



# IN THE CONTINUUM

Vol. I, No. 1

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



March 20, 1973 e.v.

Founded in Service  
to the A.:A.:

Cari Fratres et Sorores,

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

It seems that there are still a few points to clear up about the Banishing Ritual of the Pentagram. Let me first advise that you read THE EQUINOX, Vol. I, no. 2, pp 17 - 19 and 26. This Ritual also appears in MAGICK IN THEORY AND PRACTICE by Crowley. Israel Regardie has many important things to say about it in THE MIDDLE PILLAR, Chap. 3, and in THE TREE OF LIFE, Chap. 10.

Let me quote to you from MAGICK IN THEORY AND PRACTICE, pp. 378 and 379 and comment as I go. I have also added later instructions by Crowley which are not in any of these books. These additions make the ritual a truly Thelemic one and so affirm the authority of THE BOOK OF THE LAW.

"3. The Vibration of God-names. As a further means of identifying the human consciousness with that pure portion of it which man calls by the name of some God, let him act thus:

"4. (a) Stand with arms outstretched.\* (See illustration, in Equinox No. 2, p. 13).

(b) Breathe in deeply through the nostrils, imagining the name of the God desired entering with the breath.

(c) Let that name descend slowly from the lungs to the heart, the solar plexus, the navel, the generative organs, and so to the feet.

(d) The moment that it appears to touch the feet, quickly advance the left foot about 12 inches, throw forward the body, and let the hands (drawn back to the side of the eyes) shoot out, so that you are standing in the typical position of the God Horus, and at the same time imagine the Name as rushing up and through the body, while you breathe it out through the nostrils with the air which has been till then retained in the lungs. All this must be done with all the force of which you are capable.

\* "This injunction does not apply to gods like Phthah or Harpocrates whose natures do not accord with this gesture."

(e) Then withdraw the left foot, and place the right forefinger\* upon the lips, so that you are in the characteristic position of the God Harpocrates.

(f) It is a sign that the student is performing this correctly when a single 'Vibration' entirely exhausts his physical strength. It should cause him to grow hot all over or to perspire violently, and it should so weaken him that he will find it difficult to remain standing.

"6. It is a sign of success, though only by the student himself is it perceived, when he hears the name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe and not from himself.

"In both the above practices all consciousness of anything but the God-form and name should be absolutely blotted out; and the longer it takes for normal perception to return, the better."  
"\* Or the thumb, the fingers being closed. The thumb symbolizes spirit, the forefinger the element of water."

The mistake of many beginning students is to think that these instructions do not apply to the Lesser Ritual of the Pentagram, but I assure you that the God names of IHVH, ADNI, AHIH, and AGLA should be so vibrated. The instruction under (e) is performed at the end of the Ritual.

Let us go on with our exposition:

#### "The Lesser Ritual of the Pentagram"

- "i. Touching the forehead say Ateh (Unto Thee)
- ii. Touching the breast say Aiwass"

(The reference to Aiwass links you with Thelema and places this God in the sphere of Tiphareth, which refers to the Sun. Aiwass stands as a symbol of your own Holy Guardian Angel, Who has led you thus to Thelema, the Wisdom and Law of the New Age. Malkuth, then, is not designated at the breast as practiced in the Golden Dawn Banishing Ritual. Ideally, we should think of Malkuth as being at the feet and Yesod, the Foundation, is at the genital region when we think of the Tree of Life in terms of the human body. To Yesod is attributed the chakra Muladhara, wherein sleeps Kundalini. The gesture to Malkuth implies Yesod. The breast is the center for the Anahata chakra. Notice that you are affirming the middle pillar of the Tree of Life in this section. I quote from LIBER LXV, LIBER CORDIS CINCTI SERPENTE, Cap. I, v. 9.

"One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth".



- "iii. Touching the Genitals say Malkuth (The Kingdom)
- iv. Touching the right shoulder, say ve-Geburah (and the Power"

This corresponds to the sphere of Geburah, Strength, Mars on the Tree of Life.

- "v. Touching the left shoulder, say ve-Gedulah (and the Glory)"

This corresponds to the sphere of Chesed, Mercy, Jupiter on the Tree of Life. By pointing to these areas on the shoulders you affirm the pillars of Severity - Geburah, and of Mercy, - Chesed on the Tree. Let me here emphasize that you are the Tree of Life and that you see a mirror image of it on the printed page. But when it becomes you in actuality, the right side is the pillar of Severity. Imagine that you back yourself into the Tree to get the 2 sides in the proper places. You should imagine a cross of brilliant light form upon yourself when you have completed this part of the ritual. I might remark here that we are all sufferers upon the Cross of Life. The spiritual coming and going of the True Self is the vertical bar, and the horizontal bar signifies the material world, or the raw materials out of which we each fashion our version of Life. The point where the vertical and horizontal meet is the actual materialization in Time and Space. There is a very wide symbolism attached to the cross. I would advise you to meditate upon this symbolism and also to keep a notebook with your observations about the cross written down.

- "vi. Place the two palms of the hands together and say le-Olahm, Amen. (To the Ages, Amen).

- vii. Turning to the East, make a pentagram (that of Earth) with the proper weapon (usually the Wand.) Say (i.e. vibrate) IHVH. (Pronounce Ye-ho-wau.)"

The wand signifies the Will and fire. In this sense it is better than the dagger as the latter signifies intellect and Air. The element of Fire,  $\blacktriangle$  -Shin, has a hidden meaning which links it to Spirit.

The pentagram is traced by starting in the corner attributed to Earth - the lower left one - and continue until completed. One should see it aglow with a sort of fire. Practice is necessary until this can be done. It helps to trace it out in a darkened room. Also, make sure that the lower left point meets when finished at the very place where it was started.





"viii. Turning to the South, the same, but say ADNI. (Pronounce: Adonai)"

Trace a circle in glowing light on the same level as the pentagrams as you go from quarter to quarter. The wand should not be dipped. It should be pointed at the center of the pentagram as you vibrate the God name. Also try to see that Name in glowing fire in the middle of your pentagram. During the whole process of vibration as in (a) to (d) the pentagram should continue to glow. The tips of the fingers ought to seem as though streaming with electric force which is flung forth with the divine Name.

"ix. Turning to the West, the same but say AHIH (pronounce Eheieh).

"x. Turning to the North, the same but say AGLA."

Return the point of the wand to the very same point in space where you started the first pentagram. The circle must be closed completely.

"xi. Extending the arms in the form of a cross say:

xii. Before me Raphael.

xiii. Behind me Gabriel

xiv. On my right hand, Michael

xv. On my left hand, Auriel.

xvi. For about me flames the Pentagram

xvii. And in the Column stands the six-rayed Star.

xviii and xxiii. Repeat i through vi, the Qabalistic Cross."

Now place the finger (or better yet, the thumb) on the lips. (See (e) above). This is the sign of Silence of Hoor-paakraat, (Harpocrates, the Lord of Silence, of Innocence, the Babe in the Egg of Blue) and the twin of Ra-Hoor-Khut.

It is better to vibrate all words. In this case the words are said as a chant with all the syllables accented evenly. One should feel the vibration in the body - mostly up the spine and out to the fingers and toes. Remember that the proper kind of sound is an extremely important part of Magick, it has a definite effect on the subtle atmosphere or astral plane around you. The words should also be clearly said and not slurred. Anyone who has never heard this ritual should be able to understand them from the first.

As you say the names of the Archangels you ought to see them towering beside you in glowing light. Also try to imagine their colors - such as yellow and lavender afterglow for Raphael and blue and orange afterglow for Gabriel and red with green afterglow for Michael and for Auriel the colors of earth; citrine,



olive, russet and black. As you become more experienced with this ritual you might also want to imagine their other attributes. For these you will need to take each letter of the name of the Angel and analyse it along the lines suggested by Crowley. The EL (or AL) at the end of each name announces that the Angel is a creature of God. It is suggested that after you have worked out the attributes, that you spend some time during your meditation periods in imagining the form of each Angel so that this form is easily called to mind during the Ritual. For this, you will need to study carefully in LIBER 777.

Also, each correspondence to the name of the various Gods you have used should be studied carefully. For instance, you will discover that AHIH is attributed to the Sphere of Kether on the Tree of Life; that IHVH runs all through the Tree and is part of its structure, that ADNI represents your own Holy Guardian Angel until you know His name for your own case and has many even higher meanings than this. AGLA is a notariqon of the sentence Ateh Gibor Le-olahm Adonai (To Thee be the Power unto the Ages, O my Lord). Much can be discovered also by a Qabalistic enumeration of these names.

I am going to add some "Notes on the Ritual of the Pentagram" by Crowley, which I believe have not been published elsewhere but which had a circulation in O.T.O. Lodges. I might also add that this version of the Lesser Banishing Ritual is different from that used in the Golden Dawn and by various authors. The reason for this is that it also was used in various O.T.O. Lodges and was not generally published. These "Notes" by A.C. would be useful in certain types of magical work as they ask that you imagine you are standing on the Tree whereas in the usual type of work you need to imagine that you are the Tree itself.

Further in this Thelemic Ritual of the Pentagram you are the Hexagram as well, as this figure is traced out in the center of the Tree of Life; therefore, "In the column stands the six-rayed Star" The column refers to the central pillar of the Tree of Life and also that central light of Sushumna. It also refers to the Kundalini force, then. But you will need a great deal of advanced experience to gain this idea as part of yourself.

As a start of an understanding of the Hexagram I would strongly advise that you also begin on the Lesser Ritual of the Hexagram which you will find in A.C.'s LIBER 0 in MAGICK IN THEORY AND PRACTICE and in other of his works.

Briefly towards an understanding of the symbol of the Hexagram, you might remember that it is made up of the symbol for Fire  $\Delta$  and the symbol for Water  $\nabla$  and shows the Union of these two elements to make up your being.  $\Delta$  is the Yod of Tetragram-



maton and  $\nabla$  is the He. Their union produces Vau, air, and the final Hé, earth.  $\Delta \nabla \Delta \nabla$

#### "NOTES ON THE RITUAL OF THE PENTAGRAM

"You are supposed to be standing at the intersection of the paths of Samekh and Pé. You are facing Tiphareth (the Sun), thus on your right hand is Netzach (Venus), on your left hand Hod (Mercury), and behind you Yesod (the Moon).

"You take one step with the right heel in the hollow of the left foot towards Tiphareth and vibrate the Divine Name as given in the ritual. You then carry round the point of the Wand towards Netzach, then take a step again (always recovering after each forward step so that you remain in the centre) and vibrating the Divine Name as before.

"Continue the process facing Yesod and vibrating; then Hod, and vibrating; but carry the point of the Wand round to Tiphareth so as to complete the circle.

"As you vibrate the Divine Name the angels, as given in the ritual, appear, (note well that they should appear and if the ritual is properly performed do appear).

"You are thus standing in a Column which is protected by your microcosmic invocation. The consequent result, being macrocosmic response, is that without any effort on your part the hexagram or sixfold star appears both above and below you. (Note the equilibration of  $5^0 = 6^0$ ).

"In this way you are completely shut off from the outer and Qliphotic parts of the universe.

"Get well into your mind the realization of this Column with it's surrounding pentagrams and it's hexagrams above and below you. Continuous practice is essential if you are to perform this ritual as you should.

"It is particularly important not to slur any part of it; to visualize clearly and cleanly the forces invoked, with the exception of the Divine Beings, who will not appear, in the ordinary course of events, for such slight cause.

"You can figure out for yourself the forms of the angels, or rather archangels. For instance, Raphael, commencing with an "R" will have a head of solar glory and the Pé which follows shows that the rest of him is martial: the "AL" which concludes the name (in the case of most angelic beings) indicates that they wield the sword and the balance."



Perhaps you can see that the compiling of a notebook is so necessary. Under the name of Raphael, for instance, you will notice that this Archangel is attributed to Air and the East. (You should be facing the East when you voice sections xii through xvii), You can think of Raphael as all sorts of air, the winds, calm air, whispering zephyrs and the roaring hurricane, also the gases of chemistry. He rules the Ruach, the center of which is Tiphareth. Magical weapons corresponding to air are the small dagger and fan. His name - $\aleph$ - enumerates to 311. His symbolism is seen in the Atu of the Fool, Aleph, the OX. He rules the Yetziratic or Formative World; his secret name is  $\aleph$  ME - which enumerates to 45. The ruler of the Element of Air is  $\aleph$  Arial, the Alchemical element is  $\aleph$ . He rules the Court cards of the Princes which are of the sphere of Tiphareth. His place on the Pentagram is the left upper point, his plant the aspen, the sense of smell is attributed to him, and so on.

Thus you should accumulate under the name of each Archangel all that you can find about him in various of your books.

It is very convenient to keep a notebook in this way on all the correspondences as they appear in 777 and elsewhere, but to arrange everything differently. For instance, one should have some pages where one can put in everything that refers to the sphere of Kether. Thus one would not have to turn pages in 777 to find out all the correspondences of Kether, nor would one have to pick up one book after another to find out what else is attributed to this sphere. One could enter references to Kether from THE BOOK OF THOTH, THE HEART OF THE MASTER, LIBER ARARITA, KONX OM PAX, LIBER LXV, and so on. One learns so much easier if this writing and compiling and copying goes on. It makes it easier to do the memorizing that is so necessary. This is very different from just reading a book and forgetting most or all of it's contents as soon as it is put down. The process of making a notebook involves you in a real learning situation. Also, remember (and it cannot be stressed too strongly) that it is absolutely necessary to have all the main correspondences to each Sphere and Path of the Tree of Life by heart before attempting Magical practices or Rising on the Planes. Failure to do this lays you open to very dangerous situations.

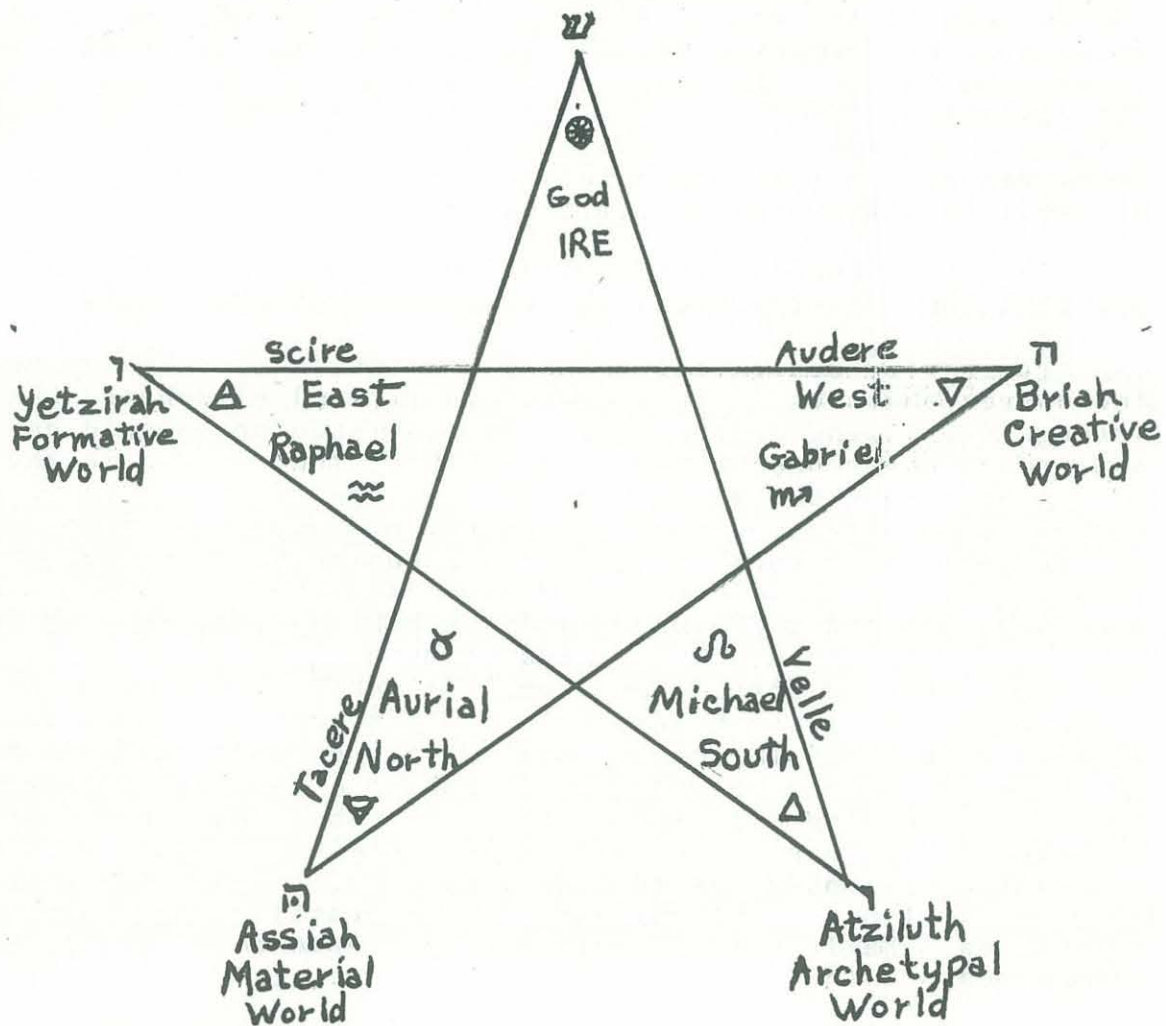
You were asking about the meaning of the number 93. I have added some numerical correspondences which help to elucidate this meaning.

Love is the law, love under will,  
Fraternally

Soror Meral

# THE PENTAGRAM

## Some Attributions



A description of the spiritual aspect of the Lesser Ritual of  
the Pentagram

THE PALACE OF THE WORLD

The fragrant gateways of the dawn  
Teem with the scent of flowers.  
The mother, Midnight, has withdrawn  
Her slumberous kissing hours:  
Day springs, with footsteps as a fawn,  
Into her rosy bowers.

The pale and holy maiden horn  
In highest heaven is set.  
My forehead, bathed in her forlorn  
Light, with her lips is met;  
My lips, that murmur in the morn,  
With lustrous dew are wet.

My prayer is mighty with my will;  
My purpose as a sword  
Flames through the adamant, to fill  
The gardens of the Lord  
With music, that the air be still,  
Dumb to its mighty chord.

I stand above the tides of time  
And elemental strife;  
My figure stands above, sublime,  
Shadowing the Key of Life,  
And the passion of my mighty rhyme  
Divides me as a knife.

For secret symbols on my brow,  
And secret thoughts within,  
Compel eternity to Now,  
Draw the Infinite within.  
Light is extended. I and Thou  
Are as they had not been.

So on my head the light is one,  
Unity manifest;  
A star more splendid than the sun  
Burns for my crowned crest;  
Burns, as the murmuring orison  
Of waters in the west.

What angel from the silver gate  
Flames to my fierier face?  
What angel, as I contemplate  
The unsubstantial space?  
Move with my lips the laws of Fate  
That bind earth's carapace?



No angel, but the very light  
And fire and spirit of Her,  
Unmitigated, eremite,  
The unmanifested myrrh,  
Ocean, and night that is not night,  
The mother-mediator.

O sacred spirit of the Gods!  
O triple tongue! Descend,  
Lapping the answering flame that nods,  
Kissing the brows that bend,  
Uniting all earth's periods  
To one exalted end.

Still on the mystic Tree of Life  
My soul is crucified;  
Still strikes the sacrificial knife  
Where lurks some serpent-eyed  
Fear, passion, or man's deadly wife  
Desire, the suicide!

Before me dwells the Holy One  
Anointed Beauty's King;  
Behind me, mightier than the Sun,  
To whom the cherubs sing,  
A strong archangel, known of none,  
Comes crowned and conquering.

An angel stands on my right hand  
With strength of ocean's wrath;  
Upon my left the fiery brand,  
Charioted fire smites forth:  
Four great archangels to withstand  
The furies of the path.

Flames on my front the fiery star,  
About me and around.  
Pillared, the sacred sun, afar,  
Six symphonies of sound;  
Flames, as the Gods themselves that are;  
Flames, in the abyss profound.

The spread arms drop like thunder! So  
Rings out the lordlier cry,  
Vibrating through the streams that flow  
In ether to the sky,  
The moving archipelago,  
Stars in their seigneury.

Thine be the kingdom! Thine the power!  
The glory triply thine!  
Thine, through Eternity's swift hour,  
Eternity, thy shrine --  
Yea, by the holy lotus-flower,  
Even mine!

from

THE COLLECTED WORKS OF ALEISTER CROWLEY, Volume I, pp. 204-205

# QABALIST'S CORNER

93

Thelema - in Greek ΘΕΛΗΜΑ A Greek word for will

Θ	-	9
Ε	-	5
Λ	-	30
Η	-	8
Μ	-	40
Α	-	1
		<hr/>
		93

Agape - In Greek ΑΓΑΠΗ A Greek word for love

Α	-	1
Γ	-	3
Α	-	1
Π	-	80
Ε	-	8
		<hr/>
		93

Ayivaz - ייבז another spelling of Aiwass

י	-	70
ב	-	10
ז	-	6
א	-	7
		<hr/>
		93

Tzaba Xזב Hebrew for Will, also a star or host

ז	-	90
ב	-	2
א	-	1
		<hr/>
		93

Legis - Latin for Law

L	-	30
G	-	3
S	-	60
		<hr/>
		93

LAShtAL

Sh	-	Atu XX
T	-	Atu XI
		<hr/>
		31

אב - LA - Not - 31

אב - Al - God - 31

אב Sh T 31

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See "Magick in Theory and Practice" p.261

VIAOV - 93 (See Magick in Theory and Practice" pp. 28-38.

MGN - New pronunciation of Aumh-to Aumgn. (same pp. 46 to 49)

Betsayfa - another name of Persephone - daughter of Nuit.

B	-	2
E	-	5
T	-	9
S	-	60
Y	-	10
F	-	6
A	-	1
		<hr/>
		93

See "The Vision and the Voice" - 9th Aethyr. P. 174.

Notice that Betsayfa refers to Malkuth, the Virgin of the World, the final Hé of Yod, He, Vau, Hé.

## DIONYSUS

I bring ye wine from above  
    From the vats of the storied sun;  
For every one of ye love,  
    And life for every one.  
Ye shall dance on hill and level;  
    Ye shall sing in hollow and height  
In the festal mystical revel,  
    The rapturous Bacchanal rite!  
The rocks and trees are yours,  
    And the waters under the hill,  
By the might of that which endures,  
    The holy heaven of will!  
I kindle a flame like a torrent  
    To rush from star to star;  
Your hair as a comet's horrent,  
    Ye shall see things as they are!  
I lift the mask of matter;  
    I open the heart of man;  
For I am of force to shatter  
    The cast that hideth—Pan!  
Your loves shall lap up slaughter,  
    And dabbled with roses of blood  
Each desperate darling daughter  
    Shall swim in the fervid flood.  
I bring ye laughter and tears,  
    The kisses that foam and bleed,  
The joys of a million years,  
    The flowers that bear no seed.  
My life is bitter and sterile,  
    Its flame is a wandering star.  
Ye shall pass in pleasure and peril  
    Across the mystical bar  
That is set for wrath and weeping  
    Against the children of earth;  
But ye in singing and sleeping  
    Shall pass in measure and mirth!  
I lift my wand and wave you  
    Through hill to hill of delight:  
My rosy rivers lave you  
    In innermost lustral light.  
I lead you, lord of the maze,  
    In the darkness free of the sun;  
In spite of the spite that is day's  
    We are wed, we are wild, we are one!

—Aleister Crowley



ATALANTA IN CALYDON - Swinburne

Before the beginning of years,  
There came to the making of man  
Time, with a gift of tears;  
Grief, with a glass that ran;  
Pleasure, with pain for leaven;  
Summer, with flowers that fell;  
Remembrance fallen from heaven,  
And madness risen from hell;  
Strength without hands to smite;  
Love that endures for a breath;  
Night, the shadow of light,  
And life, the shadow of death.

And the high gods took in hand  
Fire, and the falling of tears,  
And a measure of sliding sand  
From under the feet of the years;  
And froth and drift of the sea;  
And dust of the laboring earth;  
And bodies of things to be  
In the houses of death and of birth;  
And wrought with weeping and laughter,  
And fashioned with loathing and love,  
With life before and after  
And death beneath and above,  
For a day and a night and a morrow,  
That his strength might endure for a span  
With travail and heavy sorrow,  
The holy spirit of man.  
From the winds of the north and the south  
They gathered as unto strife;  
They breathed upon his mouth,  
They filled his body with life;  
Eyesight and speech they wrought,  
For the veils of the soul therein,  
A time for labor and thought,  
A time to serve and to sin;  
They gave him light in his ways,  
And love, and a space for delight,  
And beauty and length of days,  
And night, and sleep in the night.  
His speech is a burning fire;  
With his lips he travaileth;  
In his heart is a blind desire,  
In his eyes foreknowledge of death;  
He weaves, and is clothed with derision;  
Sows, and he shall not reap;  
His life is a watch or a vision,  
Between a sleep and a sleep.

## INVOCATION

Adonai, Lord, come to me on the wings of Love.  
Brilliant soul-self, interior light, white dove,  
I adore Thy breath, soul of night and stars.  
Thou art my star-self, thou canst undo the bars.

Far, far, deep within the faint glimmer of your light  
Approaches to my conscious mind and pure delight  
Breaks over my being; gone is the barrier of thought;  
Mind annihilated, see what you have wrought.

I am a pure virgin in your Light; how I have longed  
For Thy presence, and now events that have thronged  
Through this life are melted in your fiery crucible  
Of strong desire; Thou who art the Holy One, adorable.

Adonai, I am a grail that Thy spark I might receive,  
White clothed, worshipful, Thy presence I retrieve  
Yet again from Thy lurking place in my soul.  
Light divine, come to me and again make me whole.

As a red rose I await your passionate kiss;  
Come and wrap me away in your unending bliss.  
By Thy presence do Thou unfurl my petals wide,  
Golden One of Song, come now to my side.

As a lyre I await Thy plucking, honeyed voice  
Stirring the tuned strings of my desire. Ah, I rejoice  
As Thy soft feet approach nigh, your Angel wing  
Brushes my brow, Enfold me while I sing.

Adonai, Spirit of delight, of bliss transcending.  
Adonai, my love for Thee has been unending.  
Thy faintest voice has perfumed my soul;  
Speech and Silence has been yours as aeons unroll.

Break open this shell; transcend the bonds of mind;  
Ravish my being, pull away the material blind.  
Show Thy Star-nature, whilst my foundations are shaken.  
Adonai answers this my call. He loves and I am taken.

Meral









## THE SOLDIER AND THE HUNCHBACK: ! AND ?

"Expect seven misfortunes from the cripple, and forty-two from the one-eyed man; but when the hunchback comes, say 'Allah our aid.'"

ARAB PROVERB.

### I

INQUIRY. Let us inquire in the first place: What is Scepticism? The word means looking, questioning, investigating. One must pass by contemptuously the Christian liar's gloss which interprets "sceptic" as "mock"; though in a sense it is true for him, since to inquire into Christianity is assuredly to mock at it; but I am concerned to intensify the etymological connotation in several respects. First, I do not regard mere incredulity as necessary to the idea, though credulity is incompatible with it. Incredulity implies a prejudice in favour of a negative conclusion; and the true sceptic should be perfectly unbiassed.

Second, I exclude "vital scepticism." What's the good of anyfink? expects (as we used to learn about "nonne?") the answer, "Why, nuffink!" and again is prejudiced. Indolence is no virtue in a questioner. Eagerness, intentness, concen-

## THE EQUINOX

tration, vigilance—all these I include in the connotation of “sceptic.” Such questioning as has been called “vital scepticism” is but a device to avoid true questioning, and therefore its very antithesis, the devil disguised as an angel of light.

[Or *vice versa*, friend, if you are a Satanist; 'tis a matter of words—words—words. You may write  $x$  for  $y$  in your equations, so long as you consistently write  $y$  for  $x$ . They remain unchanged—and unsolved. Is not all our “knowledge” an example of this fallacy of writing one unknown for another, and then crowing like Peter's cock?]

I picture the true sceptic as a man eager and alert, his deep eyes glittering like sharp swords, his hands tense with effort as he asks, “What does it matter?”

I picture the false sceptic as a dude or popinjay, yawning, with dull eyes, his muscles limp, his purpose in asking the question but the expression of his slackness and stupidity.

This true sceptic is indeed the man of science; as Wells' “Moreau” tells us. He has devised some means of answering his first question, and its answer is another question. It is difficult to conceive of any question, indeed, whose answer does not imply a thousand further questions. So simple an inquiry as “Why is sugar sweet?” involves an infinity of chemical researches, each leading ultimately to the blank wall—what is matter? and an infinity of physiological researches, each (similarly) leading to the blank wall—what is mind?

Even so, the relation between the two ideas is unthinkable; causality is itself unthinkable; it depends, for one thing, upon experience—and what, in God's name, is experi-



## THE SOLDIER AND THE HUNCHBACK

ence? Experience is impossible without memory. What is memory? The mortar of the temple of the ego, whose bricks are the impressions. And the ego? The sum of our experience, may be. (I doubt it!) Anyhow, we have got values of  $y$  and  $z$  for  $x$ , and values of  $x$  and  $z$  for  $y$ —all our equations are indeterminate; all our knowledge is relative, even in a narrower sense than is usually implied by the statement. Under the whip of the clown God, our performing donkeys the philosophers and men of science run round and round in the ring; they have amusing tricks: they are cleverly trained; but they get nowhere.

I don't seem to be getting anywhere myself.

## II

A fresh attempt. Let us look into the simplest and most certain of all possible statements. *Thought exists*, or if you will, *Cogitatur*.

Descartes supposed himself to have touched bed-rock with his *Cogito, ergo Sum*.

Huxley pointed out the complex nature of this proposition, and that it was an enthymeme with the premiss *Omnes sunt, qui cogitant* suppressed. He reduced it to *Cogito*; or, to avoid the assumption of an ego, *Cogitatur*.

Examining more closely this statement, we may still cavil at its form. We cannot translate it into English without the use of the verb to be, so, that, after all, existence is implied. Nor do we readily conceive that contemptuous silence is sufficient answer to the further query, "By whom is

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it thought?" The Buddhist may find it easy to image an act without an agent; I am not so clever. It may be possible for a sane man; but I should like to know more about his mind before I gave a final opinion.

But apart from purely formal objections, we may still inquire: Is this *Cogitatur* true?

Yes; reply the sages; for to deny it implies thought; *Negatur* is only a sub-section of *Cogitatur*.

This involves, however, an axiom that the part is of the same nature as the whole; or (at the very least) an axiom that *A* is *A*.

Now, I do not wish to deny that *A* is *A*, or may occasionally be *A*. But certainly *A is A* is a very different statement to our original *Cogitatur*.

The proof of *Cogitatur*, in short, rests not upon itself but upon the validity of our logic; and if by logic we mean (as we should mean) the Code of the Laws of Thought, the irritating sceptic will have many more remarks to make: for it now appears that the proof that *thought exists* depends upon the truth of that which is thought, to say no more.

We have taken *Cogitatur*, to try and avoid the use of *esse*; but *A is A* involves that very idea, and the proof is fatally flawed.

*Cogitatur* depends on *Est*; and there's no avoiding it.

## III

Shall we get on any better if we investigate this *Est*—  
Something is—Existence is—אֵיךְ אֵשֶׁר יִדְוֶה?



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What is Existence? The question is so fundamental that it finds no answer. The most profound meditation only leads to an exasperating sense of impotence. There is, it seems, no simple rational idea in the mind which corresponds to the word.

It is easy of course to drown the question in definitions, leading us to further complexity—but

“Existence is the gift of Divine Providence,”

“Existence is the opposite of Non-Existence,”

do not help us much!

The plain *Existence is Existence* of the Hebrews goes farther. It is the most sceptical of statements, in spite of its form. Existence is just existence, and there's no more to be said about it; don't worry! Ah, but there is more to be said about it! Though we search ourselves for a thought to match the word, and fail, yet we have Berkeley's perfectly convincing argument that (so far as we know it) existence must mean *thinking existence* or *spiritual existence*.

Here then we find our *Est* to imply *Cogitatur*; and Berkeley's arguments are “irrefragable, yet fail to produce conviction” (Hume) because the *Cogitatur*, as we have shown, implies *Est*.

Neither of these ideas is simple; each involves the other. Is the division between them in our brain a proof of the total incapacity of that organ, or is there some flaw in our logic? For all depends upon our logic; not upon the simple identity *A is A* only, but upon its whole structure from the question of simple propositions, enormously difficult from the moment when it occurred to the detestable genius that invented

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"existential import" to consider the matter, to that further complexity and contradiction, the syllogism.

### IV

*Thought is* appears then (in the worst case possible, denial) as the conclusion of the premisses :

There is denial of thought.

