

# 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.

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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 :

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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;

270 Such view our normal consciousness  
 Tells us. I'll quote you now if you list  
 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 Lichts!  
 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! Accursed 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.

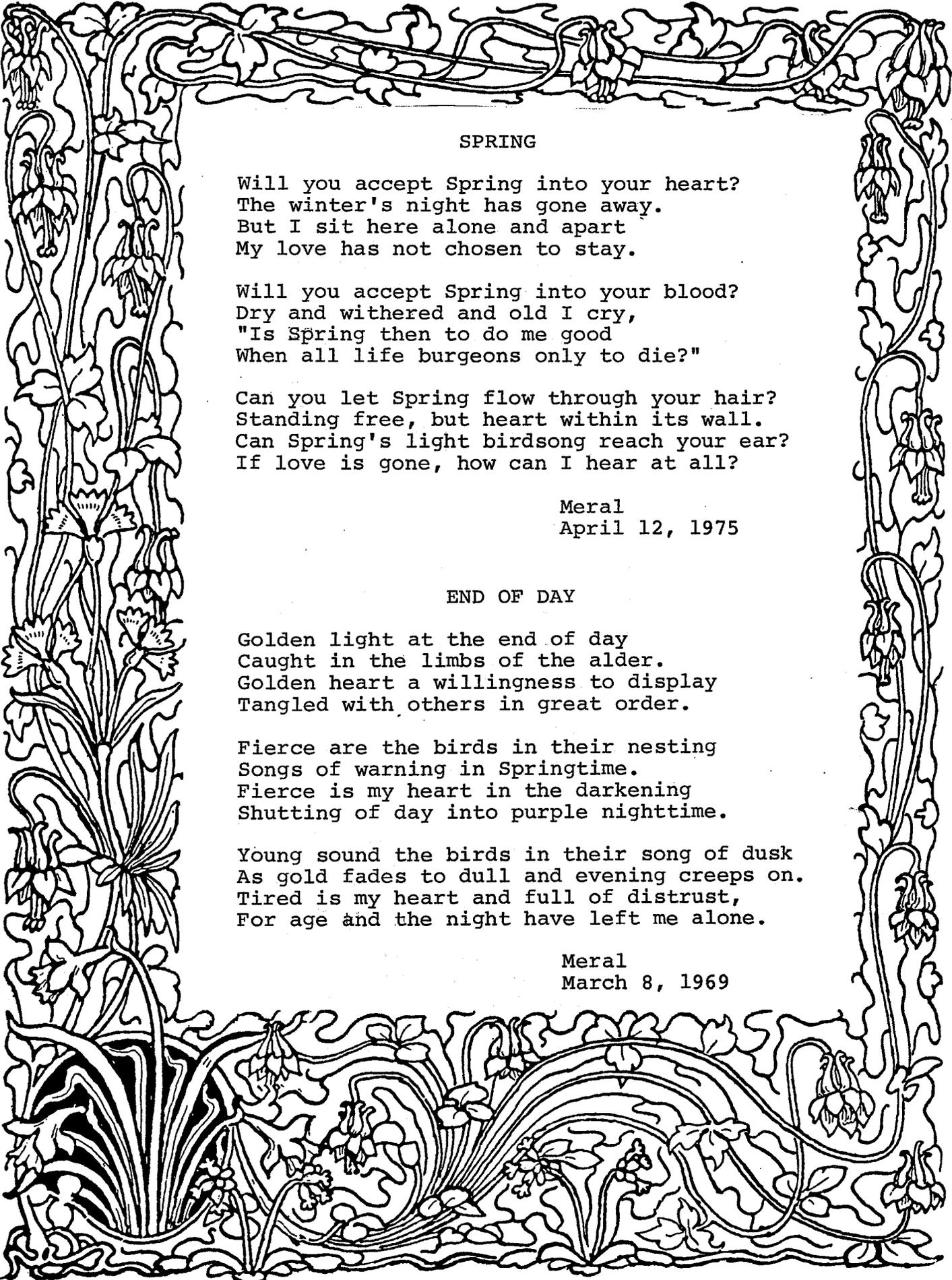
NOTES TO PENTECOST.

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 ill-suited 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<sup>p</sup> 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.<sup>1</sup>

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.<sup>2</sup> 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.

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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.

