., as also to authorities such as the FBI and the like, was that it was just the opposite. It seemed to them a sort of Mixed, General Fucking Corp., Unlimited, with no duties, except to its head. Dues were hardly ever paid.

"Another point was that the VI^o* (in which a member has to vest some real property) was never practiced. A.C. stressed this point to me in his later years very strongly. He said that outside of himself and me, no one in California had fulfilled that grade. Many claimed the IX^o without having fulfilled the preceding conditions. This means, of course, that none of them is of 'good standing', and have no right or privileges.

"(The naiveté of thinking about this point came out rather forcibly when Jean, Ero, Joe came here; Jean, in particular, behaved as if this H.Q. was her part property, and was disgusted when nobody understood her claim to her 'rights and privileges'. The others were influenced by her gossip tongue: the house was dubbed "Sascha's country house"! with corresponding results.) I can't blame them too much, I heard Roy talk in a similar way; those ideas had been floating around in California. When Grady came here, he considered himself as a co-owner, behaved in a strange manner to say the least, ordered Sascha away "for he wanted to take measurements", showed utter disregard of ordinary forms of tact as a guest of Sascha's which he was. How this way of thinking has ever grown beats me, for they all have the official papers, printed in Equ, III. A.C. instructed me either to establish the O.T.O. with the strictest observance of the various clauses, or set up a form of initiation and organisation of my own.

"Who has, for instance, fulfilled the VI^o condition, apart from A.C. and myself (as he wrote)? I can't think of anyone except Joe, and Georgia (I hope). I place you ahead of all others; then the B's; Max, and for a short period, Mellinger for the persistent paying of dues, support of the Work; possibly Mary Green, too; then Reea, perhaps (though she has to carry the heavy burden of the results of Roy's dishonesty,) Louis C. at one time did an act which may have come close, but I don't know enough and he refuses to pay the dues anyway, says he is a member of IX^o in his own right and needs no one to teach HIM! If WTS would vest that house (his? or hers?) in the Grand Treasurer General of the Order, he can pay his past dues to some extent and begin to exercise Privileges.

"Dues would have to be paid on the dot, and regularly; in cases of need, help from the Order will always be forthcoming. Default of several months may lead to expulsion. It must not be a slipshod Body.

The Order, if I'd have to have any part in it, would have to be a militant, or a military Order, with discipline, cleanliness, observance of the rules: no exceptions made, as is being done all around where one can buy Privileges with Money or Cunt. Beyond this, my O.T.O., or other Order, would have to stand ready to fight the war of R.H.K. as its prime instrument; HE has no use for flabbiness, for a mollusc, or lechery."

* VII^o (ed.)

Jane's next letter expressed the view that she had stirred up Karl too much. She wrote: "Last night I heard from Louis himself that you are informed of his moves re, an incorporation of O.T.O. He thinks one can incorporate without a charter, and he said the only way to find out if an O.T.O. is already incorporated in the State is to file papers. In which case he would be notified of the fact." In a letter of August 13 she had to try to allay Karl's suspicions. She said that Jean and Ero had not seen W.T.S. at all and she herself had broken off contact until the matter could be decided. She denied that she had withheld any facts, knowledge, information and further said that neither W.T.S. nor Louis had ever talked things over with her. The same was also true for Dr. Montenegro, he was staying away.

Karl wrote to Louis Culling and told him to stop the action for incorporation and made this a formal order and sent a copy to Jane. On Aug. 23 he reported to Jane: "Culling sent me some definitely crazy letters lately, which showed his essential weakness: to be super-duper-subtle and clever. As if the Gods had use for that! He claims to have studied the Yi King deeply - but, if so without learning the vital lesson.

"Also: Culling was to establish his O.T.O. on the lines of WTS' Church of Thelema outfit, which I described before. He wants to call it the "O.H.O. of the O.T.O."!!! Who is to be the O.H.O? Himself? Or WTS because of that old paper that A.C. once wrote out? Now the question is: is he in cahoots with WTS or is he trying to double-cross him too? I am quite prepared to drop Culling if he sticks to his stand that nobody can tell Culling what to do."

There was some information between Karl and Jane about the "Order of Thelemites" which A.C. had authorized for Sir Thomas Windram in South Africa. Karl said he had the Constitution for the group and it was A.C.'s true copy "in which I am appointed as his successor."

Then Monty reported an astral attack by WTS that summer when he had stopped attending classes and later Jane reported the same thing. She had phoned Wilfred to say she wouldn't attend meetings and he had shot out "I am the Church!" Jane replied "Well, if that is the way you feel --" and hung up. After that she had a very bad week with her health and knew the influence came from WTS. She wrote "I feel now as though I never would want to go back to the Mass. Hence my upset this past week; the strain was bad indeed. In some way I am a key figure and so got a good blast."

To make matters worse, her sister, Mary K., was losing her mind as she had the stroke previously. She asked the same questions over and over all day long and repeated sentences she had said a few thousand times. This really got on Jane's nerves also.

By Sept. 6, and after a good deal of thought and an attempt to try to find out what was really going on with WTS and Monty and Culling, Karl wrote this to Jane:

"It is now clear to me that Smith and Culling have been all the time plotting together. I hardly feel that I need any further proof.

"I have no interest to see Mr. Smith or Culling personally. How ALEISTER SAW CLEARLY in 1943 when he kicked Smith out with the apparent heart-balm of Liber 132 (which he said, was written with Machiavelli under his pillow.)

"Enough: this injunction forbidding all and any further contact with Smith and Culling holds good for every Thelemite or former member of Agape Lodge! If I have the time I shall write a form out with several copies for those in your camp to sign. If it is too late, please tell those you can contact personally or by phone. I shall write Ero & Jean as well as Georgia personally. "

Monty's letters to Karl that summer had been really puzzling and one of his latest had quoted that WTS had stated that Karl had first to prove his authority to him, (WTS).

Karl's reply to Monty was written on Sept. 13. He complained that Monty seemed to be extraordinarily contradictory. He quoted some of Monty's letters and said: "On July 27 you wrote me a long report on your visit with Mr. Smith. One passage was especially marked in red; you wrote "in my opinion Smith is a potential danger so far as the welfare of the Order is concerned", you mentioned a magical attack, if I may so call it, immediately after you returned from your visit with Smith, when you felt sick and nauseated.

Then Karl quoted some more of Monty's letters, in which Monty had ~~backtracked~~, and on Aug. 30 Monty wrote an outrageous letter of 11 points. One point demanded that Karl prove his authority in the O.T.O. to Mr. Smith. Monty wrote: "however, Bro. Smith (of what a brother Karl adds) seems to insist on a personal show down with you". and in paragraph 11 Monty wrote "I do not think that anyone has tried to pull anything behind your back. WTS's attitude has not been a secret, and I think that what he wants is for you to establish proof of your authority."

After repeating these items from Monty's letters, Karl went on: "Mr Smith was expelled from the O.T.O. by the Master Therion in 1942/3. He acknowledged this in letters and cabled to Therion and "resigned in toto",. I am not connected with the Church of Thelema, which was set up by himself and disapproved of by the Master Therion. In what capacity does he have the presumption to demand proof of my authority? It is all very comical.

"At that time the Master Therion issued an injunction that all members of the O.T.O. break off all and any relations with Mr. Smith or be expelled. The only one who disobeyed this injunction as far as I know, was Mr. Culling. - A year or so ago Mr. Smith seemed to show a new spirit, I was asked if the former injunction was still in effect. I answered "Yes" but made an exception in the case of Sor. Estai, and then in your case to give you a chance to be trained in O.T.O. ritual. It was in the nature of a test. I have never met Mr. Smith or seen him personally. I had not the experience with him that Therion had had in the course of almost 15 years, and who had watched his methods. The test is now conclusive. Therion warned at one time that contact with Smith poisons the soul.

"True, Sor. Estai had been weary and heart-troubled, as you wrote. It was that "brother" Smith got mad at her and attacked her aura. That is his usual method. He did it with you when you first visited him in July. There are others who have experience and who protected themselves magically, the instant an undesired contact with Smith takes place.

"However, I will close this unsavoury subject. I am writing at some length because I have always seen in you an inherent honesty and integrity of soul. But that is not enough. You are in danger and you will have to make a strong effort to free yourself from vampyrisation.

"I find myself in a position to renew the injunction of the Master in the strictest form. It means that Therion's order not to have any relations, personal, or otherwise, with Mr. W.T. Smith, stands, on possibility of expulsion.

"This may have to be extended to Mr. Louis T. Culling on whose role in this whole business I am not as yet fully informed.

"If you have information on this, will you be good enough to send it along. In the meantime I enclose a Pledge-Form, which please sign an acknowledgement of your acceptance, and return to me. Should further developments show that Mr. Culling is innocent in this matter, notice will be given."

Then followed a pledge form stating the matter succinctly and signed by Karl as X^O O.T.O. This was sent out to various persons in the O.T.O.

Meanwhile, in this summer Aleister Ataturk (Crowley's natural son) announced he was leaving school and did this right away. He took a menial job in order to save up money to go to Canada but since he was still under age (about 16) he would have to have a sponsor and there were none in Canada. Karl then offered to sponsor him and this led in time to Ataturk arriving in the United States.

Jane was also struggling with money problems now that Mary K. could no longer work and bring in the income to which they were used. Further, every week she drove to my house to do the proof reading for M.W.T.

On Oct. 3, WTS wrote a letter giving his views of the whole situation and informed Karl that he was innocent of the accusations. He pointed a finger at Jane for misinterpreting what was going on, and criticised her highly.

Karl answered in a long letter 10 days later and recapitulated the items in WTS's letter. As to Jane he said: "I cannot recall any attempts of Jane Wolfe's to mislead me re: intentions of Louis Culling's, or to influence me. What I know and have is from half a dozen disconnected and rather confused letters from Culling direct to me!"

After answering the points in Wilfred's letter, Karl went on to write: "Now, having annotated the 14 points of your letter, let us become positive, with the hope it might lead towards something constructive.

"You and Culling appear to have directed a wave of gossip and a wave of hostility against Jane Wolfe, who, with a very few others is the shining example of selfless devotion to the Great Work of Thelema, the Master Therion, and the Work he stands for. Well, I hope she consoles herself with the lesson of history that abuse is the wages of all who like her, devote themselves unfalteringly, with precision, steadfastness, never wavering across a period over thirty years to ONE CAUSE.

"Naturally, you all envy her for this capacity for a subtle formula of high Magick. But it is not noble to attack this venerable senior Sister of the Order in the way it has been done. Louis Culling, in his present phase of insanity and imbalance, only refers to her as the "Gestapo"!! - when he ought to go and kiss her feet. However, the Vision where this is seen as simple Truth and not an exaggeration - seems beyond all you folks.

"Now a plain word to you. V.O.V.N. - I renewed indeed 666's injunction to break off relations with you. But I saw myself forced to this step when one Brother after visiting you several times, wrote me in August several strange letters, inspired by you and then, finally, on Aug. 30, an 11 point document, culminating in your demand "that I prove my authority to you." and that you "insist on a personal show-down with me"!!

"I reacted, after severe consideration, with the injunction. (To bring in Soror Estai is plain silliness, or malice, or crazy fantasy; or Choronzon.)

"Why did you not have the courage to challenge me in my face? Why use an intermediary?"

"I will be quite frank as to what I have been thinking about your possible place in the scheme of things and the Work for Thelema and the Master Therion.

"You are the oldest living, consistent - and loyal in your way - Thelemite. Old Achad files, reports and papers show that you have been in the Work since 1917 (I think, cannot check exactly at this moment, the letters are all here) and I believe, never faltered. You established Agape Lodge in 1931 (was it?) and you kept the flag flying (or fluttering) on the West Coast for many years. Do not fear that I forget, or neglect this, or fail to appreciate it. You can see the proof of this in my attitude to you in that I encouraged Soror Estai some years ago to resume contact with you (and also Dr. Montenegro for one purpose). Also, when Mr. and Mrs. Sihvonon returned from here to California, Ero S. came to me & asked me: when we return, would it be all right if I see Smith? I said: sure, go and see him! I added: you may be able to learn from him things I cannot teach. (I expected him to see you, and to hear about it; it was months later that I heard he had not done so.)

"We all have our qualities and our defects (if you will permit me this banality). I wish I had met you personally. What I considered, for instance, as a serious defect in you was that you were unable to collaborate with Viator, and - with you two as a team of stallions - succeeded in galloping the Chariot of Thelema straight to the Sun, with 666 as the charioteer.

"I had known Max since 1925 in Chicago and New York. I had watched his plus and his minus. However, I found him changed and matured when I cooperated with him again after 1941. With A.C., I was distressed by your continued failure to be able to find a method of cooperation with him. I am still convinced that - had you been able to do it - your combined qualities would have been crowned with success. Overwhelmingly. Instead you showed pettiness, bickering, jealousy - and, last, not least, that silly national angle came in: that Max was a German; and all the rest. You and your dependents are still nursing such unThelemic notions.

"I disregard the sordid sexual angle in your running of Agape Lodge. I view this as youthful beginner's folly, and thus adding to experience.

"But you showed "Lack of Devotion" in that you failed to subordinate All efforts to Grand Lodge and appeared set on viewing the local lodge as the Supreme thing. Is this a trait of subtle selfishness in your make-up? That ultimately you pursued (and pursue?) personal ends? That you failed to see that all we can

hope to accomplish is to be a little gear in a huge machinery whose supreme head we do not see or know? The fact is that we have to obey orders from our direct chief - in this case 666. Philosophy recognizes that all true organization is within a Hierarchy.

"You want a "show-down"? "Proof of my authority"? Congenitally I would answer by silence. Courtesy makes me say: the unqualified appointment by 666 in 1941; reiterated in 1946; and his final appointment as his successor and sole heir. You can add: and the possession of all the files and rights.

"BUT: no one is more acutely aware of his own limitations than I. For that reason I welcome collaborators in all lands. The supreme goal is to establish the Law of Thelema. We must join forces with those few who have received and heard the Call. It was mainly with that in view that I renewed contact with you. I hoped cooperation with little friction, with no intrigue, or self-seeking might be possible, once you had resigned yourself to accepting my authority, without reservatio mentalis, firmly, steadily, without changing by every blow of wind.

"I go one step further, so as to establish my position, and not to have to open this subject again. 666 deplored that he had not insisted on military strictness and discipline and enforcement of the rules. He asked me to change this in future.

"Then there is the question of finance, contributions, dues, etc. When I resumed contact with you, for instance, you promised to add a share of \$6.00 per month (I believe it was?) towards the expenses of Aleister Ataturk's education. You did send this for a few months, then stopped.

"How could even Saint Peter build up a solid Hierarchy like the Roman Church with such erratic material? I will, for once, also throw the local, national angle in your face and quote the slogan on many United States Post Offices as to how the American letter carrier works: rain or shine, ice, snow, or sunshine: there is no thing on earth that can prevent him from doing his daily duty and routine.

"All the people over whom you had influence in these many years kept harping and rasping at the money angle. Your letters, directly and indirectly, and those letters that people with whom you worked, wrote that with Crowley it is only money, money, money. That, of course, poisoned your souls, and rotted them. They and their money are gone and no one will ever remember their names. But the money sent to the creative genius that appears once in centuries or a millenium will remain, effective, productive in his works, and the helpers names entered in a Golden Book.

"I simply state. This is not to convince or convert you. If anyone cares to work with me in the future, let him prove himself by carrying his or her little share of the burden.

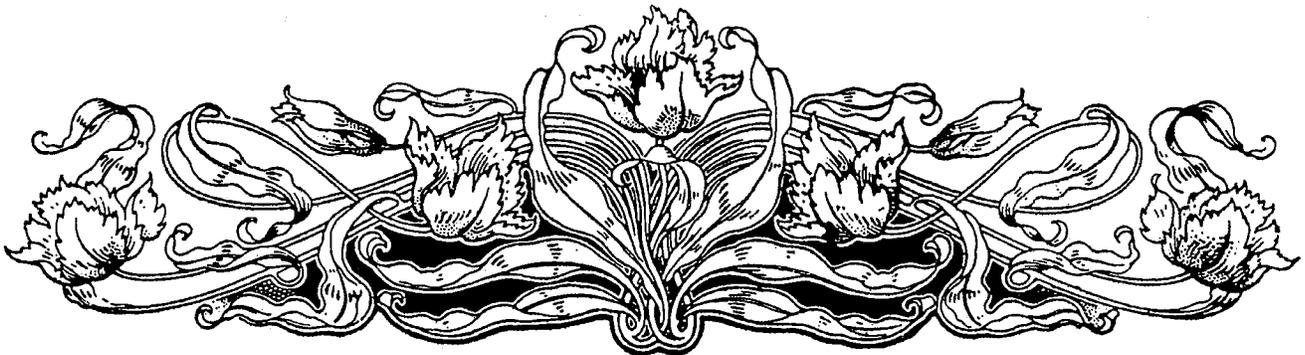
"I believe I have said what I set out to say, though I apologize for not having condensed my thoughts. I wrote down the thoughts as they came. I have no time or will to re-write this."

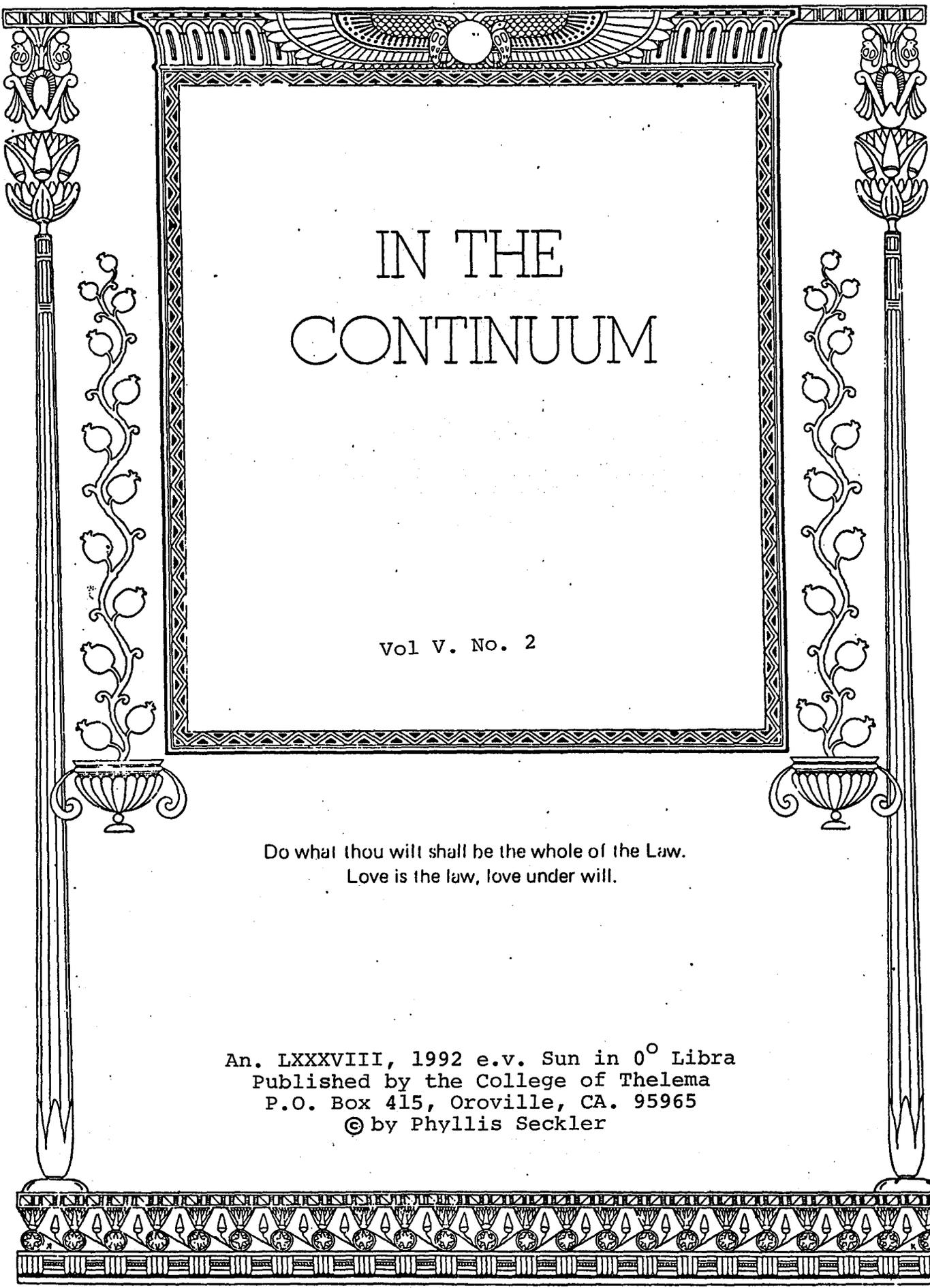
During that Autumn, Karl had some promising enquiries from Europe and needed to know more about the workings of the O.T.O. and the rituals and whatever had been taught to Jane on these lines in Cefalu. He sent an invitation for her to visit them at Hampton, New Jersey where was the Headquarter of (O.T.O.),

Jane made arrangements for Mary K. to be cared for by Mildred and then made plans for the trip. She was to fly to New York to the LaGuardia airport and arrive on Oct. 20, 1953 in the a.m.