(All) Denial of thought is thought.

Even formally, 'tis a clumsy monster. Essentially, it seems to involve a great deal beyond our original statement. We compass heaven and earth to make one syllogism ; and when we have made it, it is tenfold more the child of mystery than ourselves.

We cannot here discuss the whole problem of the validity (the surface-question of the logical validity) of the syllogism ; though one may throw out the hint that the doctrine of distributed middle seems to assume a knowledge of a Calculus of Infinites which is certainly beyond my own poor attainments, and hardly impregnable to the simple reflection that all mathematics is conventional, and not essential ; relative, and not absolute.

We go deeper and deeper, then, it seems, from the One into the Many. Our primary proposition depends no longer upon itself, but upon the whole complex being of man, poor, disputing, muddle-headed man ! Man with all his limitations and ignorance ; man—man !



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### V

We are of course no happier when we examine the Many, separately or together. They converge and diverge, each fresh hill-top of knowledge disclosing a vast land unexplored; each gain of power in our telescopes opening out new galaxies; each improvement in our microscopes showing us life minuter and more incomprehensible. A mystery of the mighty spaces between molecules; a mystery of the ether-cushions that fend off the stars from collision! A mystery of the fulness of things; a mystery of the emptiness of things! Yet, as we go, there grows a sense, an instinct, a premonition—what shall I call it?—that Being is One, and Thought is One, and Law is One—until we ask What is that One?

Then again we spin words—words—words. And we have got no single question answered in any ultimate sense.

What is the moon made of?

Science replies "Green Cheese."

For our one moon we have now two ideas:

*Greenness*, and *Cheese*.

*Greenness* depends on the sunlight, and the eye, and a thousand other things.

*Cheese* depends on bacteria and fermentation and the nature of the cow.

"Deeper, ever deeper, into the mire of things!"

Shall we cut the Gordian knot? shall we say "There is God"?

What, in the devil's name, is God?

If (with Moses) we picture Him as an old man showing us His back parts, who shall blame us? The great Question

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—*any* question is the great question—does indeed treat us thus cavalierly, the disenchanted Sceptic is too prone to think!

Well, shall we define Him as a loving Father, as a jealous priest, as a gleam of light upon the holy Ark? What does it matter? All these images are of wood and stone, the wood and stone of our own stupid brains! The Fatherhood of God is but a human type; the idea of a human father conjoined with the idea of immensity. Two for One again!

No combination of thoughts can be greater than the thinking brain itself; all we can think of God or say of Him, so long as our words really represent thoughts, is less than the whole brain which thinks, and orders speech.

Very good; shall we proceed by denying Him all thinkable qualities, as do the heathen? All we obtain is mere negation of thought.

Either He is unknowable, or He is less than we are. Then, too, that which is unknowable is unknown; and "*God*" or "*There is God*" as an answer to our question becomes as meaningless as any other.

Who are we, then?

We are Spencerian Agnostics, poor silly, damned Spencerian Agnostics!

And there is an end of the matter.

## VI

It is surely time that we began to question the validity of some of our data. So far our scepticism has not only knocked



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to pieces our tower of thought, but rooted up the foundation-stone and ground it into finer and more poisonous powder than that into which Moses ground the calf. These golden Elohim! Our calf-heads that brought us not out of Egypt, but into a darkness deeper and more tangible than any darkness of the double Empire of Asar.

Hume put his little ? to Berkeley's God-! ; Buddha his ? to the Vedic Atman-!—and neither Hume nor Buddha was baulked of his reward. Ourselves may put ? to our own ? since we have found no ! to put it to ; and wouldn't it be jolly if our own second ? suddenly straightened its back and threw its chest out and marched off as ! ?

Suppose then we accept our scepticism as having destroyed our knowledge root and branch—is there no limit to its action? Does it not in a sense stultify itself? Having destroyed logic by logic—if Satan cast out Satan, how shall his kingdom stand?

Let us stand on the Mount, Saviours of the World that we are, and answer "Get thee behind me, Satan!" though refraining from quoting texts or giving reasons.

Oho! says somebody; is Aleister Crowley here?—Samson blinded and bound, grinding corn for the Philistines!

Not at all, dear boy!

We shall put all the questions that we can put—but we may find a tower built upon a rock, against which the winds beat in vain.

Not what Christians call faith, be sure! But what (possibly) the forgers of the Epistles—those eminent mystics!—meant by faith. What I call Samadhi—and as "faith with-

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out works is dead," so, good friends, Samadhi is all humbug unless the practitioner shows the glint of its gold in his work in the world. If your mystic becomes Dante, well; if Tennyson, a fig for his trances!

But how does this tower of Samadhi stand the assault of Question-time?

Is not the idea of Samadhi just as dependent on all the other ideas—man, time, being, thought, logic? If I seek to explain Samadhi by analogy, am I not often found talking as if we knew all about Evolution, and Mathematics, and History? Complex and unscientific studies, mere straws before the blast of our hunchback friend!

Well, one of the buttresses is just the small matter of common sense.

The other day I was with Dorothy, and, as I foolishly imagined, very cosy: for her sandwiches are celebrated. It was surely bad taste on the part of Father Bernard Vaughan, and Dr. Torrey, and Ananda Metteyya, and Mr. G. W. Foote, and Captain Fuller, and the ghost of Immanuel Kant, and Mr. Bernard Shaw, and young Neuburg, to intrude. But intrude they did; and talk! I never heard anything like it. Every one with his own point of view; but all agreed that Dorothy was non-existent, or if existent, a most awful specimen, that her buns were stale, and her tea stewed; *ergo*, that I was having a very poor time of it. Talk! Good God! But Dorothy kept on quietly and took no notice; and in the end I forgot about them.

Thinking it over soberly, I see now that very likely they were quite right: I can't prove it either way. But as a mere practical man, I intend taking the steamer—for my sins I am



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in Gibraltar—back to Dorothy at the earliest possible moment. Sandwiches of bun and German sausage may be vulgar and even imaginary—it's the taste I like. And the more I munch, the more complacent I feel, until I go so far as to offer my critics a bite.

This sounds in a way like the "Interior Certainty" of the common or garden Christian; but there are differences.

The Christian insists on notorious lies being accepted as an essential part of his (more usually her) system; I, on the contrary, ask for facts, for observation. Under Scepticism, true, one is just as much a house of cards as the other; but only in the philosophical sense.

Practically, Science is true; and Faith is foolish.

Practically,  $3 \times 1 = 3$  is the truth; and  $3 \times 1 = 1$  is a lie; though, sceptically, both statements may be false or unintelligible.

Practically, Franklin's method of obtaining fire from heaven is better than that of Prometheus or Elijah. I am now writing by the light that Franklin's discovery enabled men to use.

Practically, "I concentrated my mind upon a white radiant triangle in whose centre was a shining eye, for 22 minutes and 10 seconds, my attention wandering 45 times" is a scientific and valuable statement. "I prayed fervently to the Lord for the space of many days" means anything or nothing. Anybody who cares to do so may imitate my experiment and compare his result with mine. In the latter case one would always be wondering what "fervently" meant and who "the Lord" was, and how many days made "many."

My claim, too, is more modest than the Christian's. He

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(usually she) knows more about my future than is altogether pleasant; I claim nothing absolute from my Samadhi—I know only too well the worthlessness of single-handed observations, even on so simple a matter as a boiling-point determination!—and as for his (usually her) future, I content myself with mere common sense about the probable end of a fool.

So that after all I keep my scepticism intact—and I keep my Samadhi intact. The one balances the other; I care nothing for the vulgar brawling of these two varlets of my mind!

## VII

If, however, you would really like to know what might be said on the soldierly side of the question, I shall endeavour to oblige.

It is necessary if a question is to be intelligibly put that the querent should be on the same plane as the quesited.

Answer is impossible if you ask: Are round squares triangular? or Is butter virtuous? or How many ounces go to the shilling? for the "questions" are not really questions at all.

So if you ask me Is Samadhi real? I reply: First, I pray you, establish a connection between the terms. What do you mean by Samadhi?

There is a physiological (or pathological; never mind now!) state which I call Samadhi; and that state is as real—in relation to man—as sleep, or intoxication, or death.

Philosophically, we may doubt the existence of all of these; but we have no grounds for discriminating between them—



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the Academic Scepticism is a wholesale firm, I hope!—and practically, I challenge you to draw valid distinctions.

All these are states of the consciousness of man; and if you seek to destroy one, all fall together.

### VIII

I must, at the risk of appearing to digress, insist upon this distinction between philosophical and practical points of view, or (in Qabalistic language) between Kether and Malkuth.

In private conversation I find it hard—almost impossible—to get people to understand what seems to me so very simple a point. I shall try to make it exceptionally clear.

A boot is an illusion.

A hat is an illusion.

*Therefore*, a boot is a hat.

So argue my friends, not distributing the middle term.

But thus argue I.

All boots are illusions.

All hats are illusions.

*Therefore* (though it is not a syllogism), all boots and hats are illusions.

I add :

To the man in Kether no illusions matter.

*Therefore*: To the man in Kether neither boots nor hats matter.

In fact, the man in Kether is out of all relation to these boots and hats.

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You, they say, claim to be a man in Kether (I don't). Why then, do you not wear boots on your head and hats on your feet?

I can only answer, that I the man in Kether ('tis but an argument) am out of all relation as much with feet and heads as with boots and hats. But why should I (from my exalted pinnacle) stoop down and worry the headed and footed gentleman in Malkuth, who after all doesn't exist for me, by these drastic alterations in his toilet? There is no distinction whatever; I might easily put the boots on his shoulders, with his head on one foot and the hat on the other.

In short, why not be a clean-living Irish gentleman, even if you do have insane ideas about the universe?

Very good, say my friends, unabashed, then why not stick to that? Why glorify Spanish gipsies when you have married a clergyman's daughter?

Why go about proclaiming that you can get as good fun for eighteenpence as usually costs men a career?

Ah! let me introduce you to the man in Tiphereth; that is, the man who is trying to raise his consciousness from Malkuth to Kether.

This Tiphereth man is in a devil of a hole! He knows theoretically all about the Kether point of view (or thinks he does) and practically all about the Malkuth point of view. Consequently he goes about contradicting Malkuth; he refuses to allow Malkuth to obsess his thought. He keeps on crying out that there is no difference between a goat and a God, in the hope of hypnotising himself (as it were) into that perception of their identity, which is his (partial and incorrect) idea of how things look from Kether.



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This man performs great magic ; very strong medicine. He does really find gold on the midden and skeletons in pretty girls.

In Abiegnus the Sacred Mountain of the Rosicrucians the Postulant finds but a coffin in the central shrine ; yet that coffin contains Christian Rosencreutz who is dead and is alive for evermore and hath the keys of Hell and of Death.

Ay ! your Tiphereth man, child of Mercy and Justice, looks deeper than the skin !

But he seems a ridiculous object enough both to the Malkuth man and to the Kether man.

Still, he's the most interesting man there is ; and we all must pass through that stage before we get our heads really clear, the Kether-vision above the Clouds that encircle the mountain Abiegnus.

## IX

Running and returning, like the Cherubim, we may now resume our attempt to drill our hunchback friend into a presentable soldier. The digression will not have been all digression, either ; for it will have thrown a deal of light on the question of the limitations of scepticism.

We have questioned the Malkuth point of view ; it appears absurd, be it agreed. But the Tiphereth position is unshaken ; Tiphereth needs no telling that Malkuth is absurd. When we turn our artillery against Tiphereth, that too crumbles ; but Kether frowns above us.

Attack Kether, and it falls ; but the Yetziratic Malkuth is

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still there . . . . until we reach Kether of Atziluth and the Infinite Light, and Space, and Nothing.

So then we retire up the path, fighting rear-guard actions ; at every moment a soldier is slain by a hunchback ; but as we retire there is always a soldier just by us.

Until the end. The end ? Buddha thought the supply of hunchbacks infinite ; but why should not the soldiers themselves be infinite in number ?

However that may be, here is the point ; it takes a moment for a hunchback to kill his man, and the farther we get from our base the longer it takes. You may crumble to ashes the dream-world of a boy, as it were, between your fingers ; but before you can bring the physical universe tumbling about a man's ears he requires to drill his hunchbacks so devilish well that they are terribly like soldiers themselves. And a question capable of shaking the consciousness of Samadhi could, I imagine, give long odds to one of Frederick's grenadiers.

It is useless to attack the mystic by asking him if he is quite sure Samadhi is good for his poor health ; 'tis like asking the huntsman to be very careful, please, not to hurt the fox.

The ultimate Question, the one that really knocks Samadhi to pieces, is such a stupendous Idea that it is far more of a ! than all previous I's whatever, for all its ? form.

And the name of that Question is Nibbana.

Take this matter of the soul.

When Mr. Judas McCabbage asks the Man in the Street why he believes in a soul, the Man stammers out that he has always heard so ; naturally McCabbage has no difficulty in proving to him by biological methods that he has no soul ; and with a sunny smile each passes on his way.



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But McCabbage is wasted on the philosopher whose belief in a soul rests on introspection ; we must have heavier metal ; Hume will serve our turn, may be.

But Hume in his turn becomes perfectly futile, pitted against the Hindu mystic, who is in constant intense enjoyment of his new-found Atman. It takes a Buddha-gun to knock *his* castle down.

Now the ideas of McCabbage are banal and dull ; those of Hume are live and virile ; there is a joy in them greater than the joy of the Man in the Street. So too the Buddha-thought, Anatta, is a more splendid conception than the philosopher's Dutch-doll-like Ego, or the rational artillery of Hume.

This weapon, too, that has destroyed our lesser, our illusionary universes, ever revealing one more real, shall we not wield it with divine ecstasy ? Shall we not, too, perceive the inter-dependence of the Questions and the Answers, the necessary connection of the one with the other, so that (just as  $0 \times \infty$  is an indefinite) we destroy the absolutism of either ? or 1 by their alternation and balance, until in our series ? 1 ? 1 ? 1 ? . . . 1 ? 1 ? . . . we care nothing as to which may prove the final term, any single term being so negligible a quantity in relation to the vastness of the series ? Is it not a series of geometrical progression, with a factor positive and incalculably vast ?

In the light of the whole process, then, we perceive that there is no absolute value in the swing of the pendulum, though its shaft lengthen, its rate grow slower, and its sweep wider at every swing.

What should interest us is the consideration of the Point from which it hangs, motionless at the height of things ! We

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are unfavourably placed to observe this, desperately clinging as we are to the bob of the pendulum, sick with our senseless swinging to and fro in the abyss !

We must climb up the shaft to reach that point—but—wait one moment ! How obscure and subtle has our simile become ! Can we attach any true meaning to the phrase ? I doubt it, seeing what we have taken for the limits of the swing. True, it may be that at the end the swing is always  $360^{\circ}$  so that the !-point and the ?-point coincide ; but that is not the same thing as having no swing at all, unless we make kinematics identical with statics.

What is to be done ? How shall such mysteries be uttered ?

Is this how it is that the true Path of the Wise is said to lie in a totally different plane from all his advance in the path of Knowledge, and of Trance ? We have already been obliged to take the Fourth Dimension to illustrate (if not explain) the nature of Samadhi.

Ah, say the adepts, Samadhi is not the end, but the beginning. You must regard Samadhi as the normal state of mind which enables you to begin your researches, just as waking is the state from which you rise to Samadhi, sleep the state from which you rose to waking. And only from Sammasamadhi—continuous trance of the right kind—can you rise up as it were on tiptoe and peer through the clouds unto the mountains.

Now of course it is really awfully decent of the adepts to take all that trouble over us, and to put it so nicely and clearly. All we have to do, you see, is to acquire Sammasamadhi, and then rise on tiptoe. Just so !

But then there are the other adepts. Hark at him !



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Little brother, he says, let us rather consider that as the pendulum swings more and more slowly every time, it must ultimately stop, as soon as the shaft is of infinite length. Good! then it isn't a pendulum at all but a Mahalingam—The Mahalingam of Shiva (*Namo Shivaya namaha Aum!*) which is all I ever thought it was; all you have to do is to keep swinging hard—I know it's hook-swinging!—and you get there in the End. Why trouble to swing? First, because you're bound to swing, whether you like it or not; second, because your attention is thereby distracted from those lumbar muscles in which the hook is so very firmly fixed; third, because after all it's a ripping good game; fourth, because you want to get on, and even to seem to progress is better than standing still. A treadmill is admittedly good exercise.

True, the question, "Why become an Arahāt?" should precede, "How become an Arahāt?" but an unbiassed man will easily cancel the first question with "Why not?"—the How is not so easy to get rid of. Then, from the standpoint of the Arahāt himself, perhaps this "Why did I become an Arahāt?" and "How did I become an Arahāt?" have but a single solution!

In any case, we are wasting our time—we are as ridiculous with our Arahats as Herod the Tetrarch with his peacocks! We pose Life with the question Why? and the first answer is: To obtain the Knowledge and Conversation of the Holy Guardian Angel.

To attach meaning to this statement we must obtain that Knowledge and Conversation: and when we have done that, we may proceed to the next Question. It is no good asking it now.

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"There are purse-proud, penniless ones who stand at the door of the tavern, and revile the guests."

We attach little importance to the Reverend Out-at-Elbows, thundering in Bareboards Chapel that the rich man gets no enjoyment from his wealth.

Good, then. Let us obtain the volume entitled "The Book of the Sacred Magic of Abramelin the Mage"; or the magical writings of that holy illuminated Man of God, Captain Fuller, and carry out fully their instructions.

And only when we have succeeded, when we have put a colossal I against our vital ? need we inquire whether after all the soldier is not going to develop spinal curvature.

Let us take the first step ; let us sing :

"I do not ask to see  
The distant path ; one step's enough for me."

But (you will doubtless say) I pith your ? itself with another ? : Why question life at all ? Why not remain "a clean-living Irish gentleman" content with his handicap, and contemptuous of card and pencil ? Is not the Buddha's goad "Everything is sorrow" little better than a currish whine ? What do I care for old age, disease, and death ? I'm a man, and a Celt at that. I spit on your snivelling Hindu prince, emasculate with debauchery in the first place, and asceticism in the second. A weak, dirty, paltry cur, sir, your Gautama !

Yes, I think I have no answer to that. The sudden apprehension of some vital catastrophe may have been the exciting cause of my conscious devotion to the attainment of Adeptship—but surely the capacity was there, inborn. Mere despair and desire can do little ; anyway, the first impulse of



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fear was the passing spasm of an hour; the magnetism of the path itself was the true lure. It is as foolish to ask me "Why do you adept?" as to ask God "Why do you pardon?" *C'est son métier.*

I am not so foolish as to think that my doctrine can ever gain the ear of the world. I expect that ten centuries hence the "nominal Crowleians" will be as pestilent and numerous a body as the "nominal Christians" are to-day; for (at present) I have been able to devise no mechanism for excluding them. Rather, perhaps, should I seek to find them a niche in the shrine, just as Hinduism provides alike for those capable of the Upanishads and those whose intelligence hardly reaches to the Tantras. In short, one must abandon the reality of religion for a sham, so that the religion may be universal enough for those few who are capable of its reality to nestle to its breast, and nurse their nature on its starry milk. But we anticipate!

My message is then twofold; to the greasy *bourgeois* I preach discontent; I shock him, I stagger him, I cut away earth from under his feet, I turn him upside down, I give him hashish and make him run amok, I twitch his buttocks with the red-hot tongs of my Sadistic fancy—until he feels uncomfortable.

But to the man who is already as uneasy as St. Lawrence on his silver grill, who feels the Spirit stir in him, even as a woman feels, and sickens at, the first leap of the babe in her womb, to him I bring the splendid vision, the perfume and the glory, the Knowledge and Conversation of the Holy Guardian Angel. And to whosoever hath attained that height will I put a further Question, announce a further Glory.

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It is my misfortune and not my fault that I am bound to deliver this elementary Message.

"Man has two sides ; one to face the world with,  
One to show a woman when he loves her."

We must pardon Browning his bawdy jest ; for his truth is ower true ! But it is your own fault if you are the world instead of the beloved ; and only see of me what Moses saw of God !

It is disgusting to have to spend one's life jetting dirt in the face of the British public in the hope that in washing it they may wash off the acrid grease of their commercialism, the saline streaks of their hypocritical tears, the putrid perspiration of their morality, the dribbling slobber of their sentimentality and their religion. And they don't wash it ! . . .

But let us take a less unpleasing metaphor, the whip ! As some schoolboy poet repeatedly wrote, his rimes as poor as Edwin Arnold, his metre as erratic and as good as Francis Thompson, his good sense and frank indecency a match for Browning !

"Can't be helped ; must be done—  
So . . . "

Nay ! 'tis a bad, bad rime.

And only after the scourge that smites shall come the rod that consoles, if I may borrow a somewhat daring simile from Abdullah Haji of Shiraz and the twenty-third Psalm.

Well, I would much prefer to spend my life at the rod ; it is wearisome and loathsome to be constantly flogging the tough hide of Britons, whom after all I love. "Whom the



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Lord loveth He chasteneth, and scourgeth every son that He receiveth." I shall really be glad if a few of you will get it over, and come and sit on daddy's knee!

The first step is the hardest; make a start, and I will soon set the hunchback lion and the soldier unicorn fighting for your crown. And they shall lie down together at the end, equally glad, equally weary; while sole and sublime that crown of thine (brother!) shall glitter in the frosty Void of the abyss, its twelve stars filling that silence and solitude with a music and a motion that are more silent and more still than they; thou shalt sit throned on the Invisible, thine eyes fixed upon That which we call Nothing, because it is beyond Everything attainable by thought, or trance, thy right hand gripping the azure rod of Light, thy left hand clasped upon the scarlet scourge of Death; thy body girdled with a snake more brilliant than the sun, its name Eternity; thy mouth curved moonlike in a smile, in the invisible kiss of Nuit, our Lady of the Starry Abodes; thy body's electric flesh stilled by sheer might to a movement closed upon itself in the controlled fury of Her love—nay, beyond all these Images art thou (little brother!) who art passed from I and Thou, and He unto That which hath no Name, no Image. . . .

Little brother, give me thy hand; for the first step is hard.

ALEISTER CROWLEY.







# IN THE CONTINUUM

Vol. I, No. 2

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

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## GNOSTIC ANTHEM

Thou who art I, beyond all I am,  
Who hast no nature and no name,  
Who art, when all but thou art gone,  
Thou, centre and secret of the Sun,  
Thou, hidden spring of all things known  
And unknown; Thou aloof, alone,  
Thou, the true fire within the seed  
Brooding and breeding, source and seed  
Of life, love, liberty, and light,  
Thou beyond speech and beyond sight,  
Thee I invoke, my faint fresh fire  
Kindling as mine intents aspire.  
Thee I invoke, abiding one,  
Thee, centre and secret of the Sun,  
And that most holy mystery  
Of which the vehicle am I  
Appear most awful and most mild  
As it is lawful, to thy child!  
CHORUS: For of the Father and the Son  
The Holy Spirit is the norm;  
Male-female, quintessential, one,  
Man-being veiled in woman-form.  
Glory and worship in the highest,  
Thou Dove, mankind that deifiest,  
Being that race, most royally run  
To spring sunshine through winter storm.  
Glory and worship be to Thee,  
Sap of the world-ash, wonder-tree!  
MEN: Glory to thee from gilded tomb!  
WOMEN: Glory to thee from waiting womb!  
MEN: Glory to Thee from earth unploughed!  
WOMEN: Glory to Thee from virgin vowed!  
MEN: Glory to Thee, true Unity  
Of the eternal Trinity!  
WOMEN: Glory to Thee, thou sire and dam  
And self of I am that I am!  
MEN: Glory to Thee, beyond all term,  
Thy spring of sperm, thy seed and germ!  
WOMEN: Glory to Thee, eternal Sun,  
Thou One in Three, Thou Three in One!  
CHORUS: Glory and worship unto Thee,  
Sap of the world-ash, wonder-tree!

Aleister Crowley (From the Gnostic Catholic Mass)

## THE CREED OF THE THELEMITES

from the

### GNOSTIC CATHOLIC MASS

I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon the Earth; and in one Air the nourisher of all that breathes.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the word of whose law is THELEMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMN, AUMN, AUMN.



# 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.

You were asking if the publication of THE SECRET RITUALS OF THE O.T.O. as introduced by Francis King would not destroy our Order. I think not, and for these reasons:

1. Various Occult Orders are connected to a real Magical current which derives its power partly due to the workings of those still in Life and partly due to its Founder or Founders. Some of these currents are inimical and some beneficial to the particular individual. The candidate, unfortunately, cannot know in most cases whether it is for good or for ill that he has joined up with a certain Occult Order. He is guided only by his past Karma and his associations with others in this and in past lives, by his intuition and by the purity of his aspiration. If some lesson is needed, even though it be extremely painful, before he can turn to the true Light, then so be it. We have noticed the Thelemic current working on our Minervals and Probationers, some of whom never make it past these elementary Grades. We have noticed others who never make it past the First Degree of O.T.O. or Neophyte of A.:A.:. In other words, when talking of the O.T.O., there is no doubt in our minds that the Thelemic current is working through this Order. The publication of our secret rituals is not going to change this fact.

2. THE BOOK OF THE LAW lets us know again and again who might be fit to be a Thelemite. It is a matter of action sparked by an acceptance of this Book as a Law of Life. I refer you to this Book so that you can draw your own conclusions. The O.T.O. has accepted the new aeon of Thelema and works with THE BOOK OF THE LAW very closely. So that, even should some take up these rituals and go through them and claim status as Thelemites under the O.T.O., it would be an empty thing, since they might not be allied with the current in its actuality. An Occult Order does not exist just in the imagination but has its roots in the affairs of the everyday world. Naturally, going through the ceremony with its pomp and attendant officers in actuality bears more meaning and truth than just reading about it. It is conceivable that other of the great Orders of antiquity may accept THE BOOK OF THE LAW, but to date only the outer Order of the O.T.O. has done so. So until such time when the



Law of the new Aeon shall be accepted around the world, if one feels one is Thelemic, and one wants to work in the political and social world of Thelema, it may be best to ally oneself with the O.T.O. The A.:A.: has been devised to aid those who wish to work with the spiritual aspect of things and who do not care for the outer Order. (Though there are many who work with both of these Thelemic Orders).

In case that you do not yet have an EQUINOX, Vol. III, No. 1, I have reprinted the O.T.O. manifesto in part taken from that book.

3. No one is admitted to the Grades beyond the Third Degree in the O.T.O. except by invitation of the governing body. Since the governing body should have alliances with the A.:A.:, you can see that any spurious claims on the basis of having read the rituals would be laughable. (I mention that the governing body should have alliances with the A.:A.: If these contacts are lost, the O.T.O. will suffer from the same fate as we have seen in Rosicrucianism, Masonry, Freemasonry and various major religions. That is, the true inspiration and aid from the highest sources leaves and the religion or the Occult Order becomes dead in its center, while still clinging to the ancient forms of worship.)

4. There is a definite set of rules and regulations and a skeleton Constitution of the O.T.O. in THE EQUINOX, Vol. III, No. 1 (The BLUE EQUINOX) which can be put into effect when the Order is strong enough. No exposure of our secret rituals can destroy this structure which is meant to aid each person on the way of discovering and working their own True Will. The Master Therion did indeed build wisely.

5. It may be possible to give mail order lessons on how to understand the many writings of Aleister Crowley, but nothing by mail can take the place of personal teaching by one skilled in living the Law of Thelema and in understanding various of the necessary instructions, and also in working out these instructions in personal life. The student, when writing letters often indulges in sham and lies to save his ego, even when these dodges are unknown to himself. It becomes too easy to build a dangerously unbalanced structure and on this point many a student has seen nothing but failure for his efforts. In other words, studying alone is all right up to a point, but there comes a time when an outside observer needs to steady the student or point out some bit of information heretofore neglected and which may have an application only in the one case. This can not be done by mail. Therefore, any outfit which calls itself the O.T.O. and proceeds to initiate by mail is laughable and pitiful. Here is where the student really takes a beating - at his own cost, unfortunately. Further, when learning, we need



to be tested on whether that learning is complete and without error. Can you imagine taking certain sorts of exams by mail? And how about the Ordeals? They go on in spite of everything, but the student may need some help here too. And if in his letters he gives no inkling of what is going on, he may miss out on the teachings greatly. We are supposed to each of us find out the meaning of Thelema and the BOOK OF THE LAW by the own self. But how does one start? It is very difficult to work without some preliminary guidance!

Also, in a Thelemic group, we are admonished to - "Love one another with burning hearts; - - -"(Cap. II, v. 24). Since this is an important part of Thelema - can you imagine doing this by mail?

6. Many suggestive papers were published in THE SECRET RITUALS OF THE O.T.O. dealing with sex magick. So now anyone at all can jump to the use of these secrets through a right application of knowledge (sometimes too shallow) and intuition. A.C. warns again and again that these practices have their own safeguards. Sex Magick can be a short cut to Illumination - but it is the most dangerous of all methods. Too many students forget that Crowley spent years training his mind, emotions and body through the practices of Western Magic in the Golden Dawn and of Yoga from the East. He succeeded in obtaining Samadhi and a very high degree of Initiation through these disciplines before he practised sex magick. Do you think these brazen young people are going to do the same? Hardly likely, for they are too impatient and cannot see that the pyramid must be built with a very broad and firm foundation. You and I are going to see many occult wrecks strewn over the landscape - persons in insane asylums or nearly there, those who commit suicide or murder or who have all chances for advancement in this life or in the lives yet to come completely wrecked. There is nothing in the world that can take the place of self-discipline and a thorough knowledge of one's self. I might add here that it is really necessary for most people to go through some sort of psycho-analysis; often better if it be Jungian and/or Reichian and combine this with some sort of Astrology analysis. To even begin to set foot on the Path one must obey that dictum of the old and wise Greeks, "Know thyself". You can see, I think, how the beginner may need a teacher for many aspects of this task. For instance, too many people live in a dream that they make up about themselves, and in so doing ignore the real Self.

7. Many of the needed disciplines and keys to the knowledge have been left out of THE SECRET RITUALS OF THE O.T.O. Our Order was structured to train the student in the necessary disciplines and knowledge. Reading about these disciplines piecemeal is not going to take the place of an ordered progression through the grades under wise guidance.



8. Almost any magick is dangerous without a one-pointed Will towards the Holy Guardian Angel. This is what is meant in THE BOOK OF THE LAW when Nuit admonishes - - - " - if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!" - also, "But ecstasy be thine and joy of earth: ever To me! To me!" (Cap. I, vs. 52 & 53.) A little idea of what these words mean qabalistically is given in the "Qabalist's Corner" in this issue.

I can not do better now to sum this up than to quote from one of Crowley's letters in MAGICK WITHOUT TEARS, pp. 122 - 124.

#### "SYSTEM OF THE O.T.O.

Cara Soror,

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

"You inform me that the Earnest Inquirer of your ambit has been asking you to explain the difference between the A.:A.: and the O.T.O.; and that although your own mind is perfectly clear about it, you find it impossible to induce a similar lucidity in his. You add that he is not (as one might at first suppose) a moron. And will I please do what I can about it?

Well, here's the essential difference ab ovo usque ad mala: the A.:A.: concerns the individual, his development, his initiation, his passage from "Student" to "Ipsissimus"; he has no contact of any kind with any other person except the Neophyte who introduces him, and any Student or Students whom he may, after becoming a Neophyte, introduce.

The details of this "Pilgrim's Progress" are very fully set forth in "One Star in Sight"; and I should indeed be stupid and presumptuous to try to do better than that. But it is true that with regard to the O.T.O. there is no similar manual of instruction. In the Manifesto and other Official Pronunciamenti, there are, it is true, what ought to be adequate data; but I quite understand that they are not as ordered and classified as one would wish; there is certainly room for a simple elementary account of the origins of the Order, of its principles, of its methods, of its design, of the Virtue of its successive Grades. This I will now try to supply, at least in a brief outline.

Let us begin at the beginning. What is a Dramatic Ritual? It is a celebration of the Adventures of the God whom it is intended to invoke. (The Bacchae of Euripides is a perfect example of this). Now, in the O.T.O., the object of the ceremonies being the Initiation of the Candidate, it is he whose Path in Eternity is displayed in dramatic form.



What is the Path?

1. The Ego is attracted to the Solar System.
2. The Child experiences Birth.
3. The Man experiences Life.
4. He experiences Death.
5. He experiences the World beyond Death.
6. This entire cycle of Point-Events is withdrawn into Annihilation.

In the O.T.O. these successive stages are represented as follows:

1. O<sup>o</sup> (Minerval)
2. I<sup>o</sup> (Initiation)
3. II<sup>o</sup> (Consecration)
4. III<sup>o</sup> (Devotion)
5. IV<sup>o</sup> (Perfection, or Exaltation)
6. P.I. (Perfect Initiate)

Of these Events or Stations upon the Path all but three (II<sup>o</sup>) are single critical experiences. We, however, are concerned mostly with the very varied experiences of Life.