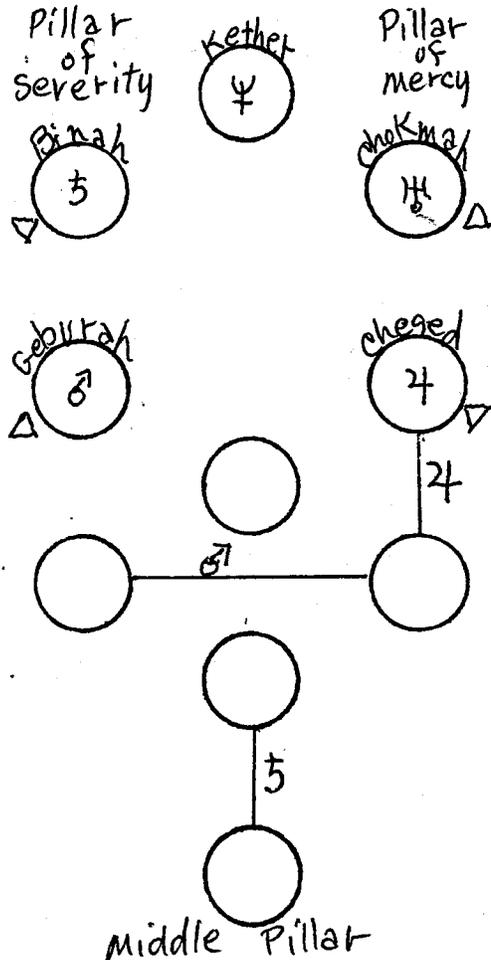
But only too often these energies are misused and this planet can also indicate impatience, unthinking action, the use of sex to harm others, blind brutality, tendency to torture others, either mentally or physically, aggression and misplaced emotional urges. More than any other planet, the results of 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.

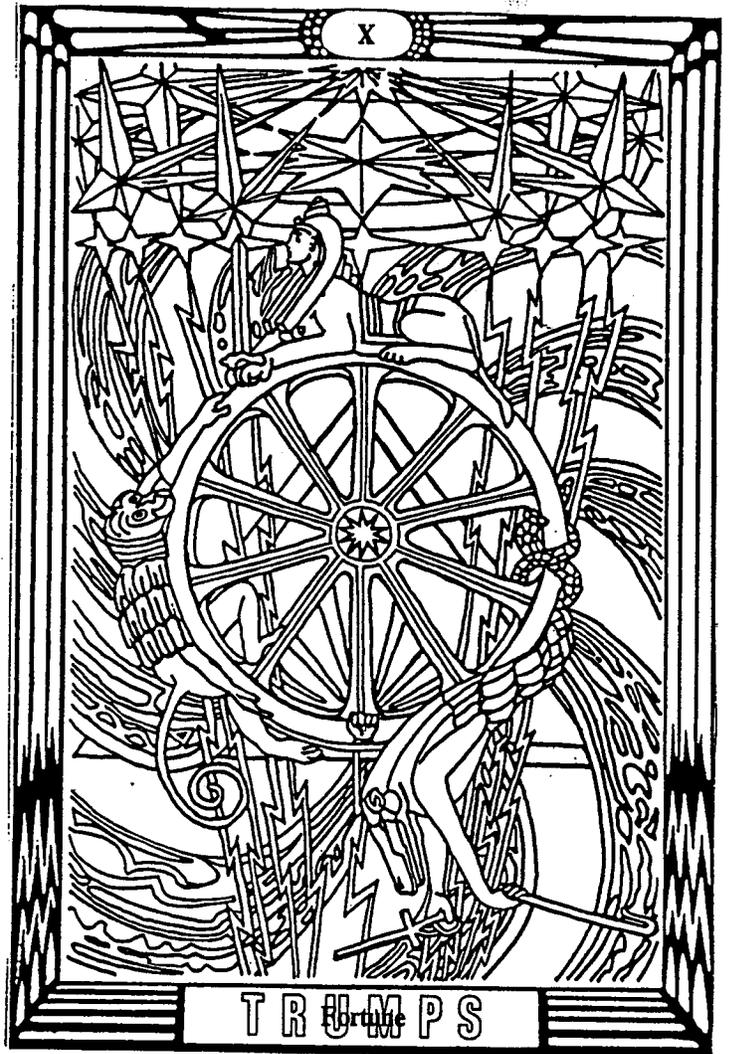
Chesed, Jupiter, is on the pillar of mercy and so is the Trump corresponding to Jupiter. Mars as Geburah is on the pillar of severity but the Trump corresponding to Mars is on a horizontal path. Jupiter could be said to be unbalanced, too much on the Mercy side, but Mars gives a different picture, since 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<sup>o</sup> 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<sup>o</sup> 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.