She spent a month with Karl and many things were discussed and much information exchanged between them. Karl was very grateful for her help. He wrote: "I wish I had the power to invoke my blessing on your head. You are such a dear, you have earned it a thousand times!"

To be continued.





IN THE
CONTINUUM

Vol V. No. 2

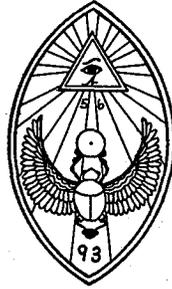
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An. LXXXVIII, 1992 e.v. Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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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. Bucke'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 levitation 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>
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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; unkennd,
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!
"Twill 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 " K² "; 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^d. 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.
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- Hugo V. . . . Napoléon le Petit.
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 Crimea.
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 Macaulay L^d. . . History of England.
 Mac Carthy J. . . A History of our own times.
 Maistre Jos. . . . Œuvres.
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 Migne Abbé. . . Œuvres.
 Montalembert . . The Monks of the West.
 Morley J. . . . Life of Mr Gladstone.
 Motley History of the Dutch Republic.
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 Mexico.
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 Rosebery L^d. . . Napoleon.
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 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^d. . . 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 18th 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^o 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.

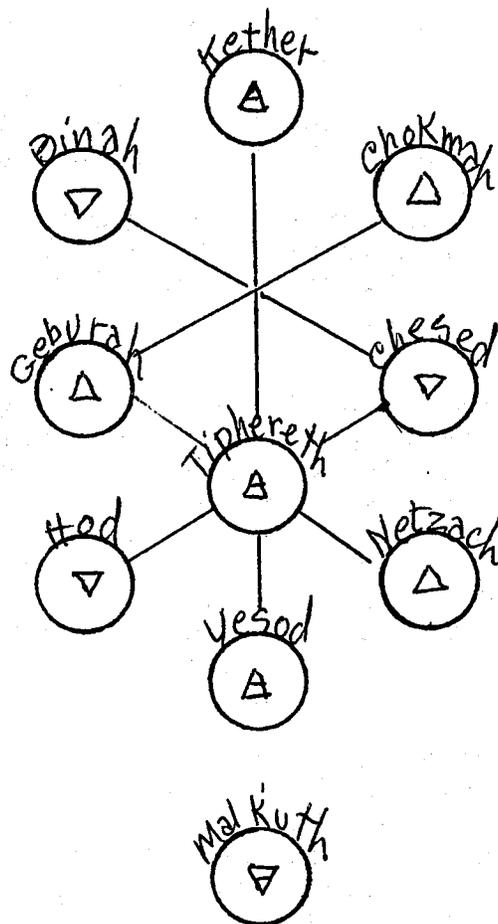
When there is a great emphasis on Earth in the horoscope, the person is practical and thorough. There is a matter-of-fact attitude and the solid and concrete side of life is favored. There is some scientific ability and often success in matters connected with the earth or affairs which are tangible and 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

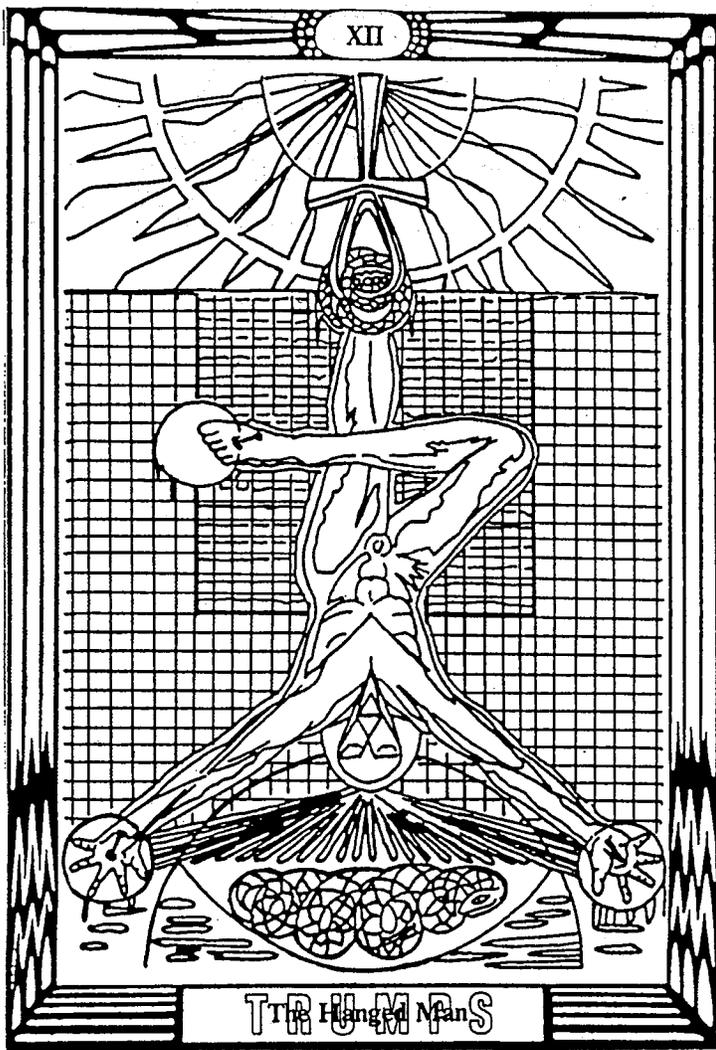
a Fixed and a Mutable mode. When we take up the planets as rulers of zodiac signs, we will again see some intermixing of influences due to whether the sign is a Fire, Water, Air or Earth sign. Then we can again look at the influence of Saturn which is also the Universe man has made for himself and the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

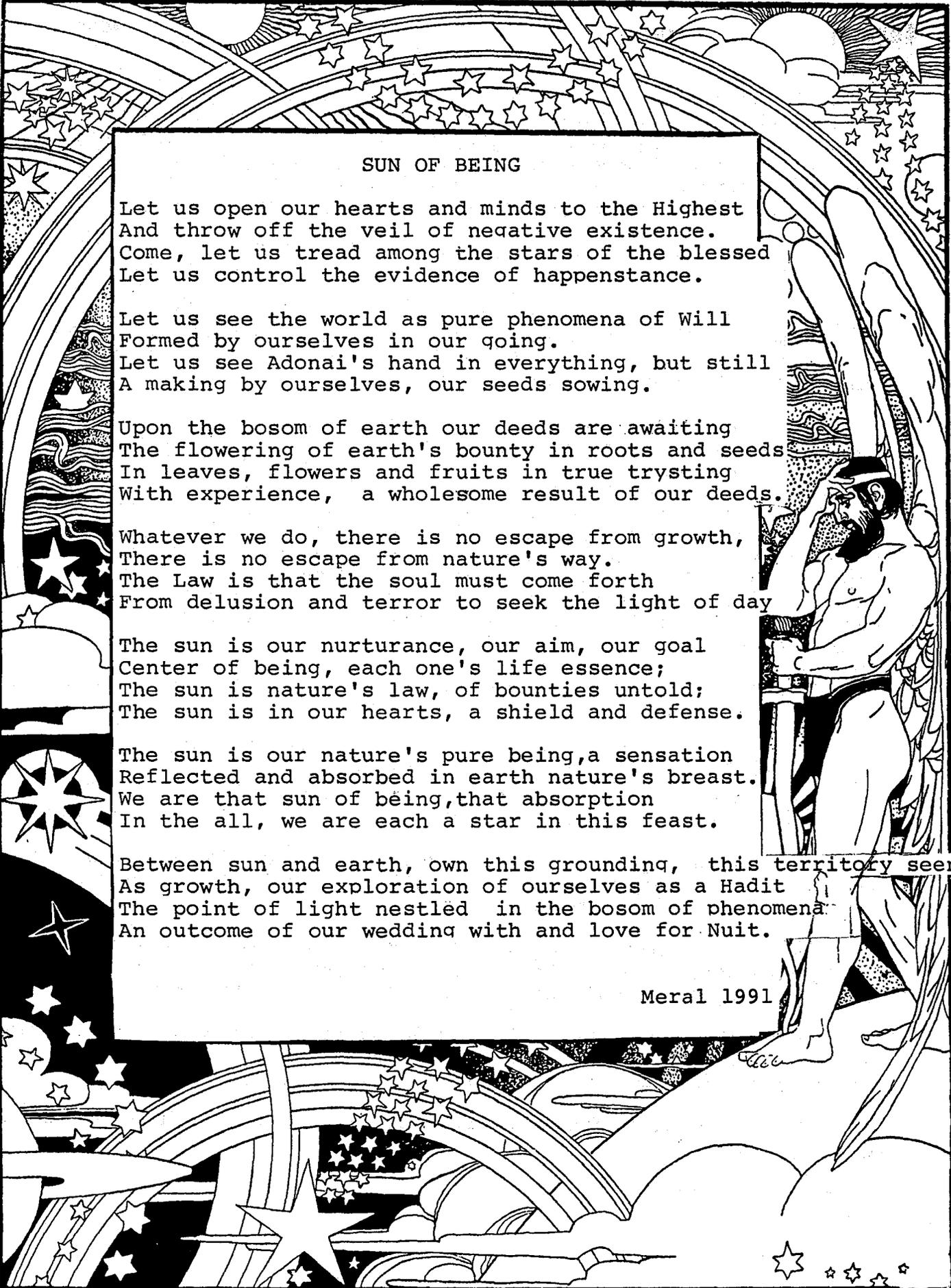
Jane had 8 days in the Los Angeles area and visited with Hugh and Barbara, Mildred and Ray and with me. She was much set up by these visits that December.

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.

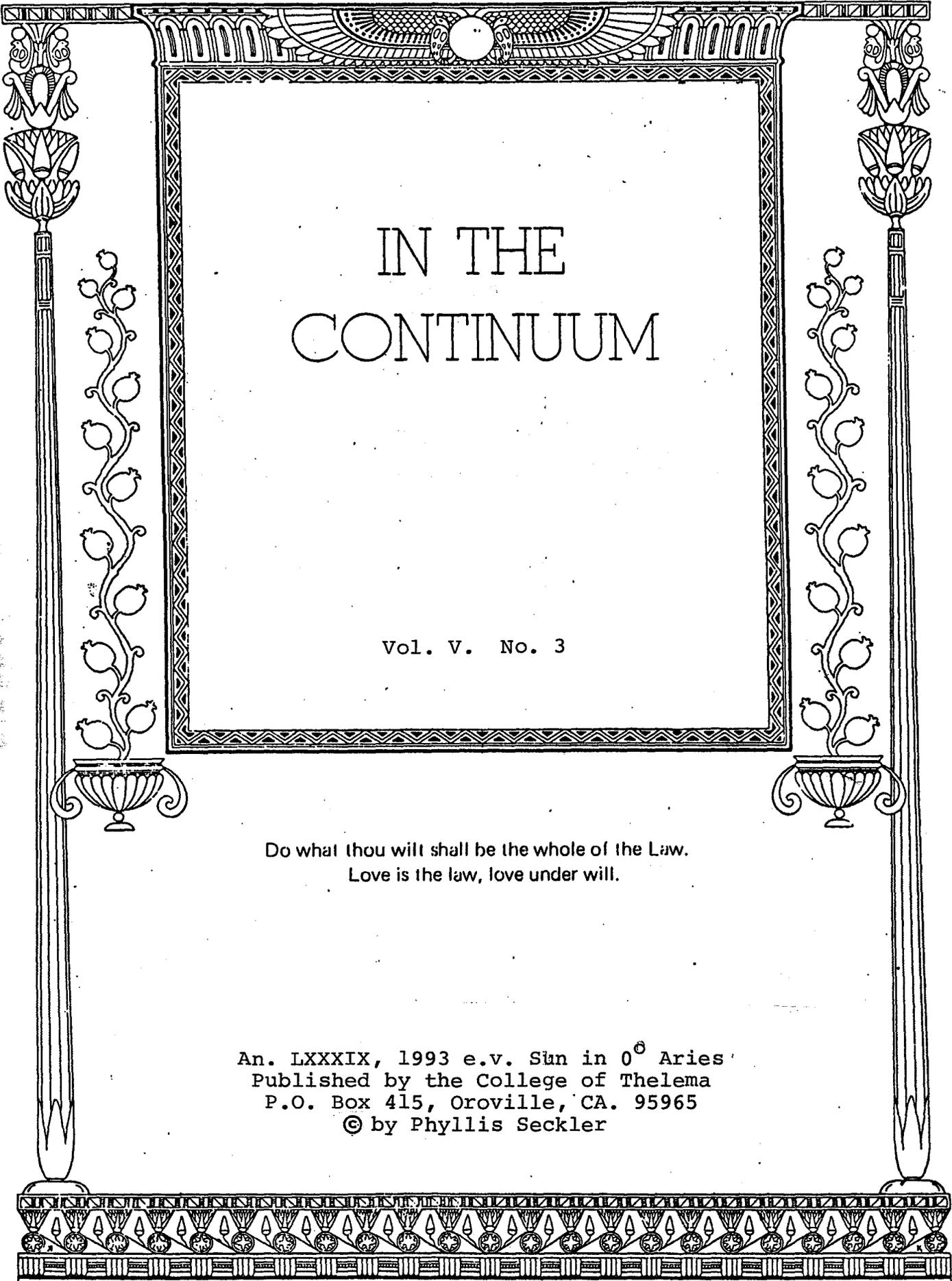
Whatever we do, there is no escape from growth,
There is no escape from nature's way.
The Law is that the soul must come forth
From delusion and terror to seek the light of day

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



IN THE CONTINUUM

Vol. V. No. 3

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

An. LXXXIX, 1993 e.v. Sun in 0° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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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,

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

This issue of IN THE CONTINUUM, Volume V, No. 3 marks the fact that we have been publishing for 20 years, always on the two Equinoxes, and have never been late as yet. However, with Volume II, I made an effort to publish also at the Summer Solstice and soon found that the burden was too much as I also usually put on a College of Thelema seminar about that time. So this is why Volume II has 12 issues in it, whereas all the other volumes have 10 only, as this marks a five year phase.

I have had questions asked about the A.:A.: having 5 years of silence and 5 years of publishing. Israel Regardie informed me that this was for Crowley's convenience, as he could then travel and gather material for his next series of Equinox volumes. I do not have the same philosophy as Crowley. I thought that if I had five years of silence, then much effort would be lost which would aid students of Thelema. So I have gone on steadily with the idea that much information had to be given out which would aid in the study of Thelema. When we worked with the O.T.O. in 1969, Grady McMurtry and I found that people were attracted to Thelema, but their ignorance was usually profound. Since I have been a natural teacher all my life, I then thought that a publication which would explain basic information would be very helpful. In 1973, I published the first issue of IN THE CONTINUUM with this end in mind, that students needed help in understanding. The first issues started from a beginner's viewpoint and expanded from there. So if a person has collected all the issues and can follow explanations and can work with rituals and read a lot of Crowley's works, and so forth, he or she would have help in understanding just what was needed. A beginner cannot tackle some of A.C.'s books as they are far too complicated in many instances, for a student to even get the drift of what is being said.

Also, there are articles by others than Crowley which I found to be of interest and help for all stages of growth in Thelema. And to sweeten the piles of information, there are some stories and poems and pertinent articles from various students of Thelema, some of whom are now A.:A.: people of great experience.

The College of Thelema got a slow start at the same time as IN THE CONTINUUM, but I tried teaching by correspondence and such a system did not work at all. It was only when I began to work with students on a one to one basis and gave each one the personal help that was needed, that C.O.T. began to grow. Our first seminar was in June of 1980 and from that time a few serious students showed up who were really willing to work and finish Course I of C.O.T.

In October of the same year, I moved to Oroville as I am also a country person at heart and dislike the noise and pollution of cities. C.O.T. grew steadily and the seminars got better and in time I had help with the teaching. As a result, we now have a flourishing branch in Los Angeles, one in Victoria, Canada, one in Germany and now another being formed in the middle of the U.S.

I count myself very fortunate to have met and aided such admirable and hard-working people. I am also fortunate in that when I die, there will be excellent persons to carry on the work. When I go on, the C.O.T. will not fade because of this!

In order to celebrate this twenty years of effort on the behalf of Thelema, we decided to publish Crowley's verses on the YI KING (or SHIH YI), and Crowley's work with the text of THE TAO TEH KING, to which he added footnotes. These works are essential to A.A. students and to others who are serious about Crowley's publications. They were printed once in a very fine manner by Thelema Publications but are now out of print and almost impossible to find.

Prices have not been finally set for these two books, and they will appear about the same as I.T.C, that is, with a front and back stiff paper and stapled as is I.T.C. We cannot afford to put out a fine book at the moment. But at least students can have access to these two important works. Naturally, both are too long to be placed in I.T.C., that is why persons must ask for them separately. Please write for prices to our address as you would for issues of I.T.C.

Love is the law, love under will,

Seror Meral

PENTECOST

To-day thrice halves the lunar week
Since you, indignant, heard me speak
Indignant. Then I seemed to be
So far from Christianity!
5 Now, other celebrations fit
The time, another song shall flit
Responsive to another tune.
September's shadow falls on June,
But dull November's darkest day
10 Is lighted by the sun of May.

Here's how I got a better learning.
It's a long lane that has no turning!
Mad as a woman-hunted Urning,
The lie-chased alethophilist :
15 Sorcery's maw gulps the beginner :
In Pain's mill neophytes are grist :
Disciples ache upon the rack.
Five years I sought : I miss and lack ;

Poem dissimilar to
its predecessor.
Will it lead some-
where this time?
Reflections on the
weather, proper to
beginning a con-
versation in En-
glish.

Autobiography of
bard.
Lehrjahre. Wander-
jahre.
" The magician of
Paeris ".

Agony hounds lagoon twist ;
 I peak and struggle and grow thinner,
 And get to hate the sigh of dinner.
 With sacred thirst, I, soul-hydroptic,
 Read Levi and the cryptic Coptic ;
 With ANET' HER-K UAA EN RA,

How clever I am !

And **מפרא דצניצותא**
 While good Mac Gregor (who taught freely us)
 Bade us investigate Cornelius
 Agrippa and the sorceries black
 Of grim Honorius and Abramelin ;
 While, fertile as the teeming spawn
 Of pickled lax or stickleback,
 Came ancient rituals, whack ! whack !
 Of Rosy Cross and Golden Dawn.
 I lived, Elijah-like, Mt. Carmel in :
 All gave me nothing. I slid back
 To common sense, as reason bids,
 And "hence" my friend, "the Pyramids".

My Mahatma. What
 price Kut Humi?