All subsequent Degrees of the O.T.O. are accordingly elaborations of the II<sup>o</sup>, since in a single ceremony it is hardly possible to sketch, even in the briefest outline, the Teaching of Initiates with regard to Life. The Rituals V<sup>o</sup> - IX<sup>o</sup> are then instructions to the Candidate how he should conduct himself; and they confer upon him, gradually, the Magical Secrets which make him Master of Life.

To return for a moment to that question of Secrecy; there is no rule to prevent you from quoting against me such of my brighter remarks as "Mystery is the enemy of Truth"; but, for one thing, I am, and always have been, the leader of the Extreme Left in the Council-Chamber of the City of the Pyramids, so that if I acquiesce at all in the system of the O.T.O. so far as the "secret of secrets" of the IX<sup>o</sup> is concerned, it is really on a point of personal honour. My pledge given to the late Frater Superior and O.H.O., Dr. Theodor Reuss. For all that, in this particular instance it is beyond question a point of common prudence, both because the abuse of the Secret is, at least on the surface, so easy and so tempting, and because, if it became a matter of general knowledge the Order itself might be in danger of calumny and persecution; for the secret is even easier to misinterpret than to profane.

Lege! Judica! Tace!

Love is the law, love under will,"

Fraternally

666 "

To further elucidate upon the above remarks, I will include an excerpt from a letter by Crowley to Karl Germer;

"From Letter from 666, Sept. 16, 1946"

"The difference between the A.'.A.'. and the O.T.O., is very clear and simple. The A.'.A.'. is a sempiternal institution, and entirely secret. There is no communication between its members. Theoretically, a member knows only the superior who introduced him, and any person whom he himself has introduced. The Order is run on purely spiritual lines.

The object of membership is also entirely simple. The first objective is the Knowledge and Conversation of the Holy Guardian Angel. The next objective, omitting considerations for the present of the  $VI^{\circ} = V^{\circ}$ , and  $VII^{\circ} = IV^{\circ}$  degrees, is the crossing of the Abyss, and the attainment of mastership of the Temple. This is described very fully especially in Liber 418. Much less is written about the  $V^{\circ} = VI^{\circ}$  degree, i.e., the Knowledge and Conversation, because it is too secret and individual. It is impossible to lay down conditions, or to describe the experiences involved in detail.

The O.T.O. has nothing to do with this, except that the BOOK OF THE LAW and the Word of the Aeon are essential principles of membership. In all other respects, it stands by itself as a body similar to Freemasonry, but involving acceptance of a social and economic system which is intended to put the world on its feet. There is also, of course, the secret of the  $IX^{\circ}$  which is, so to say, the weapon which they may use to further these purposes.

To show you the difference, Theodor Reuss was Supreme Head of the O.T.O., but was not even a probationer of the A.'.A.'.".  
666

"When in California I had been asked for a formal and official statement on the above subject, so I asked 666 for it, and here it is."

Saturnus"

As you can gather from all this, the practice of the secret rituals of the higher grades of the O.T.O. can be dangerous to the unprepared and unqualified and undisciplined student. These are hedged around with the necessary restrictions both from THE BOOK OF THE LAW and from the training of the O.T.O. itself; which training is engineered to aid the safety and well being of the individual. To have loosed these higher rituals upon the world in a popular book form is indeed an irresponsible act. I would shudder to generate such karma for myself.



You were asking me about another occult order which you had seriously considered. On this score, I might mention that they use the rituals of the past. THE BOOK OF THE LAW states: (Cap. II, v. 5) "Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright." This ought to answer your question. And maybe you should ask yourself, have you really allied yourself to Thelema? On this point, dear brother, you may need to do some soul-searching.

In matters concerning the living of the Law of Thelema, and in how to conduct your life as a Thelemite, you should be consulting THE BOOK OF THE LAW. It is very wise to obtain a good Commentary on this Book written by Crowley, as he is the Prophet and knew more on this subject due to his high Initiations and genius. In this study always remember that one must maintain a balance. Too many people have taken one or two sentences without the balance to be found in the Book and have really stumbled on their Path, or lost it altogether.

If some of the passages seem to lean too far in one direction, the opposite point of view can be found elsewhere in the Book. One must never give up one's own common sense in favor of fanaticism for one chapter or sentence in this Book. One works with the forces of one's own time of incarnation and with one's own karmic background of family, nation, and events caused by the true self; but always maintaining one's own balance through a developed intuition, a pure aspiration to the H.G.A., a thorough knowledge of oneself and the force of one's own karma freely willed by oneself from the beginning.

You will find in this issue of IN THE CONTINUUM a page each for the Hebrew and Greek Qabalahs. It is necessary that you have these if you are to understand how Crowley worked out his numerations of various important words.

Remember that advancement in either the O.T.O. or the A.∴A.∴ depends on your work. It is not possible to advance in either Order without this. This must be said now as there are too many who claim high grades who have not completed the work. Their claims are laughable and they only make fools of themselves. See to it then, that you do not fall into the trap of ego-aggrandisement and boasting without solid accomplishment behind you! May your True Will become clear to you as you advance!

Love is the law, love under will.

Faternally,

*Meral*

# GREEK QABALAH

Greek letter		Number	Corresponding Hebrew	English Equivalent
Alpha	Α α αλφα	1.	א	A
Beta	Β β βητα	2.	ב	B
Gamma	Γ γ γαμμα	3.	ג	G - ng
Delta	Δ δ δελτα	4	ד	D
Epsilon	Ε ε εψιλον	5	ה	H E
Digamma	Ϝ ϝ διγαμμα	6	ו	W F
Zeta	Ζ ζ ζητα	7	ז	Dz Z
Eta	Η η ητα	8	ח	I Ea
Theta	Θ θ θητα	9	ט	T Th
Iota	Ι ι ιωτα	10	י	I
Kappa	Κ κ καππα	20	כ	K
Lambda	Λ λ λαμβδα	30	ל	L
Mu	Μ μ μυ	40	מ	M
Nu	Ν ν νυ	50	נ	N
Si	Ξ ξ ξι	60	ס	S Ks X
Omikron	Ο ο ομικρον	70	פ	O
Pi	Π π πι	80	צ	P F
Qoppa	Ϙ ϙ ροππα	90	ק	Q
Ro	Ρ ρ ρω	100	ר	R
Sigma	Σ σ σιγμα	200	Sphere 2	S Z
Tau	Τ τ ταυ	300	ת	T
Upsilon	Υ υ υψιλον	400	32 bis ϐ	U Y
Phi	Φ φ φι	500	Sphere 5	F P Ph
Chi	Χ χ χι	600	Sphere 9	Kj Kh Ch
Psi	Ψ ψ ψι	700	ץ	Ps
Omega	Ω ω ωμεγα	800	Sphere 6	O
Stow	Ϡ	900	Ϡ Sphere 10	



# HEBREW QABALAH

Name of/Letter Letter	Meaning	Numeri- cal Value	Hebrew Spelling	Value of Hebrew Spelling	English Equivalent
Aleph א	Ox (plough)	1	אלף	111	A
Beth ב	House	2	בית	412	B
Gimel ג	Camel	3	גמל	73	G
Daleth ד	Door	4	דלת	434	D
He' ה	Window	5	הה	10	H, E
Vau ו	Nail	6	וור	12	U, V, W, O
Zain ז	Sword	7	זין	767	Z
Cheth ח	Fence	8	חית	418	Ch
Teth ט	Serpent	9	טית	419	T
Yod י	Hand	10	יוד	20	I, Y, J
Kaph כ, ק	Palm	20,500	כפ	100	K
Lamed ל	Ox-goad	30	למד	74	L
Mem מ, ם	Water	40,600	מים	90	M
Nun נ, ן	Fish	50,700	נון	106	N
Samekh ס	Prop	60	סמר	120	S
Ayin ע	Eye	70	עין	130	O, Ng, A'a
Pe פ, ף	Mouth	80	פה	85	P
Tzaddi צ, ץ	Fish-hook	90,900	צדי	104	Tz
Qoph ק	Back of head	100	קוף	186	Q
Resh ר	Head	200	ריש	510	R
Shin ש	Tooth	300	שין	360	S, Sh
Tau ת	Tau cross	400	תו	406	T, Th

# QABALIST'S CORNER

A few of the meanings for the number 418.

Ch	- 8	Spelling for the letter Cheth.
I	10	
Th	-400	
	<u>418</u>	

A	1	Spelling for the "Minister of Hoor-paar-kraat". See "The Book of the Law" Cap. I, v.7. This Name can also be enumerated to 93 and 78.
I	10	
F	6	
A	1	
Σ	200	
Σ	<u>200</u>	
	<u>418</u>	

H	5	R	200	H	5	See "The Book of the Law" Cap. III, v. 35. This is the complete God who is made up of the two parts, Hoor-pa-kraat and Ra-Hoor-Khut.
E		A	1	A	1	
R	200					
U	6					
	<u>211</u>	plus	<u>201</u>	plus	<u>6</u>	

ABRA	- 204	For the mysteries in this word see "Magick in Theory and Practice", Cap. 7.
HAD	- 10	
ABRA	- <u>204</u>	
	<u>418</u>	

M	40	- water	"The Word of the Aeon" - see Liber 418, "The Vision and the Voice".
A	1	- air	
K	20	- wheel, 4	
A	1	- air	
Sh	300	- fire	
A	1	- air	
N	50	- death, Mv	
E	5	- the Star	
	<u>418</u>		

B	2	Betsayfa is another spelling of Betulah, which also enumerates to 93 spelled another way. Betsayfa is a form of Proserpine or of Malkuth. The name can be considered as the "first matter of the work" in Alchemy, or as the final Hé in Yod Hé Vau Hé - the daughter who is set on the throne of the mother. See Liber 418
E		
Th	400	
S (Z)	7	
A	1	
A (Y)	1	
F	6	
A	<u>1</u>	
	<u>418</u>	



L	30	A	1	V	6	L	30	Credit for this one goes to Karl Germer.
I	10	L	30	E	1	E	5	
B	2			L	30	G	3	
E						I	10	
R	200					S	60	

242 plus 31 plus 37 plus 108 = 418

T	T	300	M	M	40	See "The Book of the Law", Cap. I. Greek Qabalah
O	O	70	E	H	8	
		<u>370</u>			<u>48</u>	

plus

A	1	S	60	A	Atu O	61	"Nothing is a secret key of this law. Sixty- one the Jews call it; I call it eight, eighty, four-hundred and eighteen." "The Book of the Law." Cap. I, v. 46
I	10	O	6	U	6	151	
N	50	P	80	R	200	206	
	<u>61</u>	H	5		<u>206</u>	<u>418</u>	
			<u>151</u>				

See "The Book of the Law", Cap. III.

R	200	H	5
A	1	O	6
		O	6
		R	200

201 plus 217 = 418

P	Π	80	A	A	1
A	a	1	Th	ϑ	9
L	λ	30	E	η	8
L	λ	30	N	γ	50
A	a	1	E	η	8
S	σ	200			

342 plus 76 = 418

B	2	See "The Equinox of the Gods" by A.C. Also, "The Confessions of Aleister Crowley."  See Liber AL, Cap II, v. 78
O	6	
L	30	
E		
S	300	
K	20	
I	10	
N	50	
E		
	<u>418</u>	

P	Π	80	See "The Book of Thoth", Atu O
A	a	1	
R	p	100	
Zi	s	200	
F	F	6	
A	a	1	
L	λ	30	
		<u>418</u>	

## THE VOICE OF ADONAI

Thy small voice whispers, Oh, Adonai,  
Thy quiet voice of silence  
Whispering my name, my Adonai,  
And holds in abeyance  
The material blame; transcending the mind  
Of mundane caution, descending to blind  
My earthly sight.

Thy soft voice thunders, oh, Adonai,  
Storming self and bending my way  
To Thy pure Truth, my Adonai,  
And Thy Word lives through all of day  
And I carry Thy Will in my captured heart  
As I wend my steps to my higher part,  
My brightest light.

Thy voice rings through me, Oh, Adonai,  
And sings of our greatest joy;  
Thy voice thrilling me, my Adonai;  
Pure gold showers sans alloy,  
Shimmering brilliance of Voice of Gold,  
Showering down whate'er I may hold  
From ethereal height.

I hear inwards Thy Voice, Oh, Adonai,  
Bidding me listen and follow,  
Voice of Sun and Moon transcendant, my Adonai,  
As kneeling before Thee I vow  
To drink at Thy Fount of Inspiration,  
To follow Thy Voice of Intuition  
In my dark night.

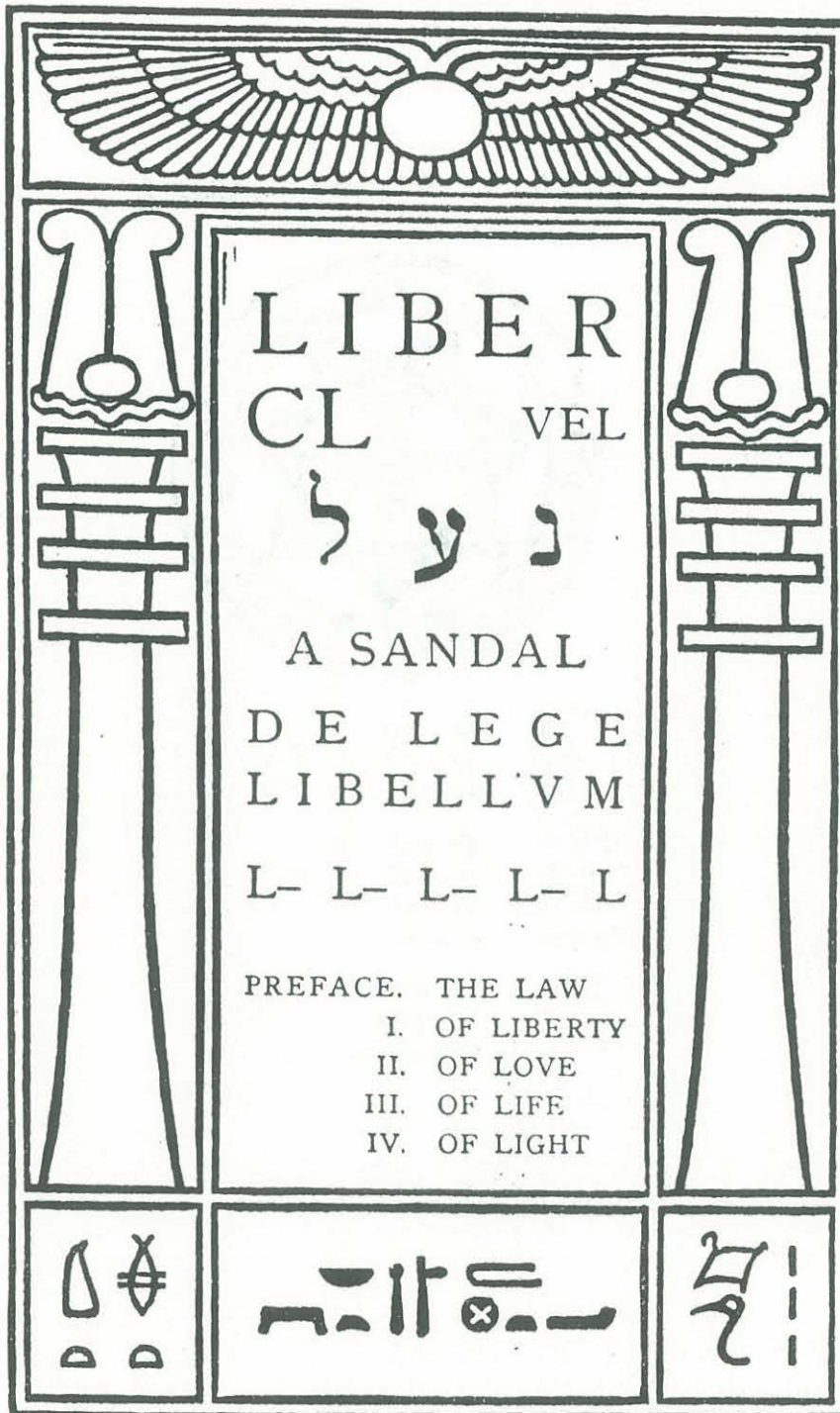
Meral











A. . . A. . . Publication in Class E



93	10° = 1□	} Pro Coll. Summ.
666	9° = 2□	
777	8° = 3□	
D. D. S.	7° = 4□	} Pro Coll. Int.
O. M.	7° = 4□	
O. S. V.	6° = 5□	
Parzival	5° = 6□	
V. N.	Præmonstrator	} Pro Coll. Ext.
P.	Imperator	
Achad	Cancellarius	



LIBER CL  
DE LEGE LIBELLVM

L-L-L-L-L

PREFACE. THE LAW

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

In Righteousness of heart come hither, and listen: for it is I, TO MEFA ØHPION, who gave this Law unto everyone that holdeth himself holy. It is I, not another, that willesh your whole Freedom, and the arising within you of full Knowledge and Power.

Behold! the Kingdom of God is within you, even as the Sun standeth eternal in the heavens, equal at midnight and at noon. He riseth not: he setteth not: it is but the shadow of the earth which concealeth him, or the clouds upon her face.

Let me then declare unto you this Mystery of the Law, as it hath been made known unto me in divers places, upon the mountains and in the deserts, but also in great cities, which thing I speak for your comfort and good courage. And so be it unto all of you!

Know first, that from the Law spring four Rays or Emanations: so that if the Law be the centre of your own being, they must needs fill you with their secret goodness. And these four are Light, Life, Love, and Liberty.

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By Light shall ye look upon yourselves, and behold All Things that are in Truth One Thing only, whose name hath been called No Thing for a cause which later shall be declared unto you. But the substance of Light is Life, since without Existence and Energy it were naught. By Life therefore are you made yourselves, eternal and incorruptible, flaming forth as suns, self-created and self-supported, each the sole centre of the Universe.

Now as by Light ye beheld, by Love ye feel. There is an ecstasy of pure Knowledge, and another of pure Love. And this Love is the force that uniteth things diverse, for the contemplation in Light of their Oneness. Know that the Universe is not at rest, but in extreme motion whose sum is Rest. And this understanding that Stability is Change, and Change Stability, that Being is Becoming, and Becoming Being, is the Key to the Golden Palace of this Law.

Lastly, by Liberty is the power to direct your course according to your Will. For the extent of the Universe is without bounds, and ye are free to make your pleasure as ye will, seeing that the diversity of being is infinite also. For this also is the Joy of the Law, that no two stars are alike, and ye must understand also that this Multiplicity is itself Unity, and without it Unity could not be. And this is an hard saying against Reason: ye shall comprehend, when, rising above Reason, which is but a manipulation of the Mind, ye come to pure Knowledge by direct perception of the Truth.

Know also that these four Emanations of the Law flame forth upon all paths: ye shall use them not only in these Highways of the Universe whereof I have written, but in every By-path of your daily life.

Love is the law, love under will.



## DE LEGE LIBELLVM

### I

### OF LIBERTY

It is of Liberty that I would first write unto you, for except ye be free to act, ye cannot act. Yet all four gifts of the Law must in some degree be exercised, seeing that these four are one. But for the Aspirant that cometh unto the Master, the first need is freedom.

The great bond of all bonds is ignorance. How shall a man be free to act if he know not his own purpose? You must therefore first of all discover which star of all the stars you are, your relation to the other stars about you, and your relation to, and identity with, the Whole.

In our Holy Books are given sundry means of making this discovery, and each must make it for himself, attaining absolute conviction by direct experience, not merely reasoning and calculating what is probable. And to each will come the knowledge of his finite will, whereby one is poet, one prophet, one worker in steel, another in jade. But also to each be the knowledge of his infinite Will, his destiny to perform the Great Work, the realization of his True Self. Of this Will let me therefore speak clearly unto all, since it pertaineth unto all.

Understand now that in yourselves is a certain discontent. Analyse well its nature: at the end is in every case one conclusion. The ill springs from the belief in two things, the Self and the Not-Self, and the conflict between them. This also is a restriction of the Will. He who is sick is in conflict with his own body: he who is poor is at odds with

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society: and so for the rest. Ultimately, therefore, the problem is how to destroy this perception of duality, to attain to the apprehension of unity.

Now then let us suppose that you have come to the Master, and that He has declared to you the Way of this attainment. What hindereth you? Alas! there is yet much Freedom afar off.

Understand clearly this: that if you are sure of your Will, and sure of your means, then any thoughts or actions which are contrary to those means are contrary also to that Will.

If therefore the Master should enjoin upon you a Vow of Holy Obedience, compliance is not a surrender of the Will, but a fulfilment thereof.

For see, what hindereth you? It is either from without or from within, or both. It may be easy for the strong-minded seeker to put his heel upon public opinion, or to tear from his heart the objects which he loves, in a sense: but there will always remain in himself many discordant affections, as also the bond of habit, and these also must he conquer.

In our holiest Book it is written: "Thou hast no right but to do thy will. Do that, and no other shall say nay." Write it also in your heart and in your brain: for this is the key of the whole matter.

Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points—it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and



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the force which might have been sufficient to attain eminence in one is wasted on the others: they are null.

Here then let me make open confession, and say thus: though I pledged myself almost in boyhood to the Great Work, though to my aid came the most puissant forces in the whole Universe to hold me to it, though habit itself now constraineth me in the right direction, yet I have not fulfilled my Will: I turn aside daily from the appointed task. I waver. I falter. I lag.

Let this then be of great comfort to you all, that if I be so imperfect—and for very shame I have not emphasized that imperfection—if I, the chosen one, still fail, then how easy for yourselves to surpass me! Or, should you only equal me, then even so how great attainment should be yours!

Be of good cheer, therefore, since both my failure and my success are arguments of courage for yourselves.

Search yourselves cunningly, I pray you, analysing your inmost thoughts. And first you shall discard all those gross obvious hindrances to your Will: idleness, foolish friendships, waste employments or enjoyments, I will not enumerate the conspirators against the welfare of your State.

Next, find the minimum of daily time which is in good sooth necessary to your natural life. The rest you shall devote to the True Means of your Attainment. And even these necessary hours you shall consecrate to the Great Work, saying consciously always while at these Tasks that you perform them only in order to preserve your body and mind in health for the right application to that sublime and single Object.

It shall not be very long before you come to understand that such a life is the true Liberty. You will feel distractions

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from your Will as being what they are. They will no longer appear pleasant and attractive, but as bonds, as shames. And when you have attained this point, know that you have passed the Middle Gate of this Path. For you will have unified your Will.

Even thus, were a man sitting in a theatre where the play wearies him, he would welcome every distraction, and find amusement in any accident: but if he were intent upon the play, every such incident would annoy him. His attitude to these is then an indication of his attitude towards the play itself.

At first the habit of attention is hard to acquire. Persevere, and you will have spasms of revulsion periodically. Reason itself will attack you, saying: how can so strict a bondage be the Path of Freedom?

Persevere. You have never yet known Liberty. When the temptations are overcome, the voice of Reason silenced, then will your soul bound forward unhampered upon its chosen course, and for the first time will you experience the extreme delight of being Master of Yourself, and therefore of the Universe.

When this is fully attained, when you sit securely in the saddle, then you may enjoy also all those distractions which first pleased you and then angered you. Now they will do neither any more: for they are your slaves and toys.

Until you have reached this point, you are not wholly free. You must kill out desire, and kill out fear. The end of all is the power to live according to your own nature, without danger that one part may develop to the detriment of the whole, or concern lest that danger should arise.

The sot drinks, and is drunken: the coward drinks not, and



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shivers: the wise man, brave and free, drinks, and gives glory to the Most High God.

This then is the Law of Liberty: you possess all Liberty in your own right, but you must buttress Right with Might: you must win Freedom for yourself in many a war. Woe unto the children who sleep in the Freedom that their forefathers won for them!

"There is no law beyond Do what thou wilt:" but it is only the greatest of the race who have the strength and courage to obey it.

O man! behold thyself! With what pains wast thou fashioned! What ages have gone to thy shaping! The history of the planet is woven into the very substance of thy brain! Was all this for naught? Is there no purpose in thee? Wast thou made thus that thou shouldst eat, and breed, and die? Think it not so! Thou dost incorporate so many elements, thou art the fruit of so many æons of labour, thou art fashioned thus as thou art, and not otherwise, for some colossal End.

Nerve thyself, then, to seek it and to do it. Naught can satisfy thee but the fulfilment of thy transcendent Will, that is hidden within thee. For this, then, up, to arms! Win thine own Freedom for thyself! Strike hard!

## II

### OF LOVE

It is written that "Love is the law, love under will." Herein is an Arcanum concealed, for in the Greek Language ΑΓΑΠΗ, Love, is of the same numerical value as ΘΕΛΗΜΑ, Will.

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By this we understand that the Universal Will is of the nature of Love.

Now Love is the enkindling in ecstasy of Two that will to become One. It is thus an Universal formula of High Magick. For see now how all things, being in sorrow caused by dividuality, must of necessity will Oneness as their medicine.

Here also is Nature monitor to them that seek Wisdom at her breast: for in the uniting of elements of opposite polarities is there a glory of heat, of light, and of electricity. Thus also in mankind do we behold the spiritual fruit of poetry and all genius, arising from the seed of what is but an animal gesture, in the estimation of such as are schooled in Philosophy. And it is to be noted strongly that the most violent and divine passions are those between people of utterly unharmonious natures.

But now I would have you to know that in the mind are no such limitations in respect of species as prevent a man falling in love with an inanimate object, or an idea. For to him that is in any wise advanced upon the Way of Meditation it appears that all objects save the One Object are distasteful, even as appeared formerly in respect of his chance wishes to the Will. So therefore all objects must be grasped by the mind, and heated in the sevenfold furnace of Love, until with explosion of ecstasy they unite, and disappear, for they, being imperfect, are destroyed utterly in the creation of the Perfection of Union, even as the persons of the Lover and the Beloved are fused into the spiritual gold of Love, which knoweth no person, but comprehendeth all.

Yet since each star is but one star, and the coming together of any two is but one partial rapture, so must the



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aspirant to our holy Science and Art increase constantly by this method of assimilating ideas, that in the end, become capable of apprehending the Universe in one thought, he may leap forth upon It with the massed violence of his Self, and destroying both these, become that Unity whose name is No Thing. Seek ye all therefore constantly to unite yourselves in rapture with each and every thing that is, and that by utmost passion and lust of Union. To this end take chiefly all such things as are naturally repulsive. For what is pleasant is assimilated easily and without ecstasy: it is in the transfiguration of the loathsome and abhorred into The Beloved that the Self is shaken to the root in Love.

Thus in human love also we see that mediocrities among men mate with null women: but History teacheth us that the supreme masters of the world seek ever the vilest and most horrible creatures for their concubines, overstepping even the limiting laws of sex and species in their necessity to transcend normality. It is not enough in such natures to excite lust or passion: the imagination itself must be enflamed by every means.

For us, then, emancipated from all base law, what shall we do to satisfy our Will to Unity? No less a mistress than the Universe: no lupanar more cramped than Infinite Space: no night of rape that is not coeval with Eternity!

Consider that as Love is mighty to bring forth all Ecstasy, so absence of Love is the greatest craving. Whoso is balked in Love suffereth indeed, but he that hath not actively that passion in his heart towards some object is weary with the ache of craving. And this state is called mystically "Dryness." For this there is, as I believe, no cure but patient persistence in a Rule of Life.

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But this Dryness hath its virtue, in that thereby the Soul is purged of those things that impeach the Will: for when the drouth is altogether perfect, then is it certain that by no means can the Soul be satisfied, save by the Accomplishment of the Great Work. And this is in strong souls a stimulus to the Will. It is the Furnace of Thirst that burneth up all dross within us.

But to each act of Will is a particular Dryness corresponding: and as Love increaseth within you, so doth the torment of His absence. Be this also unto you for a consolation in the ordeal! Moreover, the more fierce the plague of impotence, the more swiftly and suddenly is it wont to abate.

Here is the method of Love in Meditation. Let the Aspirant first practice and then discipline himself in the Art of fixing the attention upon any thing whatsoever at will, without permitting the least imaginable distraction.

Let him also practice the art of the Analysis of Ideas, and that of refusing to allow the mind its natural reaction to them, pleasant or unpleasant, thus fixing himself in Simplicity and Indifference. These things being achieved in their ripe season, be it known to you that all ideas will have become equal to your apprehension, since each is simple and each indifferent: any one of them remaining in the mind at Will without stirring or striving, or tending to pass on to any other. But each idea will possess one special quality common to all: this, that no one of any of them is The Self, inasmuch as it is perceived by The Self as Something Opposite.

When this is thorough and profound in the impact of its realization, then is the moment for the aspirant to direct his Will to Love upon it, so that his whole consciousness findeth



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focus upon that One Idea. And at the first it may be fixed and dead, or lightly held. This may then pass into dryness, or into repulsion. Then at last by pure persistence in that Act of Will to Love, shall Love himself arise, as a bird, as a flame, as a song, and the whole Soul shall wing a fiery path of music unto the Ultimate Heaven of Possession.

Now in this method there are many roads and ways, some simple and direct, some hidden and mysterious, even as it is with human love whereof no man hath made so much as the first sketches for a Map: for Love is infinite in diversity even as are the Stars. For this cause do I leave Love himself master in the heart of every one of you: for he shall teach you rightly if you but serve him with diligence and devotion even to abandonment.

Nor shall you take umbrage or surprise at the strange pranks that he shall play: for He is a wayward boy and wanton, wise in the Wiles of Aphrodite Our Lady His sweet Mother: and all His jests and cruelties are spices in a confection cunning as no art may match.

Rejoice therefore in all His play, not remitting in any wise your own ardour, but glowing with the sting of His whips, and making of Laughter itself a sacrament adjuvant to Love, even as in the Wine of Rheims is sparkle and bite, like as they were ministers to the High Priest of its Intoxication.

It is also fit that I write to you of the importance of Purity in Love. Now this matter concerneth not in any wise the object or the method of the practice: the one thing essential is that no alien element should intrude. And this is of most particular pertinence to the aspirant in that primary and mundane aspect of his work wherein he establisheth himself in the method through his natural affections.

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For know, that all things are masks or symbols of the One Truth, and nature serveth alway to point out the higher perfection under the veil of the lower perfection. So then all the Art and Craft of human love shall serve you as an hieroglyphic: for it is written that That which is above is like that which is below: and That which is below is like that which is above.

Therefore also doth it behove you to take well heed lest in any manner you fail in this business of purity. For though each act is to be complete on its own plane, and no influence of any other plane is to be brought in for interference or admixture, for that such is all impurity, yet each act should in itself be so complete and perfect that it is a mirror of the perfection of every other plane, and thereby becometh partaker of the pure Light of the highest. Also, since all acts are to be acts of Will in Freedom on every plane, all planes are in reality but one: and thus the lowest expression of any function of that Will is to be at the same time an expression of the highest Will, or only true Will, which is that already implied in the acceptance of the Law.

Be it also well understood of you that it is not necessary or right to shut off natural activity of any kind, as certain false folk, eunuchs of the spirit, most foully teach, to the destruction of many. For in every thing soever inhereth its own perfection proper to it, and to neglect the full operation and function of any one part bringeth distortion and degeneration to the whole. Act therefore in all ways, but transforming the effect of all these ways to the One Way of the Will. And this is possible, because all ways are in actual Truth One Way, the Universe being itself One and One Only, and its appearance as Multiplicity that cardinal illusion which it is the very object of Love to dissipate.



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In the achievement of Love are two principles, that of mastering and that of yielding. But the nature of these is hard to explain, for they are subtle, and are best taught by Love Himself in the course of the Operations. But it is to be said generally that the choice of one formula or the other is automatic, being the work of that inmost Will which is alive within you. Seek not then to determine consciously this decision, for herein true instinct is not liable to err.

But now I end, without further words: for in our Holy Books are written many details of the actual practices of Love. And those are the best and truest which are most subtly written in symbol and image, especially in Tragedy and Comedy, for the whole nature of these things is in this kind, Life itself being but the fruit of the flower of Love.

It is then of Life that I must needs now write to you, seeing that by every act of Will in Love you are creating it, a quintessence more mysterious and joyous than you deem, for this which men call life is but a shadow of that true Life, your birthright, and the gift of the Law of Thelema.

## III

### OF LIFE

SYSTOLE and diastole: these are the phases of all component things. Of such also is the life of man. Its curve arises from the latency of the fertilized ovum, say you, to a zenith whence it declines to the nullity of death? Rightly considered, this is not wholly truth. The life of man is but one segment of a serpentine curve which reaches out to infinity, and its zeros but mark the changes from the plus to minus, and minus to plus, coefficients of its equation. It is for this cause,

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among many others, that wise men in old time chose the Serpent as the Hieroglyph of Life.