At last I met a maniac
 With mild eyes full of love, and tresses
 Blanched in those lonely wildernesses
 Where he found wisdom, and long hands
 Gentle, pale olive 'gainst the sand's
 Amber and gold. At sight, I knew him ;
 Swifter than light I flashed, ran to him,
 And at his holy feet prostrated
 My head ; then, all my being sated

With love, cried "Master! I must know.
Already I can love." E' en so.

The sage saluted me राम राम ॥

50 लमबा परेक बर दाम ॥

जनने हमेश मुशकिल काम

ही ॥ वा ॥ शबाश ॥ तुमहार नाम

सतारोनमेन हम देख लिख ही ॥

हमारेपस श्री । चेल ॥ हम दवो

55 चितताकेवासते देग ॥ हा ॥ said I

"I' m game to work through all eternity,

"Your holiness the Guru Swami!" Thus

I studied with him till he told me बस ॥

He taught the A B C of Yoga :

60 I asked किसवासते ॥ कय होग ॥

In strange and painful attitude,

I sat, while he was very rude.

With eyes well fixed on my proboscis,

I soon absorbed the Yogi Gnosis.

65 He taught me to steer clear of vices,

The giddy waltz, the tuneful aria,

Those fatal foes of Brahma-charya ;

And said "How very mild and nice is

One's luck to lop out truth in slices,

70 And chance to chop up cosmic crises!"

He taught me A, he taught me B,

He stopped my baccy and my tea.

He taught me Y, he taught me Z,

He made strange noises in my head.

75 He taught me that, he taught me this,

????? Oh, how wise
Grampa must have been,
Bobbie!

He spoke of knowledge, life, and bliss.
 He taught me this, he taught me that,
 He grew me mangoes in his hat.
 I brought him corn : he made good grist of it : —
 And here, my Christian friend, 's the gist of it!"

80

The philosophical
 impasse. Practi-
 cal advice.

First, here's philosophy's despair,
 The cynic scorn of self. I think
 At times the search is worth no worry,
 And hasten earthward in a hurry,
 Close spirit's eyes, or bid them blink,
 Go back to Swinburne's counsel rare,
 Kissing the universe its rod,
 As thus he sings "For this is God ;
 "Be man with might, at any rate,
 In strength of spirit growing straight,
 And life as light a-living out!
 So Swinburne doth sublimely state,
 And he is right beyond a doubt.
 So, I'm a poet or a rhymer ;
 A mountaineer or mountain climber.
 So much for Crowley's vital primer.
 The inward life of soul and heart,
 That is a thing occult, apart :
 But yet his metier or his kismet
 As much as these you have of his met.
 So — you be butcher ; you be baker ;
 You, Plymouth Brother, and you, Quaker ;
 You, Mountebank, you, corset maker :

85

90

95

100

While for you, my big beauty, (Chicago packs pork)
 105 I'll teach you the trick to be hen-of-the-walk.
 Shriek a music-hall song with a double ong-tong!
 Dance a sprightly can-can at Paree or Bolong!
 Or the dance of Algiers — try your stomach at that!
 It's quite in your line, and would bring down your fat.
 110 You've a very fine voice — could you only control it!
 And an emerald ring — and I know where you stole it!
 But for goodness sake give up attempting Brünnhilde;
 Try a boarding-house cook, or a coster's Matilda!
 Still you're young yet, scarce forty — we'll hope at three score
 115 You'll be more of a singer, and less of a whore.

Advice to poet's fat friend.

Each to his trade! live out your life!
 Fondle your child, and buss your wife!
 Trust not, fear not, steer straight and strong!
 Don't worry, but just get along.
 120 I used to envy all my Balti coolies
 In an inverse kind of religious hysteria,
 Though every one a perfect fool is,
 To judge by philosophic criteria,
 My Lord Archbishop. The name of Winchester,
 125 Harrow, or Eton makes them not two inches stir.
 They know not Trinity, Merton, or Christchurch;
 They worship, but not at your back-pews-high-priced Church.
 I've seen them at twenty thousand feet
 On the ice, in a snow-storm, at night fall, repeat
 130 Their prayers — will your Grace do as much for your Three

Live out thy life!
 Character of Balti.
 His religious sincerity. Relations of poet and the Egyptian God of Wisdom. Crowley dismissed with a jest.

As they do for their One? I have seen — may you see!
 They sleep and know not what a mat is;
 Seem to enjoy their cold chapaties;
 Are healthy, strong — and some are old.
 They do not care a damn for cold, 135
 Behave like children, trust in Allah;
 (Flies in Mohammed's spider-parlour!)
 They may not think : at least they dare
 Live out their lives, and little care
 Worries their souls — worse fools they seem 140
 Than even Christians. Do I dream?
 Probing philosophy to marrow,
 What thought darts in its poisoned arrow
 But this? (my wisdom, even to me
 Seems folly) may their folly be 145
 True Wisdom? O esteemed Tahuti!
 You are, you are, you are a beauty!
 If after all these years of worship
 You hail Ra his bark or Nuit her ship
 And sail — “the waters wild a-wenting 150
 Over your child! The left lamenting”
 (Campbell). The Ibis head, unsuited
 To grin, perhaps, yet does its best
 To show its strong appreciation
 Of the humour of the situation — 155
 In short, dismiss me, jeered and hooted,
 Who thought I sported Roland's crest,
 With wisdom saddled, spurred, and booted,
 (As I my Jesus) with a jest.

160 So here is my tribute — a jolly good strong 'un —
 To the eunuch, the faddist, the fool, and the wrong 'un!
 It's fun when you say " A mysterious way
 God moves in to fix up his Maskelyne tricks.
 He trots on the tides, on the tempest he rides
 165 (Like Cosmo); and as for his pace, we bethought us
 Achilles could never catch up with that tortoise!"
 No flyer, but very " Who's Griffiths? " No jackpot!
 I straddle the blind, age! At hymns I'm a moral;
 In Sankey, your kettle may call me a black pot.
 170 Here's diamond for coke, and pink pearl for pale coral.
 Though his mills may grind slowly — what says the old hymn?
 Tune, Limerick! Author? My memory's dim.
 The corn said " You sluggard!"
 The mill " You may tug hard," (or lug hard, or plug hard;
 175 I forget the exact Rhyme; that's a fact)
 " If I want to grind slowly I shall".
 A quainter old fable one rarely is able
 To drag from its haunt in the — smoke room or stable!
 You see (vide supra) I've brought to the test a ton
 180 Of tolerance, broadness. Approve me, friend Chesterton!

Slowness of Divine
 Justice. Poet poc-
 kets Piety Stakes.
 National Anthem
 of Natal.

So much when philosophy's lacteal river
 Turns sour through a trifle of bile on the liver.
 But now for the sane and the succulent milk
 Of truth — may it slip down as smoothly as silk!

But this talk is all
 indigestion. Now
 for Health.

185 " How very hard it is to be"
 A Yogi! Let our spirits see

Reasons for under-
 taking the task.

THE SWORD OF SONG.

At least what primal need of thought
 This end to its career has brought :
 Why, in a word, I seek to gain
 A different knowledge. Why retain 190
 The husk of flesh, yet seek to merit
 The influx of the Holy Spirit?
 And, swift as caddies pat and cap a tee,
 Gain the great prize all mortals snap at, he-
 Roic guerdon of Srotapatti? 195

Our logical method.
 Classical allusion,
 demonstrating
 erudition of poet.

With calm and philosophic mind
 No fears, no hopes, devotions blind
 To hamper, soberly we'll state
 The problem, and investigate
 In purely scientific mood 200
 The sheer Ananke of the mind,
 A temper for our steel to find
 Whereby those brazen nails subdued
 Against our door-posts may in vain
 Ring. We'll examine, to be plain, 205
 By logic's intellectual prism
 The spiritual Syllogism.

Whether or not spirit
 and matter are dis-
 tinct, let us inves-
 tigate the funda-
 mental necessities
 of thought.

We know what fools (only) call
 Divine and Supernatural
 And what they name material 210
 Are really one, not two, the line
 By which divide they and define
 Being a shadowy sort of test;

PENTECOST.

41

215 A verbal lusus at the best,
At worst a wicked lie devised
To bind men's thoughts; but we must work
With our own instruments, nor shirk
Discarding what we erstwhile prized;
Should we perceive it disagree
220 With the first-born necessity.

I come to tell you why I shun
The sight of men, the life and fun
You know I can enjoy so well,
The Nature that I love as none
225 (I think) before me ever loved.
You know I scorn the fear of Hell,
By worship and all else unmoved.
You know for me the soul is nought
Save a mere phantom in the thought,
230 That thought itself impermanent,
Save as a casual element
With such another may combine
To form now water and now wine;
The element itself may be
235 Changeless to all eternity,
But compounds ever fluctuate
With time or space or various state.
(Ask chemists else!) So I must claim
Spirit and matter are the same
240 Or else the prey of putrefaction.
This matters to the present action

Impermanence of
the soul.

Little or nothing. Here's your theories!
Think if you like : I find it wearies!

Recapitulation of
principal cosmic
theories.

It matters little whether we
With Fichte and the Brahmins preach 245
That Ego-Atman sole must be;
With Schelling and the Buddha own
Non-Ego-Skandhas are alone;
With Hegel and — the Christian? teach
That which completes, includes, absorbs 250
Both mighty unrevolving orbs
In one informing masterless
Master-idea of consciousness —
All differences as these indeed
Are chess play, conjuring. "Proceed!" 255
Nay! I'll go back. The exposition
Above, has points. But simple fission
Has reproduced a different bliss,
At last a heterogenesis!

Bard checkmates
himself.
Consciousness and
Christianity.
Dhyana and Hin-
duism.
Sammasamadhi and
Buddhism.

The metaphysics of these verses 260
Is perfectly absurd. My curse is
No sooner in an iron word
I formulate my thought than I
Perceive the same to be absurd.
(Tannhäuser). So for this, Sir, why! 265
Your metaphysics in your teeth!
Confere Crowley, "Berashith."
But hear! The Christian is a Dualist;

Such view our normal consciousness
 Tells us. I'll quote you now if you list
 270 From Tennyson. It isn't much;
 (Skip this and 'twill be even less)
 He says : " I am not what I see,
 And other than the things I touch".
 275 How lucid is our Alfred T!
 The Hindu, an Advaitist,
 Crosses off Maya from the list;
 Believes in one — exactly so,
 Dhyana-consciousness, you know!
 280 May it not be that one step further
 "'Tis lotused Buddha roaring murder!"?
 Nirvana is the state above you
 Christians and them Hindus — Lord love you! —
 Where Nothing is perceived as such.

285 This clever thought doth please me much.

Bard is pleased with himself.

But if das Essen ist das Nichts —
 Ha! Hegel's window! Ancient Lights!
 And two is one and one is two —
 " Bother this nonsense! Go on, do!"
 290 My wandering thoughts you well recall!
 I focus logic's perfect prism :
 Lo! the informing syllogism!

Poetee manifests a natural irritation.

The premiss major. Life at best
 Is but a sorry sort of jest;

Sabbé pi Dukkham!

At worst, a play of fiends uncouth, 295
 Mocking the soul foredoomed to pain.
 In any case, its run must range
 Through countless miseries of change.
 So far, no farther, gentle youth!
 The mind can see. So much, no more. 300
 So runs the premiss major plain;
 Identical, the Noble truth
 First of the Buddha's Noble Four!

Beyond thought, is
 there hope?
 Maya again. Vision
 of the Visible
 Image of the Soul
 of Nature, whose
 Name is Fatality.

The premiss minor. I deplore 305
 These limitations of the mind.
 I strain my eyes until they're blind,
 And cannot pierce the awful veil
 That masks the primal cause of being.
 With all respect to Buddha, fleeing
 The dreadful problem with the word 310
 " Who answers, as who asks, hath erred ",
 I must decidedly insist
 On asking why these things exist.
 My mind refuses to admit
 All-Power can be all-Wickedness. 315
 — Nay! but it may! What shadows flit
 Across the awful veil of mist?
 What thoughts invade, insult, impress?
 There comes a lightning of my wit
 And sees — nor good nor ill address 320
 Itself to task, creation's ill,
 But a mere law without a will,

325 Nothing resolved in something, fit
 Phantom of dull stupidity,
 And evolution's endless stress
 All the inanity to knit
 Thence : such a dark device I see !
 Nor lull my soul in the caress
 Of Buddha's " Maya fashioned it ".
 330 My mind seems ready to agree ;
 But still my senses worry me.

335 Nor can I see what sort of gain
 God finds in this creating pain ;
 Nor do the Vedas help me here.
 Why should the Paramatma cease
 From its eternity of peace,
 Develop this disgusting drear
 System of stars, to gather again
 Involving, all the realm of pain,
 340 Time, space, to that eternal calm ?
 Blavatzky's Himalayan Balm
 Aids us no whit — if to improve
 Thus the All-light, All-life, All-love,
 By evolution's myrrh and gall,
 345 It would not then have been the All.

Futility of all investigations of the Mind into the First Cause.

Thus all conceptions fail and fall.
 But see the Cyclopaedia-article
 On " Metaphysics " ; miss no particle
 Of thought ! How ends the brave B. D.,

Faith our only alternative to Despair ? So says Mansel.

Summarizing Ontology? 350

" This talk of ' Real ' is a wraith.
Our minds are lost in war of word;
The whole affair is quite absurd —
Behold! the righteous claims of Faith! "
(He does not rhyme you quite so neatly; 355
But that's the sense of it, completely.)

The Advaitist position.

I do not feel myself inclined,
In spite of my irreverent mind,
So lightly to pass by the schemes
Of Fichte, Schelling, Hegel (one, 360
Small though the apparent unison)
As if they were mere drunken dreams;
For the first word in India here
From Koromandl to Kashmir
Says the same thing these Germans said : 365
" Ekam Advaita! " one, not two!
Thus East and West from A to Z
Agree — Alas! so do not you?
(It matters nothing — you, I find,
Are but a mode of my own mind). 370

Mind's superior functions.

As far as normal reasoning goes,
I must admit my concepts close
Exactly where my worthy friend,
Great Mansel, says they ought to end.
But here's the whole thing in a word : 375
Olympus in a nutshell! I
Have a superior faculty

PENTECOST

NOTES

- 22 With sacred thirst. . . . " He, soul hydroptic with a sacred thirst ".
A Grammarian's funeral.
- 23 The cryptic Coptic . . . Vide the Papyrus of Bruce.
- 24 ANET' HER-K, etc . . . Invocation of Ra. From the Papyrus of Harris.
- 26 Mac Gregor. . . . The Mage.
- 29 Abramelin The Mage.
- 32 Ancient rituals From the Papyrus of Mrs Harris.
- 33 Golden Dawn These rituals were later annexed by Madame
Horos, that superior Swami. The earnest
seeker is liable to some pretty severe shocks.
To see one's "Obligation" printed in the
Daily Mail!!! Luckily, I have no nerves.
- 49 राम राम॥ etc. " Thou, as I, art God (for this is the esoteric
meaning of the common Hindu salutation) A
long road and a heavy price! To know is
always a difficult work... Hullo! Bravo! Thy
name (I have seen) is written in the stars.
Come with me, pupil ! I will give thee medicine
for the mind".
Cf Macbeth ; " Canst thou not minister to a mind
diseased? "
- 58 अम॥ Enough.
- 60 किसवामते॥ Why?
- 60 कप हाम What will be?

- 61 Strange and painful attitude Siddhasana.
- 62 He was very rude. The following is a sample.
 " O Devatas! behold this yogi! O Chela! Accurséd abode of Tamas art thou! Eater of Beef, guzzling as an Herd of Swine! Sleeper of a thousand sleeps, as an Harlot heavy with Wine! Void of Will! Sensualist! Enraged Sheep! Blasphemer of the Names of Shiva and of Devi! Christian in disguise! Thou shalt be reborn in the lowest Avitchi. Fast! Walk! Wake! these are the keys of the Kingdom! Peace be with thy Beard! Aum!"
 This sort of talk did me good: I hope it may do as much for you.
- 63 With eyes well fixed on my proboscis See Bhagavad-Gita, Atmasamyamayog.
- 67 Brahmacharya Right conduct, and in particular, chastity in the highest sense.
- 72 Baccy A poisonous plant used by nicotomaniacs in their orgies and debauches. "The filthy tobacco habit" says "Elijah the Restorer" of Zion, late of Sydney and Chicago. That colossal genius-donkey, Shaw, is another of them. But see Calverley.
- 78 His hat It may be objected that Western, but never Eastern, magicians turn their headgear into a cornucopia or Pandora's box. But I must submit that the Hat Question is still sub judice. Here's a health to Lord Ronald Gower!
- 86 Swinburne " But this thing is God,
 To be man with thy might,
 To grow straight in the strength of thy spirit,
 and live out thy life as the light" Hertha.
- 104 My big beauty. Pink on Spot; Player, Green, in Hand. But I have 'starred' since I went down in that pocket.

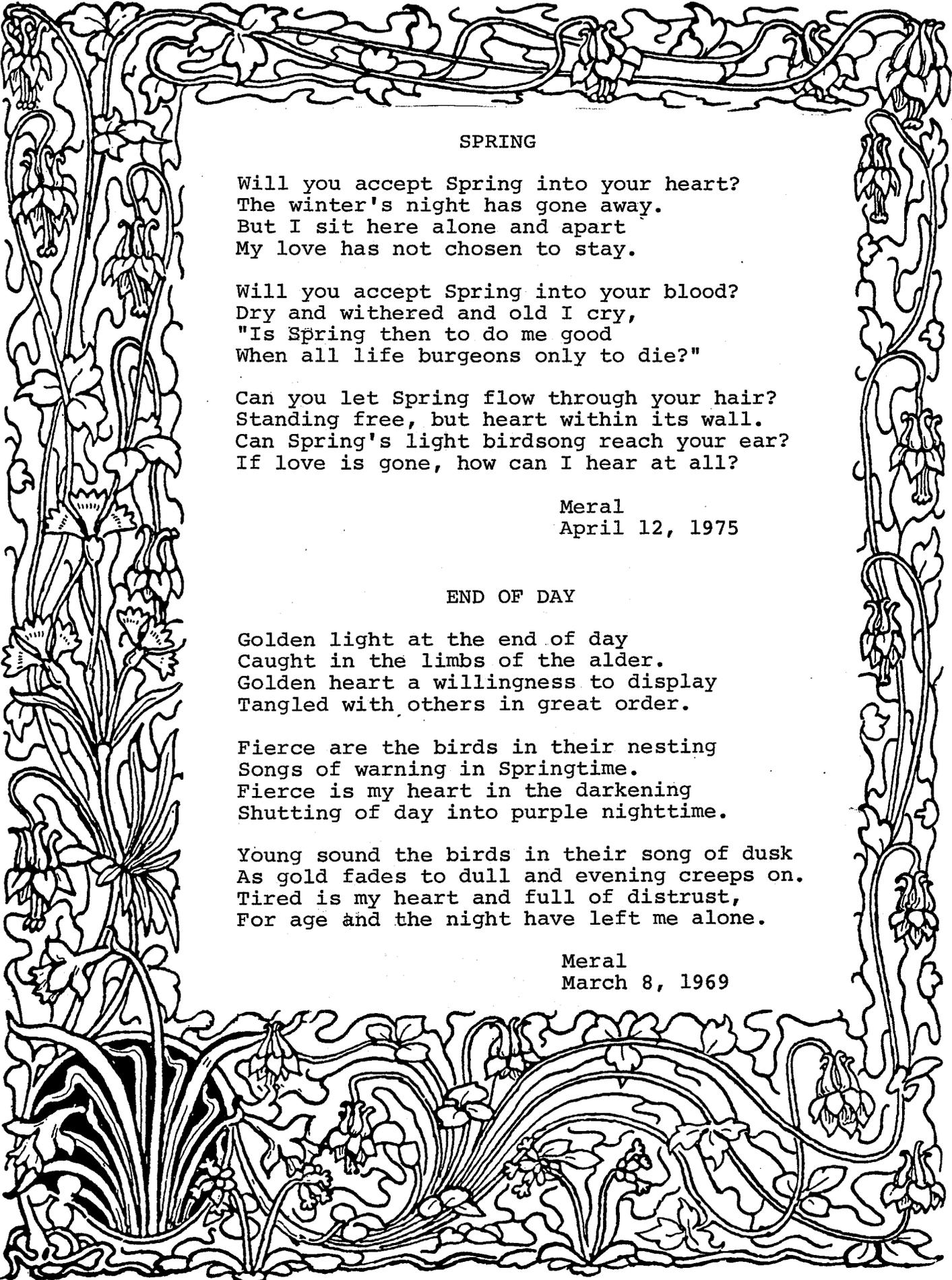
NOTES TO PENTECOST.

85

- 120 My Balti coolies See my "The Higher the Fewer".
- 125 Eton. A school, noted for its breed of cads. The battle of Waterloo (1815) was won on its playing-fields.
- 128 I've seen them
- 130 Sir J. Maundevill Voiage and Travill Cap XVI recounts a similar incident, and, Christian as he is, puts a similar poser.
- 135 A — What? I beg your pardon. It was a slip.
- 146 Tahuti. In Coptic, Thoth.
- 149 Ra The Sun-God.
- 149 Nuit. The Star-Goddess.
- 153 Campbell. "The waters wild went o'er his child, And he was left lamenting".
- 153 The Ibis Head Characteristic of Tahuti.
- 157 Roland's crest. See "Two Poets of Croisic", XCI.
- 159 A jest See above; Ascension Day.
- 162 A mysterious way "God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."
Intentional species?
- 171 The old hymn This hymn, quoted I fear with some failure of memory — I have not the documents at hand — is attributed to the late Bishop of Natal, though I doubt this, as the consistent and trustful piety of its sentiment is illsuited to the author of those disastrous criticisms of the Pentateuch. The hymn is still popular in Durban.
Its extraordinary beauty, for a fragment, is only surpassed by Sappho's matchless :
— o — o — o — o —
— o — o — o — o —
— o — o 'εννεα κ'εξε -
κοντα ο — —
- 185 "How very hard" "How very hard it is to be

- A Christian ! ”
Easter Day I. 1. 2.
- 195 Srotapatti One who has “ entered the stream ” of Nirvana. For the advantages of so doing, see the appended Jataka story, which I have just translated from a Cingalese Palm-leaf MS. See Appendix I.
- 228 You know for me, etc. See Huxley, Hume, 199, 200.
- 239 Spirit and matter are the same. See Huxley's reply to Lilly.
- 273 “ I am not what I see ”. In Memoriam. But see H. Spencer, “ Principles of Psychology ”; General Analysis, Cap. VI.
- 281 ‘Tis lotused Buddha ’. “ Hark ! that sad groan ! Proceed no further !
“ 'Tis laurelled Martial roaring murther. ”
Burns. Epigram.
But Buddha cannot really roar, since he has passed away by that kind of passing away which leaves nothing whatever behind.
- 322 A mere law without a will I must not be supposed to take any absurd view of the meaning of the word “ law ”. This passage denies any knowledge of ultimate causes, not asserts it. But it tends to deny benevolent foresight, and *a fortiori* benevolent omnipotence.
Cf. Zoroaster, Oracles “ Look not upon the visible image of the Soul of Nature, for her name is Fatality.
Ambrosius is very clear on this point. I append his famous MS. complete in its English Translation, as it is so rare. How rare will be appreciated when I say that no copy either of original or translation occurs in the British Museum; the only known copy, that in the Bodleian, is concealed by the pre-Adamite system of cataloguing in vogue at that hoary

- but unvenerable institution. For convenience the English has been modernised. See Appendix II.
- 322 Maya fashioned it. . . . Sir E. Arnold. Light of Asia.
- 335 Why should the Param-atma cease. The Universe is represented by orthodox Hindus as alternating between Evolution and Involution. But apparently, in either state, it is the other which appears desirable, since the change is operated by Will, not by Necessity.
- 341 Blavatzky's Himalayan Balm. See the corkscrew theories of A. P. Sinnett in that masterpiece of confusion of thought — and nomenclature! — " Esoteric Buddhism ". Also see the " Voice of the Silence, or, The Butler's Revenge ". Not B^p Butler.
- 366 Ekam Advaita. Of course I now reject this utterly. But it is, I believe, a stage of thought necessary for many or most of us. The bulk of these poems was written when I was an Advaitist, incredible as the retrospect now appears. My revision has borne Buddhist fruits, but some of the Advaita blossom is left.
- 403 Reason and concentra-
405 tion The results of reasoning are always assailable : those of concentration are vivid and certain, since they are directly presented to consciousness. And they are more certain than consciousness itself, since one who has experienced them may, with consciousness, doubt consciousness, but can in no state doubt them.
- 412 Ganesh'. The elephant-headed God, son of Shiva and Bhavani. He presides over obstacles. The prosodist will note the 'false quantity' of thir word. But this is as it should be, for



SPRING

Will you accept Spring into your heart?
The winter's night has gone away.
But I sit here alone and apart
My love has not chosen to stay.

Will you accept Spring into your blood?
Dry and withered and old I cry,
"Is Spring then to do me good
When all life burgeons only to die?"

Can you let Spring flow through your hair?
Standing free, but heart within its wall.
Can Spring's light birdsong reach your ear?
If love is gone, how can I hear at all?

Meral
April 12, 1975

END OF DAY

Golden light at the end of day
Caught in the limbs of the alder.
Golden heart a willingness to display
Tangled with others in great order.

Fierce are the birds in their nesting
Songs of warning in Springtime.
Fierce is my heart in the darkening
Shutting of day into purple nighttime.

Young sound the birds in their song of dusk
As gold fades to dull and evening creeps on.
Tired is my heart and full of distrust,
For age and the night have left me alone.

Meral
March 8, 1969

PRACTICAL NOTES ON EVOCATION A Personal Journey

by H.: Fra. A.

Let us reconsider some of the underlying definitions and concepts of evocation.

First, I have always been put off by the *Goetia* variety evocations. They are very Judeo-Christian in the worst sense, being generally motivated by a Hellfire-and-Brimstone mentality. They are certainly not models of the expression of love!

I certainly have no problem with the concept of evocation. In many ways I cannot differentiate it from some forms of depth psychotherapy, other than in technique. Where I am seriously uncomfortable, then, is in the technique usually put forward for evocation.

Let us, therefore, go back to basic definitions.

What is evocation?

Literally, it is a "calling forth," in contrast to *invocation*, which is a "calling in." As a matter of convention, *invocation* is the name of the technique applied for establishing rapport and communication with "entities" (for lack of a better word) of a higher plane than that on which the magician is operating; and *evocation* is the name of the technique applied for establishing rapport and communication with "entities" of a lower plane than that on which the magician is operating.

There remains the ambiguity of what you call the establishing of communication with entities of approximately the same vibratory level as yourself; and in this ambiguity is part of the key to my understanding of both of these processes of invocation and evocation. That is, I see the two processes as fundamentally the same, although there are, of course, certain differences.

In all of this, I do not address the issue of whether the entities contacted are separate from oneself, in the usual sense, or whether they are a part of oneself. This problem need not be addressed in practice. It is a matter of philosophy and, I believe, ultimately a matter of convenience.

In brief, invocation and evocation are both techniques for attuning self-consciousness to a particular PRINCIPLE, acting on a particular PLANE. Whether *Elohim Giboor* is invoked, or *Bartzabal* is evoked, the magician is attuning his self-conscious awareness to that common principle we call Mars; but in the former case, he is also raising his awareness to the higher vibrations of Atziluth (or as close thereto as he is capable), whereas, in the latter, he is actually isolating an aspect of the Yetziratic consciousness which is somewhat lower than that which is then typical of his own level of consciousness.

When defined this way, there are only minor differences between invocation and evocation. This is pretty amazing, since classical methods of evocation have the magician talking to the Spirit in a way no one would ever suggest you talk to a God! Yet the Spirit is a specialized, and very powerful, implementer of the nature and will of that God.

I believe I know how this rebuking (perhaps the better word is "scolding") approach to evocation developed historically. Classical magick was pretty much all evocation (except where it was of a purely sympathetic or "earthy" variety). The operators were by no means always adepts. In practice they were probably almost never Adepts! This means that they had not yet established a detachment from, and corresponding measure of control over, their own Yetziratic (Nepheshic) natures. This had two consequences. First, the nature of their rituals became bludgeoning and burdensome examples of psychological projection, blaming the summoned Spirit for every immorality, failing, and shortcoming of their own emotion-trapped psyches. Secondly, having not yet any knack for remaining in detached control of their own emotions, nor of peaceably and healthily interacting therewith, the only way they could control the "unruly spirit" was to treat it as a cantankerous and unruly child — their own inner unruly "child." Nor did any of these Medieval magicians "spare the rod" in their dealings with the evoked entities.

This can be very different if the magician is an Adept — even in the limited sense of this title intended in the Hermetic Order of the Golden Dawn and its authentic successors.¹

I repeat, therefore, that the technique of evocation is not substantially different from that of invocation. One who has reached adepthood should have acquired the training of attuning consciousness to a particular frequency, and invoking a current of the Divine Light along that path to tune and empower a ritual or meditation. For evocation, therefore, the new accomplishment is that of bringing the current even further down the planes of manifestation, and consciously confronting its lower Yetziratic form.² This also has powerful implications for practical magick, since it is the Yetziratic entities that have the most direct capacity to move the astral light and produce material consequences.

Because, in evocation, one is attuning oneself to a lower vibration, certain additional precautions are put in place. These are listed in the traditional instructions.

SURVEYING THE TERRAIN

Perhaps this entire range of magical undertakings will be better understood if surveyed from the top down.

DIVINE (ATZILUTHIC) NAMES are the starting point of every magical undertaking (see the Golden Dawn 5=6 obligation, particularly Paragraph 7). They are employed in innumerable operations. However, it is almost unheard of that a magician would attempt to attune himself to one of these Atziluthic entities directly, without buffering. (I speak here, specifically, of the Hebraic hierarchies.) First, one would require direct access to the Briatic consciousness in order to serve as a vehicle for the manifestation of a true Atziluthic contact; that is, a clear measure of adepthood is required. Otherwise, you would either get blasted badly (if you succeeded), or get a pale Yetziratic counterpart of the idea of the God (if you did not fully succeed). Neither is particularly desirable. Therefore, such invocations are generally employed only as preliminaries to something further, generally employing Briatic agencies.

ARCHANGELS are *Briatic* entities, and are among the easiest to invoke. The daily practice of the Pentagram ritual accustoms one to summoning four of these, who have a special and close relationship to the human race. Archangels might actually be called the "magician's best friend," since they are easy to invoke and represent a spiritual level significantly above our everyday consciousness, but one to which we can realistically aspire and attain while incarnated. The four great archangels of the Pentagram ritual — and of these, especially Raphael, Mikhael, and Gabriel — appear to serve a unique guardian function over the whole human race. They appear almost on demand. Other archangels are almost as easy to summon, rarely requiring more than the formulation of their image, the vibration of the corresponding Divine Name, and the vibration of the archangel's name with intention. These invocations are tremendously useful for acts of High Magick. They are also the predecessor to virtually all other hierarchical ceremonial undertakings.

1. An Adeptus 5°=6° of the A.·A.·. is in an even finer place to carry out what is suggested below, having ready access to the awakened Briatic consciousness. However, in what follows, I use the word "Adept" in the lesser sense, as meant in Golden Dawn schema. The same inner traits would probably be present in one who has stabilized in the 2°=9° grade of the A.·A.·., although some of the work now discussed is necessarily undertaken even at the 1°=10° level.

2. The word "lower" should not be taken in a moral or other disparaging sense, but in much the same sense that one would refer to a "lower" musical tone.

Yetziratic beings, in contrast, are of myriad types. Some are very close to the working consciousness of the magician. Most are of a significantly lower vibration than the typical consciousness of someone who would be evoking them — we hope! These are so numerous and diversified as to require discrete comment. *Liber 777* is our catalog in this undertaking, and the column numbers below pertain to that catalogue.

YETZIRATIC ELEMENTAL ENTITIES: The Supreme Elemental Kings (Col. LVIII) are unique to the Enochian system and, like all other Enochian entities, are to be dealt with according to the unique procedures of that system.

The Rulers of the Elements (Col. LX), Angels of the Elements (LXI), and Kings of the Elemental Spirits (Col. LXII) are all summoned under the power of the Divine Name and Elemental Archangel. Other than the Rulers, who are astoundingly vivid channels of elemental potencies, I have rarely worked with them, since I personally tend to employ the Enochian Elemental Tablets to manifest these qualities. However, the Kings of the Elemental Spirits are immediately above the vast multitude of (generally) unnamed Spirits of each Element. I believe that the Angel is immediately below the Archangel, and commands in turn the Rulers of the Elements, although I can find no authority for this — this is a personal intuition. Usually the Angels will be accessible without elaborate evocative techniques, especially if the Telematic Image is carefully prepared and employed in advance. Were one to undertake to communicate with the actual elementals, evocation would clearly be employed. For the Ruler and King... they are somewhere in between. I would not address this question, on theoretical grounds, for anyone else.

YETZIRATIC PLANETARY ENTITIES: The main ones are the Intelligences of the Planets, and the Spirits of the Planets. The Intelligences govern the Spirits. I do not recall seeing anyone deal with the Intelligences themselves, except as a means of summoning and commanding the Spirits (including their common, conjoint use on planetary talismans). They are:

Moon	MLKA BThRShIShIM VOD BRVCh ShChQIM (<i>Malkah be-Tarshishim va-A'ad be-Ruach Shehalim</i>)	ChShMVDAI (<i>Chasmodai</i>)
Mercury	TIRIAL (<i>Tiriel</i>)	ThPThRThRTh (<i>Taphthartarath</i>)
Venus	HGIAL (<i>Hagiel</i>)	QDMAL (<i>Qedemel</i>)
Sun	NKIAL (<i>Nakiel</i>)	SVRTh (<i>Sorath</i>)
Mars	GRAPIAL (<i>Graphiel</i>)	BRTzBAL (<i>Bartzabal</i>)
Jupiter	IVPIL (<i>Yophiel</i>)	HSMAL (<i>Hismael</i>)
Saturn	AGIAL (<i>Agiel</i>)	ZZAL (<i>Zazel</i>)

There are also the Olympic Planetary Spirits, with which I have had some experience. The standard published Golden Dawn instructions on talismans and evocations contains limited, but sufficient, information about these. They are:

Moon	Phul (or Phol?)
Mercury	Ophiel
Venus	Hagith
Sun	Och
Mars	Phaleg
Jupiter	Bethor
Saturn	Arathron

On a higher level, there are angels of each of the seven planets. Their names are, in most cases, the same as the Planetary and Sephirothic archangels; but they seem to be entirely different beings — or at least the same idea expressing through a Yetziratic, rather than Briatic, vibration. These names are given as follows:

Moon	Gabriel	GBRIAL
Mercury	Raphael	RPAL
Venus	Anael	ANAL
Sun	Mikhael	MIKAL
Mars	Zamael	ZMAL
Jupiter	Sakhiel	SChIAL
Saturn	Kasiel	KShIAL

These are not assigned to the Sephiroth, although they are sometimes seen in Sephirothic workings. I do not think this is entirely wrong where the underlying theme of the magical working is really in line with the planetary Path, but the Sephirah is employed to supplement, or "round out," the range of available symbols or correspondences.

These angels have seniority, in the same hierarchical scheme, over the Planetary Intelligences and Spirits discussed above.

YETZIRATIC SEPHIROTHIC ENTITIES: The Angelic Choirs of the Ten Sephiroth are given in Col. C. These are usually dealt with *en masse* — as an entire Choir, rather than as individual angels — although I cannot see any reason why a particular one or more of the angels could not be dealt with individually. The only complication here is that, as with the individual elementals, we do not know the names of these individual angels. However, through astral communication, the magician could visit these angels, meet one or more, acquire their names, test the names qabalistically, and thereafter evoke them by name.

In dealing with an Angelic Choir, detailed evocative methods are rarely required. If an invocation of the Archangel is effected in a properly opened temple, the Angelic Choir can usually be readily summoned by requesting the Archangel to order their presence and assistance to a particular end. A great deal of experimentation could be done (very useful in Sephirothic magick) with these ten Choirs. I have employed their names, if not their individual potencies, to draw a Sephirothic current to either Yetziratic or Assiatic levels.

YETZIRATIC ZODIACAL ENTITIES: By far the most important of these are mislabeled by G.·H.· Frater O.M. as "geomantic intelligences." They are given in Col. CLXXVIII of *Liber 777*. These angels seem to be a very high level of angel. In key Second Order rituals, they are employed where one would expect archangels; and some magicians consider them archangelic. I regard them as very high vibration Yetziratic beings. I have found them extremely susceptible to summoning if their Telesmatic Image is well built.

I will only passingly address the multitude of lesser zodiacal angels. They are well cataloged elsewhere, and could be explored almost interminably. Someone who is very interested in zodiacal magick could undertake some interesting and extensive work here.

Perhaps the most important of those are the angels (derived from the *Shem ha-Mephorash*) assigned to each pentade (5° zodiacal segment, or half-decanate), and thus, in pairs, to the Lesser Arcana. Those angelic names represent the very spirit of the Tarot cards, and therefore should be potent to manifest the Sephirothic idea expressed through a particular element. One must remain clear that the suit here does not represent the four planes, but rather the Four Elements, since these beings are middle-range or lower-range Yetziratic potencies. I have had some limited experimental contact with them, with mixed results; generally, I hold that they are potencies capable of cleanly manifesting the qualities of the Lesser Arcana to which they are attributed.

Other seemingly minor examples of zodiacal Yetziratic entities are the Angels Ruling Houses (Col. CXLII), the Lesser Assistant Angels of the Signs (Col. CXLIII), the Angel Lords of the Triplicity in the Signs by Day and by Night (Cols. CXLIV & CXLV), and the Angels of the Decanates (Cols. CXLVI-CXLVIII).

METHODS OF EVOCATION

One of the most elaborate and detailed texts on evocation is *The Lesser Key of Solomon*, also called *The Goetia*. Based on style, tone, and approach, I decline to have anything to do with its methods.

In the Hermetic Order of the Golden Dawn, the first and only formal instruction in evocation was in the Z2 paper, distributed in one of the Adeptus Minor subgrades. The Adeptus Minor was taught how to adapt the formula of the Neophyte Ritual to a variety of magical purposes, including evocation. The method works. It is certainly a good training ground. It also has the benefit of redundant approaches to the goal which are especially useful for beginners, for those who do not particularly have a genius for evocation, or for tough cases. Personally, I found this approach to be overkill. Nonetheless, I support the idea that the magician in such a training system be required to learn and practice this particular technique. This is because the ability to evoke spirits is actually a secondary purpose of the Z2 Neophyte Formula practices. The real purpose of these and other adaptations of the Neophyte Formula is to assist the Adept to more intimately understand the Neophyte Formula for its own sake, and to work it more deeply into his or her psyche. This has important and desirable initiatory consequences. The ability to evoke spirits is mostly a side benefit.

In the A.:A.:, evocation is required in the 4°=7° Grade of Philosophus. The A.:A.: has only two instructions in this topic. The first is the Neophyte Ritual. The Neophyte is to study the ritual of her initiation and come to understand its formula. That is, she must adapt it in the fashion of Z2. In the 1°=10° Grade she will already have worked with this to some extent, at least in terms of theory. As a Philosophus she must be able to produce results.

The other A.:A.: instruction is in the form of example. It is the Evocation of Bartzabal, published in *Equinox I:9* — the single most extraordinary example of a ritual of evocation ever published. Even though I think all such examples are far too elaborate and extensive, it is a pure pleasure to indulge oneself in studying this ritual masterpiece by Aleister Crowley.