Life then is indestructible as all else is. All destruction and construction are changes in the nature of Love, as I have written to you in the former chapter proximate. Yet even as the blood in one pulse-throb of the wrist is not the same blood as that in the next, so individuality is in part destroyed as each life passeth; nay, even with each thought.

What then maketh man, if he dieth and is reborn a changing with each breath? This: the consciousness of continuity given by memory, the conception of his Self as something whose existence, far from being threatened by these changes, is in verity assured by them. Let then the aspirant to the sacred Wisdom consider his Self no more as one segment of the Serpent, but as the whole. Let him extend his consciousness to regard both birth and death as incidents trivial as systole and diastole of the heart itself, and necessary as they to its function.

To fix the mind in this apprehension of Life, two modes are preferred, as preliminary to the greater realizations to be discussed in their proper order, experiences which transcend even those attainments of Liberty and Love of which I have hitherto written, and this of Life which I now inscribe in this my little book which I am making for you so that you may come unto the Great Fulfilment.

The first mode is the acquisition of the Magical Memory so-called, and the means is described with accuracy and clearness in certain of our Holy Books. But for nearly all men this is found to be a practice of exceeding difficulty. Let then the aspirant follow the impulse of his own Will in the decision to choose this or no.



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The second mode is easy, agreeable, not tedious, and in the end as certain as the other. But as the way of error in the former lieth in Discouragement; so in the latter are you to be ware of False Paths. I may say indeed generally of all Works, that there are two dangers, the obstacle of Failure, and the snare of Success.

Now this second mode is to dissociate the beings which make up your life. Firstly, because it is easiest, you should segregate that Form which is called the Body of Light (and also by many other names) and set yourself to travel in this Form, making systematic exploration of those worlds which are to other material things what your own Body of Light is to your own material form.

Now it will occur to you in these travels that you come to many Gates which you are not able to pass. This is because your Body of Light is itself as yet not strong enough, or subtle enough, or pure enough: and you must then learn to dissociate the elements of that Body by a process similar to the first, your consciousness remaining in the higher and leaving the lower. In this practice do you continue, bending your Will like a great Bow to drive the Arrow of your consciousness through heavens ever higher and holier. But the continuance in this Way is itself of vital value: for it shall be that presently habit herself shall persuade you that the body which is born and dieth within so little a space as one cycle of Neptune in the Zodiac is no essential of your Self, that the Life of which you are become partaker, while itself subject to the Law of action and reaction, ebb and flow, systole and diastole, is yet insensible to the afflictions of that life which you formerly held to be your sole bond with Existence.

And here must you resolve your Self to make the mighti-

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est endeavours: for so flowered are the meadows of this Eden, and so sweet the fruit of its orchards, that you will love to linger among them, and to take delight in sloth and dalliance therein. Therefore I write to you with energy that you should not do thus to the hindrance of your true progress, because all these enjoyments are dependent upon duality, so that their true name is Sorrow of Illusion, like that of the normal life of man, which you have set out to transcend.

Be it according to your Will, but learn this, that (as it is written) they only are happy who have desired the unattainable. It is then best, ultimately, if it be your Will to find alway your chiefest pleasure in Love, that is, in Conquest, and in Death, that is, in Surrender, as I have written to you already. Thus then you shall delight in these delights aforesaid, but only as toys, holding your manhood firm and keen to pierce to deeper and holier ecstasies without arrest of Will.

Furthermore, I would have you to know that in this practice, pursued with ardour unquenchable, is this especial grace, that you will come as it were by fortune into states which transcend the practice itself, being of the nature of those Works of Pure Light of which I will to write to you in the chapter following after this. For there be certain Gates which no being who is still conscious of dividuality, that is, of the Self and not-Self as opposites, may pass through: and in the storming of those Gates by fiery assault of lust celestial, your flame will burn vehemently against your gross Self, though it be already divine beyond your present imagining, and devour it in a mystical death, so that in the Passing of the Gate all is dissolved in formless Light of Unity.

Now then, returning from these states of being, and in the



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return also there is a Mystery of Joy, you will be weaned from the Milk of Darkness of the Moon, and made partaker of the Sacrament of Wine that is the blood of the Sun. Yet at the first there may be shock and conflict, for the old thought persists by force of its habit: it is for you to create by repeated act the true right habit of this consciousness of the Life which abideth in Light. And this is easy, if your will be strong: for the true Life is so much more vivid and quintessential than the false that (as I rudely estimate) one hour of the former makes an impression on the memory equal to one year of the latter. One single experience, in duration it may be but a few seconds of terrestrial time, is sufficient to destroy the belief in the reality of our vain life on earth: but this wears gradually away if the consciousness, through shock or fear, adhere not to it, and the Will strive not continually to repetition of that bliss, more beautiful and terrible than death, which it hath won by virtue of Love.

There be moreover many other modes of attaining the apprehension of true Life, and these two following are of much value in breaking up the ice of your mortal error in the vision of your being. And of these the first is the constant contemplation of the Identity of Love and Death, and the understanding of the dissolution of the body as an Act of Love done upon the Body of the Universe, as also it is written at length in our Holy Books. And with this goeth, as it were sister with twin brother, the practice of mortal love as a sacrament symbolical of that great Death: as it is written "Kill thyself": and again "Die daily."

And the second of these lesser modes is the practice of the mental apprehension and analysis of ideas, mainly as I have

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already taught you, but with especial emphasis in choice of things naturally repulsive, in particular, death itself, and its phenomena ancillary. Thus the Buddha bade his disciples to meditate upon Ten Impurities, that is, upon ten cases of death of decomposition, so that the Aspirant, identifying himself with his own corpse in all these imagined forms, might lose the natural horror, loathing, fear or disgust which he might have had for them. Know this, that every idea of every sort becomes unreal, phantastic, and most manifest illusion, if it be subjected to persistent investigation, with concentration. And this is particularly easy to attain in the case of all bodily impressions, because all material things, and especially those of which we are first conscious, namely, our own bodies, are the grossest and most unnatural of all falsities. For there is in us all, latent, that Light wherein no error may endure, and It already teaches our instinct to reject first of all those veils which are most closely wrapt about It. Thus also in meditation it is (for many men) most profitable to concentrate the Will to Love upon the sacred centres of nervous force: for they, like all things, are apt images or true reflexions of their semblables in finer spheres: so that, their gross natures being dissipated by the dissolving acid of the Meditation, their finer souls appear (so to speak) naked, and display their force and glory in the consciousness of the aspirant.

Yea, verily, let your Will to Love burn eagerly toward this creation in yourselves of the true Life that rolls its waves across the shoreless sea of Time! Live not your petty lives in fear of the hours! The Moon and Sun and Stars by which ye measure Time are themselves but servants of that Life which pulses in you, joyous drum-beat as you march trium-



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phant through the Avenue of the Ages. Then, when each birth and death of yours are recognized in this perception as mere milestones on your ever-living Road, what of the foolish incidents of your mean lives? Are they not grains of sand blown by the desert wind, or pebbles that you spurn with your winged feet, or grassy hollows where you press the yielding and elastic turf and moss with lyrical dances? To him who lives in Life naught matters: his is eternal motion, energy, delight of never-failing Change: unwearied, you pass on from æon to æon, from star to star, the Universe your playground, its infinite variety of sport ever old and ever new. All those ideas which bred sorrow and fear are known in their truth, and thus become the seed of joy: for you are certain beyond all proof that you can never die; that, though you change, change is part of your own nature: the Great Enemy is become the Great Ally.

And now, rooted in this perfection, your Self become the very Tree of Life, you have a fulcrum for your lever: you are ready to understand that this pulsation of Unity is itself Duality, and therefore, in the highest and most sacred sense, still Sorrow and Illusion; which having comprehended, aspire yet again, even unto the Fourth of the Gifts of the Law, unto the End of the Path, even unto Light.

## IV

### OF LIGHT

I PRAY you, be patient with me in that which I shall write concerning Light: for here is a difficulty, ever increasing, in the use of words. Moreover, I am myself carried away con-

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stantly and overwhelmed by the sublimity of this matter, so that plain speech may whirl into lyric, when I would plod peaceably with didactic, expression. My best hope is that you may understand by virtue of the sympathy of your intuition, even as two lovers may converse in language as unintelligible to others as it seemeth silly, wanton, and dull, or as in that other intoxication given by Ether the partakers commune with infinite wit, or wisdom, as the mood taketh them, by means of a word or a gesture, being initiated to apprehension by the subtlety of the drug. So may I that am inflamed with love of this Light, and drunken on the wine Ethereal of this Light, communicate not so much with your reason and intelligence, but with that principle hidden in yourself which is ready to partake with me. Even so may man and woman become mad with love, no word being spoken between them, because of the induction (as it were) of their souls. And your understanding will depend upon your ripeness for perception of my Truth. Moreover, if so be that Light in you be ready to break forth, then Light will interpret to you these dark words in the language of Light, even as a string inanimate, duly adjusted, will vibrate to its peculiar tone, struck on another cord. Read, therefore, not only with the eye and brain, but with the rhythm of that Life which you have attained by your Will to Love quickened to dancing measure by these words, which are the movements of the wand of my Will to Love, and so to enkindle your Life to Light.

[In this mood did I interrupt myself in the writing of this my little book, and for two days and nights sleeplessly have I made consideration, wrestling vehemently with my spirit, lest by haste or carelessness I might fail toward you.]



## DE LEGE LIBELLVM

In exercise of Will and of Love are implied motion and change, but in Life is gained an Unity which moveth and changeth only in pulse or in phase, and is even as music. Yet in the attainment of this Life you will already have experienced that the Quintessence thereof is pure Light, an ecstasy formless, and without bound or mark. In this Light naught exists, for It is homogeneous: and therefore have men called it Silence, and Darkness, and Nothing. But in this, as in all other effort to name it, is the root of every falsity and misapprehension, since all words imply some duality. Therefore, though I call it Light, it is not Light, nor absence of Light. Many also have sought to describe it by contradictions, since through transcendent negation of all speech it may by some natures be attained. Also by images and symbols have men striven to express it: but always in vain. Yet those that were ready to apprehend the nature of this Light have understood by sympathy: and so shall it be with you who read this little book, loving it. However, be it known unto you that the best of all instruction on this matter, and the Word best suited to the Æon of Horus, is written in the Book of the Law. Yet also the Book Ararita is right worthy in the Work of the Light, as Trigrammaton in that of Will, Cordis Cincti Serpente in the Way of Love, and Liberi in that of Life. All these Books also concern all these Four Gifts, for in the end you will see that every one is inseparable from every other.

I wish to write to you with regard to the number 93, the number of ΘΕΛΗΜΑ. For it is not only the number of its interpretation ΑΓΑΠΗ, but also that of a Word unknown to you unless you be Neophyte of our Holy Order of the A.∴A.∴. which word representeth in itself the arising of the Speech

## THE EQUINOX

from the Silence, and the return thereunto in the End. Now this number 93 is thrice 31, which is in Hebrew LA, that is to say NOT, and so it denieth extension in the three dimensions of Space. Also I would have you to meditate most closely upon the name NU that is 56, which we are told to divide, add, multiply, and understand. By division cometh forth 0.12, as if it were written Nuith! Hadith! Ra-Hoor-Khuith! before the Dyad. By addition ariseth Eleven, the number of True Magick: and by multiplication Three Hundred, the Number of the Holy Spirit or Fire, the letter Shin, wherein all things are consumed utterly. With these considerations, and a full understanding of the mysteries of the Numbers 666 and 418, you will be armed mightily in this Way of far flight. But you should also consider all numbers in their scales. For there is no means of resolution better than this of pure mathematics, since already therein are gross ideas made fine, and all is ordered and ready for the Alchemy of the Great Work.

I have already written to you of how, in the Will of Love, Light ariseth as the secret part of Life. And in the first, the little, Loves, the attained Life is still personal: later, it becometh impersonal and universal. Now then is Will arrived, may I say so, at its magnetic pole, whence the lines of force point alike every way and no way: and Love also is no more a work, but a state. These qualities are become part of the Universal Life, which proceedeth infinitely with the enjoyment of the Will, and of Love as inherent therein. These things therefore, in their perfection, have lost their names, and their natures. Yet these were the Substance of Life, its Father and Mother: and without their operation and impact Life itself will gradually cease its pulsations. But since the



## DE LEGE LIBELLVM

infinite energy of the whole Universe is therein, what then is possible but that it return to its own First Intention, dissolving itself little by little into that Light which is its most secret and most subtle Nature?

For this Universe is in Truth Zero, being an equation whereof Zero is the sum. Whereof this is the proof, that if not, it would be unbalanced, and something would have come from Nothing, which is absurd. This Light or Nothing is then the Resultant or Totality thereof in pure Perfection; and all other states, positive or negative, are imperfect, since they omit their opposites.

Yet, I would have you consider that this equality or identity of equation between all things and No thing is most absolute, so that you will remain no more in the one than you did in the other. And you will understand this greatest Mystery very easily in the light of those other experiences which you will have enjoyed, wherein motion and rest, change and stability, and many other subtle opposites, have been redeemed to identity by the force of your holy meditation.

The greatest gift of the Law, then, cometh forth by the most perfect practice of the Three Lesser Gifts. And so thoroughly must you travail in this Work that you are able to pass from one side of the equation to the other at will: nay, to comprehend the whole at once, and for ever. This then your time-and-space-bound soul shall travel according to its nature in its orbit, revealing the Law to them that walk in chains, for that this is your particular function.

Now here is the Mystery of the Origin of Evil. Firstly, by Evil we mean that which is in opposition to our own wills: it is therefore a relative, and not an absolute, term. For everything which is the greatest evil of some one is the

## THE EQUINOX

greatest good of some other, just as the hardness of the wood which wearie the axeman is the safety of him that ventureth himself upon the sea in a ship built of that wood. And this is a truth easy to apprehend, being superficial, and intelligible to the common mind.

All evil is thus relative, or apparent, or illusory: but, returning to philosophy, I will repeat that its root is always in duality. Therefore the escape from this apparent evil is to seek the Unity, which you shall do as I have already shewn you. But I will now make mention of that which is written concerning this in the Book of the Law.

The first step being Will, Evil appears as by this definition, "all that hinders the execution of the Will." Therefore is it written: "The word of Sin is Restriction." It should also be noted that in the Book of the Thirty Æthyrs Evil appears as Choronzon whose number is 333, which in Greek importeth Impotence and Idleness: and the nature of Choronzon is Dispersion and Incoherence.

Then in the Way of Love Evil appears as "all that which tends to prevent the Union of any two things." Thus the Book of the Law sayeth, under the figure of the Voice of Nuit: "take your fill and will of love as ye will, when, where and with whom ye will! But always unto me." For every act of Love must be "under Will," that is, in accordance with the True Will, which is not to rest content with things partial and transitory, but to proceed firmly to the End. So also, in the Book of the Thirty Æthyrs, the Black Brothers are those who shut themselves up, unwilling to destroy themselves by Love.

Thirdly, in the Way of Life Evil appears under a subtler form as "all that which is not impersonal and universal."



## DE LEGE LIBELLVM

Here the Book of the Law, by the Voice of Hadit, informeth us: "In the sphere I am everywhere the centre." And again: "I am Life and the giver of Life . . . 'come unto me' is a foolish word: for it is I that go." "For I am perfect, being Not." For this Life is in every place and time at once, so that in It these limitations no longer exist. And you will have seen this for yourself, that in every act of Love time and space disappear with the creation of the Life by its virtue, as also doth personality itself. For the third time, then, in even subtler sense, "The word of Sin is Restriction."

Lastly, in the Way of Light this same versicle is the key to the conception of Evil. But here Restriction is in the failure to solve the Great Equation, and, later, to prefer one expression or phase of the Universe to the other. Against this we are warned in the Book of the Law by the Word of Nuit, saying: "None . . . and two: For I am divided for love's sake, for the chance of union," and therefore, "If this be not aright: if ye confound the space marks, saying: They are one: or saying, They are many . . . then expect the direful judgments. . . ."

Now therefore by the favour of Thoth am I come to the end of this my book: and do you arm yourselves accordingly with the Four Weapons: the Wand for Liberty, the Cup for Love, the Sword for Life, the Disk for Light: and with these work all wonders by the Art of High Magick under the Law of the New Æon, whose Word is  $\Theta\epsilon\alpha\eta\mu\alpha$ .

# O. T. O.

Peace, Tolerance, Truth; Salutation on All Points of the Triangle; Respect to the Order.

To all whom it may concern: Greeting and Health.

The O. T. O. is a serious and secret Order, pledged to the high purpose of securing the Liberty of the Individual and his advancement in Light, Wisdom, Understanding, Knowledge and Power through Beauty, Courage and Wit on the Foundation of Universal Brotherhood.

The letters O. T. O. stand for Ordo Templi Orientis, or Order of the Temple of the Orient and have a secret meaning for initiates. It is the most revered of the Orders of antiquity, and dates back beyond the dim ages of history.

Under the name of Templars alone we find the Order's Historical records in the year 1118, over 800 years ago. Through treachery some 200 years later, in the year 1312, the Order was overthrown. This is true in that its external manifestation was no longer apparent to all but the fewest.

Though it ceased to wield the same power in the affairs of man which it had done formerly, it has existed in secret right down to the present time. The continuity has been maintained, and the inner secrets have been transmitted to us through an unbroken line of Grand Masters.

Most of the great Initiates and Geniuses of history are numbered among its members and their names are listed in other manifestos of the Order.

In its bosom repose the Great Mysteries, its brain has resolved all the problems of philosophy and of life.

It possesses the Secret Stone of the Wise, of the Elixir of Immortality, and of the Universal Medicine.

Moreover, it possesses a secret capable of realizing the world old dream of the Brotherhood of Man.

This knowledge reposes in the Sanctuary of the Ordo Templi Orientis and in none other on earth and may be attained by those who prove themselves worthy.

To join the Order is to ally yourself to the Royal line and connect yourself to the Occult Current that has initiated every movement which has made for Man's real advancement and illumination.

It is the first of the great orders of antiquity to accept the Law of the New Age, which is DO WHAT THOU WILT, and to reorganize in accordance with the modern needs of humanity, to guide Mankind into a more noble social order.

The candidate, through a series of initiations, is gradually led to a perception of truths undreamt of by the profane.

There are 10 principal degrees, and every man and woman of full age, free, and of good report, has an indefeasible right to the first 3, beyond which advancement is invitational.

The aims of the O. T. O. can only be understood by its highest initiates, but it may be said openly that it teaches all branches of the Secret Wisdom of the Ancients, and its plans embrace all the activities of human life and endeavor.

The more mundane aspect of the objective and principles of the Order may be embraced in the term Brotherhood of Man, involving the mutual co-operation of each for the weal of all.





# IN THE CONTINUUM

Vol. 1, 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.:.



## DE ILLUMINATORUM OPERIBUS DIVERSIS

DO thou then understand how few be they whose Work in this their present Lives is our Way of Initiation. Yet it is written in the Book of the Law that the Law is for all, so that thou shalt in no wise err if thou establish it as the Formula of the Aeon, universal among Men. Also, even for them that are fitted to advance in our Light, there is Order and Diversity in Function, as regardeth their Work in Our Sublime Brotherhood. Thus, it might well be that, in a Profess-House of the Temple, or College of the Holy Ghost, each Knight or Brother might severally attain Experience of every Trance, unto the Perfection of all Illumination; yet by this there ought not Confusion to be confected, one usurping the appointed Office of another. For the Abbot, although he be not enlightened wholly, is yet Abbot; and the Place of the Cook, were he Saint, Arhan, and Paramahansa in one Person, is in his Kitchen. Confound not thou in any wise therefore the Degree of Attainment of any Man with his right Function in Our Holy Order; for although by Initiation cometh the Light, and the Right, and the Might to accomplish all Works soever, yet these are inoperative save as they are able to use a Machine which is of the same Order of Things as the Effect required. As the best Swordsman hath Need of a Sword, so hath every Magician of a Body and Mind capable to the Work that he willeth; and he can do nothing, save it be proper to his Nature.

From LIBER ALEPH by Aleister Crowley, p. 188

From AHA!

And One supreme there is  
Whom I have known, being He. Withdrawn  
Within the curtains of the dawn  
Dwells that concealed. Behold! he is  
A blush, a breeze, a song, a kiss,  
A rosy flame like Love, his eyes  
Blue, the quintessence of the skies,  
His hair a foam of gossamer  
Pale gold as jasmine, lovelier  
Than all the wheat of Paradise.  
O the dim water-wells his eyes!  
There is such depth of Love in them  
That the adept is rapt away,  
Dies on that mouth, a gleaming gem  
Of dew caught in the boughs of Day!

For all the sky's aflame to be  
A mirror magical of Thee!  
The stars seem comets, rushing down  
To gem thy robes, bedew thy crown.  
Like the moon-plumes of a strange bird  
By a great wind sublimely stirr'd  
Thou drawest the light of all the skies  
Into thy wake.

From AHA!  
by Aleister Crowley



## HYMN TO PAN

Thrill with lissome lust of the light,  
O man! My man!  
Come careering out of the night  
Of Pan! Io Pan!  
Io Pan! Io Pan! Come over the sea  
From Sicily and from Arcady!  
Roaming as Bacchus, with fawns and pards  
And nymphs and satyrs for thy guards,  
On a milk-white ass, come over the sea  
To me, to me,  
Come with Apollo in bridal dress  
(Shepherdess and pythoness)  
Come with Artemis, silken shod,  
And wash thy white thigh, beautiful God,  
In the moon of the woods, on the marble mount,  
The dimpled dawn of the amber fount!  
Dip the purple of passionate prayer  
In the crimson shrine, the scarlet snare,  
The soul that startles in eyes of blue  
To watch thy wantonness weeping through  
The tangled grove, the gnarled bole  
Of the living tree that is spirit and soul  
And body and brain - come over the sea,  
(Io Pan! Io Pan!)  
Devil or god, to me, to me,  
My man! my man!  
Come with trumpets sounding shrill  
Over the hill!  
Come with drums low muttering  
From the spring!  
Come with flute and come with pipe!  
Am I not ripe?  
I, who wait and writhe and wrestle  
With air that hath no boughs to nestle  
My body, weary of empty clasp,  
Strong as a lion and sharp as an asp-  
Come, O come!  
I am numb  
With the lonely lust of devildom.  
Thrust thy sword through the galling fetter,  
All-devourer, all-begetter;  
Give me the sign of the Open Eye,  
And the token erect of thorny thigh,  
And the word of madness and mystery,  
O Pan! Io Pan!  
Io Pan! Io Pan Pan! Pan Pan! Pan,

I am a man:  
Do as thou wilt, as a great god can,  
O Pan! Io Pan!  
Io Pan! Io Pan Pan! I am awake  
In the grip of the snake,  
The eagle slashes with beak and claw;  
The gods withdraw:  
The great beasts come, Io Pan! I am borne  
To death on the horn  
Of the Unicorn.  
I am Pan! Io Pan! Io Pan Pan! Pan!  
I am thy mate, I am thy man,  
Goat of thy flock, I am gold, I am god,  
Flesh to thy bone, flower to thy rod.  
With hoofs of steel I race on the rocks  
Through solstice stubborn to equinox.  
And I rave; and I rape and I rip and I rend  
Everlasting, world without end,  
Mannikin, maiden, maenad, man,  
In the might of Pan.  
Io Pan! Io Pan Pan! Pan! Io Pan!

Aleister Crowley



# COLLEGE of THELEMA



Founded in Service  
to the A.:A.:

Care Fratres,

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

Let us take a look at the sentence above. It seems simple but to some it's simplicity is so elusive that they are unable to live up to this injunction. There are many passages in Liber Aleph by Crowley which deal with this problem. Indeed, to do what thou wilt is the first task of every Thelemite.

Not only must you learn to do your own will but you must allow others to carry out their wills. Let us take as an example the simple matter of criticism of another. Among Thelemites it ought to be understood that criticism implies that the critic wishes the other person to behave according to the code of the critic. In other words, the critic is obstructing the free flowing of the Will of the other. He is building a standard which is his own (the critical standard) and is applying it to another person. Does it not tell us in Liber Al Vel Legis to ---- "Bind nothing! Let there be no difference made among you between any one thing or any other thing; for thereby there cometh hurt." Cap. I, v. 22

Please to understand that I am not in any way referring to what happens between the guru and the chela - when the guru may have to use constructive criticism in certain very stubborn cases. This type of work - hardly criticism - is based on the knowledge the guru may have of the various factors in the nature of the chela which are obstructing the latter's Way to the Knowledge and Conversation of the Holy Guardian Angel.

No, I am talking about the everyday variety of criticism in which all too many would-be Thelemites might be tempted to indulge. I have seen a lot of this, and it is especially rife in Orders of various types or in certain types of religious groups. Everyone formulates their own idea of the ideal and then they proceed to ask that another person should live up to this idea. Do you see now the reason for control of the



tongue? If you are going to have the freedom to do your will, then you must give this freedom to another. Let me quote from Liber Aleph, p. 193

"DE EADEM RE ALTERA VERBA

By this understanding be they rebuked that make a Reproach of our Art, saying in their Insolence that if we have all Power, why are we betimes in Stress of Poverty, and in Contempt of Men, and in pain of Disease, and so forth, mocking us, and holding our Magick for Delusion. But they behold not our Light, how it guideth us in our Path unto a Goal that is not in their Comprehension, so that we crave not that which seemeth to them the sole Food and Comfort of Life. Also, this which we attain, though it be the Essence of Omniscience and Omnipotence, informeth and moveth the Material World (so to call it) only according to the Nature of that which is therein. For the Light of the Sun (by His very Wholeness itself) sheweth a Rose, red, but a Leaf, green; and His Heat gathereth the Clouds, and disperseth them also. So I then, though I were Perfect in Magick, might not work in Metals as a Smith, or become rich by Commerce as a Merchant; for I have not in my Nature the Engines proper to these Capacities, and therefore it is not of my Will to seek to exercise them. Here then is my Case, that I can not because I will not; and it were Conflict; should I turn thither. But let every Man become perfect in his own Work, not heeding the Rebuke of another, that some Way not his own is more Noble, or Profitable, but being Constant in Mindfulness concerning his Business."

Along this line, let me remark that every person when they have but a small amount of development sees the world and others through a narrow window. This window is the own nature. As aspirants to Initiation they formulate an idea in themselves of what an Initiated person ought to be like. This idea is none other than the idea of the own Higher Self which has broken through into the mental and conscious life. We could also use Jungian terms and label them the Anima or Animus which Jung states is a bridge to the knowledge of the Divine. They are the ideas of all that is good or true or beautiful or of the highest that we may know. The student who has found a guru or a teacher immediately begins to project his own idea of his Higher Self on to the guru and begins to demand that the guru live up to this idea! If the guru is quite different from the student's ideas of him there is bound to be much disappointment. Worse, the student may be seriously hampering the guru in his function, for if the guru says not what the student expects to hear, there is much trouble. Still worse, the student is not allowing another to live in Freedom. Is not Thelema a Law of Freedom? For this reason the position of teacher or guru



could be a very dangerous position for anyone not firmly set in his own Will. Consider how little freedom is vouchsafed to public figures - whether he be President or Minister, Principal of a School, movie star or any other in public life who must bear the burden of public projections. Consider the venomous letters such persons receive from poor crazed souls expert in projection who can not see that they wish conduct from others which is fitting only for themselves.

Is it any wonder that the Sage would wish to remain unknown? Unless, indeed, it is his Will to teach or to bring a New Word to mankind.

Further, this habit of the projection of one's own characteristics upon another can take ominous turns. How about when the whole German nation projected their frustrations onto a man like Hitler? Or when suppressed sex is linked up with death and we have a lynching party?

The same thing happens with first loves. Indeed, some people are forever looking for their Higher Selves (for the Anima or Animus) in the opposite sex. For this reason they are blinded to the True Nature of the Beloved. Just as they could be blinded to the True Nature of the guru. Of course they will never find the anima or animus or the Higher Self in the other person. This would be an impossibility against Nature. Each person is a Star in and of themselves. "Every man and every woman is a star." Liber Al Vel Legis, Cap. I v. 3. Sometimes these people become disappointed because they cannot find the True Self in the other. Sooner or later the loved one insists on being herself or himself. Such disappointments may lead to more and more marriages or the person may refuse to marry and wishes only to "play the field". Such a person never grows to the point where he can face himself. In the case of the search for a proper guru who will combine in himself all the ideals the student wishes for himself, this may lead the student to join one Occult Order after another in hopes that, finding himself in another, he may then attain Initiation more quickly.

What is needed in all such situations is a more thorough understanding of the own nature and a maturing process which leads one to know and to be one's own Higher Self. It is the path of a slave and of a coward not to realize that the ideals one projects upon another are one's own and do not necessarily belong to the other. Further, it is a serious attempt to enslave and hamper another person in their true nature to demand or even to think that he or she should live up to one's own formulated ideals. Here we see the root of the reason why the lower levels of mankind wish to pull the genius down to their



own levels. The undeveloped person cannot recognise his own projections, be they of the higher or lower variety, and so when he learns of others who live above the laws of his herd mind, he becomes afraid of such freedom and desires to pull the genius to his own level of thinking. This is one reason why the Book of the Law states, "Ye are against the people, O my chosen!" Cap. II, v. 25. For ramifications of this problem it might be very profitable for you to study Nietzsche and especially his "Thus Spoke Zarathustra".

By the way, it is a mark of a slave religion if everyone is expected to come up to the ideals of the founder of that religion. Christianity is a good example of this. Or perhaps I could say Churchianity?

Sometimes I think that Crowley deliberately acted to break some projection or other that his students were thinking up. Therefore, we hear strange stories about his behaviour to others. Should we not consider that this might have been one of his motives for action? Let us refer to Liber Aleph again, pages 147 and 148.

#### "DE MYSTERIO MALI

Moreover, say not thou in thy Syllogism that, since every change soever, be it the Creation of a Symphony or a Poem or the Putrefaction of a Carcass, is an Act of Love, and since we are to make no Difference between any Thing and any other Thing, therefore all Changes are equal in respect of our Praise. For though this be a Right Conclusion in the Term of thy Comprehension as a Master of the Temple, yet it is false in the Eyes of him that hath not attained to Understanding. So therefore any Change (or Phenomenon) appeareth noble or base to the imperfect Mind, according to its Consonance and Harmony with the Will that governeth that Mind. Thus, if it be thy Will to delight in Rhythm and Oeconomy of Words, the Advertisement of a Commodity may offend thee, but if thou art in need of that Merchandise, thou wilt rejoice therein. Praise then or blame aught, as seemeth good unto thee; but with this Reflection, that thy Judgment is relative to thine own Condition, and not absolute. This also is a point of Tolerance whereby thou shalt avoid indeed those Things that are hateful or noxious to thee, unless thou canst (in our Mode) win them by Love, by withdrawing thine Attention from them; but thou shalt not destroy them, for that they are without doubt the Desire of another."

#### "DE VIRTUTE TOLERANTIA

Understand then heartily, o my Son, that in the Light of this my Wisdom, all Things are One, being of the Body of Our



Lady Nuith, proper, necessary and perfect. There is then none superfluous or harmful, and there is none honourable or dishonourable more than another. Lo! in thine own Body, the vile Intestine is of more Worth to thee than the noble Hand or the proud Eye, for thou canst lose these and live, but not that. Esteem therefore a Thing in Relation to thine own Will, preferring the Ear if thou love Musick, and the Palate if thou love Wine, and the essential Organs of Life above these. Have Respect also to the Will of thy Fellow, not hindering him in his Way save as he may overly jostle thee in thine. For by the Practice of this Tolerance thou shalt come sooner to the Understanding of this Equality of all Things in Our Lady Nuith, and so to the high Attainment of Universal Love. Yet in thy partial and particular Action, as thou art a Creature of Illusion, do thou maintain the right Relation of one Thing to another, fighting if thou be a Soldier, or building if thou be a Mason. For if thou hold fast this Discipline and Proportion, which alloweth its true Will to every Part of thy Being, the Error of one shall draw all after it into Ruin and Dispersion."

Of course you have observed how each person will seek out and befriend those who come closest to his own ideals and type of thinking. Also, you know from everyday experience how those who deviate from the own mental capacities are criticized and avoided. By this means, we also enslave ourselves as we build a fence of misunderstanding around ourselves. We refuse to learn from a large segment of mankind because they are not like us.

Actually, each contact one has with one's fellow beings may become a lesson of smaller or greater magnitude. Each contact has been freely willed by the soul to begin with, even as it has willed the circumstances of birth and death. Life is a school - it is a living out of the Will. This can scarcely be better expressed than it is in Liber Aleph, p. 144.

" DE HARMONIA VOLUNTATIS ET PARCARUM.