Beyond this, the Philosophus is on her own, to derive technique from any available source. Aside from the Medieval Grimoires which I have previously criticized, and a little Eliphas Levi (who was scared stiff the one time he got a successful outcome), there really was not anything else available in Crowley's day, and very little more today.

If the Philosophus were also an VIII° of the O.T.O., certain other evocation techniques were taught. However, I hold with Crowley's criticism late in life that only his many years of formal Rosicrucian-type ceremonial workings saved him from being destroyed by the techniques taught in the Sovereign Sanctuary of the O.T.O. In short, if you can't first do a magical act without the O.T.O.'s particular application of the Ophidian Current, then don't try it with!

Of course, if the evocation were distinctly Enochian, the A.:A.: initiate already had access to *Liber Chanokh* from the 3°=8° Grade of Practicus. Besides this, as I have said, the Philosophus is pretty much on her own.

Like everyone else, it was necessary for me to devise my own working techniques. There is no need to reproduce them here, since, aside from the obligated material which they draw on, they are highly personalized and would not necessarily be the methods most workable for another magician. You have to work this out for yourself! The purpose of this present paper is only to share some elements of personal experience and point you generally in the right direction.

In any case, the basic idea is to open a temple, get in, establish a contact to the Light, attune your consciousness to the appropriate wavelength, and strike with the flashing current of the invoked Hierarchy into the very heart of Yetzirah.

According to every main reference on evocation, the Sword is the chief implement employed. We are repeatedly reminded that we must remain in full command of the Spirits. We are usually instructed that the Sword is the proper implement because it represents the Strength of Geburah. I believe that this is so misleading as to constitute a blind; or rather, while it is correct, and we are wielding the very implement of Horus to command the Spirits, we usually have so little understanding of it as to perpetrate a gross misunderstanding.

The Magical Sword is the Flaming Sword of the instantaneous manifestation of the Sephiroth. As an implement, it symbolizes the Lightning Flash, the swift and sure utterance of a single vibration that reaches from the Crown to the Kingdom. Therefore, the Sword signifies the invoked Hierarchy itself. For example, when evoking the Olympian Spirit of Venus, named *Hagith*, the Sword represents the instantaneous descent and simultaneous vibration of the Venus principle in terms of the names *I.H.V.H. Tzabaoth, Hanael, Anael, and Hagiel* which supersede, bring forth, and command the Spirit *Hagith*.

I believe this point is of the utmost importance. You will entirely misunderstand the Sword if you wield it without this understanding. Without this unifying, loving perspective, your evocations will most certainly intensify in your perspectives of division, separateness, and domination which will further alienate you from the central Truth which the Mysteries of Initiation strive to awaken in the aspirant to spiritual things.

Thalia

Solar-serpent caressing my heart.

Tongue of inspiration darting teasingly and pleasingly
within the expanding vault of my soul,
unsealing its warded mysteries
from behind their brazen plaque.

My passion rises from timorous flame to surging solar fury until,
head flung back, my sweat-soaked mane tossed madly about
in concert with the thrashing rhythm of my rider,
I surrender
to the blinding shaft of insupportable splendor,
That floods me, slays me, flays, betrays me
with its resurgent venomous coruscations.

My mind reeling in the intoxication of this madness,
The grape's royal blood infuses veins
made void of corpuscular life.

Wine blazes through my soul,
its moist fire spreading from my center,
outward, to poison
every cell
every memory
every dream

With the ineradicable kiss, imprint, and seal
of this muse
whose elixir of inspiration unleashes me,
whose Genius releases me,
Pregnant with Life unguessed.

— James A. Eshelman

THOTH TAROT AND ASTROLOGY

Chapter III

Next let us consider the influences of the planets in each horoscope. Uranus, Neptune and Pluto are not represented in the Tarot, and therefore are not among the planets referred to the letters of the Hebrew alphabet. These planets have been only recently discovered and though much has been written about them, there is no accumulation of centuries of observation and wisdom concerning their true influences.

Crowley makes several attempts to place them correctly on the Tree of Life in his comments and explanations appearing last in 777. For column VI, the Heavens of Assiah, he remarks thus: "2. MASLOTH. The fixed stars are connected with the idea of Hadit as positive interruptions of the negative continuum. Nuit. Neptune is attributed to this sphere as being the outpost of the Solar system. Uranus is attributed to Daath because of its explosive nature. The Abyss is represented in Nature by the Asteroids. There is another aspect of Uranus, the Magical Will, which is assigned to Chokmah. There is also another of Neptune, whose astrological characteristics are sympathetic with Neschamah and therefore with Binah. It must be remarked that since above the Abyss a thing is only true so far as it contains its contradictions in itself, the attributions of the planets above the Abyss cannot be so definite as those below. Each of them can in a way be attributed to any of the Supernals, and each may be given to any one for contradictory reasons." *

In his tables on page 43, "The Triple Trinity of the Planets" he places Neptune with Alchemical Mercury, the Self (ego) as the Spiritual force in this trinity which also includes Sun and Moon.

For Alchemical Sulphur, the Will of the Self, the second of these trinities, Uranus represents the Spiritual.

Neptune is on the middle pillar which represents spiritual consciousness.

Uranus is on the pillar of Mercy as the mode of action on the non-ego and is termed the Creative.

The same arrangement appears in THE BOOK OF THOTH, pages 284 and 285. Further a diagram on these pages equates Pluto to the Cardinal signs, Uranus to the Fixed signs and Neptune to the Mutable signs.

Whether all these correspondences really work, only much research can prove. We are really only infants when it comes to the study of Astrology as it is as complicated as human nature.

* Page 55 of 777 Revised.

Astrologers attempting to make observations about Pluto have fallen into a great deal of fancy. They write much about this mysterious tiny planet which science so far has described as a solid lump of ice and which may be a moon of Neptune as it does not stay in the pancake shape delineated by the movements of the other planets. Pluto has an orbit which is sometimes above this flat pancake shape and sometimes below. But astrologers will not face the fact that we know very little about this planet and less still about a planet so far from us and so tiny in comparison to the other planets of the solar system. I do not wish to fall into this trap and what we know or may surmise about Pluto must remain in the future when humanity has time to test its assumptions.

Next of the outer planets we may consider Neptune. Much too has been written now about this planet and experience has shown that Neptune rules spirituality, inspiration, inspired knowledge when it has positive aspects in a horoscope. This planet can dissolve barriers between the conscious and unconscious life and thus it can also bring confusion to the person who is not attuned to the spiritual nature. Neptune can be a fog of confusion, it can be like a certain myth, when one hitches one's wagon to a star and the star ever moves onward and the wagon trails behind and never catches up. Neptune's influence can slowly dissolve old attitudes and modes of thinking and behaviour. When one is in sympathy with change and spirituality, Neptune is an aid in overcoming our tendency to be too practical and materialistic. Neptune's influence can also make liars and persons who live in a fantasy world and never really relate to what is real when it has difficult aspects to it. Neptune with good aspects or sometimes even with challenging aspects produces certain fantasy types of artists and also musicians.

Drugs, drink and perversions are ruled by a Neptune with certain difficult aspects. Since this planet rules the spirit, the only way to work with it positively is by living a spiritual type of life. A good deal of humanity is not oriented in this way and so Neptune often manifests itself in the individual horoscope as a problem rather than as a point of inspiration and greater growth.

Neptune can be said to rule the unattainable ideal, exhalation and mysticism. It is above the abyss and its influence cannot be measured in material terms.

Perhaps we could leave Daath out of our considerations as having a planetary correspondence since Daath is really not on the Tree of Life at all and is purely speculative. If we do this then Neptune becomes equated with Kether and if so, would correspond to the 4 Aces, the roots of Fire, Air, Water and Earth.

The placement of Uranus on the Tree of Life at Chokmah seems very naturally in accordance with the observed nature of Uranus. Uranus is seen as the True Will of the individual which starts phenomena as Wisdom, the Word, from Chokmah. Here is the beginning of creation through this Wisdom and Word which impregnates Binah, the great mother. This planet is also placed above the Abyss on the Tree but it is a little less mysterious than Neptune. As equated with Chokmah, it would correspond to the twos of the small cards, which are ruled by Chokmah. So when we analyze these twos, we can keep in mind that they have a lot to do with Will. Uranus is ideally known as the planet of Magick which "causes change to occur in conformity with will."

It has been observed that Uranus causes upheavals when the old ways do not lead to the freedom and emancipation of humanity. The planet has been called the Awakener and also causes great independence of mind and spirit in those who have it well aspected. This is truly the planet of freedom, so in its negative phases the freedom can become quite bizarre and unruly. This planet gives off great forms of energy and can be sudden and explosive in certain circumstances. It is also unpredictable, especially when one is working with the transits of the planets.

Uranus has been called the higher octave of Mercury and has been noted to rule through the mentality and the nervous system. It is known as the astrologer's planet when the aspects to it permit. It is a planet of progress which is capable of carrying humanity to higher reaches of the mind. Therefore, it rules over new inventions, the airplane, computers, the telephone, T.V. and advanced forms of communication. Those with a strong Uranus placement show originality of thought, an independence of mind, perhaps inventive genius. There is a good deal of intuition and intellectual and metaphysical ability.

Since Uranus can be responsible for the breaking down of old and outmoded ways of behaviour and thought, it can be explosive and dreaded in this capacity by those who do not wish to change. For these people, the disruptive force of Uranus can bring many problems and sorrows. Also, if poorly aspected, this planet might produce dictators or extremists of some sort. It is also associated with revolts when the old order has been responsible for the lack of freedom of the people or of each individual. It is a planet of riotous behaviour, whether in groups or as a single person. It has been noted also to be associated with eccentricities of various sorts, some of them benign, and some harmful. Also, if in some circumstances there is a sudden change, a complete about-face from what was expected of the person in the past, then we can look to Uranus as the cause of this phenomena.

In modern Astrology, Uranus has become the co-ruler of Aquarius along with Saturn, associated with this sign from the past. Crowley places Uranus at its exaltation only at 19° of Leo in THE BOOK OF THOTH. There is still much to learn about the effects of Neptune and Uranus and since they move very slowly around the zodiac, some Astrologers have surmised that they indicate large groups of people,

and the main over-all behaviour, thoughts and thrust of the years when these planets are in certain zodiacal signs. When slow-moving planets such as these move into another sign, the moods of the public change and what was once popular and accepted now becomes something new. This could be quite the case as Uranus takes 85 years to traverse all the zodiac signs and so millions of people will have this planet in a certain sign, for a specified amount of time and all will have some characteristic of this sign emphasized, for better or for ill.

The ancients could only see Saturn as the outermost planet and so they have much to say about this one. Saturn is placed at Binah on the Tree of Life and is also above the abyss. It, therefore, was used as a symbol of all of the supernals. In the thinking of those who worked with the Tree, Chokmah was the sphere of the zodiac and Kether represented the Primum Mobile, or the prime mover.

Since early observation could only detect the movement of Saturn through the zodiac signs as the outermost of the planets, it was given a letter of the Hebrew alphabet and a place on the Tree of Life. From now on each planet which we consider will have two meanings, one will be the sphere with which it is associated and the other meaning will tally with the meaning of one of the Trumps.

The ancients could count only seven planets, but this included the Sun and Moon, which are not really planets at all and if we want to be specific, we can call these two the Lights. The Sun is the driving force of the whole planetary system and the Moon merely reflects sunlight upon the earth. The other planets do the same in their own way, but they are not so close to the earth as is the Moon. Therefore, the Moon has a very observable effect on earthly affairs and has been documented and considered for very long aeons of time.

No one really knows why the planets affect us as they do, but some thinkers assert that they do this because of the rays of the Sun bouncing off the peculiar makeup, gases, moons, of each planet and then reflecting back to earth as a force which can be noted and documented. The planets do not have the fire of the sun, the energy, the life-giving forces and when we begin to work more closely with the Zodiac signs, we will use only the influence of the Sun from each position of the earth in space which is represented by the belt of the zodiac.

Binah represents the beginning of form which is the result of the Will and Wisdom of the father, Chokmah. Binah is therefore, the great mother and also the great sea, since so far as we know, much of life arose from the waters of the sea. Saturn in Astrology also refers to form, to the making of character and to the bones of the bodily system.

To put it clearly, Saturn is form-making, whether of the bony structure of the body, the skeleton, or whether of the structure of the personality and the character. A weak Saturn in a horoscope would show a tendency to ignore structure of the character, or it might denote a weak person, subject to the whims and wills of others. Or the person with a weak Saturn may be a prey to his own fears. Saturn as the planet above the abyss can have a misinterpretation. This leads to fear bred of ignorance.

If this planet is strong, it aids a person to have a conscience and a firm determination to win over any odds which life may present. As a planet above the abyss, the message is to live such a life that spiritual and moral values are heeded and developed. Saturn is a taskmaster, a teacher who insists that lessons in life be learned. If the person does not learn, that person dooms himself to a repetition of the lesson until it is mastered.

The Tarot card which represents Saturn is Tau, The Universe. Here a dancing figure is working or dancing with the forces of the earth. The right manipulation of these energies leads to the open eye of developed Initiation. The figure clearly is playing with the forces of the earth. This figure represents any person in life, and what the aim of life is to be. It is the summing up of all the journeys through psychological states and the archetypes that have preceded this card. The Fool has gone through everything and is now a part of the Universe, in the highest of his initiatory states, he realizes he is the Universe, the opposites have melded into one whole. The snake which the dancer is standing on and working with, is kundalini and it is also the snake of time, of life and death. Saturn has been called Chronos, the God of Time. The Universe of the Zodiac surrounds the figure and this Universe is also divided into the Shem h-Mephoresch, or five degree division of the circle. Each zodiac sign has 6 of these divisions but they are not symbolized on the small cards as the small cards rule over the decans, the division of a zodiac sign into three of 10 degrees for each sign.

In the corner of the Tarot card called the Universe, there are the familiar cherubs which signify, Fire, Water, Air and Earth and also relate to Yod He Vau Hé, as described previously. At the bottom are the building blocks of the Universe, the elements as used in science.

If we look at this Trump as the beginning of a journey upwards through all the other paths or Trumps and the spheres, then we can see that this card represents our Universe as we know it and as we have made it. It clearly shows us that the Universe has a structure and laws and we must obey or work with these laws if we intend to become more than what we are now.

Saturn in Astrology represents the laws and structures of our own being and to ignore these or go against them brings down the

retribution which could be expected. Therefore, Saturn can mean delays and restrictions until the person learns to live with the laws of the Universe and his own inner structural laws. The planet Saturn can reveal us to ourselves where we are most sensitive and where the hardest lessons of life are to be faced. The planet can delete from our lives all that is unnecessary until what is left is final. Sorrow can result from a refusal to learn what is meant for the individual. In the older Astrology, Saturn was viewed as a malefic planet but this was because the persons who described its action did not understand that we are children and we must all go through certain disciplines in order to evolve to a higher life.

Once the individual has solved the problems of Saturn in the horoscope, then Saturn becomes the great initiator and the individual emerges from all the trials and tribulations the stronger and the more balanced for what has happened. Wisdom and Understanding result from these lessons of Saturn when rightly understood and developed.

The influence of Saturn can represent to us the highest of achievements as the sphere above the abyss which represents the highest of initiatory states. It is also the structures with which we work. It is the beginning and end of our existence as humans aspiring to higher states of consciousness. The planet is our taskmaster, our teacher, and its warnings and placement in each individual horoscope is very important.

The next planet inwards towards the Sun is Jupiter. This planet is placed in the 4th sphere of the Tree of Life, Chesed. The Tarot card which represents Jupiter is Trump 10, Fortune. It is placed on the Tree just below Chesed and its path is from that sphere to Netzach.

We noticed that Saturn had plenty of space between the sphere and the Trump. But now the sphere and the Trump touch each other with Jupiter. This planet is larger than Saturn in the zodiac space and is also closer to earth. Its placement in the horoscope and its meaning is therefore larger than that of Saturn. Jupiter is expansive, whereas Saturn was restrictive and limiting. Jupiter is the benevolent father distributing largess with an open hand and Saturn preserves and conserves.

Chesed is on the mercy side of the Tree and its influence rules established religion. In Crowley's chart for "The Triple Trinity of the Planets", mentioned earlier, Jupiter represents the spiritual "relation with the non-ego". As the middle planet on the pillar of mercy, it is the paternal "mode of action on the non-ego". Jupiter brings on an expansion of concepts and ideas in an impersonal fashion. It represents man's relation to his

God, no matter in what form, what country, or belief system. But Jupiter is the first sphere below the abyss and is within the understanding of humanity in a way which was difficult for the influence of Saturn. Many religions postulate a father God, not knowing that this is still an intellectual concept, something which can be grasped by the mind, but not the highest state of achievement on the path of Initiation.

Many religious leaders, after having formed a system which all of the adherents must follow, stop right here. They enjoy the expansion of consciousness and the high state of benevolence which enables them to distribute largesse to the deserving ones. Certainly the influence of Chesed leads to a higher morality and human laws to further the progress of humanity. Chesed represents the benevolent King, the ruler of all about him and the builder of fortunes and the goods of life.

Chesed is the first sphere which begins to make concrete the subtle forces represented by the Prime Mover, the Zodiac and Binah or Saturn. What begins above the abyss now has some form and this form is ruled by love and magnificence.

The Trump, Fortune, is the only Trump attached and closely related to the sphere for which it expands the meaning. Jupiter is rightly represented by Fortune here. Three figures are on a turning wheel. Sometimes one is up and sometimes the other is up. This represents the ups and downs of fortune represented by the position of Jupiter in the horoscope. There are cycles of change which might be chance, fate or karma and these will be due to the actions of Jupiter. But this is not chance as humans would believe, it is the working out of the laws of the Universe and the laws of karma which a person must undergo. What happens from life to life purely is brought about by the actions and beliefs of the individual.

Law, whether universal or human, is one of Jupiter's functions in the horoscope. Philosophy and religion, expansion of material welfare, the presentation of opportunity, impersonal concepts of a greater life, often presented through a religion, the expansion of inner vision, all these are Jupiterian effects.

When Jupiter has difficult aspects or is poorly placed, the person could become bombastic and hollow, an egotist, flamboyant and self indulgent, impractical with generosity whether of a person's own goods and ideas or with these items belonging to others. Instead of adhering to laws, the person might try to ignore them or break them deliberately. Jupiter can instigate all kinds of excess, the uncontrolled display of wealth, gluttony, whether of food or drink, gambling and excess of law and order; the judge who insists on his own values, rather than those of the community, the priest who values his own approach and interferes with others to carry his ideas into action, and many other indulgences of

a surfeit of expansiveness. So Jupiter is not all good fortune, love and benevolence and concern for the welfare of humanity. Every planet and every sphere on the Tree of Life has a negative side and both positive and negative can find their way into human actions and affairs.

Each planet is affected by the influence of the other planets. The expansiveness of Jupiter gone wrong can be controlled by the opposite action of Saturn, should it be well placed and aspected. The Sun, of course, is the real arbiter of the effects of planetary placements and a strong Sun can offset any negative characteristics.

Jupiter as Chesed, the fourth sphere, rules and affects the four of the small cards and adds his characteristics to their meanings in the four suits.

Now that Jupiter has been building up and adding on, Mars must tear down and take away what is not needed. Geburah is the fifth sphere on the Tree and is the home of Mars, the planet of energy and severity. Jupiter is mercy, Mars is severity and fear of severity.

Chesed partakes of the nurturing waters of life from Binah, and Geburah brings down into manifestation the energies of life which began in Chokmah. Mars is a lesser part of the Will and Chesed is a lesser part of the Understanding. As we work down the tree, the simplicity and purity of any concept becomes intermixed with other factors.

The Sephirah of Mars means also strength and justice. If a person breaks natural law and even human law, he or she must expect the retribution or justice of Mars to go into effect. There is an old saying: "He that lives by the sword must die by the sword". We reap our own mistakes, or pull down on our heads the results of all our actions. There is no escape from this law, no matter what the belief system might be. Evil or crimes against others are eventually punished. Also, for many individuals, they are quite capable of punishing themselves if they have a shred of conscience left.

In the case of certain religions, this is the sphere which accounts for pushing that religion by the sword, by hatred, or by torture, burning at the stake or similar uses of violence. It is no wonder this sphere is called Pachad - fear.

But each person can use the energies of this sphere for self-discipline. Life is not so easy as a contemplation of Chesed might lead us to believe. There is a great struggle going on with the parts of the character which lead one astray from the path of Illumination. This sphere is a reflection from Chokmah, the Will and Wisdom. In the matter of Will, each person must learn that whims, wishes and wants are not the True Will. Chesed equated with Yod, the Fire of the beginning of energy and now Geburah carries on the idea of this Fire. Mars in its purest sense is the

energy of life which we need in order to accomplish what our work might be.

Trump XVI shows this energy in several forms. At the bottom of the card, fire and war destroy what structures man has made. This is symbolic of change, for true change cannot occur if the old ways, old structures of thinking and behaviour are not destroyed in order to make way for the new. Humans usually resist change, they often like the old settled ways. But if they did not change there would be no progress either of science, civilization, or greater spiritual growth. Therefore, it is necessary that humans must suffer in order to break down the old and make way for the new. War and violence often accomplish the beginnings of new growth. At the top of the card we see the dove and the serpent which symbolize two different methods of love. But it is not just human love which is suggested here, it is the love of Nuit. In Chapter I of LIBER AL, verse 57 Nuit exhorts us to love her and invoke her under the stars, then she says: "Nor let the fools mistake love, for there are love and love. There is the dove and there is the serpent. Choose ye well.---". Human love can lead mankind into the state of consciousness (or beyond ordinary consciousness) which is symbolized by the open eye at the top of the card. It is the action of the kundalini serpent which rises until Ajna and when this chakra is activated, what is known as the "third eye" becomes a reality in the life of the aspirant, who then becomes illuminated and more than the ordinary human. This process and eventual result is symbolized in various ways in many religions.

When evaluating an Astrological chart, think of Mars as the source of energy. If Mars is placed in aspect to the Sun it usually means great resistance to illness, a sort of abundant physical energy. Initiative and the power to act and do and sometimes to solve problems is signified by Mars since it is outgoing activity and signifies a release of energy. Mars can let off steam from the inner pressure of life events. With a well aspected Mars there is an initiating principle of new actions and behaviour, some type of vigorous action, spontaneity and exuberance. There is drive and a capacity to fight and defend whatever territory is indicated by the horoscope. There is sexual drive, virility. In some charts Mars leads to a love of sports of various kinds. The planet shows aggression and a desire to compete and win over odds.

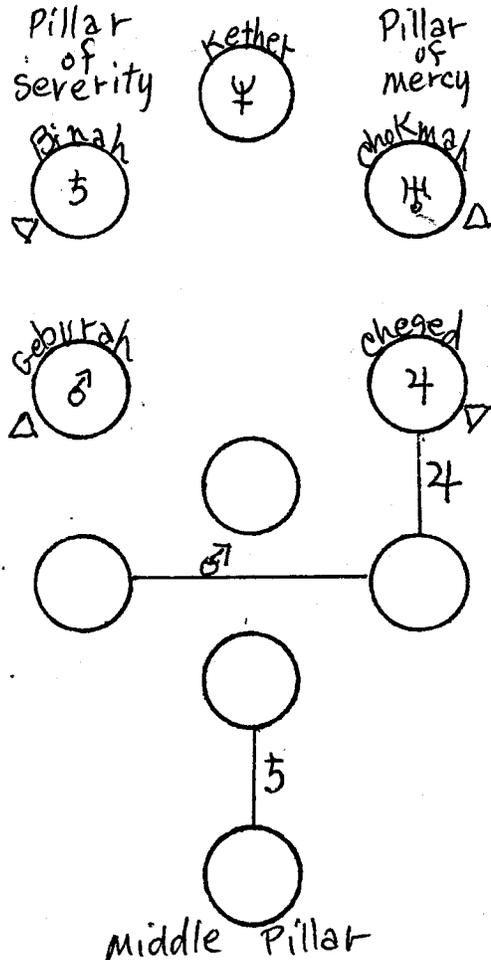
But only too often these energies are misused and this planet can also indicate impatience, unthinking action, the use of sex to harm others, blind brutality, tendency to torture others, either mentally or physically, aggression and misplaced emotional urges. More than any other planet, the results of the Mars force must be directed and controlled. Undirected and uncontrolled Mars forces lead to wars and explosive actions. The planet rules iron and related metals, guns, farming machines, automobiles and swords, etc. or to put it succinctly, any machine or object which is a derivative of iron.

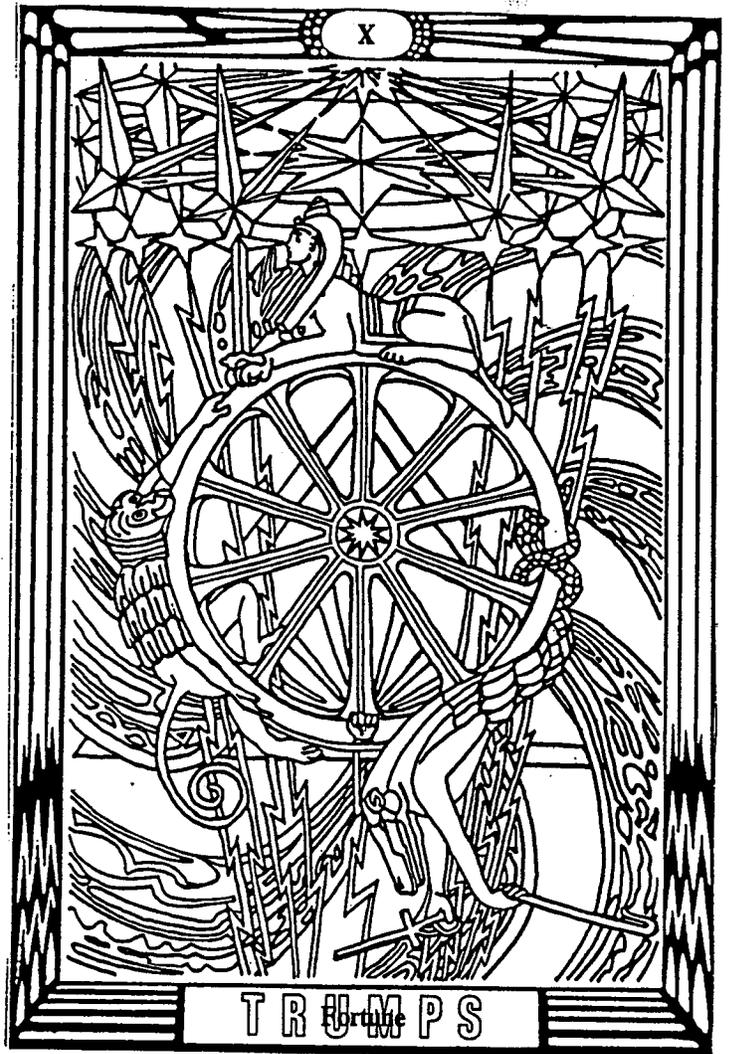
Chesed, Jupiter, is on the pillar of mercy and so is the Trump corresponding to Jupiter. Mars as Geburah is on the pillar of severity but the Trump corresponding to Mars is on a horizontal path. Jupiter could be said to be unbalanced, too much on the Mercy side, but Mars gives a different picture, since the Trump is on a reciprocal path. This Trump connects the spheres of Hod, Mercury and of Netzach, Venus. But it also symbolizes the breakdown of too much of either intellect, Hod, or human love, Netzach. It is the first intimation of the veil of Paroketh, the veil which must be gone through in order to reach the center of one's own being, Tiphereth, the Sun.

The small cards take on the characteristics of the spheres. All the fours are similar to the actions of Jupiter and all the fives are similar to the actions of Mars.

Perhaps our diagram of all of the cards of the zodiac is now fixed in the mind of the student, but if not, please refer to it as it appears earlier in these analyses of planetary effects. We notice that all the Cardinal signs are equated with the decans ruled over by the twos, threes and fours of the small cards. All the Fixed signs decans are equated with the fives, sixes and sevens and all of the Mutable signs are equated with the eights, nines and tens of the small cards. There is a further mixing of meanings as each decan is also ruled by a planet. But more of this yet to come.

To be continued.







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

JANE WOLFE

Barstow

By 1955 Jean and Ero had found another house in Barstow and Jane was still with them. She managed to travel by bus or with Jean from time to time to visit in Los Angeles.

On the visit of 22nd of January, she saw for a second time the film Angers had made of "The Pleasure Dome". Her report to Karl was in Feb. of that year and she said:

"The technicolor film put on here, which I saw twice, can be slanted toward a character called "the beast" - not at all aimed at Crowley, which was one of four characters portrayed by this man, Angers, in the movie, then named "The Pleasure Dome". Each of the four characters has his response to a special woman of the time or hour.

"The Pleasure Dome" was born out of a masquerade party Angers attended. I.e. he somehow walked in on this group, which was fancifully attired in colours and styles of various epochs, each individual portraying an emotion in action & colour. There was no scenario. Like the old Mack Sennet comedies, they started "shooting" and worked out a plot as they progressed. Interesting in spots, but the bacchanalia ending the picture needed the hand of a Cecil DeMille - as I remember the movies."

She then reported on the various members of the group to Karl. and of C's visit with them in the desert. Things did not bode well, for psychic experiences of a negative sort were experienced by Jean, Ero and Jane.

On that visit with the Burlingames in January, Jane also met a visitor from Europe. This was to cause Karl some concern for he was always worried about spies and harm and astral attacks, due to his terrible experiences in two concentration camps and the later persecutions by the F.B.I. in America. This man had met with Karl the previous year and had aroused, somehow, Karl's suspicions. So there was a good deal of the warning note when he wrote to the Burlingames and to Jane. They were all flattered that a person from Europe should visit, but Karl thought in terms of a spy on the O.T.O., which wasn't worth spying on at the time, anyhow. We were too small and also scattered about Southern California and no one was having regular meetings. However, I was the only one who took all the hullabaloo with a grain of salt and found nothing to get alarmed about. Karl later admired this attitude, but it took him some time to get over his first suspicions.

He had something interesting to say about all these experiences of that winter, the movie, the visitor and C.:

"Don't be too mad and disappointed with me because I seem to be blowing hot and cold. Where I live now the feather of Maat seems to be so sensitive that the slightest spiritual waft of air operates like a storm. I've got to adapt myself and that takes much time. Remember that A.C., too, was exposed to such changes in judgment. In 1925 when he came to Weida, he ran into an extremely critical situation and for a while he did not know where to turn. Then he had to phone me from Tränker to my home in Weida and found my number to be 358. Then he decided to break with Tränker, move over to my house with Dorothy, Leea, Mudd. But what happened in 1951, after the exhibition of his paintings? There was a violent row. He despaired and appointed Smith his heir, as X^o O.T.O., etc. etc. He had given me up as a total loss."

There was a good deal of correspondence about various matters in regards to moving, which Jane had done with Jean and Ero more than once and which Karl was hoping to do soon. Also he wrote about Aleister Ataturk and what the progress was in getting him to come to America to live with Karl. Then there was information about Jane as to how the rest of us were doing in Southern California. Karl wrote this on May 16:

"Smith wrote a few weeks ago: have not answered yet. He is now in his gorgeous new house at Malibu, but is still entirely unsettled. House not quite finished; things in disorder, he seriously sick, but improved, Helen near a nervous breakdown because of overwork and overworry."

Also, a good deal of Jack's materials were sent to Karl as he had been asking for these for some time. But it seemed to him that the collection was not complete as he found no letters or correspondence of any sort and no diaries. He had, he said, only part of Jack's Liber 49 which concerned the "Babalon Working". The quality of some of Jack's essays amazed him and he was quite astounded at the work Jack had done so far. He wrote:

"I am thinking of publishing some of Jack's essays which are first-class. If someone could be found to edit Jack's major work on Magick which is incomplete and in a rough state, it would be the best introduction into A.C.'s work and simpler than MAGICK IN THEORY AND PRACTICE, more for the beginners. The man has done an amazing amount of research and he had the gift to assimilate what he had read.."

Jane replied to this in early June:

"The Babalon working is askew. Pages were missing when I made copies. Did C. get mad and destroy parts? Did Jack? Ron Hubbard, working with him? I told you before, but repeat: A.C. told Jack to prepare the way for this Incarnation*, and to tell no one. Jack showed me the letter; then when the Working was finished he wrote

* Of Babalon

out a report and sent me and Roy Leffingwell each a copy. When packing in L.A., I looked for my copy and could not find it. Reea was here the other day. She promised to bring Roy's papers here and the two of us would go over them together. I hope his report will be available."

Jane further reported about Wilfred:

"Do you know the "gorgeous" home on the Beach beyond Malibu is the result of Smith's complex in re: his "Grandmother's home in England." which burned in him throughout the years. Now, at last, he can thumb his nose at the Cox family, who sent him to the States - of the country gentry, I think; for now he is of the same breed. And he lives up to the role; for Smith has some excellent qualities, as you know, and can be an interesting and affable host.

Now came another matter of interest, Karl wrote on June 9, "Yesterday I answered Kenneth Grant's letter and his New Isis Manifesto, a crazy thing, and he signs it - entirely unauthorized!!! - as X^o O.T.O. and O.H.O.!"

And further he wrote: "Jack's Babalon working is clearly childish and inspired by --- whom? I thought he had dropped the idea that C. was it? There are later passages where he does not identify 156 with C."

There was a good deal of correspondence between Jane and Karl about various matters. Louis Culling and Meeka Aldrich put on a ritual for radio which was rather poorly done. Then Aleister Ataturk wished to avoid the British draft for the army and was in a hurry to apply for a visa. Several plans were considered.

At last Aleister Ataturk arrived in Hampton, New Jersey, near the end of September of 1955. Karl then tried to teach him how to drive as Karl had plans to drive across the country to settle in California when his house in Hampton could be sold. Karl reported of Ataturk "a nice boy, 6ft. 1", apt to turn girls' heads, ego-centric it seems and with lack of concentration. Eager to take a job, best in hotels, I think. I'll keep him here to help driving should we get the deal here through before end of November."

There had been some correspondence about Kenneth Anger going to Cefalu and preserving the wall and floor paintings. He had to carefully scrape away some whitewash and then make photographs of the work. Jane wrote this about it:

"Anger. Why this preservation of the Abbey in Cefalu? It apparently fulfilled its purpose. And has now turned to hate.

1746 Winona Boulevard was torn down after we left and later a modern apartment building of two stories put up. 1003 was pulled down - so far as I know nothing has been built there. Anger mentions paintings left there? Canvasses apart from the house? If so, why were they not stolen. In our days everything was stolen by the Sicilians, right under our noses.

"I painted the Magical Circle on the floor of the Temple room - you may recall it - after A.C. told me what to do and where to place the proper colours. I also did a bit of the Cauchemare. Perhaps you know these walls portrayed Heaven, Earth and Hell. " 'Heaven' is on the outside wall and the "grotesque blue foot" belongs to Aiwass. I do not recall the third figure, which is to His left. The three figures in swift motion."

Karl replied to this: "I don't know whether I shall get a set of photos. I would have to ask Yorke especially for those he received from Angers. Maybe I'll get an answer from Angers direct, after he has completed the job. - - -"

"Indeed the destruction of certain H.Q. that you mention seems peculiar. You know that A.C.'s ashes are buried under that splendid "Aleister Tree". Two days ago I pointed it out to somebody, and looking up saw innumerable little branches showing signs of being withered. Imagination? Anyway, I have decided to unearth the ashes and take them West in the car."

Jane asked permission to visit Wilfred and Helen as they lived not far from a friend she was visiting beyond Malibu. When she did, she had this description of their property and of them.

"Mildred took me to Malibu Tuesday of last week. I got the address from Helen at her Hollywood place of business. She looked radiant when she saw me - was so glad. She looks splendid at present, but her intention is to make a change after she builds up her contacts where she is now located.

"Smith's operation leaves him weak. He carries on a few light chores, but has to be careful - which he finds quite hard as he was always quite active. I did not ask the nature of the operation but assume it had something to do - if not all - with the prostate gland, which made itself felt while I was still in Hollywood - rather, going to Beachwood Ave. I spent the afternoon with Smith and then went on.

"The house and lot are beautiful. The Temple - living - room is noble. He has performed a few rituals. Some of the small items, such as towel racks, are not yet put up from lack of money. The big double garage is to be transformed into sleeping quarters so he can accommodate a guest or two or three. The lot is large and capable of a guest house in the rear - also in front; but that would spoil the view from the Temple room. He has, of course, his vegetable garden - flourishing. He gave me strawberries from the

garden."

Jane was very sick with the flu from late December of 1955 and on into January of 1956. She was laid so low, she thought the end had come. Then when in Barstow she had something happen which she wrote in her diary and sent on to Karl.

Feb. 4. Back to Barstow, and my deep gripe is over.

Feb. 8. Power. A conscious awakening in my spine (?), back of the heart. Power started. It eventually projected toward an objective and united with the objective, in what I can only call a sparkling "love". I feel like saying, atomic in some way. This has to be used in order to retain it in strength. Though it is not so vital at the moment.

Feb. 9. This a.m. I became conscious of being one of the forerunners in the birth of the New Aeon; and took part in its activities. 'OLALAM IMAL TUTULU!"

Then she saw new meanings in the Commentary of A.C.'s to LIBER AL She tried to communicate her joy to Jean and Ero and in due time she was able to make good progress towards better health.

Jane was now planning to visit me. In June of 1955 I had graduated with honors and an M.A. from the University of California in Los Angeles and that summer I had found a job in Livermore, in Northern California as an art teacher in a small High School. The children and I had moved there in August of 1955 and I was removed from the action in Southern California and from Jane. But I was glad to be in a more country-like setting as I hated the smog and crowds and noise and traffic of Los Angeles. I had refused to find a job anywhere in or near that city and would look only to Northern California. This Jane knew, but now it meant that our friendship was quieter than before and we had to rely on letters.

Karl wrote and asked Jane to give me the recent news about his planned removal to California and to also see if my house would be suitable for the storage of the tons of material which he had from the death of Crowley. He was undecided where to store these things and was hoping for answers.

Karl had a good deal of difficulty in selling the house in New Jersey as the laws of that state insisted that he should produce his divorce papers from his first wife, Maria, in Germany. For many months he fretted about this trouble but finally the divorce papers were found in Germany and Karl was free to sell his house. The sale was achieved by the end of May and Karl, Sascha and Ataturk were ready to tackle the long drive. Sascha was not well, she had her arm in a sling and this again posed problems as to where the trio would stay.

But before the sale, Jane did indeed visit me in Livermore on Easter week of 1956 when I had time off from teaching. She came by train to Tracy and I picked her up at the station there. She marveled at the green hills of the area and was quite content with her visit. We had much to talk about and again Jane was impressed by my children and their good manners. They, in turn were very fond of her and loved her too. They could remember so many of her weekly visits when I was still in college.

Jane stayed a week and she had a look at the basement where I said Karl could store his archives. We both thought it might get a little damp but maybe the problem could be corrected?

Meanwhile while Jane was visiting this letter came from Karl about his plans and why he was considering my house:

"You see, I also have Aleister at heart. He needs education and mental training. He can hardly read or write properly, stumbles over the simplest English words. He was at this costly & best school in Scotland but it did not help him any except give him high morals and, shall I say, magical training. He was born in Scotland. At the age of 3 or so, his mother took him to Switzerland for a brief span, then to Jerusalem, thence to Egypt where he learned to live and speak Arabic; that was during the war. At the end of the war back to England; he was very sick for years (pneumonia, mastoiditis and other things); he lost elementary school in the vital years and never caught up with reading, spelling, vocabulary, etc. It is just tragic. In certain things he is old above his age; when it comes to reading or writing and particularly spelling, geography, history, etc. he is like a savage.