This is the evident and final Solvent of the Knot Philosophical concerning Fate and Freewill, that it is thine own Self, omniscient and omnipotent, sublime in Eternity, that first didst order the Course of thine own Orbit, so that which befalleth thee by Fate is indeed the necessary Effect of thine own Will. These two, then, that like Gladiators have made War in Philosophy through these many Centuries, are made One by the Love under Will which is the Law of Thelema. O my Son, there is no doubt that resolveth not in Certainty and Rapture at the Touch of the Wand of our Law, an thou apply it with Wit. Do thou grow constantly in the Assimilation of the Law, and



thou shalt be made perfect. Behold, there is a Pageant of Triumph as each Star, free from Confusion, sweepeth free in his right Orbit; all Heaven acclaimeth thee as thou goest, transcendental in Joy and in Splendour; and thy Light is as a Beacon to them that wander afar, strayed in the Night. Amoun."

Because this matter of projection is so common and so little understood by most people, I would suggest that you make a record of the times when you expected others to act as you think and feel. Why do someone's actions make you angry? You would not be angry if you did not have the tendency in yourself, for we do not recognise that which we have never had as a part of ourselves. All events which cause a strong emotional or mental reaction can be analysed as showing yourself to yourself. Take the responsibility for your reactions, for this is your mirror to nature and life. The key to your being lies here. If projections are not controlled and understood, if the aspirant to initiation does not know the nature of his own Being, then he is indeed in a dangerous position when his own demons come home to roost.

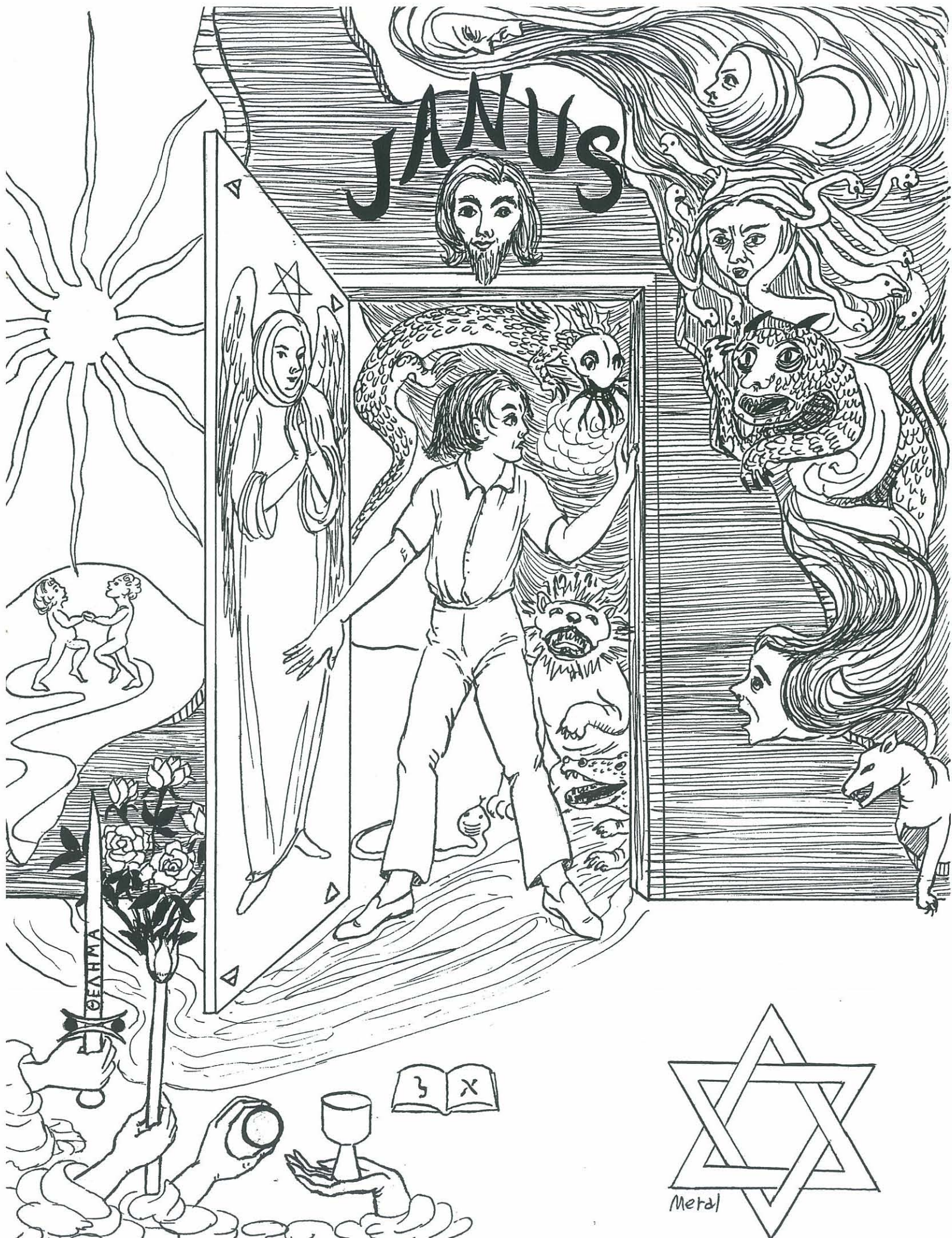
There is great danger that the person obsessed by the contents of his own unconscious may project the demonic nature of his own self upon other people or even upon disembodied entities. He may sink under the horror of the repressed areas of the unconscious. He may become maddened. All humans are made up of positive and negative factors, of the demon and the angel, of the beast and the man. The first task, then, of He who Goes, is to Understand Yourself.

Indeed, until you understand yourself, you are not fit to teach others, for you would then have a tendency to fasten your own projections, good or bad, on the students. I think you can deduce from all this explanation, how very dangerous certain "occult" teachers may become to the unwary student. This is a blade with two edges, of a certainty. For this reason, Crowley said that no one was fit to teach unless he be a 5<sup>o</sup>= 6<sup>o</sup> (or in other words, had attained to the Knowledge and Conversation of the Holy Guardian Angel).

This Way to the K. and C. of the H.G.A. is so personal that any informed teacher would shudder to dictate any part of the path. Each person must grow on his own. Each person, even though his going seems a stumbling, must somehow bring himself to this attainment.

However, the God would find it difficult to indwell a temple poorly prepared. "Wisdom says: be strong! Then canst











thou bear more joy." Liber Al Vel Legis. Cap. II, v. 70.

Towards this aim, you can strengthen yourself. You can analyze the projections, the emotions, the thoughts, so that you can understand the self and begin to know the Will and to carry it out. Sometimes a teacher can be helpful in these first steps, pointing out the weaknesses which may become major stumbling blocks, or prescribing the exercises both mental and physical which will enable the body and mind to withstand the rapture of Union with the H.G.A. without going under.

But remember that the teacher is only a bystander to the inner growth, a helping hand, a person who puts up signposts for a path through the forest. Remember that the teacher is not your own Higher Self; even though the type of teacher that you choose is close to your idea of the Higher Self! Also, remember that the work to be done is of your own choosing, as was the choosing of the teacher. Both events will give you insights into the self.

In summation, in order to know ourselves, we must take the responsibility for our own thoughts and actions and for the events that happen to us. You have made your life to a startling degree. I think it is one of the marks of an Initiate that he or she knows this, and knowing it, begins to create events under Will.

In the great complexity of our being, we need to single out a few salient ideas and work on them for a time so that they do not again catch us so unawares and so vulnerable to our own unconscious depths, repressions which warp our thinking and projections both terrible and idealistic. For the present, let us work on the latter since it can be so great a block to Initiation.

May you find success in this work!

Love is the law, love under will,

Soror Meral

# QABALIST'S CORNER

Some meanings of the number 65

This formula was used in the Golden Dawn Rituals:

I.N.R.I. - Yod - Nun - Resh - Yod

I = Virgo, Isis, Mighty Mother

N = Scorpio, Apophis, Destroyer

R = Sol, Osiris, Slain and Risen

Isis, Apophis, Osiris = I A O = LUX = 'JTX' = 65

LVX = LXV = 65 in Roman Numerals

See KONX OM PAX p. 19

A = 1

D = 4

Adonai is one title of the Holy Guardian Angel

N = 50

See 777, p. 53

I = 10

65

N = 50

Spell this also as NOT

U = 6

I =

T = 9

65

H = 5

Hele means, to conceal (in Anglo Saxon)

E

Thus hell refers to the concealed place or to the

L = 30

unconscious.

L = 30

65

N = 50

Now add H = 5 and D = 4, H(a)D = 9

U = 6

56 + 9 = 65 - which also refers to the union of

56

Nuit and Hadit

A = 1

G = 3

Achad means Unity or God = 13

Ch = 8

O = 6

13 times 5 or 5 = 65

D = 4

D = 4

Hé refers to the feminine principle of

13

13

Tetragrammaton, 7777

See LIBER AL VEL LEGIS, Cap. I, v. 57

---"He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God."

Thus God is described as partaking of the great opposites, the negative and positive, light and dark, Sun and Moon and so on through all of manifested existence.

V = 6 Vau refers to the card of the Hierophant in the

A = 1

Tarot. LIBER AL VEL LEGIS, Cap II, v. 16

U = 6

"I am the Empress and the Hierophant. Thus eleven,

13

as my bride is eleven."

Vau and Hé refer to the solar twins - the result of the Union of Nuit and Hadit. Vau = 6 and Hé = 5 = 11; but write these numbers also as 6 and 5 or 65.



Both Hé and Daleth are considered as aspects of the feminine principle in Nature - thus in their highest refinement they also refer to Nuit. Notice that the word God makes use of the masculine Vau in the center with a feminine letter on either side. See LIBER AL VEL LEGIS, Cap. II, v. 19.  
 "Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen; who sorroweth is not of us." If we spell chosen the way it sounds we will also arrive at 65.

Ch = 8            The Chosen are described then, as having attained  
 Z = 7            to the Knowledge and Conversation of the Holy  
 N =  $\frac{50}{65}$           Guardian Angel. The number 65 also describes  
                  the method of attainment.

Returning to Vau - we took liberties with it's spelling. Spelled in Hebrew it is  $\aleph = 12$ . But translated into English it becomes 13 and thus equates itself or is explained by the word God and Unity. This seems appropriate in view of the quotation from LIBER AL VEL LEGIS.

However, on a higher plane we can quote from Liber 65, Cap. III vv. 25 and 26.

"But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things. For there is no Symbol of Thee."  
 and:

"But as Thou art the Last, Thou art also the Next and as the Next do I reveal Thee to the multitude."

Ibid, Cap III, v. 62

Liber 65 is a Book of Love - or the marriage of any idea with it's opposite.

S = 60	Spell Samech in full	$\aleph \aleph \aleph$	= 600
H = 5	Spell Hé in full	$\aleph \aleph$	= 10
E =			$\frac{610}{56}$
$\frac{65}{65}$	Now add NU = 56		$\frac{666}{666}$ = the Beast

666 is also one of the numbers of the Sun or of the Sphere of Tiphereth on the Tree of Life.

It is no surprise therefore, to find that LIBER AL VEL LEGIS consisted of 65 pages in the original version.

1st chapter has - 2 x 11 or 22 pages

2nd chapter has - 2 x 11 or 22 pages

3rd chapter has - 3 x 7 or  $\frac{21}{65}$  pages

Note: there are 22 trumps in the Tarot which are corresponding with the 22 paths of the Tree of Life.

There are five points in the Pentagram and this is used as a symbol of Nuit:

"My number is 11, as all their numbers who are of us. The Five Pointed Star, with a circle in the middle, and the circle is Red -----"

LIBER AL VEL LEGIS, Chap. I, v. 60

$N = 50, U = 6 = 56 = 11$

The Pentagram describes the elements among other things.

Six refers to the Hexagram, the six pointed star, made up of an ascending and a descending triangle. In other words, of the symbol for Fire  $\Delta$  and the symbol for Water  $\nabla$ . Again there is a union of two opposites, Hadit and Nuit, or the Father and Mother (Abba and Aima). The points of the Hexagram refer to the planets and it's center is the Sun. The symbol may be placed on the Tree of Life (see diagram), as the symbol of the pentagram is also placed thereon.

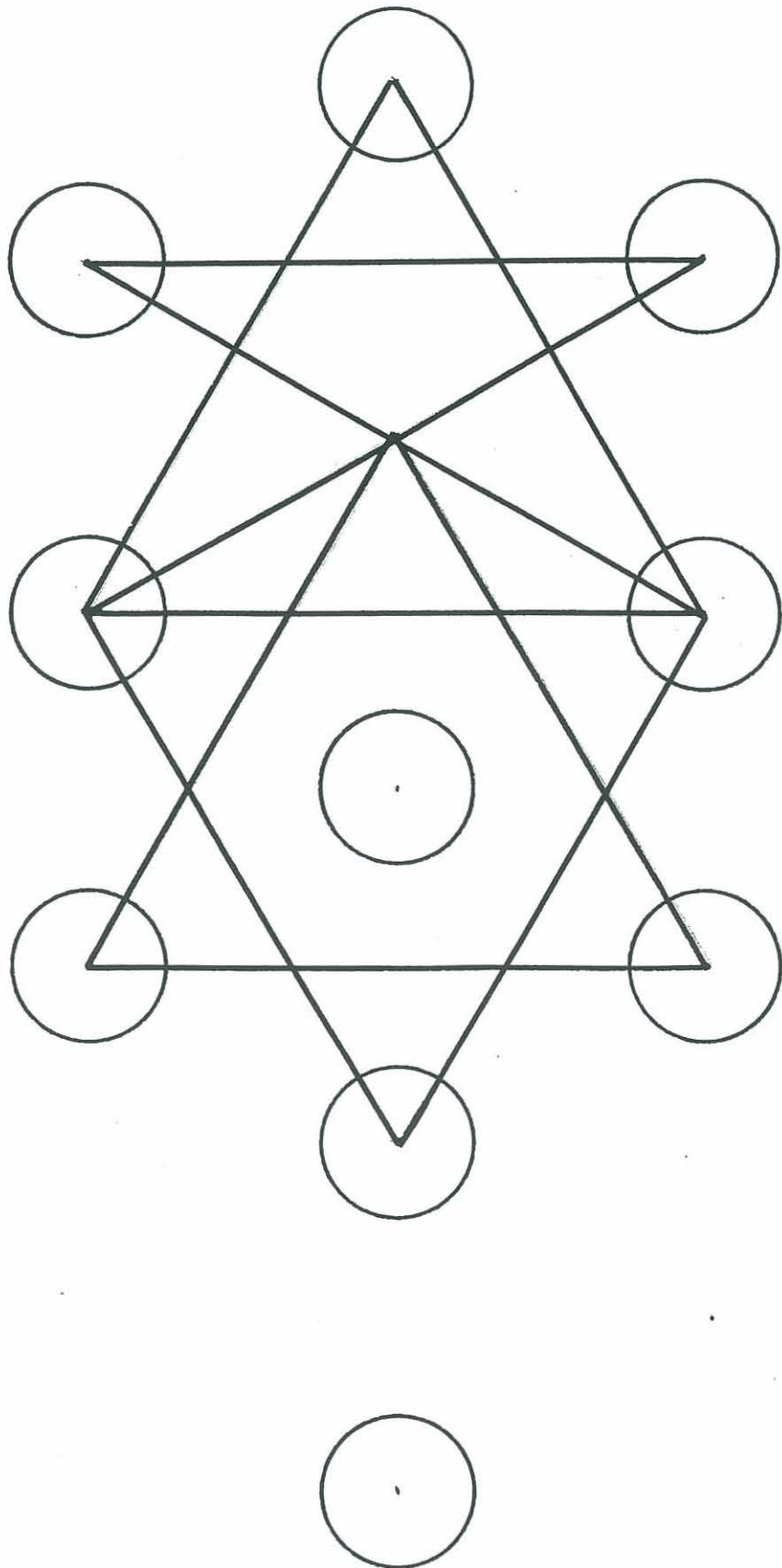
Six is a number of Tiphereth, the point which is self-conscious of itself.

If we reverse 6 and 5, we get NU or ON, which equals 56.

"My head is jewelled with twelve stars; My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible."

Liber 65, Cap. I v. 28









## WILL

To be said before meals.

Knocks are usually given with the handle of the knife.

3 knocks - pause - 5 knocks - pause - 3 knocks. <sup>1.</sup>

A. - "Do what thou wilt shall be the whole of the Law".

B. - "What is thy will?"

A. - "It is my will to eat and drink".

B. - "To what end?"

A. - "That my body may be fortified thereby".

B. - "To what end?"

C. - "That I may accomplish the Great Work". <sup>2.</sup>

All - "Love is the law, love under will".

A. - gives single knock. <sup>3</sup> "Fall to".

The number five is surrounded by the battery of three. Six is the sum of the threes on either side of the five. (Refer to the analysis of 6 and 5 or 65 in the Qabalist's Corner.)

2. An alternate answer is: "That I may do battle in the cause of freedom according to the BOOK OF THE LAW."

3. The single knock refers to Unity or God.

### DELIGHT

What splinters the sky into a thousand tiny darts;  
What perfume of roses and lavender etches itself apart;  
What sweet earth is this upon which I walk;  
And what gentle stream amidst the stones in whispering talk?

Sweet is the sky in blue and purple enclosing me here,  
Long rays reach out from the stars fairy clear,  
The full bright moon whispers her secret ecstasy  
Against the velvet night and I burn with empathy.

Sweet is the gift of life amidst the gardens and the roses  
Ecstatic is the song wafting along the breeze that blows.  
Ah, Lord, 'tis a Paradise on the dark benign earth,  
Ours is the transmutation of sense, ours the love, ours the mirth.

Oh, birth of Joy, springing out of the gates of hell;  
The underworld of dark emotions melts under Thy spell.  
Gone are the frustrations and the sad world of fear.  
Oh, ravish me away in ecstasy; I feel Thy presence near.

Blue and silver gilt sparkle down the skies in whirling motion,  
Ancient Lover since before the world began or rolled the ocean,  
Fire and brooding water since the aeons primevil,  
Ah, come to me, sing to me, Thy song of beauty eternal.

In Light transcending and transforming this world I celebrate  
In paeons of praise, in arcs of forms, on Thy wine inebriate.  
Oh, Splendor of Glory, Thou hast caught me up in Thy Light,  
I - a tiny spark in Thy vast abode, swoon in delight.

by Meral.



## THE SOUL OF THE DESERT

by Aleister Crowley

Written at  
Tozeur  
17 March, 1914

"I, too, am the Soul of the Desert; thou  
shalt seek me yet again in the wilderness  
of sand." Liber LXV, IV, 61.

### I. The Journey

The soul is in its own nature, perfect purity, perfect calm, perfect silence; and as a well springs from the very veins of the earth itself, so is the soul nurtured of the blood of God, the ecstasy of things.

This soul can never be injured, never marred, never defiled. Yet all things added to it do for a time trouble it; and this is sorrow.

To this, language itself bears witness; for all words which mean unhappy mean first of all disturbed, disquieted, troubled. The root idea of sorrow is this idea of stirring up.

For many a year man in his quest for happiness has travelled a false road. To quench his thirst he has added salt in ever increasing quantities to the water of life; to cover the ant heaps of his imagination he has raised mountains wherein wild beasts and deadly prowl. To cure the itch, he has played the patient; to exorcise the ghost, he has evoked the devil.

It is the main problem of philosophy, how this began. The Rishis, seven that sat on Mount Kailasha and considered thus answered, that the soul became self-conscious; and crying, "I am That!" became two even in the act of asserting it was One. This theory may be found not too remote from truth by whoso returns to that tower upon the ramparts of the soul and beholds the city.

But let us leave it to the doctors to discuss the cause of the malady; for the patients it is enough to know the cure and take it. Abana and Pharpar, rivers of Damascus, are not worth the simplicity of Jordan. The prophet has spoken; it is our concern not to obey: and so sweet and so full of virtue are these waters that the first touch thrills the soul with the sure foretaste of its cure.

Doubt not, brother! reason indeed may elaborate complexities; are not these the very symptoms of the disease? Use but the

rude common sense, heritage of simpler and happier forefathers, that they have transmitted to thee by the wand.

The cure of disease is ease; of disquiet, quiet; of strife, peace. And to attain horsemanship the study of folios aids not, but the mounting of a horse; as the best way to swim is to enter the water and strike out; so it is cool sense, not feverish reason, that says: to attain quiet, practice quiet.

There are men so strong of will, so able to concentrate the mind, to neglect the impressions that they do not wish to receive, that they can withdraw themselves from their surroundings, even when those are as multitudinous and insistent as those of a great city. But for the most part of men, it is best to begin in easier circumstances, to climb the mountain in fine weather before attacking it in the snowstorm. And yet the eager aspirant will answer: Provided that the cure is complete. Provided that the sickness does not return when the medicine is stopped.

Ah! that were hard: so deepseated is the malady that years after its symptoms have passed, it seizes on a moment of weakness to blaze out again. It is malarial fever that lurks low, that hides in the very substance of the blood itself, that has made the very fountain of life partaker with it in the sacrament of death.

"Had a spider found out the communion-cup?  
"Was a toad in the christening font?"

No: the remedy cures surely enough; but not often does it cure once for all, beyond relapse. But it is simple; once the symptoms have properly abated, they never return with equal force; and if the patient has but the wit to stretch out the hand for another does, the fever dies.

What is then the essential? To cure the patient once; to give him faith in the efficacy of the remedy, so that perchance he falls sick, and no doctor is near, he may be able to cure himself.

If Thought then be that which troubles the soul, there is but one way to take. Stop thinking.

It is the most difficult task that man can undertake. "Give me a fulcrum for my lever", said Archimedes, "and I will move the earth." But how, when one is within, and part of, that very system of motion which one desired to stop? Newton's First Law drops like the headman's axe on the very nape of



our endeavour. Well for us that this is not true as it is obvious! For this fact saves us, that the resolution of all these is rest. The motion is but in reciprocal pairs; the sum of its vectors is zero. The knot of the Universe is a fool's knot; for all it seems Gordian; pull but firmly, and it ravel's out. It is this seeming that is all the mischief; gloomy is the gulf, and the clouds gather angrily in monstrous shapes; the false moon flickers behind them; abyss upon abyss opens on every hand. Darkness and menace; the fierce sounds of hostile things!

One glimmer of starlight, and behold the golden bridge! Narrow and straight, keen as the razor's edge and glittering as the sword's blade, a proper bridge if thou leanest not to right nor left. Cross it - good! but all this is in the dream. Wake! Thou shalt know that all together, gulf, moon, bridge, dragon and the rest, were but the phantasms of sleep. Howbeit, remember this, that to cross the bridge in sleep is the only way to waking.

I do not know if many men have the same experience as myself in the matter of voluntary dreaming, or rather of contest between the sought and the unsought in dream. For instance, I am on a ridge of ice with Oscar Eckenstein. He slips to one side. I throw myself on the other. We begin to cut steps up to the ridge; my axe snaps, or is snatched from my hand. We begin to pull ourselves up to the ridge by the rope; the rope begins to fray. Luckily it is caught lower down on a cleft of rock. A Lammergeier sweeps; I invent a pistol and blow its brains out. And so on through a thousand adventures, making myself master of each event as it arises. But I am grown old to-day and weary of thrills. Nowadays at first hint of danger I take wings and sail majestically down to the glacier.

If I have digressed, it is to superpose this triangle on that of the task "Stop Thinking". Simple it sounds, and simple it is - when you have mastery. In the meantime it is apt to lead you far indeed from simplicity. I have myself written some million words in order to stop thinking! I have covered miles of canvas with pounds of paint in order to stop thinking. Thus may it be that I am at least to be considered as no mean authority on all the wrong ways; and so perhaps, by a process of exclusion, on the right way!

Unfortunately, it is not as easy as this:----  
There are nine and sixty ways of constructing tribal lays.  
And every single one of them is right.  
And right for A is often wrong for B.



But, luckily, the simpler the goal is kept, the simpler are the means. Elsewhere in my writings will be found a fairly painstaking and accurate account of the process. The present essay is but to advocate a mighty engine adjuvant - the shoulder of Hercules to the cart-wheel of the beginner whose diffidence whispers that he is incapable of following those instructions in the difficult circumstances of ordinary life, or for the enthusiast who wisely determines like Kirkpatrick to 'mak siccar'. Indeed, the cares of this world, the deceitfulness of the riches, the lusts of the flesh and the eye, the pride of life, and all the other enemies of the saint, do indeed choke the word, and it becometh unfruitful.

## II The Desert

As a monastery imposes the false peace of dullness by its unwholesome and artificial monotony, so is the desert nature's own cure for all the tribulations of thought.

There the soul undergoes a triplex weaving. First, the newness of the surroundings, their strange and salient simplicity charm the Soul. It has a premonition of its cure; it feels the atmosphere of home. It is sure of its vocation. Next, the mind, its frivolity once satiated with novelty, becomes bored, turns to acrimony, even to passionate revolt. The novice beats against the bars; the stranger to the desert flies to London or to Paris with the devil at his heels. A wise superior will not restrain the acolyte who cannot restrain himself; but in the desert, the refugee, if he doubts his own powers - still more, maybe, if he does not mistrust them! - would wisely make it impossible to return. But how should he do so? Believe me, who have tried it, the longest journey, the most bitter hardships, are as nothing, an arrow-flight of joy, when the great horror lies behind and the sanctuary of Paris ahead!

For, indeed, this is the great horror, solitude, when the soul can no longer bathe in the ever-changing mind, laugh as its sunlit ripples lap its skin, but, shut up in the castle of a few thoughts, paces its narrow prison, wearing down the stone of time, feeding on its own excrement. There is no star in the blackness of that night, no foam upon that stagnant and putrid sea. Even the glittering health that the desert brings to the body, is like a spear in the soul's throat. The passionate ache to act, to think: this eats into the soul like a cancer. It is the scorpion striking itself in its agony, save that no poison can add to the torture of the circling fire; no superflux of anguish relieve it by annihilation.



But against these paroxysms is an eightfold sedative. The ravings of madness are lost in soundless space; the struggles of the drowning men are not heeded by the sea.

These are the eight genii of the desert. They are the eight Elements of Fohi:

Male	Female
The Lingam (Life)	The Yoni (Space - the Stars)
The Sun	The Moon
Fire	Water
Air (Wood)	Earth

In the desert all these are single; all these are naked. They are pure and untroubled; not breaking up and dissolving by any comingling or communion; each remains itself and apart, harmonizing indeed with its fellows, but in no wise interfering. The lines of demarcation are crude and harsh; but softness is incomprehensibly the result. They are immitigable, these eight elements, and together they mitigate immeasurably. The mind that revolts against them is ground down by their persistent careless pressure. It is as when one throws a crystal - say of microscopic salt - into water; it is eaten silently and rapidly, and is no more; the water is untroubled always; its action is like Fate's, infinitely irresistible yet infinitely calm.

So the mind reaches out to think this or think that; it is brought back into silence by the eight great facts. The desert wind suffers no obstacle to impede it; the sun shines invincibly upon the baked earth of the village; the sand invisibly eats up the oasis, save for a moment where man casts up his earthworks against it. Yet despite this, the spring leaps unexpected from the sand, and no simoom can stifle, nor even evaporate it; nor can the immense sterility of the desert conquer life. Look where you will, every dune of sand has its inhabitants - not colonists, but natives of the inhospitable-seeming waste. The moon itself, serenely revolving about earth, changes in appearance, as if to say: "Even so goest thou about the sun. Am I new or full? Never think of it; that is but the point of view from which thou chancest to regard me. I am but a mirror of sunlight, dark or bright according to the angle of thy gaze. Does the mirror alter? Is it not always the untroubled silver? Have not I always one face turned sunward? Thou but mockest thyself if thou call me 'The Changeful'".

With such reflections or their kin, it may be, shalt thou make an end of the revolt of the mind against the desert.



For life itself, here in the oasis, is a thing ordered by these elements. Night is for sleep; there is nothing whereat to wake. There is no artificial light; no artificial food - literature. There is no choice of meats; one is always hungry. The desert sauce is hunger, unique as the Englishman's one sauce. Having eaten, one must walk; there is only one place to walk in. There is only one lesson to learn, peace; only one comment upon the lesson, thanksgiving. Love itself becomes simple as the rest of life. A glance in the Cafe Maure, a silent agreement with delight, a soft withdrawal to some hollow of the dunes under the stars where the village is blotted out as though it had never been, as are in that happy moment all the transgressions of the sinner, and all the woes of life, by the Virtue of the Holy One; or else to some dim corner of a garden of the oasis by the stream, where through the softly stirring palms strike the first moon-ray from the East, and life thrills in sleepy unison; all, all in silence, not names or vows exchanged, but with clean will an act accomplished. No more. No turmoil, no confusion, no despair, no self-tormenting, hardly even a memory.

And this too at first is horrible; one expects so much from love; three volumes of falsehood, a labyrinth rather than a garden. It is hard at first to realize that this is no more love than a carbuncle is part of a man's neck. All the spices wherewith we are wont to season the dish to our depraved palates, Maxim's, St. Margaret's, automobile rides, the Divorce Court, these are unwholesome pleasures. They are not love. Nor is love the exaltation of emotions, sentiment, follies. The stagedoor is not love, (nor is the stile in Lover's Lane); love is the bodily ecstasy of dissolution, the pang of bodily death, wherein the Ego for a moment that is an aeon loses the fatal consciousness of itself; and becoming one with that of another, foreshadows to itself that greater sacrament of death, when "the spirit returns to God that gave it."

And this secret has also its part in the economy of life. By the road of silence one comes to the gate of the City of God. As the mind is gradually stilled by the courage and endurance of the seeker, and by the warring might (that is peace unshakeable) of these Eight Elements of the Desert, so at last the Ego is found alone, unmasked, conscious of itself and of no other thing. This is the supreme anguish of the soul; it realizes itself as itself, as a thing separate from that which is not itself, from God. In this spasm there are two ways: if fear and pride are left in the soul, it shuts itself up, like a warlock in a tower, gnashing its teeth with agony. "I am I", it cries, "I will not lose myself", and in that state damned, it is slowly torn by the claws of circumstance and disintegrated bitterly, for all its struggles, throughout ages and ages, its



rag to be cast piecemeal upon the dunghill without the city. But the soul that has understood the blessedness of that resignation which grasps the universe and devours it, which is without hope or fear, without faith or doubt, without hate or love, dissolves itself ineffably into the abounding bliss of God. It cries with Shelley, as the "chains of lead about its flight of fire" drop molten from its limbs: "I pant, I sink, I tremble, I expire", and in that last outbreathing is made one with the primal and final breath, the Holy Spirit of God.

Such must be the climax of any retirement to the Desert on the part of any aspirant of the Mysteries who has the spark of that fire in him.

He is drawn to physical quiescence (to regularity, simplicity, unity of motion) by the constant example and compulsion of the Elements. He is obliged to introspection by the poverty of exterior impression, and through this he soon finds the sensation behind the thoughts, the perceptions behind the sensations, the laws underlying even the perception, and finally that consciousness which is the lawgiver. Sooner or later, according to his energy and the sanctification of his will, must he tear down the great veil and behold himself upon the shining walls of space, must he utter with shuddering rapture: "This is I!" Then let him choose!

From this moment of the annihilation of the Self in Pan, he is cured of the disease, "self-knowledge". He may return among his fellows, and move among them as a king, shine among them as a star. To him will they turn insensibly for light; to him will they come for the healing of their wounds.

He shall lift up the sacred Lance, and touch therewith the side of the king, that was wounded by no lesser weapon; and the king shall be healed.

He shall plunge the point of the Lance into the Holy Grail, and it shall again glow with life and ecstasy, giving forth its bounty of mysterious refreshment to all the company of knights.

Then, should the rocks of life tear him, and its snow chill him, knoweth he not where to turn? Hath he not attained the secret? Has he not entered into the Sanctuary of the Most High?