"My dream has been that living with your bright kids, his vanity, ambition and your school-book facilities would enable him to catch up, force him to concentrate (of which he has plenty) on improvement and get a challenge. If he would and could take a job, no matter at what, add to the treasury, live in your house, he might pick up in 6 months what he has lost in 6 years.

"He is a fine boy, somewhat spoiled, independent, stubborn, but responds to a firm hand. He is handsome, probably a danger to girls some day, 6'1", with a willowy figure and has plenty of charm.

"He needs discipline as he is somewhat disorderly and careless, but has a very generous heart. He is not baptized, as his mother is a true Thelemite, and he knows his True Will is in the field of Thelema.

"For the above stated reasons I incline to having him live with or near you and give you and your kids the job of making a mentally civilized human being out of him. Financially, he will never be a burden on you and in many things a great help.

He drives well; I have seen to that, and when we leave from here, at least 2000 miles of driving will have to be done by him; having the soul of an artist and Neptune in the first house, he is liable to be dreamy at times unless his mind is concentrated on a definite job."

But then Karl gave up this idea and he sent all the boxes full of materials to the new house which Jean and Ero had found that Spring in Barstow. Karl and Ataturk arrived by the middle of June.

Some time previously, Karl had been ordered by his interior genius to leave Sascha and this seemed the time to do it. She went to Las Vegas by airplane and there again took up her career as a teacher of singing. The accommodations in Barstow were crowded with Ataturk and his energy there and the heat was such that Karl thought he was in hell. He spent two weeks with me and in the mountains that summer and enjoyed the coolness which he found in the valley and the mountains.

The trouble between Karl and Sascha had come about as she was only too ready to produce a dream or a so-called vision to rule him and make him act in the way which she thought was better for their relationship. This had been going on for some years and Karl had implicitly believed in her as he thought that he was too blind to see things for himself. A.C. had said that he had the carapace of a turtle, impenetrable, and Karl believed this.

Jane had grown tired of the desert and the loneliness. She gladly moved back to Los Angeles and took a small apartment which she could hardly afford. But at least she saw more people than when in Barstow, for she saw there only Jean and Ero when they were through with work. And often they fought, at that. Ero had been drinking too much from time to time. During the day Jane had been much alone and longing for company. Now she had Mildred to look in on her and her other friends were nearby who had attended her classes before she had moved away from Fountain Ave. But now she had no car as the old one she had when moving to the desert had failed completely.

There was now a further problem, Jane had to eat by herself and this she didn't like, either. She had scarcely enough money to buy food, as it was, and had to beg for something from Karl to tide her over. But she should have had more of an income in order to function well.

Now she tried to type and put together the story of her life as I had asked her to get things in readiness for me, I had long ago offered to write this story but had no idea what I would have to rely upon for the details. So Jane kept busy but her health was not good due to the stress of again living alone. She often forgot to eat enough and her weight went down. She got tired very quickly, naturally, and had to rest a good deal.

During that summer of 1956, Karl wrote several short notes to Jane from the desert. But if she answered, no copies were kept. She rather relied upon Karl's arrival in the L.A. area on various business matters.

In August, Karl met with Wilfred to see if something could be done about a Thelemic Headquarters. He wrote this to me:

"I put it squarely before Smith to deed over to me a portion of his land, i.e. give me a clear, registered title. He prevaricated and hedged I drove to his place on Saturday with Ero and Jean (Ero had never met him). He promised to me that he would give me title. Then Ero and Jean left and in the discussions between Helen, Smith (and, believe it or not his 13 year old son), it turned out that it was just a, say, 20-year rent-free proposition, I to build a 2-room house on his land at my cost! That finished, what I call, the test I put him to. He is hopelessly obsessed with his Church of Thelema thing which he wants to keep in the Dynasty SMITH, that is, pass it on to his heir Kwen!

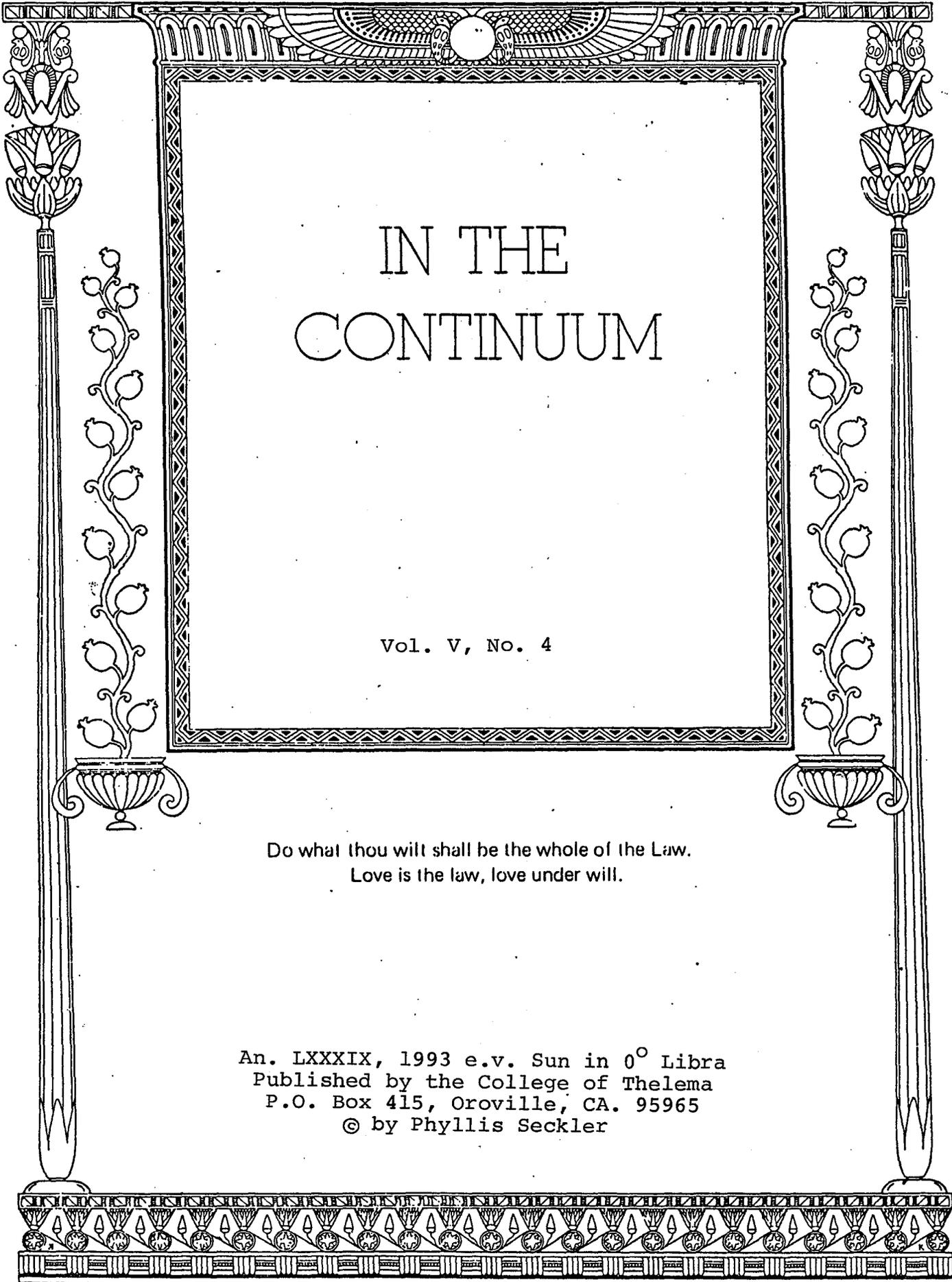
"Rather childish and immature, as he is generally as I found out gradually. No spiritual growth at all.

"However, I did want to explore this angle before proceeding further. What made it seductive was (1) the climate and location, (2) that I could have managed a decent library and store and living room with bath and kitchenette with my present finances.

"In this location we have Ero-Jean's house with the office room to which I could add a bedroom as it is too crowded with Aleister living here. It would have to be aircooled, but it would serve."

And so this was to be Karl's concern for quite some time, that he should find a decent Headquarters where he could continue with publishing the works of Crowley.

To be continued.



IN THE CONTINUUM

Vol. V, No. 4

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

An. LXXXIX, 1993 e.v. Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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The College of Thelema
Founded in Service to
the A.:A.:

LAZARUS FORGOT

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

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

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

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



OZAL.

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

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

IN MEMORIUM

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

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

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

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

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

Continued from Vol. V, No. 3

PENTECOST.

47

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

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

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

But the results of
concentration do
so.

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

Some poetry.

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

Arise!

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

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

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

THE SWORD OF SONG.

Cries to the master ; he remains
And thinks not.

465

The polluting tides

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

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

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

PENTECOST.

51

And now

For I speak subtly.

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

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

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

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

Nothing. The Apotheosis of Realism
and Idealism alike.

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

Gayatri.

Aum ! Let us meditate aright
On that adorable One light 520
Divine Savitri ! So may she
Illume our minds ! So mote it be !

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

I find some folks think me (for one)
So great a fool that I disclaim 525
Indeed Jehovah's hate for shame
That man to-day should not be weaned
Of worshipping so foul a fiend
In presence of the living Sun,
And yet replace him oiled and cleaned
By the Egyptian Pantheon, 530
The same thing by another name.
Thus when of late Egyptian Gods
Évoked ecstatic periods
In verse of mine, you thought I praised 535
Or worshipped them — I stand amazed.
I merely wished to chant in verse
Some aspects of the Universe,
Summed up these subtle forces finely,
And sang of them (I think divinely)
In name and form : a fault perhaps — 540
Reviewers are such funny chaps !
I think that ordinary folk,
Though, understood the things I spoke.

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

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

Marvellous answer
 to prayer. Prayer
 and averages.

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

Are the results of
 meditation due to
 auto-hypnosis?

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

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

Here's a test !

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

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

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

Yogi but a more vi-
 gorous artist. In-

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

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

630

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

635

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

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

640

Objectivity of uni-
verse not discus-
sed.

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

645

650

655

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

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

Preferability of concentration — state to the normal.

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

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

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

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

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

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

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

Mystic meaning of
 Pentecost.

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

Super-consciousness
 is the gift of the
 Holy Ghost.

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

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

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

740

Verbatim report of
 Moslem account of
 the Annunciation.

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

745

750

755

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

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

760

PENTECOST.

61

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

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

Practical advice.

In glory of the glowing orb
Self and its shadow!

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

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

795

800

805

810

Poet yawns

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

Aum!

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

815

PENTECOST

NOTES

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

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

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

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

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

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

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

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

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

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



And a diamond agretile, Photo collage, ©1989 G.C.G. ge-Cole

THE STAR SAPPHIRE
(Liber XXXVI)

A.:A.: Publication in Class D

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

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

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

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

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

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

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

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

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

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

COMMENTARY ON *THE STAR SAPPHIRE*

by James A. Eshelman

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

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

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

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

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

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

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

Hereafter follows a commentary and instruction:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

THE TAROT OF THE EGYPTIANS

THE TRIPLE TRINITY OF THE PLANETS

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

Middle Pillar

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

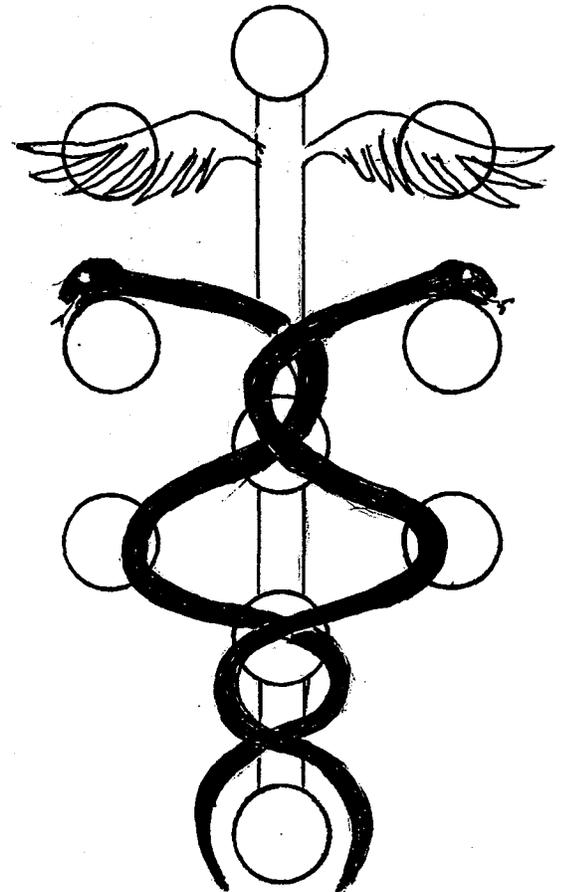
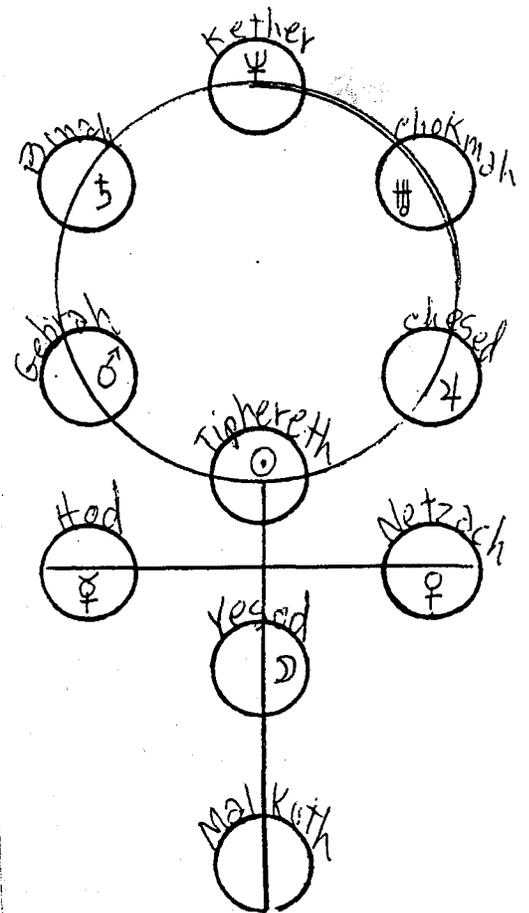
Pillar of Mercy

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

Pillar of Severity

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

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



THOTH TAROT AND ASTROLOGY

Chapter III continued

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To be continued

JANE WOLFE

Hollywood.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Karl wrote again on Dec. 15:

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

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

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

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

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

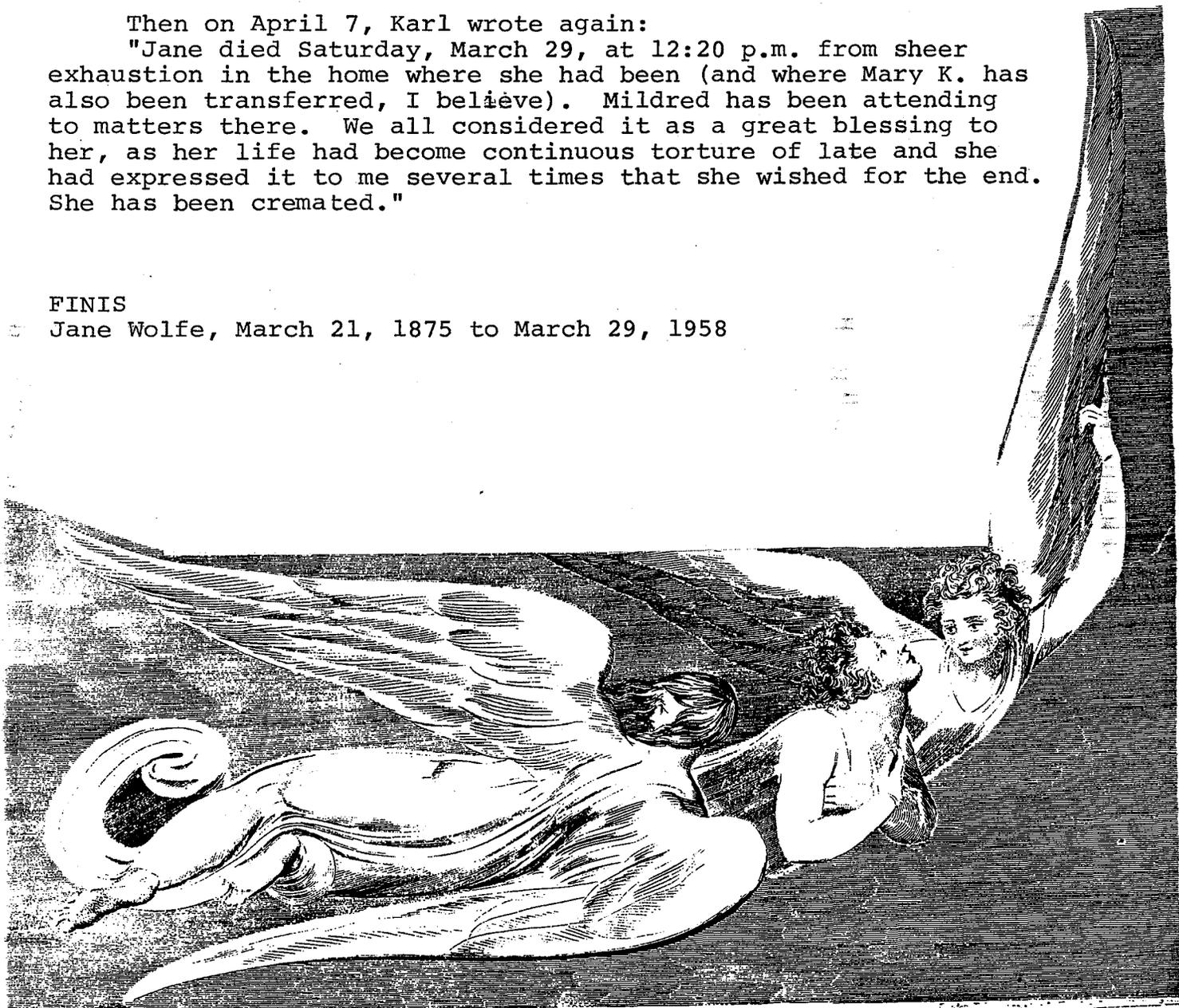
"One could almost say she was falling apart, anyway: she needed 24 hours attention. Mildred Burlingame is attending to some of the formalities in L.A. - we want to try to get her transferred to the same home where her sister, Mary K. is, and she would like the idea."

Then on April 7, Karl wrote again:

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

FINIS

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



THE VALLEY OF TRAGEDY

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

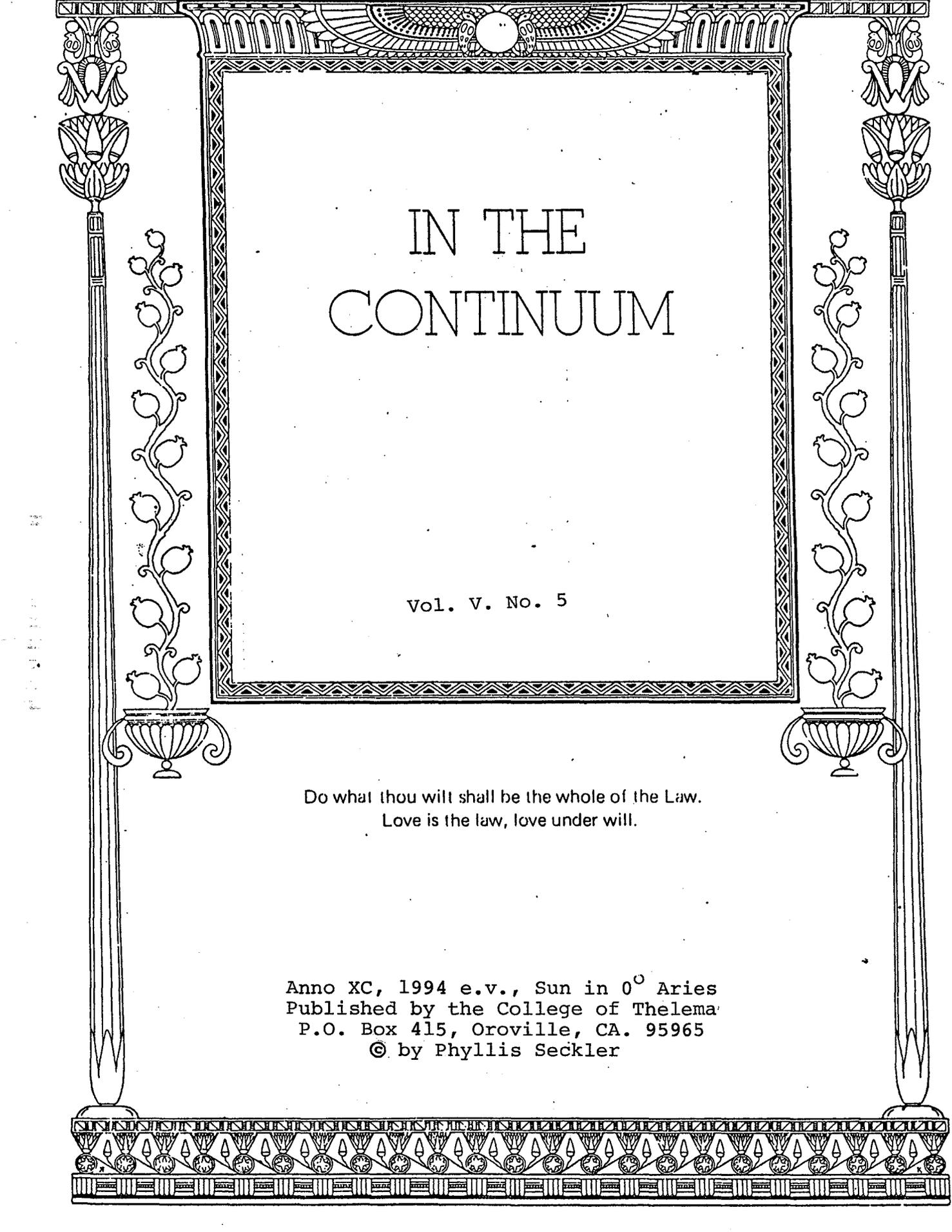
Glittering raindrops on a pallid cheek;
A figure shrouded in clouds of dark brightness,
Tragedy in the clouds that hang low;
Clouds that shoot forth gleams
From under the passing of the dark figure
Ever brooding over her valley.

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

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

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

Meral
Dec. 14, 1956



IN THE CONTINUUM

Vol. V. No. 5

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

Anno XC, 1994 e.v., Sun in 0° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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the A.:A.:.

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by James A. Eshelman

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

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

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

by James A. Eshelman

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Founded in Service
to the A. A. A.

Cari Fratres et Sorores,

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

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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

Jeror Meral

APPENDIX II

AMBROSII MAGI HORTUS ROSARUM

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

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

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

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

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

Deus.

H. et S. V. A.

Luna.

Quid Umbratur In Mari.

Deo Duce Comite Ferro.

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

Vestigia Nulla Retrorsum.

Adest Rosa Secreta Eros.

Hermaphroditus.

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

Mors Janua Vitae.

Adeptus.

Terrae Ultor Anima
Terrae.

Sapientiae Lux Viris
Baculum.

Femina Rapta Inspi-
rat Gaudium.

Pleiades.

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

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

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

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

Dona Virginis.

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

Puella Urget So-
 phiam Sodalibus.

The Sophic Suggler.

Hammer of Thor.

Arcanum.

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

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

- evil, and above them is the ninefold lotus, and a virgin came forth unto him in the hour of his rejoicing and propounded her riddle. Griphus I.
- The first riddle :
The maiden is blind.
Our Father : She shall be what she doth not.
And a second virgin came forth to him and said :
The second riddle : Detegitur Yod. Griphus II.
Quoth our Father : The moon is full.
So also a third virgin the third riddle : Griphus III.
Man and woman : O fountain of the balance!
To whom our Father answered with a swift flash of his sword, so swift she saw it not.
Came out a fourth virgin, having a fourth riddle : Griphus IV.
What egg hath no shell?
And our Father pondered a while and then said :
On a wave of the sea : on a shell of the wave : blessed be her name!
The fifth virgin issued suddenly and said : Griphus V.
I have four arms and six sides : red am I, and gold. To whom our Father :
Eli, Eli, lama sabachthani!
(For wit ye well, there be two Arcana therein).
Then said the sixth virgin openly : Griphus VI.
Power lieth in the river of fire.
And our Father laughed aloud and answered : I am come from the waterfall.
So at that the seventh virgin came forth : and her countenance was troubled. Griphus VII.
The seventh riddle :
The oldest said to the most beautiful : What doest thou here?
Our Father :
And she answered him : I am in the place of the bridge. Go thou up higher : go thou where these are not.
Thereat was commotion and bitter wailing, and the eighth virgin came forth with rent attire and cried the eighth riddle : Griphus VIII.
The sea hath conceived.
Our Father raised his head, and there was a great darkness.

Griphus IX.

The ninth virgin, sobbing at his feet, the ninth riddle :
By wisdom.

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

Griphus X.

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

Countenance beheld not countenance.

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

Countenance ?

Culpa Urbium
Nota Terrac.

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

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

Nechesh.

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

Abiegnus.

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

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

Ain Elohim.

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

Ain Elohim.

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

Mysterium I.N.R.I.

Mysterium LVX.

Pastos.

Trinitas.

Unitas.

Serpentes.

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

The fifth offering, gold ;

The sixth offering, dung ;

The seventh offering, poison.

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

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

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

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

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

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

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

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

Somnium Auri Potabilis.

Tredecim Voces.

Ordinis Inceptio.

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

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

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

Vitae Reliquae.

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

Viae.

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

Mirabilia.

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

I. Signum.

II. Signum.

III. Signum.

Alii Signa.

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

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

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

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

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

Pater Jubet Scientiam Scribere.

Sedes Profunda Paimonis.

Oculi Nox Secreta

Portae Silentium.

Partitio.

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

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

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

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

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

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

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

The pharynx to Mahabonisbash, the great angel;

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

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

To Shalach, the arch-devil, the chin.

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

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

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

NIGHTFALL

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

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

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

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

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

Aleister Crowley
"Collected Works"

Notes on *Liber AL*

by Fr. E.A.O.A.

Gross variation in published editions.

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

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

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

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

this^lline drawn is a key: then this

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

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

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

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

In the holograph it says:

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

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

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

Between these two, even though there are

dance ~~shape~~ of the letters and their
 unit is to me another: in these circumstances
 that no secret shall divine. Let this
 at each to try: but remember that
 his, whose I do not, who shall
 become the key of it all. The
 of this dance is a key: then this
 circle joined ⊕ is to follow in a
 key, alas. And the head of it shall
 be his child a part of my life. Let this not
 seek of the time: in these days can be
 full from it.

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

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

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

slight differences, the message is clear.

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

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

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

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

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

On the page 386 is the comment:

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

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

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

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

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

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

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

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

Other published editions with the grid include:

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

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

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

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

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

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

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

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

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

English language editions without a facsimile of the holograph include:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE THELEMIC CANON

by Anna-Kria King

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THOTH TAROT AND ASTROLOGY

Chapter III continued

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

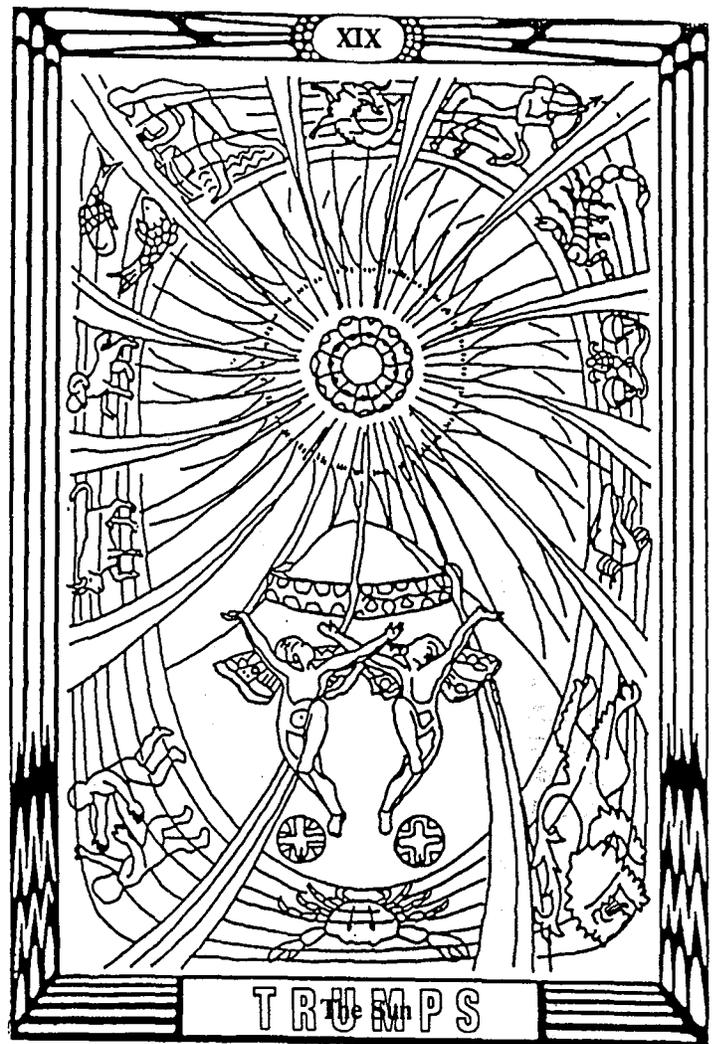
Sometimes the Sun has difficult aspects. If this is the case, some part of the soul is tied up into experiences which must be mastered before the true light of the star which is his true self can have some manifestation. The aspects of planets, whether easy or difficult, can work either for a positive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

To be continued.

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

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

"The Book of Thoth."



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

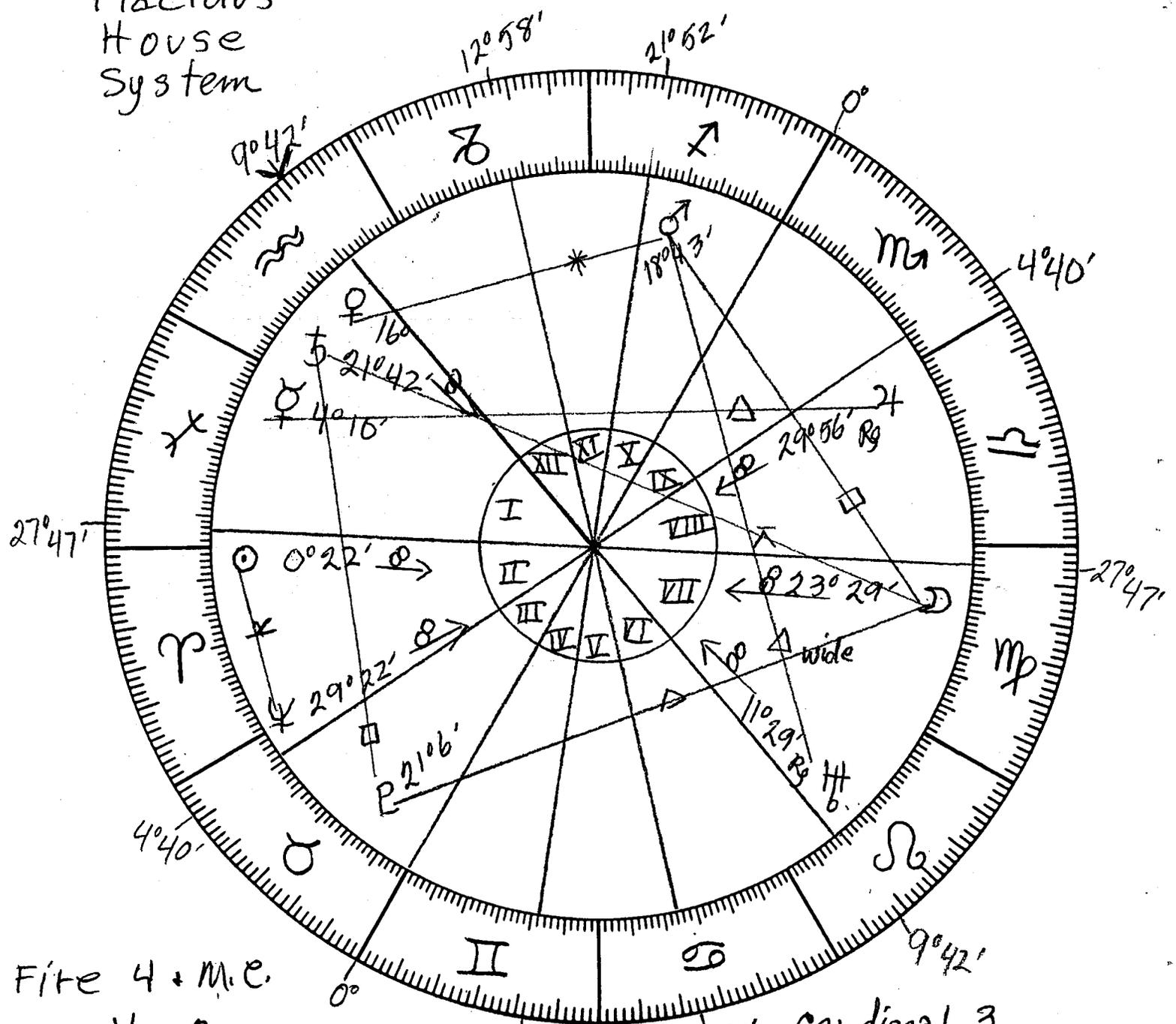
NAME Jane Wolfe

PLACE St. Petersburg Pennsylvania

LONGITUDE West 79° LATITUDE North 41°

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

Placidus
House
System



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

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

JANE WOLFE

Appendix I

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

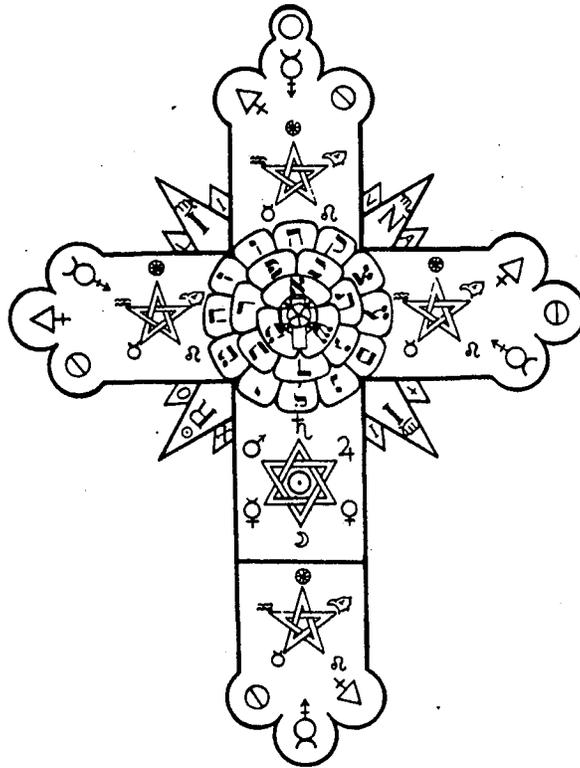
61. "I too am the Soul of the desert, thou shalt seek me yet again in the wilderness of sand.
62. "At thy right hand a great lord and a comely; at thy left hand a woman clad in gossamer and gold and having the stars in her hair."

THE ROSE AND THE CROSS

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

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

Aleister Crowley
Collected Works.



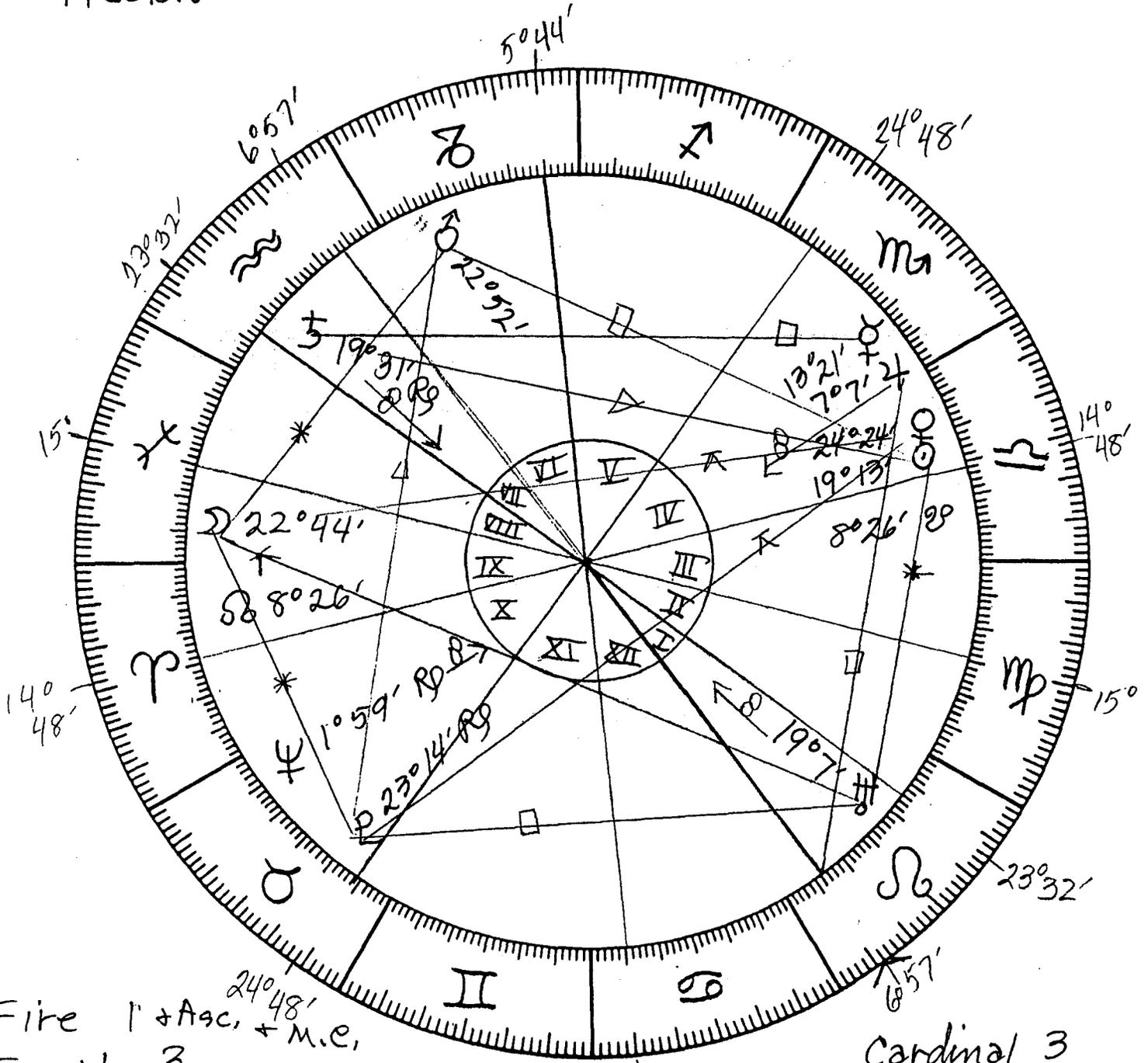
NAME Aleister Crowley

PLACE Leamington England

LONGITUDE West 1°31' LATITUDE NO. 52°

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

Placidus houses



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

splash pattern

Cardinal 3
Fixed 6 + Asc.
Mutable or Common 1

JANE WOLFE

Appendix II.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

By Soror Meral