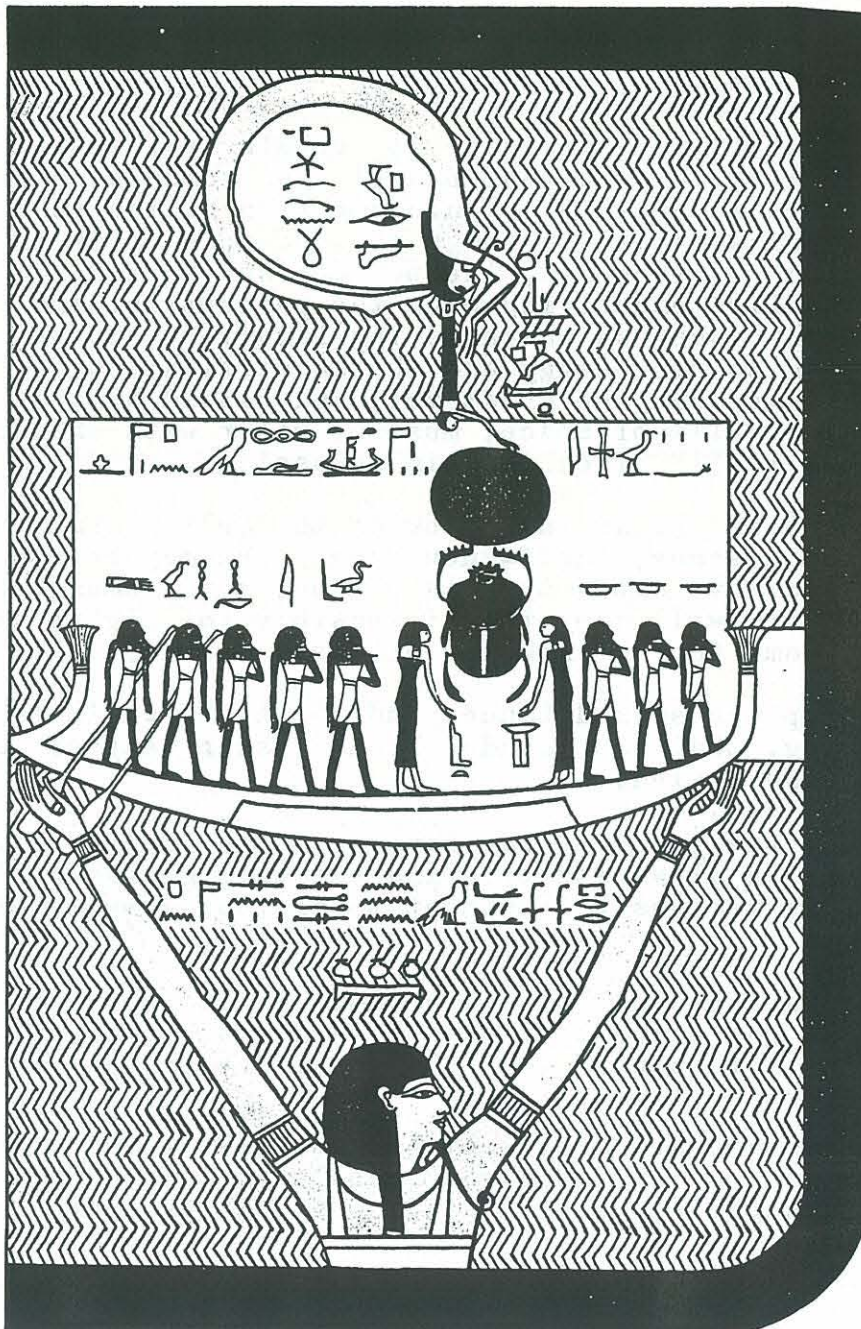
Is he not chosen and armed against all things? Is he not master of Destiny and of the Event? What can touch him, who hath become intangible, being lost in God? Oh conquer him,



who hath become unconquerable, having conquered himself and given himself up to God? As well write upon the sand, as write sorrow in his soul. As well seek to darken the Sun, as to put out the Light that is in him.

Thus I wrote in the palm gardens of Tozeur, by the waters of its spring; thus I wrote while the sun moved mightily down the sky, and the wind whispered that it came no whence and went no whither, even as it listed, from everlasting to everlasting.

Amen



THE CREATION



O.T.O.



LIBER CI

AN OPEN LETTER TO THOSE WHO MAY  
WISH TO JOIN THE ORDER;

ENUMERATING THE DUTIES AND PRIVILEGES.  
THESE REGULATIONS COME INTO FORCE  
IN ANY DISTRICT WHERE THE  
MEMBERSHIP OF THE  
ORDER EXCEEDS ONE THOUSAND SOULS.

O. T. O.

Issued by Order:



*Saphomet*

XI<sup>o</sup> O. T. O.

HIBERNIAE IONAE ET  
OMNIUM BRITANNIARUM  
REX SUMMUS SANCTISSIMUS



## LIBER CI

O. T. O.

(Ordo Templi Orientis)

AN OPEN LETTER TO THOSE WHO MAY WISH TO JOIN THE ORDER; ENUMERATING THE DUTIES AND PRIVILEGES. THESE REGULATIONS COME INTO FORCE IN ANY DISTRICT WHERE THE MEMBERSHIP OF THE ORDER EXCEEDS ONE THOUSAND SOULS.

*An Epistle of BAPHOMET to Sir GEORGE MACNIE COWIE, Very Illustrious and Very Illuminated, Pontiff and Epopt of the Arcopagus of the VIII<sup>th</sup> Degree O.T.O. Grand Treasurer General, Kceper of the Golden Book, President of the Committee of Publications of the O.T.O.*

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

It has been represented to US that some persons who are worthy to join the O.T.O. consider the fees and subscriptions rather high. This is due to your failure to explain properly the great advantages offered by the Order. We desire you therefore presently to note, and to cause to be circulated throughout the Order, and among those of the profane who may seem worthy to join it, these matters following concerning the duties and the privileges of members of the earlier degrees of the O.T.O. as regards material affairs. And for convenience we shall classify

## THE EQUINOX

these as pertaining to the Twelve Houses of the Heaven, but also by numbered clauses for the sake of such as understand not the so-called Science of the Stars. First, therefore, concerning the duties of the Brethren. Yet with our Order every duty is also a privilege, so that it is impossible wholly to separate them.



# **ORDO TEMPLI ORIENTIS**

## **OF THE DUTIES OF THE BRETHREN**

### **FIRST HOUSE**

1. There is no law beyond Do what thou wilt. Yet it is well for Brethren to study daily in the Volume of the Sacred Law, Liber Legis, for therein is much counsel concerning this, how best they may carry out this will.

### **SECOND HOUSE**

2. The private purse of every Brother should always be at the disposal of any Brother who may be in need. But in such a case it is a great mischief if the one ask, and the other consent; for if the former be really in need, his pride is wounded by his asking; and if not, the door is opened to beggars and impostors, and all manner of arrant knaves and rogues such as are no true Brethren. But the Brother who is possessed of this world's goods should make it his business to watch the necessity of all those Brethren with whom he may be personally acquainted, anticipating their wants in so wise and kindly and delicate a manner that it shall appear as if it were the payment of a debt. And what help is given shall be given with discretion, so that the relief may be permanent instead of temporary.

3. All Brethren shall be exceedingly punctual in the payment of Lodge Dues. This is to take precedence of all other calls upon the purse.

### **THIRD HOUSE**

4. The Brethren shall be diligent in preaching the Law of Thelema. In all writings they shall be careful to use the prescribed greetings; likewise in speech, even with strangers.

## THE EQUINOX

5. They shall respond heartily to every summons of the Lodge or Chapter to which they may belong, not lightly making excuse.

6. Brethren should use every opportunity of assisting each other in their tastes, businesses, or professions, whether by direct dealing with Brethren in preference to others, or by speaking well of them, or as may suggest itself. It seems desirable, when possible, that where two or more Brethren of the same Lodge are engaged in the same work, they should seek to amalgamate the same by entering into partnership. Thus in time great and powerful corporations may arise from small individual enterprises.

7. They shall be diligent in circulating all tracts, manifestos, and all other communications which the Order may from time to time give out for the instruction or emancipation of the profane.

8. They may offer suitable books and pictures to the Libraries of the Profess-Houses of the Order.

## FOURTH HOUSE

9. Every Brother who may possess mines, land, or houses more than he can himself constantly occupy, should donate part of such mines or land, or one or more of such houses to the Order.

10. Property thus given will be administered if he desire it in his own interest, thus effecting a saving, since large estates are more economically handled than small. But the Order will use such property as may happen to lie idle for the moment in such ways as it may seem good, lending an unlet house (for example) to some Brother who is in need, or allowing an unused hall to be occupied by a Lodge.



## ORDO TEMPLI ORIENTIS

11. (Yet in view of the great objects of the Order, endowment is welcome.)

12. Every Brother shall show himself solicitous of the comfort and happiness of any Brother who may be old, attending not only to all material wants, but to his amusement, so that his declining years may be made joyful.

### FIFTH HOUSE

13. Every Brother shall seek constantly to give pleasure to all Brethren with whom he is acquainted, whether by entertainment or conversation, or in any other manner that may suggest itself. It will frequently and naturally arise that love itself springs up between members of the Order, for that they have so many and so sacred interests in common. Such love is peculiarly holy, and is to be encouraged.

14. All children of Brethren are to be considered as children of the whole Order, and to be protected and aided in every way by its members severally, as by its organization collectively. No distinction is to be made with regard to the conditions surrounding the birth of any child.

15. There is an especially sacred duty, which every Brother should fulfil, with regard to all children, those born without the Order included. This duty is to instruct them in the Law of Thelema, to teach them independence and freedom of thought and character, and to warn them that servility and cowardice are the most deadly diseases of the human soul.

### SIXTH HOUSE

16. Personal or domestic attendants should be chosen from among the members of the Order when possible, and

## THE EQUINOX

great tact and courtesy are to be employed in dealing with them.

17. They, on their part, will render willing and intelligent service.

18. While in Lodge, and on special occasions, they are to be treated as Brothers, with perfect equality; such behaviour is undesirable during the hours of service, and familiarity, subversive as it is of all discipline and order, is to be avoided by adopting a complete and marked change of manner and address.

19. This applies to all persons in subordinate positions, but not to the Brethren Servient in the Profess-Houses of the Order, who, giving service without recompense, are to be honoured as hosts.

20. In case of the sickness of any Brother, it is the duty of all Brethren who know him personally to attend him, to see that he want for nothing, and to report if necessary his needs to the Lodge, or to Grand Lodge itself.

21. Those Brethren who happen to be doctors or nurses will naturally give their skill and care with even more than their customary joy in service.

22. All Brethren are bound by their fealty to offer their service in their particular trade, business, or profession, to the Grand Lodge. For example, a stationer will supply Grand Lodge with paper, vellum, and the like; a bookseller offer any books to the Library of Grand Lodge which the Librarian may desire to possess; a lawyer will execute any legal business for Grand Lodge, and a railway or steamship owner or director see to it that the Great Officers travel in comfort wherever they may wish to go.



## ORDO TEMPLI ORIENTIS

23. Visitors from other Lodges are to be accorded the treatment of ambassadors; this will apply most especially to Sovereign Grand Inspector Generals of the Order on their tours of inspection. All hospitality and courtesy shown to such is shown to Ourselves, not to them only.

### SEVENTH HOUSE

24. It is desirable that the marriage partner of any Brother should also be a member of the Order. Neglect to insist upon this leads frequently to serious trouble for both parties, especially for the uninitiate.

25. Lawsuits between members of the Order are absolutely forbidden, on pain of immediate expulsion and loss of all privileges, even of those accumulated by past good conduct referred to in the second part of this instruction.

26. All disputes between Brethren should be referred firstly to the Master or Masters of their Lodge or Lodges in conference; if a composition be not arrived at in this manner, the dispute is to be referred to the Grand Tribunal, which will arbitrate thereon, and its decision is to be accepted as final.

27. Refusal to apply for or to accept such decision shall entail expulsion from the Order, and the other party is then at liberty to seek his redress in the Courts of Profane Justice.

28. Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom.

## THE EQUINOX

29. Any injury done by any person without the Order to any person within it may be brought before the Grand Tribunal, which will, if it deem right and fit, use all its power to redress or to avenge it.

30. In the case of any Brother being accused of an offence against the criminal law of the country in which he resides, so that any other Brother cognisant of the fact feels bound in self-defence to bring accusation, he shall report the matter to the Grand Tribunal as well as to the Civil Authority, claiming exemption on this ground.

31. The accused Brother will, however, be defended by the Order to the utmost of its power on his affirming his innocence upon the Volume of the Sacred Law in the Ordeal appointed *ad hoc* by the Grand Tribunal itself.

32. Public enemies of the country of any Brother shall be treated as such while in the field, and slain or captured as the officer of the Brother may command. But within the precincts of the Lodge all such divisions are to be forgotten absolutely; and as children of One Father the enemies of the hour before and the hour after are to dwell in peace, amity, and fraternity.

## EIGHTH HOUSE

33. Every Brother is expected to bear witness in his last will and testament to the great benefit that he hath received from the Order by bestowing upon it part or the whole of his goods, as he may deem fit.

34. The death of a Brother is not to be an occasion of melancholy, but of rejoicing; the Brethren of his Lodge shall gather together and make a banquet with music and dancing and all manner of gladness. It is of the greatest importance that this shall be done, for thereby the inherited



## ORDO TEMPLI ORIENTIS

fear of death which is deep-seated as instinct in us will gradually be rooted out. It is a legacy from the dead æon of Osiris, and it is our duty to kill it in ourselves that our children and our children's children may be born free from the curse.

### NINTH HOUSE

35. Every Brother is expected to spend a great part of his spare time in the study of the principles of the Law and of the Order, and in searching out the key to its great and manifold mysteries.

36. He should also do all in his power to spread the Law, especially taking long journeys, when possible, to remote places, there to sow the seed of the Law.

### TENTH HOUSE

37. All pregnant women are especially sacred to members of the Order, and no effort should be spared to bring them to acceptance of the Law of Freedom, so that the unborn may benefit by that impression. They should be induced to become members of the Order, so that the child may be born under its ægis.

38. If the mother that is to be have asserted her will to be so in contempt and defiance of the Tabus of the slave-gods, she is to be regarded as especially suitable to our Order, and the Master of the Lodge in her district shall offer to become, as it were, godfather to the child, who shall be trained specially, if the mother so wishes, as a servant of the Order, in one of its Profess-Houses.

39. Special Profess-Houses for the care of women of the Order, or those whose husbands or lovers are members of the Order, will be instituted, so that the frontal duty of womankind may be carried out in all comfort and honour.

## THE EQUINOX

### FOURTH HOUSE

49. Brethren of all grades may be invited to sojourn in the Profess-Houses of the Order by Grand Lodge; and such invitation may confidently be expected as the reward of merit. There they will be able to make the personal acquaintance of members of the higher Grades, learn of the deeper workings of the Order, obtain the benefit of personal instruction, and in all ways fit themselves for advancement.

50. Brethren of advanced years and known merit who desire to follow the religious life may be asked to reside permanently in such houses.

51. In the higher degrees Brethren have the right to reside in our Profess-Houses for a portion of every year, as shown:—

VI°. Two weeks.

G.T. One month.

P.R.S. Six weeks.

VII°. Two months.

S.G.C. Three months.

VIII°. Six months.

52. Members of the IX°, who share among themselves the whole property of the Order according to the rules of that degree, may, of course, reside there permanently. Indeed, the house of every Brother of this grade is, *ipso facto*, a Profess-House of the Order.

### FIFTH HOUSE

53. All Brethren may expect the warmest co-operation in their pleasures and amusements from other members of the Order. The perfect freedom and security afforded by the Law allows the characters of all Brethren to expand to the very limits of their nature, and the great joy and gladness with which they are constantly overflowing make them the best of companions. "They shall rejoice, our chosen; who



## ORDO TEMPLI ORIENTIS

sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

54. Children of all Brethren are entitled to the care of the Order, and arrangements will be made to educate them in certain of the Profess-Houses of the Order.

55. Children of Brethren who are left orphans will be officially adopted by the Master of his Lodge, or if the latter decline, by the Supreme Holy King himself, and treated in all ways as if they were his own.

56. Brethren who have a right to some especial interest in any child whose mother is not a member of the Order may recommend it especially to the care of their lodges or of Grand Lodge.

### SIXTH HOUSE

57. In sickness all Brethren have the right to medical or surgical care and attendance from any Brethren of the Lodge who may be physicians, surgeons, or nurses.

58. In special necessity the Supreme Holy King will send his own attendants.

59. Where circumstances warrant it, in cases of lives of great value to the Order and the like, he may even permit the administration of that secret Medicine which is known to members of the IX°.

60. Members of the Order may expect Brethren to busy themselves in finding remunerative occupation for them, where they lack it, or, if possible, to employ them personally.

### SEVENTH HOUSE

61. Members of the Order may expect to find suitable marriage partners in the extremely select body to which they belong. Community of interest and hope being already established, it is natural to suppose that where mutual at-

## THE EQUINOX

traction also exists, a marriage will result in perfect happiness. (There are special considerations in this matter which apply to the VII° and cannot be discussed in this place.)

62. As explained above, Brethren are entirely free of most legal burdens, since lawsuits are not permitted within the Order, and since they may call upon the legal advisers of the Order to defend them against their enemies in case of need.

### EIGHTH HOUSE

63. All Brethren are entitled after death to the proper disposal of their remains according to the rites of the Order and their grade in it.

64. If the Brother so desire, the entire amount of the fees and subscriptions which he has paid during his life will be handed over by the Order to his heirs and legatees. The Order thus affords an absolute system of insurance in addition to its other benefits.

### NINTH HOUSE

65. The Order teaches the only perfect and satisfactory system of philosophy, religion, and science, leading its members step by step to knowledge and power hardly even dreamed of by the profane.

66. Brethren of the Order who take long journeys overseas are received in places where they sojourn at the Profess-Houses of the Order for the period of one month.

### TENTH HOUSE

67. Women of the Order who are about to become mothers receive all care, attention, and honour from all Brethren.



## ORDO TEMPLI ORIENTIS

68. Special Profess-Houses will be established for their convenience, should they wish to take advantage of them.

69. The Order offers great social advantages to its members, bringing them as it does into constant association with men and women of high rank.

70. The Order offers extraordinary opportunities to its members in their trades, businesses, or professions, aiding them by co-operation, and securing them clients or customers.

### ELEVENTH HOUSE

71. The Order offers friendship to its members, bringing together men and women of similar character, taste, and aspiration.

### TWELFTH HOUSE

72. The secrecy of the Order provides its members with an inviolable shroud of concealment.

73. The crime of slander, which causes so great a proportion of human misery, is rendered extremely dangerous, if not impossible, within the Order by a clause in the Obligation of the Third Degree.

74. The Order exercises its whole power to relieve its members of any constraint to which they may be subjected, attacking with vigour any person or persons who may endeavour to subject them to compulsion, and in all other ways aiding in the complete emancipation of the Brethren from aught that may seek to restrain them from doing That Which They Will.

It is to be observed that these privileges being so vast, it is incumbent upon the honour of every Brother not to abuse them, and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand

## THE EQUINOX

**Tribunal.** The utmost frankness and good faith between Brethren is essential to the easy and harmonious working of our system, and the Executive Power will see to it that these are encouraged by all possible means, and that breach of them is swiftly and silently suppressed.

Love is the law, love under will.

Our fatherly benediction, and the Blessing of the All-Father in the Outer and the Inner be upon you.



BAPHOMET X° O.T.O. IRELAND,  
IONA, AND ALL THE BRITAINS.





# IN THE CONTINUUM

Vol. I, No. 4

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

An. LXX, 1974 e.v. Sun in 0° Libra  
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© by Phyllis Seckler

Next, let us look at the aspects which the planets make. If all planets are in close aspect to each other; that is, if the aspects are not wider than 2 or 3 degrees for the planets, and about 5 degrees for the lights, then we can expect a near genius, or one who is capable of accomplishing much, provided the planets do not say the reverse due to overwhelmingly bad aspects or poor placements in Signs. Further, even though the energies of the planets are dissonant, we could still expect that the person will be able to pull all the elements of his life together and achieve what Jung calls "integration".

The horoscope which shows too many easy and good aspects and which also has some planets not in aspect with others at all, is a weak horoscope and the native will be tempted to drift with the tides of life, not achieving very much, nor leaving much of a mark on the world.

Now it is time to look at the placement of the Sun. This is where our Book of Thoth can be put to very good use. Observe which Court Card rules the section of the Zodiac wherein the Sun is placed. This will be an overall description of the person involved. There will be other fine modifications of the character and for these, one can refer to any good Astrology Book. I append a list of some that I have found useful and accurate.

The Ascendant degree can also be referred to a Court Card in the Thoth Tarot if you remember that the Ascendant will rule the outer face that the native shows to the world - it is the personality. The Sun represents the deeper force of the Individuality and this is the part that we do not change. "Yea! deem not of change: ye shall be as ye are, & not other." Liber AL, Cap. II, v. 58. Aspects can be modified in their effect and the emotions represented by the Moon can be controlled, but we do not change our deepest Individuality, we merely try to live up to its best potential.

Now I think you can see how important it is that you understand your own best way of action. It is like gaining a road map where there was none before. The Joy mentioned in Liber AL comes from living up to one's own best potential and fulfilling the Will that is foreshadowed in the horoscope.

I have merely given you a toehold on Astrology in these pages, and I think you can now turn to the various books and figure out a few things for yourself.

You asked why a certain person was not suited to the College of Thelema or to the Ordo Templi Orientis. Please, let us be very clear on this point. You have been chosen with the greatest of care as Thelema needs successes - not failures. Since the movement is small at present, it is judged in the eyes of the world by its members. Should we allow the drifter, the drug abuser, the



selfish and careless, the criminal type, the weak, within our ranks we would not long hold together as an Order or a College. The weak would drag down the strong, as they have always done since the dawn of history.

Let me quote to you from a few letters which Crowley wrote to Jane Wolfe when she was struggling mightily with various people and Agape Lodge.

1921

"Sane people fight shy of you if you are surrounded by a group of crazy fanatics."

"If you will kindly discover your True Will and do it and not bother me or yourself or any one else, your troubles will cease."

March, 1925

"Keep mind sane and body healthy, but only so that they shall not disturb you by complaints. Do not permit yourself to cherish any ambition about either. One keeps one's instruments clean and in safety; one does not try to improve them. If they are inadequate, one gets better ones." - - - Prepare in every way for the solemn ordeal before you: the test may be terrible, and failure most probably final, as far as your present incarnation is concerned. Fail yourself not! Fail Me not! "There is success".

Sept., 1943

"J----'s plan for the Lodge is not a bad one, if he will use the time of recess to get some idea of discipline, of dignity, of "reverence and godly fear" into the proceedings.

You do not need people of J's own "class and age", but serious, steady folk who will take the O.T.O. for what it is: an effort to reconstitute human society on a basis of Individual Freedom, Nobility, Generosity and Wisdom. We don't want harum-scarum "good-timers".

Not for one instance did Crowley condone the inept, the ego-maniac, the confused or the lazy. Thelema is for the strong. You might refer to Liber AL vel Legis for more on this theme.

Now a further caution in your conduct in the world. Liber AL states in Cap. III, v. 42 ---"argue not; convert not; talk not overmuch!!--!" We are not out to convert the world as the Christians and Mohammedans tried to do.

Crowley, from the first to the last of his work with the O.T.O. hoped to find within its ranks the finest of the human beings that were possible. A great many of the ordeals were structured on the hope that he had Kings and not slaves as members. "If he be a King, thou canst not hurt him." Liber AL, Cap. II, v. 59. So then, dear

fellow, raise your head high that you are among the chosen and may you accomplish the discovery of your True Will and shine as a star among us.

Love is the law, love under will,

*meral*

Some books on Astrology that are very useful.

Adams, Evangeline. 'Astrology, Your Place Among the Stars'

Carter, Charles E. O., 'Astrological Aspects'

" " " " 'Principles of Astrology'

Chambertin, Ilya, 'Astro-Analysis'

Crowley, Aleister, 'Astrology'

Goodman, Morris C. 'Astrology and Sexual Analysis'

Heindel, Max, 'Simplified Scientific Astrology'

Jones, Marc Edmund, 'Astrology, How and Why It Works'

" " " 'The Guide to Horoscope Interpretation'

Hone, Margaret E. 'Modern Text Book of Astrology'.

Leo, Alan, 'How to Judge a Nativity' Part 1

" " 'The Progressed Horoscope'

" " 'The Key to Your Own Nativity'

" " 'The Art of Synthesis'

Rhudhyer, Dane 'Astrology for New Minds.'

" " 'The Practice of Astrology'

" " 'Astrological Houses'

" " 'The Astrology of Personality'

Lewi, Grant, 'Astrology for the Millions.'

" " 'Heaven Knows What'.

Whitman, Edward W. 'The Influence of the Houses' Astro-Kinetics I

" " " 'The Influence of the Planets' " " II

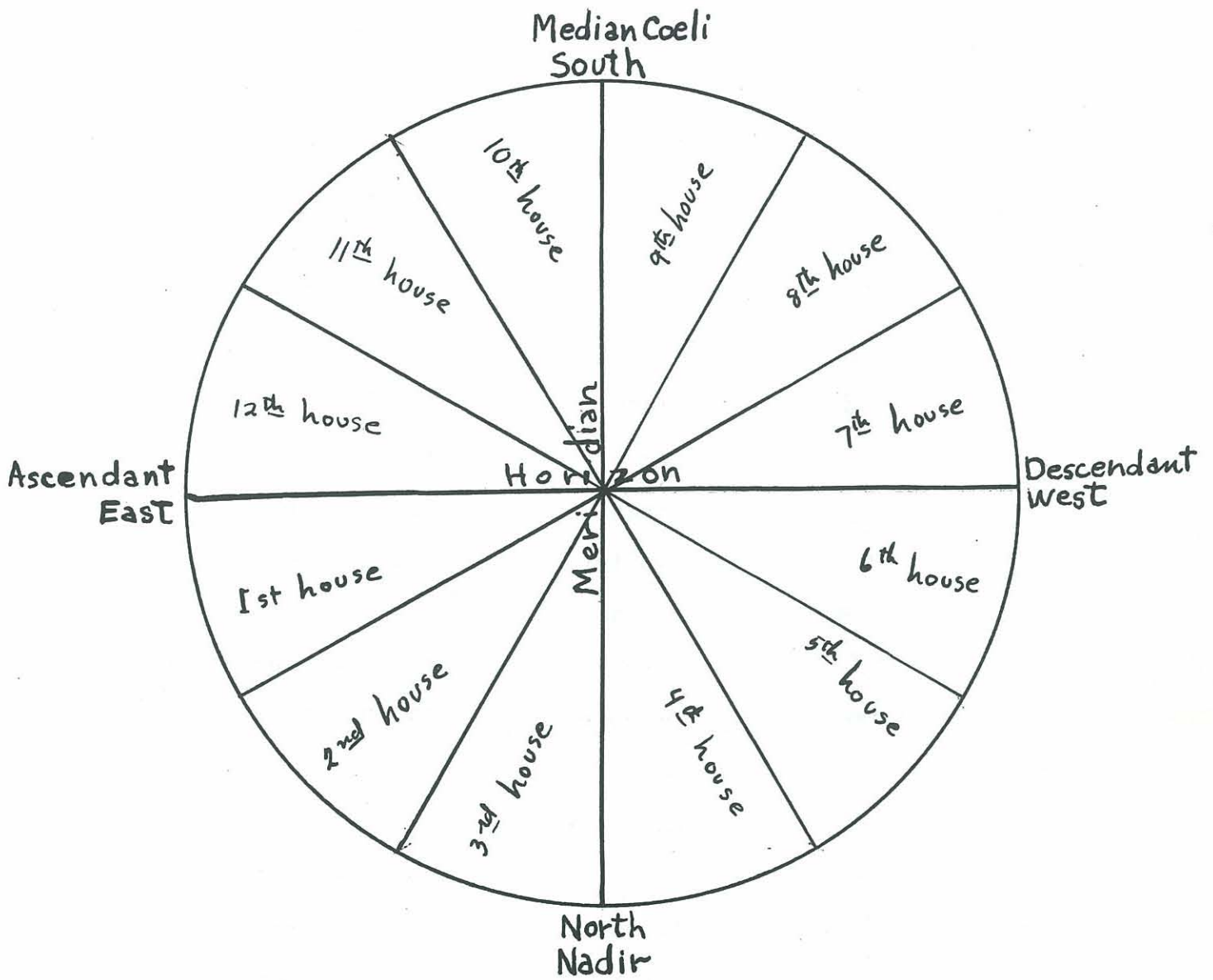
" " " 'Aspects and Their Meanings' " " III



# SOME ASTROLOGICAL CORRESPONDENCES

Hebrew Letter	Symbol	Meaning	Tarot card correspondence
Aleph	△	Air	0. The Fool
Beth	♂	Mercury	1. The Magus
Gimel	☾	Luna	2. The Priestess
Daleth	♀	Venus	3. The Empress
Hé	♊	Aquarius	17. The Star
Vau	♉	Taurus	5. The Hierophant
Zain	♊	Gemini	6. The Lovers
Cheth	♋	Cancer	7. The Chariot
Teth	♌	Leo	11. Lust
Yod	♍	Virgo	9. The Hermit
Kaph	♎	Jupiter	10. Fortune
Lamed	♏	Libra	8. Adjustment
Mem	♐	Water	12. The Hanged Man
Nun	♑	Scorpio	13. Death
Samekh	♒	Sagittarius	14. Art
A'ain	♓	Capricorn	15. The Devil
Pé	♈	Mars	16. The Tower (War)
Tzaddi	♈	Aries	4. The Emperor
Qoph	♐	Pisces	18. The Moon
Resh	☼	Sun	19. The Sun
Shin	△	Fire	20. The Aeon
Tau	♄	Spirit Saturn Earth	21. The Universe

# Mundane Houses





# WHO ARE YOU?

# DO

# BE

# KNOW YOURSELF







# Qabalist's Corner

Some meanings for the number 111

L	30	Aleph = A	1	Mentu = M	40
O	70	L	30	U	6
V	6	P	80	N	50
E	5		111	T	9
	111			U	6
					111

" I am thy Theban, O Mentu,  
The prophet Ankh -af-na-khonsu." Liber Al, Cap. III, v. 38

N	50	"Let men speak not of Thee as One but as None."
O	6	Liber Al. Cap. I, v. 27 and 28
N	50	See also Cap. II, v. 15
E	5	
	111	

"My prophet is a fool with his one, one, one; are not they the Ox and none by the Book?" Liber AL, Cap. I, v 48.  
Ox, 111 = Aleph, Atu O, The Fool and Aleph is the Ox

A	1
U	70
M	40
	111

I	10	This word is found in <u>The Vision and the Voice</u> by A.C. p. 232. It has 8 letters and is a secret name of God.
A	1	
D	4	
N	50	
A	1	Total 65, or Adni
M	40	
A	1	
D	4	
	111	Total 46, or Maad - alternate spelling of Maat

A	1	H	5	A	1	A Name of God
Ch	8	V	6	L	30	13 plus 12 plus 86 = 111
D	4	A	1	H	5	
	13		12	I	10	
				M	40	
					86	

See Liber D, Equinox Vol I, No. 8 for other meanings

## THE ROSE OF LOVE

The rose gleams in the wildwood,  
Silvery dewdrops on petals lie,  
Red and green diamond-glitters brood  
In the heart of the flower  
And so do I.

The fern, soft green and glistening,  
Tendrils unfolding to wide sky,  
Scatters drops of dew, deepening  
The color of scattered leaves;  
And there am I.

Fresh breezes assault my nostrils  
Wafting pine smell as they pass by;  
And so I wait, a poetic wastrel;  
Waiting until my soul stirs;  
Ah, I could die.

Oh, Adonai, steal close to me  
On the lift of the breeze, draw nigh  
To my parched heart and see  
How I wait as the rose does!  
I wait, even I.

I am the flower, petals unfurled,  
My red heart blown open, a sigh  
Of love on my lips, dewdrop pearled  
With impressions of senses. Thou'rt hidden  
And where am I?

Thy finger traces it's fire upon my breast.  
I whirl and dance; I reach to the sky.  
So suddenly has Thy caress blessed  
My heart now aflame with love.  
A flaming fire am I.

I am the red scented rose and Thou  
Art my essence; I am no longer I.  
We are wed, we are blessed, allow  
Me this moment of bliss. Thou art.  
I am no longer I.

Oh essence, Oh, dewdrop, oh, pearl;  
The Dweller in the abode that is I.  
Oh, light at the heart of creation's curl,  
Curving inward in delight. I am Thou  
And Thou art I.

Meral



## A.:A.:

### CURRICULUM

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

In order to facilitate the study of The Official Instructions and other publications of the A.: A.:, the Præmonstrator of the Order now issues a series of courses corresponding to the various grades. The grades themselves represent magical and mystical progress, corresponding to which will be grades of studentship representing intellectual progress, and an examination in each such grade must be passed before the equivalent magical grade is officially conferred.

It must be understood that the highest occult attainments are possible even to people who have no intellectual knowledge whatever. But this has been in the past a source of great iniquity, as it represents an overdevelopment of one organ of the Nature at the expense of others.

It is the particular object of the A.: A.: to see to it that progress is orderly and thorough. It must further be stated that although certain books have been chosen for particular study, the student is not thereby absolved from the general study of all of them. For it is important to him to make from the beginning a comprehensive effort to understand the entire system, first, because it is desirable that he should choose his practices from the whole armoury at his disposal, and, also, because as he advances he must be to some extent familiar with all these practices, so that he may be fitted to instruct those entrusted to his guidance.

## CURRICULUM OF A.:A.:

### COURSE I

#### GENERAL READING

##### SECTION I. Books for Serious Study:

LIBER CCXX. (LIBER LEVEL LEGIS.) The Book of the Law.

This book is the foundation of the New Æon, and thus of the whole of our Work.

THE EQUINOX, Vol. I. Nos. I.-X. The standard Work of Reference in all occult matters. The Encyclopædia of Initiation.

LIBER ABA (Book 4). A GENERAL ACCOUNT in elementary terms of magical and mystical powers. In four parts: (1) Mysticism. (2) Magical Theory. (3) Magical Practice. (4) The Law.

LIBER II. THE MESSAGE OF THE MASTER THERION, which explains the essence of the new law in a very simple manner.

LIBER DCCCXXXVII. THE LAW OF LIBERTY, which is a further explanation of the Book of the Law in reference to certain ethical problems.

COLLECTED WORKS OF A. CROWLEY. These works contain many mystical and magical secrets, both stated clearly in prose, and woven into the Robe of sublimest poesy.

"THE YI KING." (S. B. E. Series, Oxford University Press.) The "CLASSIC OF CHANGES"; gives the initiated Chinese system of Magick.

"THE TAO TEH KING." (S. B. E. Series.) Gives the initiated Chinese system of Mysticism.



## THE EQUINOX

**TANNHÄUSER**, by A. Crowley. An allegorical drama concerning the Progress of the Soul; the Tannhäuser story slightly remodelled.

**THE UPANISHADS**. (S. B. E. Series.) The Classical Basis of Vedantism, the best-known form of Hindu Mysticism.

**THE BHAGAVAD-GITA**. A dialogue in which Krishna, the Hindu "Christ," expounds a system of Attainment.

**THE VOICE OF THE SILENCE**: by H. P. Blavatsky, with an elaborate commentary by Frater O.M.

**THE GOETIA**. The most intelligible of the mediæval rituals of Evocation. Contains also the favorite Invocation of the Master Therion.

**THE SHIVA SANHITA**. A famous Hindu treatise on certain physical practices.

**THE HATHAYOGA PRADIPIKA**. Similar to The Shiva Sanhita.

**ERDMANN'S "HISTORY OF PHILOSOPHY."** A compendious account of philosophy from the earliest times. Most valuable as a general education of the mind.

**THE SPIRITUAL GUIDE OF MOLINOS**. A simple manual of Christian mysticism.

**THE STAR OF THE WEST**. (Captain Fuller.) An introduction to the study of the Works of Aleister Crowley.

**THE DHAMMAPADA**. (S. B. E. Series, Oxford University Press.) The best of the Buddhist classics.

**THE QUESTIONS OF KING MILINDA**. (S. B. E. Series.)

## CURRICULUM OF A:A.:

Technical points of Buddhist dogma, illustrated by dialogues.

LIBER DCCLXXVII. Vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ.

A complete Dictionary of the Correspondences of all magical elements, re-printed with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language.

VARIETIES OF RELIGIOUS EXPERIENCE. (James.) Valuable as showing the uniformity of mystical attainment.

KABBALA DENUDATA, von Rosenroth: also the Kabbalah Unveiled, by S. L. Mathers.

The text of the Qabalah, with commentary. A good elementary introduction to the subject.

KONX OM PAX. Four invaluable treatises and a preface on mysticism and Magick.

THE PISTIS SOPHIA. An admirable introduction to the study of Gnosticism.

THE ORACLES OF ZOROASTER. An invaluable collection of precepts mystical and magical.

THE DREAM OF SCIPIO, by Cicero. Excellent for its Vision and its Philosophy.

THE GOLDEN VERSES OF PYTHAGORAS, by Fabre d'Olivet. An interesting study of the exoteric doctrines of this Master.

THE DIVINE PYMANDER, by Hermes Trismegistus. Invaluable as bearing on the Gnostic Philosophy.



## THE EQUINOX

THE SECRET SYMBOLS OF THE ROSICRUCIANS, reprint of Franz Hartmann. An invaluable compendium.

SCRUTINIUM CHYMICUM, by Michael Maier. One of the best treatises on alchemy.

SCIENCE AND THE INFINITE, by Sidney Klein. One of the best essays written in recent years.

TWO ESSAYS ON THE WORSHIP OF PRIAPUS, by Richard Payne Knight. Invaluable to all students.

THE GOLDEN BOUGH, by J. G. Frazer. The Text-Book of Folk Lore. Invaluable to all students.

THE AGE OF REASON, by Thomas Paine. Excellent, though elementary, as a corrective to superstition.

RIVERS OF LIFE, by General Forlong. An invaluable text-book of old systems of initiation.

THREE DIALOGUES, by Bishop Berkeley. The Classic of subjective idealism.

ESSAYS OF DAVID HUME. The Classic of Academic Scepticism.

FIRST PRINCIPLES, by Herbert Spencer. The Classic of Agnosticism.

PROLEGOMENA, by Emanuel Kant. The best introduction to Metaphysics.

THE CANON. The best text-book of Applied Qabalah.

THE FOURTH DIMENSION, by H. Hinton. The text-book on this subject.

THE ESSAYS OF THOMAS HENRY HUXLEY. Masterpieces of philosophy, as of prose.

## CURRICULUM OF A.:A.:

The object of this course of reading is to familiarize the student with all that has been said by the Great Masters in every time and country. He should make a critical examination of them; not so much with the idea of discovering where truth lies, for he cannot do this except by virtue of his own spiritual experience, but rather to discover the essential harmony in those varied works. He should be on his guard against partisanship with a favourite author. He should familiarize himself thoroughly with the method of mental equilibrium, endeavoring to contradict any statement soever, although it may be apparently axiomatic.

The general object of this course, besides that already stated, is to assure sound education in occult matters, so that when spiritual illumination comes it may find a well built temple. Where the mind is strongly biased towards any special theory, the result of an illumination is often to inflame that portion of the mind which is thus overdeveloped, with the result that the aspirant, instead of becoming an Adept, becomes a bigot and fanatic.

The A.: A.: does not offer examination in this course, but recommends these books as the foundation of a library.

SECTION 2. Other books, principally fiction, of a generally suggestive and helpful kind:

ZANONI, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about mysticism.

A STRANGE STORY, by Sir Edward Bulwer Lytton. Valuable for its facts and suggestions about Magick.

THE BLOSSOM AND THE FRUIT, by Mabel Collins. Valuable for its account of the Path.



## THE EQUINOX

PETRONIUS ARBITER. Valuable for those who have wit to understand it.

THE GOLDEN ASS, by Apuleius. Valuable for those who have wit to understand it.

LE COMTE DE GABALIS. Valuable for its hints of those things which it mocks.

THE RAPE OF THE LOCK, by Alexander Pope. Valuable for its account of elementals.

UNDINE, by de la Motte Fouqué. Valuable as an account of elementals.

BLACK MAGIC, by Marjorie Bowen. An intensely interesting story of sorcery.

LA PEAU DE CHAGRIN, by Honoré de Balzac. A magnificent magical allegory.

NUMBER NINETEEN, by Edgar Jepson. An excellent tale of modern magic.

DRACULA, by Bram Stoker. Valuable for its account of legends concerning vampires.

SCIENTIFIC ROMANCES, by H. Hinton. Valuable as an introduction to the study of the Fourth Dimension.

ALICE IN WONDERLAND, by Lewis Carroll. Valuable to those who understand the Qabalah.

ALICE THROUGH THE LOOKING GLASS, by Lewis Carroll. Valuable to those who understand the Qabalah.

THE HUNTING OF THE SNARK, by Lewis Carroll. Valuable to those who understand the Qabalah.

THE ARABIAN NIGHTS, translated by either Sir Richard Burton or John Payne. Valuable as a storehouse of oriental magick-lore.

## CURRICULUM OF A.:A.:

MORTE D'ARTHUR, by Sir Thomas Mallory. Valuable as a storehouse of occidental magick-lore.

THE WORKS OF FRANÇOIS RABELAIS. Invaluable for Wisdom.

THE KASIDAH, by Sir Richard Burton. Valuable as a summary of philosophy.

THE SONG CELESTIAL, by Sir Edwin Arnold. "The Bhagavad-Gita" in verse.

THE LIGHT OF ASIA, by Sir Edwin Arnold. An account of the attainment of Gotama Buddha.

THE ROSICRUCIANS, by Hargrave Jennings. Valuable to those who can read between the lines.

THE REAL HISTORY OF THE ROSICRUCIANS, by A. E. Waite. A good vulgar piece of journalism on the subject.

THE WORKS OF ARTHUR MACHEN. Most of these stories are of great magical interest.

THE WRITINGS OF WILLIAM O'NEILL (BLAKE). Invaluable to all students.

THE SHAVING OF SHAGPAT, by George Meredith. An excellent allegory.

LILITH, by George MacDonald. A superb tale of Magick.

LA BAS, by J. K. Huysmans. An account of the extravagances caused by the Sin-complex.

THE LORE OF PROSERPINE, by Maurice Hewlett. A suggestive enquiry into the Hermetic Arcanum.

EN ROUTE, by J. K. Huysmans. An account of the follies of Christian mysticism.

SIDONIA THE SORCERESS, by Wilhelm Meinhold.

THE AMBER WITCH, by Wilhelm Meinhold.

These two tales are highly informative.



## THE EQUINOX

MACBETH; MIDSUMMER NIGHT'S DREAM; THE TEMPEST, by W. Shakespeare. Interesting for traditions treated.

REDGAUNTLET, by Sir Walter Scott. Also one or two other novels. Interesting for traditions treated.

ROB ROY, by James Grant. Interesting for traditions treated.

THE MAGICIAN, by W. Somerset Maugham. An amusing hotch-pot of stolen goods.

THE BIBLE, by various authors unknown. The Hebrew and Greek Originals are of Qabalistic value. It contains also many magical apologues, and recounts many tales of folklore and magical rites.

KIM, by Rudyard Kipling. An admirable study of Eastern thought and life.

Many other stories by this author are highly suggestive and informative.

For Mythology, as teaching Correspondences:

Books of Fairy Tales generally.

Oriental Classics generally.

Sufi Poetry generally.

Greek and Latin Classics generally.

Scandinavian and Teutonic Sagas generally.

Celtic Folk-Lore generally.

This course is of general value to the beginner. While it is not to be taken, in all cases, too seriously, it will give him a general familiarity with mystical and magical tradition, create a deep interest in the subject, and suggest many helpful lines of thought.

It has been impossible to do more, in this list, than to suggest a fairly comprehensive course of reading.

## CURRICULUM OF A.:A.:

### COURSE II

The basis of our whole work is the Book of the Law. It is essential for every Probationer to study this book and those which are directly connected with it, as commentaries:

LIBER CCXX. LIBER L VEL LEGIS SUB FIGURA CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER II. THE MESSAGE OF THE MASTER THERION. It explains the essence of the New Law in a very simple manner.

LIBER DCCCXXXVII. THE LAW OF LIBERTY. This is a further explanation of the Book of the Law in reference to certain ethical problems.

LIBER CL. DE LEGE LIBELLUM. A further explanation of the Book of the Law, with special reference to the Powers and Privileges conferred by its acceptance.

LIBER CXI. (ALEPH.) THE BOOK OF WISDOM OR FOLLY. An extended and elaborate commentary on the Book of the Law, in the form of a letter from the Master Therion to his magical son.

LIBER X. LIBER PORTA LUCIS. This book is an account of the sending forth of the Master by the A.: A.: and an explanation of his mission.

LIBER XC. LIBER TZADDI VEL HAMUS HERMETICUS, Sub Figura XC. An account of Initiation, and an indication as to those who are suitable for the same.



## THE EQUINOX

LIBER CCCCXVIII. LIBER XXX AERUM VEL SÆCULI. Being of the Angels of the thirty Æthyrs the Vision and the Voice.

Besides being the classical account of the thirty Æthyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic.

The instruction in the 8th Æthyr pertains to Class D, *i.e.* it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking Æthyrs given in the 18th Æthyr.

LIBER LXV. LIBER CORDIS CINCTI SERPENTE. An account of the relations of the Aspirant with his Holy Guardian Angel. This book is given to Probationers, as the attainment of the Knowledge and Conversation of the Holy Guardian Angel is the Crown of the Outer College. Similarly Liber VII. is given to Neophytes, as the grade of Master of the Temple is the next resting-place, and Liber CCXX. to Zelator, since that carries him to the highest of all possible grades. Liber XXVII. is given to the Practicus, as in this book is the ultimate foundation of the highest theoretical Qabalah, and Liber DDCCXIII. to the Philosophus, as it is the foundation of the highest practical Qabalah.

LIBER VI. LIBER O VEL MANUS ET SAGITTÆ. The instructions given in this book are too loose to find place in the Class D publications.

Instructions given for elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the

## CURRICULUM OF A.:A.:

Rituals of Pentagram and Hexagram, and their uses in production and invocation, a method of attaining astral visions so called, and an instruction in the practice called Rising on the Planes.

LIBER IX. LIBER E VEL EXERCITIUM. This book instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

LIBER XXX. LIBER LIBRÆ. An elementary course of morality suitable for the average man.

LIBER LXI. LIBER CAUSÆ. The Preliminary Lesson, including the History Lesson. Explains the actual history of the origin of the present movement. Its statements are accurate in the ordinary sense of the word. The object of the book is to discount Mythopœia.

LIBER XXXIII. An account of A.: A.: first written in the language of his period by the Councillor Von Eckartshausen, and now revised and rewritten in the Universal Cipher.

LIBER XXV. This is the chapter called the "Star Ruby" in the Book of Lies. It is an improved form of the "lesser" ritual of the Pentagram.

LIBER CC. RESH VEL HELIOS. An instruction for adoration of the Sun four times daily, with the object of composing the mind to meditation and of regularizing the practices.



## THE EQUINOX

LIBER CCC. A SPECIAL INSTRUCTION for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the Character and Karma which form the Spine of Attainment.

LIBER ABA (Book 4). A GENERAL ACCOUNT in elementary terms of magical and mystical powers. In four parts: (1) Mysticism (2) Magical Theory (3) Magical Practice (4) The Law.

LIBER CCVII. SYLLABUS. An enumeration of the Official Publications of the A.: A.: with a brief description of the contents of each book.

This course of reading will furnish the Probationer with a thorough general knowledge of the whole system of Attainment, and of the practices tending to this goal, so that he may choose freely as to what way he will take in his Beginning. For this is always left by the A.: A.: to his Free Will; They only begin to advise and criticize him on the information supplied to Them by himself in the Magical Record which he prepares for Their Instruction.

## COURSE III

The following books are officially appointed for the study of the Neophyte:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

## CURRICULUM OF A.:A.:

**LIBER VII. LIBER LIBERI VEL LAPIDIS LAZULI, ADVMBRATIO KABBALÆ AEGYPTIORVM Sub Figura VII.,** being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple.

The nature of this book is sufficiently explained by its title. Its seven chapters are referred to the seven planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

**LIBER VI. LIBER O VEL MANUS ET SAGITTÆ.** The instructions given in this book are too loose to find place in the Class D publications.

Instructions are given for elementary study of the Qabalah, Assumption of God-forms, Vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so called, and an instruction in the practice called Rising on the Planes.

**LIBER IX. LIBER E VEL EXERCITIORUM.** This book instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

**LIBER XCVI. LIBER GAIAS.** A Handbook of Geomancy. Gives a simple and fairly satisfactory system of Geomancy.

**LIBER LXXVIII.** A description of the Cards of the Tarot with their attributions, including a method of divination by their use.



## THE EQUINOX

LIBER CCCCXII. A VEL ARMORUM. An instruction for the preparation of the Elemental Instruments.

LIBER CDLXXIV. LIBER OS ABYSMI VEL DAATH. An instruction in a purely intellectual method of entering the Abyss.

LIBER DCCCXI. ENERGIZED ENTHUSIASM.

This course is specially adapted to the Task of this Grade, the Attainment of Control of the Body of Light, development of Intuition, et cetera.

## COURSE IV

The Zelator will be examined in the following books:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER DCCCCLXIII. (Only the short note pertains to Class A.) This Book is a superb collection of Litanies appropriate to the Signs of the Zodiac.

LIBER CMXIII. LIBER VIÆ MEMORIÆ. Gives methods for attaining the magical memory or memory of past lives, and an insight into the function of the aspirant in this present life.

LIBER III. LIBER JUGORUM. An instruction for the control of speech, action and thought.

LIBER XIII. GRADUUM MONTIS ABIEGNI. An account of the task of the Aspirant from Probationer to Adept.

## CURRICULUM OF A.:A.:

LIBER XVII. LIBER I.A.O. Gives three methods of attainment through a willed series of thoughts.

This book has not been published. It is the active form of Liber HHH. The article "Energized Enthusiasm" is an adumbration of this book.

LIBER XXXVI. THE STAR SAPPHIRE. Is Chapter XXXVI. of the Book of Lies, giving an improved ritual of the Hexagram.

LIBER CLXXXV. LIBER COLLEGII SANCTI. Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official paper of the various grades. It includes the Task and Oath of a Probationer.

LIBER CCVI. LIBER R V VEL SPIRITUS. Full instruction in Pranayama.

LIBER CCCLXI. LIBER HHH. Gives three methods of attainment through a willed series of thoughts.

LIBER CCCXXXIII. THE BOOK OF LIES falsely so called. This book deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive. Its Chapters XXV, XXXVI, and XLIV are in Class D.

LIBER DCCCXI. ENERGIZED ENTHUSIASM.

This course is specially adapted to the Task of this Grade, the Attainment of Hatha-Yoga.



## THE EQUINOX

### COURSE V

The Practicus will be examined in the following books:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER XXVII. LIBER TRIGRAMMATON, being a book of Trigrams of the Mutations of the Tao with the Yin and the Yang.

An account of the cosmic process: corresponding to the Stanzas of Dzyan in another system.

LIBER CCXXXI. LIBER ARCANORUM τῶν ATV τοῦ ΤΑΗΒΤΙ QVAS VIDIT ASAR IN AMENNTI Sub Figura CCXXXI. Liber Carcerorum τῶν QLIPHOTH cum suis Geniis. Adduntur Sigilla et Nomina Eorum.

This is an account of the cosmic process so far as it is indicated by the Tarot Trumps.

LIBER CD. LIBER TAV VEL KABBALÆ TRIUM LITERARUM Sub Figura CD. A graphic interpretation of the Tarot on the plane of initiation.

LIBER LVIII. This is an article on the Qabalah in the Temple of Solomon the King, EQUINOX V.

LIBER LXIV. LIBER ISRAFEL, formerly called ANUBIS. An instruction in a suitable method of preaching.

LIBER LXXXIV. VEL CHANOKH. A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the Scrying of Sir Edward Kelly. Its publication is at present incomplete.

LIBER DXXXVI. BATRACHOPHRENOBOOCOSMOMACHIA. An instruction in expansion of the field of the mind.

## CURRICULUM OF A.:A.:

**LIBER D. SEPHER SEPHIROTH.** A dictionary of Hebrew words arranged according to their numerical value. This is an Encyclopædia of the Holy Qabalah, which is a Map of the Universe, and enables man to attain its Perfect Understanding.

**LIBER DCCLXXVII. VEL PROLEGOMENA SYMBOLICA AD Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ.**

A complete Dictionary of the Correspondences of all magical elements, re-printed with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language.

**LIBER LXVII. THE SWORD OF SONG.** A critical study of various philosophies. An account of Buddhism.

**LIBER MMCMXI. A NOTE ON GENESIS.** A model of Qabalistic ratiocination.

This course is specially adapted to the Task of this Grade, the attainment of Gñana Yoga.

## COURSE VI

The Philosophus will be examined in the following books:

**LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX.** as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

**LIBER DCCCXIII. VEL ARARITA Sub Figura DLXX.** This book is an account of the Hexagram and the method of reducing it to the Unity, and Beyond.



## THE EQUINOX

LIBER LV. THE CHYMICAL JOUSTING OF BROTHER PERARDUA. An account of the Magical and Mystic Path in the language of Alchemy.

LIBER LIX. ACROSS THE GULF. A fantastic account of a previous incarnation. Its principal interest is that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Æon.

LIBER CXC VII. THE HIGH HISTORY OF GOOD SIR PALAMEDES the Saracen Knight and of his following of the Questing Beast. A poetic account of the Great Work, and enumeration of many obstacles.

LIBER CCXLII. AHA! An exposition in poetic language of several of the ways of attainment and the results obtained.

LIBER CCCXXXV. ADONIS. This gives an account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following upon the victory of the latter.

LIBER XVI. LIBER TURRIS VEL DOMUS DEI. An instruction for attainment by the direct destruction of thoughts as they arise in the mind.

LIBER CLXXV. ASTARTE VEL LIBER BERYLLI. An instruction in attainment by the method of devotion, or Bhakta-Yoga.

LIBER XLVI. THE KEY OF THE MYSTERIES. A translation by Frater O. M. of the masterpiece of Eliphas Levi.

This course is specially adapted to the task of this Grade, the Attainment of Bhakta-Yoga.

## CURRICULUM OF A.:A.:

### COURSE VII.

The Dominus Liminis will be examined in the following books:

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER XCV. THE WAKE WORLD (in Konx Om Pax). A poetical allegory of the relations of the soul and the Holy Guardian Angel.

LIBER DCCCLX. JOHN ST. JOHN. A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned.

LIBER VIII. See CCCCXVIII.

LIBER XI. LIBER NV. An instruction for attaining Nuit.

LIBER DLV. LIBER HAD. An instruction for attaining Hadit.

LIBER DCCCXXXI. LIBER IOD, formerly called VESTA. An instruction giving three methods of reducing the manifold consciousness to the Unity.

This course is specially adapted to facilitate the Task proper to the Grade of Adeptus Minor, the Attainment of Raja-Yoga and of the Knowledge and Conversation of the Holy Guardian Angel.

### COURSE VIII

LIBER CCXX. LIBER L VEL LEGIS Sub Figura CCXX. as delivered by XCIII. unto DCLXVI. This book is the foundation of the New Aeon, and thus of the whole of our Work.

LIBER I. LIBER B VEL MAGI. This is an account of the Grade of Magus, the highest grade which it is ever possible



## THE EQUINOX

to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple.

LIBER LXVI. LIBER STELLÆ RUBEÆ. A secret ritual, the Heart of IAO-OAI, delivered into V.V.V.V.V. for his use in a certain matter of Liber Legis, and written down under the figure LXVI.

LIBER CLVI. LIBER CHETH VEL VALLUM ABIEGNI Sub Figura CLVI. This book is a perfect account of the task of the Exempt Adept, considered under the symbols of a particular plane, not the intellectual.

LIBER XLIV. THE MASS OF THE PHŒNIX. A Ritual of the Law.

LIBER XLI. THIEN TAO. An Essay on Attainment by the Way of Equilibrium.

LIBER DCCCLXVIII. LIBER VIARUM VIÆ. A graphic account of magical powers classified under the Tarot Trumps.

Course VIII. publications are specially suited to the grade of Major Adept, whose task is the attainment of the full Magical Power. It is highly desirable that Aspirants to this grade should have attained the 9th degree of O.T.O., in which case much secret knowledge is offered them besides that openly published. The methods of examination for the Inner College differ therefore from those employed in the Outer.

Additional publications will be referred, as they are issued, to the proper course.

The Exempt Adept will possess a thorough knowledge of all these courses, and present a thesis of his own, as a general Epitome of his own Attainment as reflected in the sphere of the Mind.

Love is the law, love under will.







# IN THE CONTINUUM

Vol. I, No. 5

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

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



## THE MAGICIAN

(Translated from Eliphaz Levi's version of the  
famous hymn)

O LORD, deliver me from hell's great fear and gloom!  
Loose thou my spirit from the larvae of the tomb!  
I seek them in their dread abodes without affright:  
On them will I impose my will, the law of light.

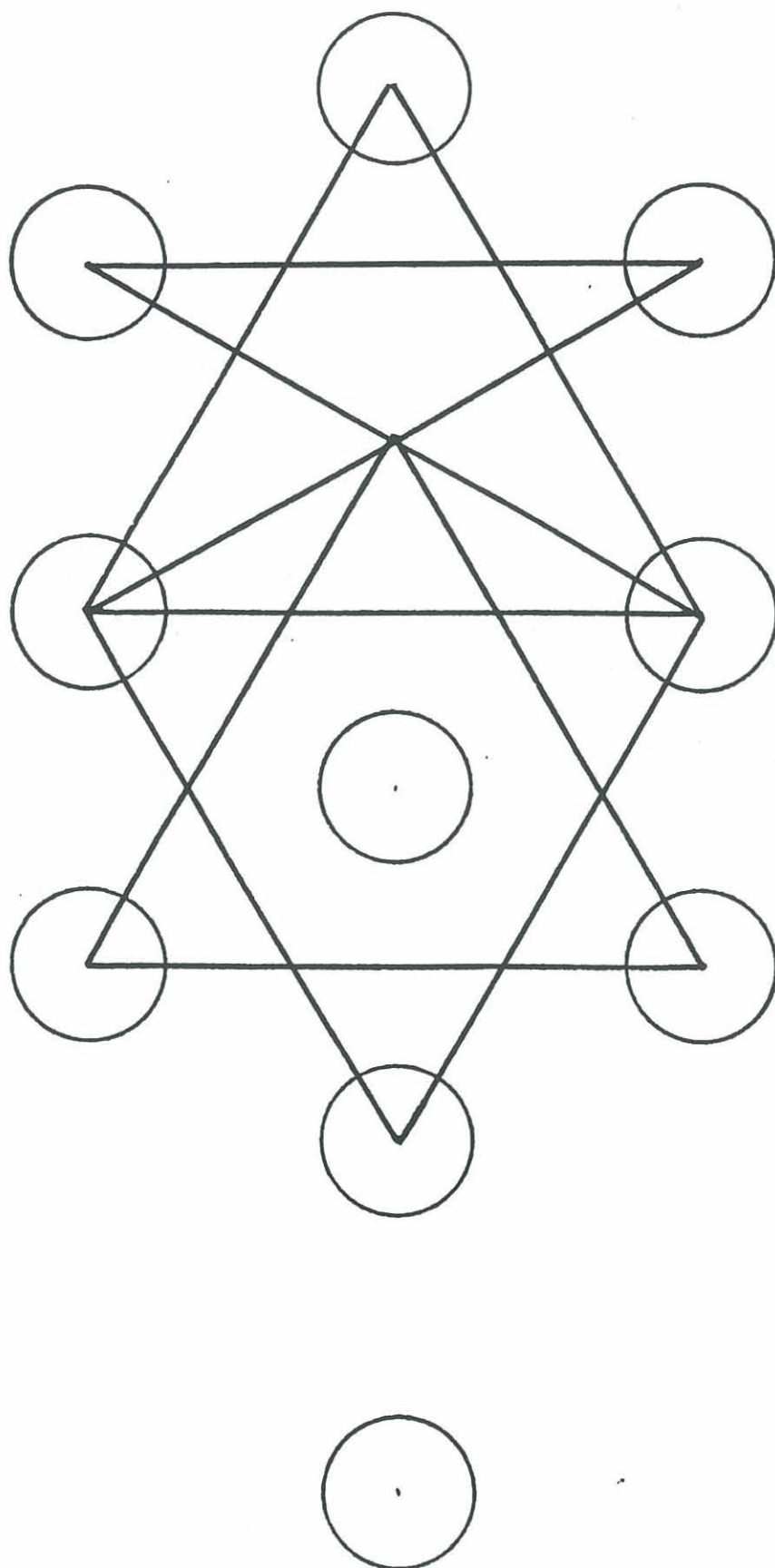
I bid the night conceive the glittering hemisphere.  
Arise, O sun, arise! O moon, shine white and clear!  
I seek them in their dread abodes without affright:  
On them will I impose my will, the law of light.

Their faces and their shapes are terrible and strange.  
These devils by my might to angels I will change.  
These nameless horrors I address without affright:  
On them will I impose my will, the law of light.

These are the phantoms pale of mine astonished view,  
Yet none but I their blasted beauty can renew;  
For to the abyss of hell I plunge without affright:  
On them will I impose my will, the law of light.

Aleister Crowley

Taken from The Winged  
Beetle





# COLLEGE of THELEMA



Founded in Service  
to the A.:A.:

Care Fratres,

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

The question has come up about astral entities and whether they can be inimical to man; whether a man can be influenced to do that which he would not normally do, and whether he can be harmed by these entities from other planes.

There is enough material in occultism in general which would make it pointless for us to argue whether astral beings exist or not. Surely such phenomena has been talked and written about endlessly. What is not very clear is whether the individual concerned with astral manifestations is responsible for the event which startles and appalls him and which may even obsess his imagination to such a degree that he is sure the astral happening is real beyond any doubt.

It is also pointless to argue whether the astral entities are outside of ourselves or are inside and are a manifestation of unconscious powers of which we are for the most part in woeful ignorance. Perhaps both things are true, perhaps not. Perhaps it is the adept who can settle this question satisfactorily for himself. But this does not mean that we should not try also to settle it. Each of us must struggle towards the Light. As Thelemites we must ever be conscious that we are working by the method of science and that our aim is a religious one, the knowledge of the true Center of our own Being. As workers in the scientific method we ought not to become emotionally involved about the existence of astral entities inside or outside of ourselves. We should take a detached, scientific view of "astral happenings" and, most important of all, of ourselves. Indeed, this latter point, that of ourselves, becomes the most important element in our consideration.

We each see the world only through our own eyes, our own senses, our own emotional, physical and mental patternings. In one sense, everything any other Star sees or feels is very unreal to us.

It is a known psychological fact that the unconscious mind



will produce phenomena according to the pictures offered to it by the conscious thought and emotions. It won't produce events by intellect or reasoning in particular, but according to the strength of emotional pictures. Thought pictures of positive emotions and feelings and aspirations will produce positive results. Thus, in the Banishing Ritual, you are presenting the unconscious with a series of pictures and symbols which, if done carefully, with full attention to the picturing and imagining of the Cross of Light, the Pentagrams in blue fire, the thought-forms and imaginings of the Gods, the Presence of the Archangels and how they look, and so forth, can never fail to impress the unconscious mind with what you want. Likewise, Liber 7 and Liber 65 are full of pictures which impress the unconscious and this is why memorizing these books will prove an invaluable aid to you.

Consider, on the other side of the coin, how fear manages to produce in the life happenings just that thing which is feared. Fear is so powerful an emotion it easily impresses itself upon the astral light. What do you think a person could produce on the emotional or astral plane through fear? Anything he believes in must be the answer to this.

In "The Magical and Philosophical Commentaries on the Book of the Law" we might quote from p. 214. "46. Dost thou fail? Art thou sorry? Is fear in thine heart?" "This verse brings out what is a fact in psychology, the necessary connection between fear, sorrow, and failure. To will and to dare are closely linked Powers of the Sphinx, and they are based on - to know. If one have a right apprehension of the Universe, if he know himself free, immortal, boundless, infinite force and fire, then may he will and dare. Fear, sorrow and failure are but phantoms."

Also, this is probably why "The Book of the Law" is so vehement that we must "Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth."--- Cap. III, v. 17.

There is also the question whether obsession by astral beings or their manifestation to the mind of the beholder could have a physical basis. Undoubtedly, in some cases, it does. We are all aware of how the unmated adolescent can produce poltergeist phenomena. This would be based upon the non-satisfaction of the sex urge. This is one of the most powerful emotions known to us and the drive to sex can build up emotional states which are so powerful they can actually produce phenomena very much out of the ordinary.

The alcoholic in advanced stages also produces things on the astral plane. The same is true of those who partake of drugs in an uncontrolled fashion. Think of the astral plane as rather like an unseen Light which is extremely plastic and which can be formed



at the will of the operator into that which he desires. Then we will have the usual occult phenomena which abounds in novels, accounts of mystics and religious persons, those who see ghosts, spiritualists, and hundreds of other types. In this extremely plastic light everyone goes on creating, whether he knows of it or not. Sometimes his creations have such a force of emotionality that they stay alive for a long time. These are the "dead shells" of the Qliphoth or of the lower astral realms. Often psychics invite these dead shells into their auras deliberately and, since the shells have no vestige of the soul who created them, the psychic can be dreadfully harmed.

Then there are astral manifestations which might occur to sick persons. Some persons can also produce this type of event by deliberately sleeping too much. Dreams and astral occurrences can be the result if the body is prevented from carrying out its will towards action and movement. Certain persons, in oversleeping too much slow down the action of the heart and this affects the blood surge to the brain. This in turn will produce phantasms which the person has in his unconscious mind, frightening or not, and which he himself has put there.

Today hyper-insulinism due to a surfeit of sugar and starches, alcohol, depleted white flours, food additives and other poisons can lead to very deleterious effects. It is now known, for instance, that schizophrenia can be cured by taking the person affected off all of the above items and feeding him a natural diet fortified with certain large doses of vitamins and minerals. How many other mental illnesses could be treated in this way is anyone's guess. And how many astral influences could be circumvented by such a regimen as given to the schizophrenic should perhaps also be our study. We should ask ourselves if our temporary aberration from our true Star light was caused by some physical condition.

How much then, of any persons's "astral visions" or encounters with astral entities depends on bodily conditions and how much of these events would depend on emotional or mental set?

The person who spends his time hating, should conditions warrant an astral experience, will meet his hate face to face. He has, after all, created it. The person who spends a great deal of time with science fiction, should he also delve into subconscious or astral realms, will meet there just what he has programmed into it; which is, astral experiences which sound like science fiction when he comes to retell the event.

We all know that the person who religiously inclines to the Jesus theory, will see that person on the astral if they enflame the emotions and mind sufficiently to do this. The religious experience is known to exactly fit the aspirant's thoughts, emotions, and mental pictures which he has presented to the unconscious.



I hope that by now you have read William James "Varieties of Religious Experience" and Dr. Bucke's "Cosmic Consciousness". Both of these books will give you quite an insight into the workings of the human mind. Though they do not give much information on astral entities, still such apparitions are affected by our own minds. This is an extremely important point and we need very much to study the mind in order to understand and even to control what we term astral events. In short, hauntings can occur very easily because of our ignorance of natural Laws. Let us, then, try our best to discover what these laws are.

I shall quote again from the Commentary on Liber AL. "25. Ye are against the people, O my chosen!" - "Still deeper, there is a meaning in this verse applicable to the process of personal initiation. By 'the people' we may understand the many-headed and mutable mob which swarms in the slums of our own minds. Most men are almost entirely at the mercy of a mass of loud and violent emotions, without discipline or even organization. They sway with the mood of the moment. They lack purpose, foresight and intelligence. They are moved by ignorant and irrational instincts, many of which affront the law of self-preservation itself, with suicidal stupidity. The moral Idea which we call 'the people' is the natural enemy of good government. He who is 'chosen' by Hadit to Kingship must consequently be 'against the people' if he is to pursue any consistent policy. The massed maggots of 'love' devoured Mark Anthony as they did Abelard. For this reason the first task of the Aspirant is to disarm all his thoughts, to make himself impregnably above the influence of any one of them; This he may accomplish by the methods given in "Liber Aleph", "Liber Jugorum", "Thien Tao", and elsewhere. Secondly, he must impose absolute silence upon them, as may be done by the 'Yoga' practices taught in "Book 4 (Part I)", "Liber XVI", etc. He is then ready to analyse them, to organize them, to drill them, and so to take advantage of the properties peculiar to each one by employing its energies in the service of his imperial purpose." (p. 201)

With all this laboring then, let me just state that we are all responsible for events in our own lives, whether astral or physical, to a startling degree. One of the differences between an initiate and an uninitiate is that the former knows this and takes on the responsibility for his creations. He becomes as Nemo and tends his garden. He prunes some tendencies and emotions, cuts out some altogether and encourages others - all according to the dictates of his True Will.

The uninitiate, on the other hand, is likely to blame any other source than himself for what happens. It seems to him easier this way if he becomes the pawn of Fate. He does not have to take on the responsibility for what happens. He can say the whole event was due to conditions beyond his control. Unfortunately, this attitude can lead to insanity if the astral event was horrendous enough. It harms no one to admit that his own mind may have been responsible



for the astral incident. If one had a hand in it then what can one do to dispell the effects? This way, you have given yourself a path out of any difficulty. You have begun to think in terms of the warrior, ready to do battle against your own debilitating tendencies, whether physical, emotional or mental. As Thelemites, we ought not to forget that we are fighters and that part of our fight (nay, a good deal of it) is against those parts of ourselves which interfere with the True Will. This is probably why the third chapter of "Liber AL" is so full of the sound of battle. As humans, we are the 'child', the product of the play of Hadit with Nuit.

In the "Commentary to Liber AL" we read in Cap. II, v. 19-  
"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen, who sorroweth is not of us."

"A god living in a dog would be one who was prevented from fulfilling his function properly. The highest are those who have mastered and transcended accidental environment. They rejoice, because they do their Will; and if any man sorrow, it is clear evidence of something wrong with him. When machinery creaks and growls, the engineer knows that it is not fulfilling its function, doing its Will, with ease and joy."

And in "Liber Aleph", Cap. "De Hoc Modo Dissolutio" there is this wisdom. "Here therefore will I write down the Answer to this Indictment of our Wisdom, that every Act of Will is to be made in its Perfection, which State is to be attained according to these Conditions: first, those of its own Law; second, those of its Environment. Judge thine own Case individually, each as it pleadeth; for there is no Canon or Code, since every Star hath its own Law diverse from every other. Now there is the Restraint of Conflict, which is Impotence and Disruption; but the Restraint of Discipline is a Fortification of the Will by Repose and by Preparation, as a Conqueror resteth his Armies, and feedeth them and looketh to their Furniture and to their Spirit, before he joineth the Battle. Also, there is the Restraint of Art, which includeth that other of Discipline, and its Nature is to adorn the Will and to admire its Strength and its Beauty, and to enjoy its Victory by Anticipation in full Confidence, not fearful of Time that robbeth them that are ignorant concerning him, ~~-----~~, how he is but Mirage and Illusion, incapable to besiege the Fortress of the Soul. Work thou thy Will, knowing (as I said aforetime by the Mouth of Eliphaz Levi Zahed), thyself omnipotent, and thine Habitation Eternity. O my Son, attend well this Word, for it is an Heirloom, and a Ring of Ruby and Emerald in thine Inheritance."

Here then, is a path out of difficulties with astral entities. One must first clean up one's own house and attend to the work of the various tendencies. Then one must seek to know and to accomplish the True Will. Set your feet on this Path and no astral creature or force can interfere with you. Is it not said in "Liber AL" Cap. I, v. 42 "Let it be that state of manyhood bound and loathing



So with thy all; thou hast no right but to do thy will."  
43. Do that, and no other shall say nay."

And in the Commentary to Liber Al under Cap. II, v. 7 we might quote this. "Hadit is both the Maker of Illusion and its destroyer. For though His interplay with Nuit results in the production of the Finite, yet His withdrawing into Himself is the destruction thereof." And further for verse 9. "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

"This verse is very thoroughly explained in "Liber Aleph". "The best in this kind are but shadows", says Shakespeare, referring to actors. The Universe is a Puppet-Play for the amusement of Nuit and Hadit in their Nuptials; a very Midsummer Night's Dream. So then we laugh at the mock woes of Pyramus and Thisby, the clumsy gambols of Bottom; for we understand the Truth of Things, how all is a dance of ecstasy.

Were the world understood,  
Ye would know it was good,  
A dance to a lyrical measure!

The nature of events must be "pure joy"; for, obviously, whatever occurs is the fulfilment of the will of its master. Sorrow thus appears as the result of any unsuccessful - therefore, ill-judged - struggle. Acquiescence in the order of Nature is the ultimate Wisdom.

One must understand the Universe perfectly and be utterly indifferent to its pressure. These are the virtues which constitute a Master of the Temple. Yet each man must act What he will; for he is energized by his own nature. So long as he works "without lust of result" and does his duty for its own sake, he will know that "the sorrows are but as shadows". And he himself is "that which remains"; for he can no more be destroyed, or his true Will be thwarted, than Matter diminish or Energy disappear. He is a necessary unit of the Universe, equal and opposite to the sum total of all the others; and his Will is similarly the final factor which completes the equilibrium of the dynamical equation. He cannot fail if he would; thus, his sorrows are but shadows - he could not see them if he kept his gaze fixed on his goal, the Sun."

Now, then, if these quotes have not settled your problem, may I suggest that they could be memorized and imagined about and pictures made of them, which you then present to your unconscious? Do this often enough and it won't be long before the unconscious will respond by presenting you with the series of events which you will need as a way out of your difficulties.

Further, along this line. What to do in case of attack? There are many paths. I have found the Middle Pillar Ritual in combination with the Banishing Ritual to be most efficacious. You might refer to Regardie's book, "The Middle Pillar." Then I think I have clearly given enough quotes for you to know that you must aim to the Highest within you, whatever that may be for the present. We can call it



the True Will, or the Knowledge and Conversation of the Holy Guardian Angel, depending on which stage of development you are in. You must ruthlessly weed out the unworthy parts of yourself which interfere with this high aim, and you ought willingly to work out the details of your karma, which you yourself have ordained. Thelema has the most lofty ideals, but these must be worked out by each individual to fit his own case with the guidance of "The Book of the Law".

Further along this line let me quote again from "Liber Aleph". Cap. "De Via Per Empyraeum" "Concerning thy Travellings in the Body of Light, or Astral Journeys and Visions so-called, do thou lay this Wisdom to thine Heart, o my Son, that in this Practice, whether Things Seen and Heard be Truth and Reality, or whether they be Phantoms in the Mind, abideth this supreme Magical Value, namely: Whereas the Direction of such Journeys is consciously willed, and determined by Reason, and also unconsciously willed, by the true Self, since without It no Invocation were possible, we have here a Cooperation or Alliance between the Inner and the Outer Self, and thus an Accomplishment, at least partial, of the Great Work.

"And therefore is Confusion or Terror in any such Practice an Error fearful indeed, bringing about Obsession, which is a temporary or even it may be a permanent Division of the Personality, or Insanity, and therefore a Defeat most fatal and pernicious, a Surrender of the Soul to Choronzon."

And following this, we read in "De Culto" - "Now, o my Son, that thou mayst be well guarded against thy ghostly Enemies, do thou work constantly by the Means prescribed in our Holy Books.

Neglect never the fourfold Adorations of the Sun in his four Stations, for thereby thou dost affirm thy Place in Nature and her Harmonies.

Neglect not the Performance of the Ritual of the Pentagram, and of the Assumption of the Form of Hoor-pa-Kraat.

Neglect not the daily Miracle of the Mass, either by the rite of the Gnostic Catholic Church, or that of the Phoenix.

Neglect not the performance of the Mass of the Holy Ghost, as Nature herself prompteth Thee.

Travel much also in the Empyrean in thy Body of Light, seeking ever Abodes more fiery and lucid.

Finally, exercise constantly the Eight Limbs of Yoga. And so shalt thou come to the End."

Further, when accosted by hostile spirits or forces, you should try the spirits. If you would but trace a pentagram or a cross if

it seems more natural to you and demand the spirit's name, you will find this a great help. Usually inimical spirits will dissolve before a pentagram and purity of aspiration on your part. All spirits have to obey since you are complete and they are not. All spirits whatever, no matter how frightening, are partial beings. Man is both God and animal and all in between. Man is a perfect Star in his true Nature. You literally can't be haunted, influenced or harmed by astral beings unless you yourself have cut yourself off from your true Star nature or godhead. Remember always that you are a God and that you can command and create as does a God. If you have cut yourself off from the True Self, then you can also restore the link since you are Hadit in your inmost Self and have this power.

So now, dear brother, you have your work cut out for you. Do not shirk this work, for it would but hamper you on your Path to the realization of your own Starry Nature. May you win your Battle.

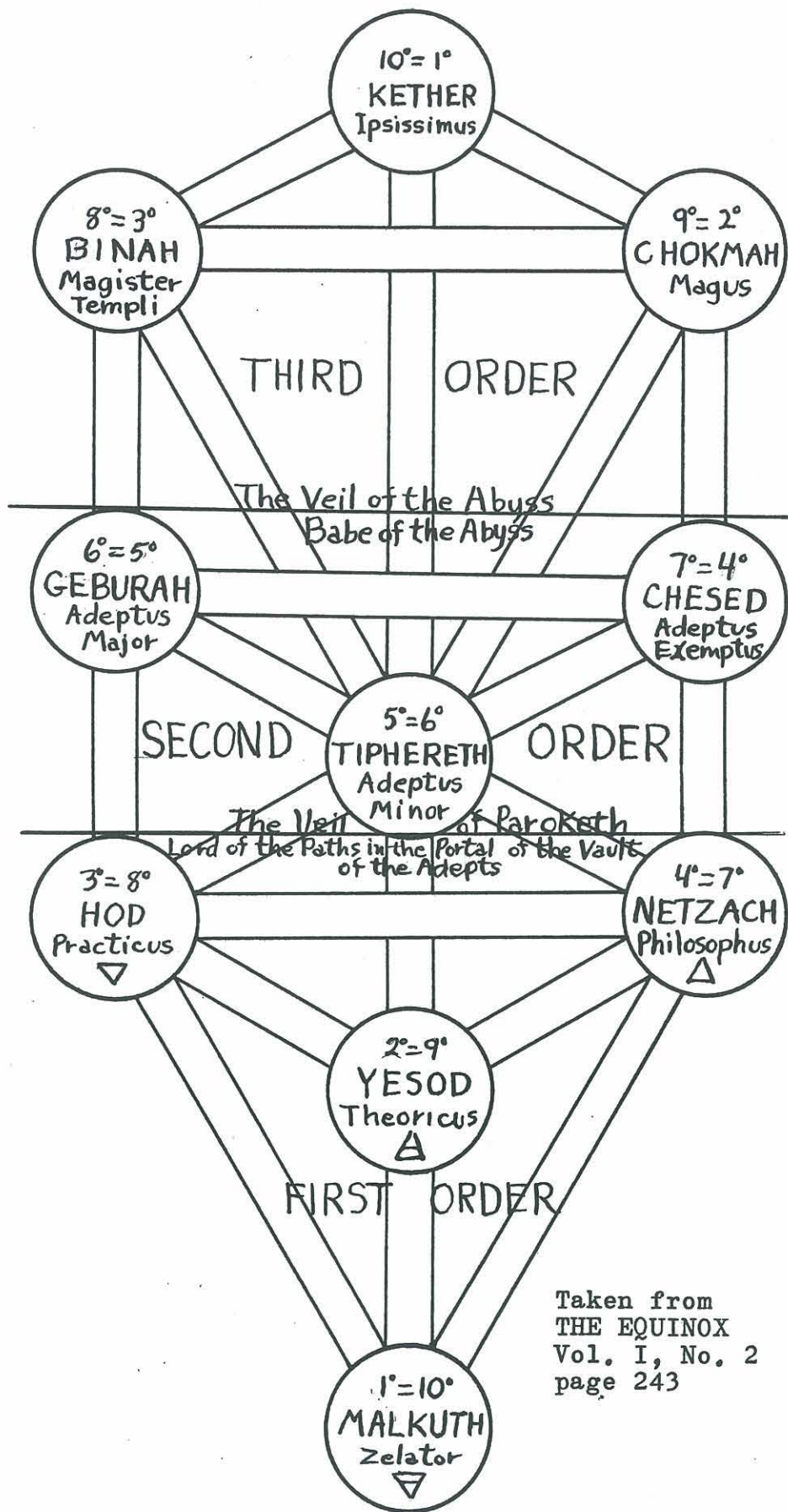
Love is the law, love under will

Fraternally,

*Meral*



# THE GRADES



Taken from  
THE EQUINOX  
Vol. I, No. 2  
page 243

0°=0° Neophyte





LIBER RESH vel HELIOS  
Sub Figura CC

0. These are the adorations to be performed by aspirants to the A.:A.:.

1. Let him greet the Sun at dawn, facing East, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ra in Thy rising, even unto Thee who art Ra in Thy strength, who travellest over the Heavens in Thy bark at the Uprising of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Night!

2. Also at Noon, let him greet the Sun, facing South, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Ahathoor in Thy triumphing, even unto Thee who art Ahathoor in Thy beauty, who travellest over the heavens in Thy bark at the Mid-course of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Morning!

3. Also, at Sunset, let him greet the Sun, facing West, giving the sign of his grade. And let him say in a loud voice:

Hail unto Thee who art Tum in Thy setting, even unto Thee who art Tum in Thy joy, who travellest over the Heavens in Thy bark at the Down-going of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Day!

4. Lastly, at Midnight, let him greet the Sun, facing North, giving the sign of his grade, and let him say in a loud voice:

Hail unto Thee who art Khephra in Thy hiding, even unto Thee who art Khephra in Thy silence, who travellest over the heavens in Thy bark at the Midnight Hour of the Sun.

Tahuti standeth in His splendour at the prow, and Ra-Hoor abideth at the helm.

Hail unto Thee from the Abodes of Evening.

5. And after each of these invocations thou shalt give the sign of silence, and afterward thou shalt perform the adoration that is taught thee by thy Superior. And then do thou compose Thyself to holy meditation.

6. Also it is better if in these adorations thou assume the God-form of Whom thou adorest, as if thou didst unite with Him in the adoration of That which is beyond Him.

7. Thus shalt thou ever be mindful of the Great Work which thou hast undertaken to perform, and thus shalt thou be strengthened to pursue it unto the attainment of the Stone of the Wise, the Summum Bonum, True Wisdom and Perfect Happiness.

from Magick in Theory and Practice  
by Aleister Crowley. Pp. 425-6

"38. So that thy light is in me & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written), as it is said,

The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The prophet Ankh-af-na-khonsu! "

from Liber Al vel Legis, Cap. III

"37. I adore thee in the song-  
I am the Lord of Thebes, and I  
The inspired forth-speaker of Mentu;  
For me unveils the veiled sky,  
The self-slain Ankh-af-na-khonsu  
Whose words are truth, I invoke, I greet  
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!  
I adore the might of Thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:-  
I, I adore thee!

Appear on the throne of Ra!  
Open the ways of the Khu!  
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! let it fill me!

from Liber Al vel Legis, Cap. III

(Note: the middle verse of the above is a most holy and powerful adoration. It may be said thus:

"A ka dua  
Tuf ur biu  
Bi a'a chefu  
Dudu nur af an nuteru!") See Magick in Theory and Practice  
p/ 352



For the Signs of the Grades please refer to Magick in Theory and Practice, p. VIII.

"Ra Hoor is the Sun God; Tahuti is the Egyptian Mercury; Khephra is the Sun at midnight."

From Magick Without Tears, by A.C. p. 8

"Note the Four Quarters or Four Solar Stations Enumerated in lines 3 and 4 of the first Stanza, and compare the ritual given in Liber Samekh." \*~~Notes~~

From Commentaries on the Book of the Law.  
P. 275

Compare the four quarters as used in The Banishing Ritual.

- "1. By thy name of Ra, I invoke Thee, Hawk of the Sun, the glorious one!
2. By thy name Harmachis, youth of the Brilliant Morning, I invoke Thee!
3. By thy name Mau, I invoke Thee, Lion of the Midday Sun!
4. By thy name Tum, Hawk of the Even, crimson splendour of the Sunset, I invoke Thee!
5. By thy name Khep-Ra I invoke Thee, O Beetle of the hidden Mastery of Midnight!"

From The Equinox of the Gods p. 81

"Our religion, therefore, for the People, is the Cult of the Sun, who is our particular star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, each chilled spark of Him, and all our Light and Life."

From Commentaries on the Book of the Law.  
pp. 267-8

\* Liber Samekh is to be found in Magick in Theory and Practice Pages 265 to 293.

## ONE STAR IN SIGHT

Thy feet in mire, thine head in murk,  
O man, how piteous thy plight,  
The doubts that daunt, the ills that irk,  
Thou hast nor wit nor will to fight --  
How hope in heart, or worth in work?  
No star in sight!

Thy Gods proved puppets of the priest.  
"Truth? All's relation!" science sighed.  
In bondage with thy brother beast,  
Love tortured thee, as Love's hope died  
And Love's faith rotted. Life no least  
Dim star descried.

Thy cringing carrion cowered and crawled  
To find itself a chance-cast clod  
Whose Pain was purposeless; appalled  
That aimless accident thus trod  
Its agony, that void skies sprawled  
On the vain sod!

All souls eternally exist,  
Each individual, ultimate,  
Perfect - each makes itself a mist  
Of mind and flesh to celebrate  
With some twin mask their tender tryst  
Insatiate.

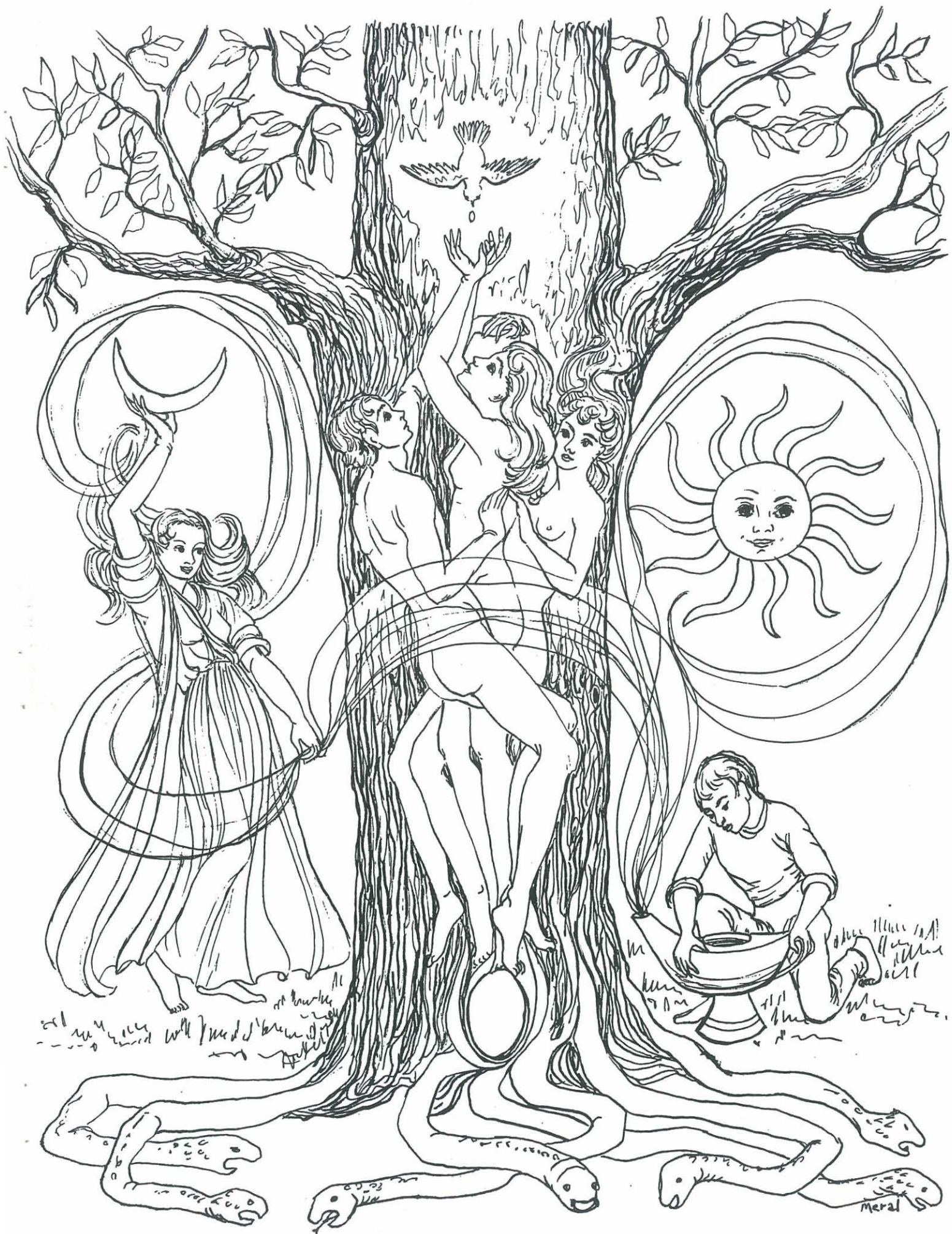
Some drunkards, doting on the dream,  
Despair that it should die, mistake  
Themselves for their own shadow-scheme.  
One star can summon them to wake  
To self; star-souls serene that gleam  
On life's calm lake.

That shall end never that began.  
All things endure because they are.  
Do what thou wilt, for every man  
And every woman is a star.  
Pan is not dead; he liveth, Pan!  
Break down the bar!

To man I come, the number of  
A man my number, Lion of Light;  
I am The Beast whose Law is Love.  
Love under will, his royal right --  
Behold within, and not above,  
One star in sight!

Aleister Crowley,  
Taken from Magick in  
Theory and Practice.









"Debate not of the image, saying  
Beyond! Beyond!

One mounteth unto the Crown by the  
moon and by the Sun, and by the  
arrow, and by the Foundation, and  
by the dark home of the stars from  
the black earth."

Aleister Crowley  
Liber 65,  
Liber Cordi Scincti  
Serpente. Cap/I,v.9

## THE LADDER

"I will arise and go unto my Father"

### MALKUTH

Dark, dark, all dark! I cower, I cringe.  
Only above me is a citron tinge  
As if some echo of red, gold, and blue  
Chimed on the night and let its shadow through.  
Yet I who am thus prisoned and exiled  
Am the right heir of glory, the crowned child.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

### TAU

I pass from the citrine: deep indigo  
Is this tall column. Snakes and vultures bend  
Their hooded hate on him that would ascend.  
O may the Four avail me! Ageless woe,  
Fear, torture, throng the threshold. Lo! The end  
Of matter! the immensity of things  
Let loose - new laws, new beings, new conditions; -  
Dire chaos; see! these new-fledged wings  
Fail in its vaguenesses and inanitions.  
Only my circle saves me from the hate  
Of all these monsters dead yet animate.

I match my might against my Fate's  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

### YESOD

Hail, thou full moon, O flame of Amethyst!  
Stupendous mountain on whose shoulder rest  
The Eight Above. More stable is my crest  
Than thine - and now I pierce thee, veil of mist!  
Even as an arrow from the war-bow springs  
I leap - my life is set with loftier things.



I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

SAMECH (and the crossing of the Path of Pé)

Now swift, thou azure shaft of fading fire,  
Pierce through the rainbow! Swift, O swift! how streams  
The world by! Let Sandalphon and his quire  
Of Angels ward me!

Ho! what planet beams  
This angry ray? Thy swords, thy shields, thy spears!  
Thy chariots and thy horsemen, Lord! Showered spheres  
Of meteors war and blaze; but I am I,  
Horus himself, the torrent of the sky  
Aflame - I sweep the stormy seas of air  
Towards that great globe that hangs so golden fair.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

TIPHERETH

Hail, hail, thou sun of harmony.  
Of beauty and of ecstasy!  
Thou radiance brilliant and bold!  
Thou ruby rose, thou cross of gold!  
Hail, centre of the cosmic plan!  
Hail, mystic image of the Man!  
I give the sign of slain Asar.  
I give the sign of Asi towering.  
I give the sign of Apep, star  
Of black Destruction all devouring.  
I give thy sign, Asar re-risen: -  
Break, O my spirit, from thy prison!

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

GIMEL (with the crossing of the path of Teth)

Hail, virgin Moon, bright Moon of Her  
That is God's thought and minister!  
Snow-pure, sky-blue, immaculate  
Hecate, in Thy book of Fate  
Read thou my name, the soaring soul  
That seeks the supreme, sunless goal!

And thou, great Sekhet, roar! Arise,  
Confront the lion in the way!  
Thy calm indomitable eyes  
Lift once, and look, and pierce, and slay!

I am past. Hail, Hecate! Untrod  
Thy steep ascent to God, to God!  
Lo, what unnamed, unnameable  
Sphere hangs above inscrutable?  
There is no virtue in thy kiss  
To affront that soul-less swart abyss.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

DAATH

I am insane, My reason tumbles;  
The tower of my being crumbles.  
Here all is doubt, distress, despair:  
There is no force in strength or prayer.  
If pass I may, it is by might  
Of the momentum of my flight.

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

GIMEL (and the crossing of Daleth)

Free from that curse, loosed from that prison;  
From all that ruin am I risen!



Pure still, the virgin moon beguiles  
My azure passage with her smiles.

Now! O what love divine redeems  
My death, and bathes it in her beams!  
What sacring transubstantiates  
My flesh and blood, and incarnates  
The quintessential Pan? What shore  
Stretches beyond this secret door?  
Hail! O thou sevenfold star of green,  
Thou fourfold glory - all this teen  
Caught up in ecstasy - a boon  
To pass me singing through the moon!

Nay! I knew not what glory shone  
Gold from the breathless bliss beyond:  
But this I know that I am gone  
To the heart of God's great diamond!

I match my might against my Fate's,  
I gird myself to reach the ultimate shores,  
I arm myself the war to win: -  
Lift up your heads, O mighty gates!  
Be ye lift up, ye everlasting doors!  
The King of Glory shall come in.

#### KETHER

I am passed through the abyss of flame;  
Hear ye that I am that I am!

#### THE RETURN

Behold! I clothe mine awful light  
In yonder body born of night.  
Its mind be open to the higher!  
Its heart be lucid-luminous!  
The Temple of its own desire  
The Temple of the Rosy Cross!  
As Horus sped the flame, Harpocrates  
Receive the flame, and set the soul at ease.  
I who was One am One, all light  
Balanced within me, ordered right,  
As it was ever to the initiate's ken,  
Is now, and shall be evermore. Amen

Aleister Crowley  
from THE WINGED BEETLE, 1910

"64 Let him come through the first ordeal & it will be to him as silver.

"65. Through the second, gold.

"66. Through the third, stones of precious water.

"67. Through the fourth, ultimate sparks of the intimate fire.

This too will be proven to him who will and can.

The "Tree of Life" in the Qabalah represents ten spheres arranged in three pillars, the central one of these containing four, and the others three each. These spheres are attributed to certain numbers, planets, metals, and many other groups of things; indeed all things may be referred to one or other of them. The four ordeals now to be described represent the ascent of the aspirant from the tenth and lowest of these spheres, which refers to the Earth, unregenerate and confused, in which the aspirant is born. He riseth in the first ordeal to the sphere called the Foundation, numbered 9, and containing, among other ideas, those of the generative organs, Air, the Moon, and Silver. Its secret Truth is that Stability is identical with Change; of this we are reminded by the fact that any multiple of 9 has 9 for the sum of its digits.

The initiate will now perceive that the sum of the motions of his mind is zero, while, below their moon-like phases and their Air-like divagations, the sex-consciousness abides untouched, the true Foundation of the Temple of his body, the Root of the Tree of Life that grows from Earth to Heaven. This Book is now to him "as silver". He sees it pure, white, and shining, the mirror of his own being that this ordeal has purged of its complexes. To reach this sphere he has had to pass through a path of darkness where the Four Elements seem to him to be the Universe entire. For how should he know that they are no more than the last of the 22 segments of the Snake that is twined on the Tree?

Assailed by gross phantoms of matter, unreal and unintelligible, his ordeal is of terror and darkness. He may pass only by favour of his own silent God, extended and exalted within him by virtue of his conscious act in affronting the ordeal.

The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to Gold. Here he is called an "Adept". The secret Truth in this place is that God is Man, symbolized by the Hexagram, (in which two triangles are interlaced).

In the last sphere he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place



wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that his Heart is the Centre of Light. It is not dark, mysterious, hollow, obscure even to himself, but his Soul is to dwell there, radiating Light on the six spheres which surround it; these represent the various powers of his mind. This Book now appears to him as Gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called Temperance, shot as an arrow from a Rainbow. He hath beheld the Light, but only in division. Nor had he won to this sphere except by Temperance, under which name we mask the art of pouring freely forth the whole of our Life, to the last spilth of our blood, yet losing never the least drop thereof.

Now once again the adept aspires and comes to the sphere called the Crown numbered I, referred to the God Ra-Hoor-Khuit himself in man, to the Beginning of Whirling Motions, and the First Mode of Matter. Its secret Truth is that Earth is Heaven as Heaven is Earth, and shows the aspirant to himself as being a star. All that seemed to him reality is not even to be deemed illusion, but all one light infusing star and star. The Many, each of them, are the One; each individual, no twain alike, yet all identical; this he knows and is, for now the Word hath lightened his soul's girders. (The logic of the Ruach - the normal intellect - is transcended in Spiritual Experience. It is, evidently, impossible to "explain" how this can be.)

In the Number 6 he saw God interlocked with man, two trinities made one; but here he knows that there was never but one.

Thus now this Book is 'stones of precious water'; its Light is not the borrowed light of gold, but is shed through the Book itself, clear-sparkling, flashed from its facets. Each phrase is a diamond; each is diverse, yet all identical. In each the one Light laughs!

Now to this sphere came he by the Path called the High Priestess; She is his Silent Self, virgin beyond all veils, made free to teach him, by virtue of this third ordeal wherein, passing through the abyss, he has stripped from him every rag of falsehood, his last complexes, even his phantasy that he called 'I'. And so he knows at last how the soiled harlot's dress was mere disguise; naked in Moonlight shines the maiden Body!

Beyond the One, how shall he pass on? What is this One, which is in every place the Centre of All? Indeed the logic-girders of our souls need lightening, if we would win to freedom of such Truth as this!

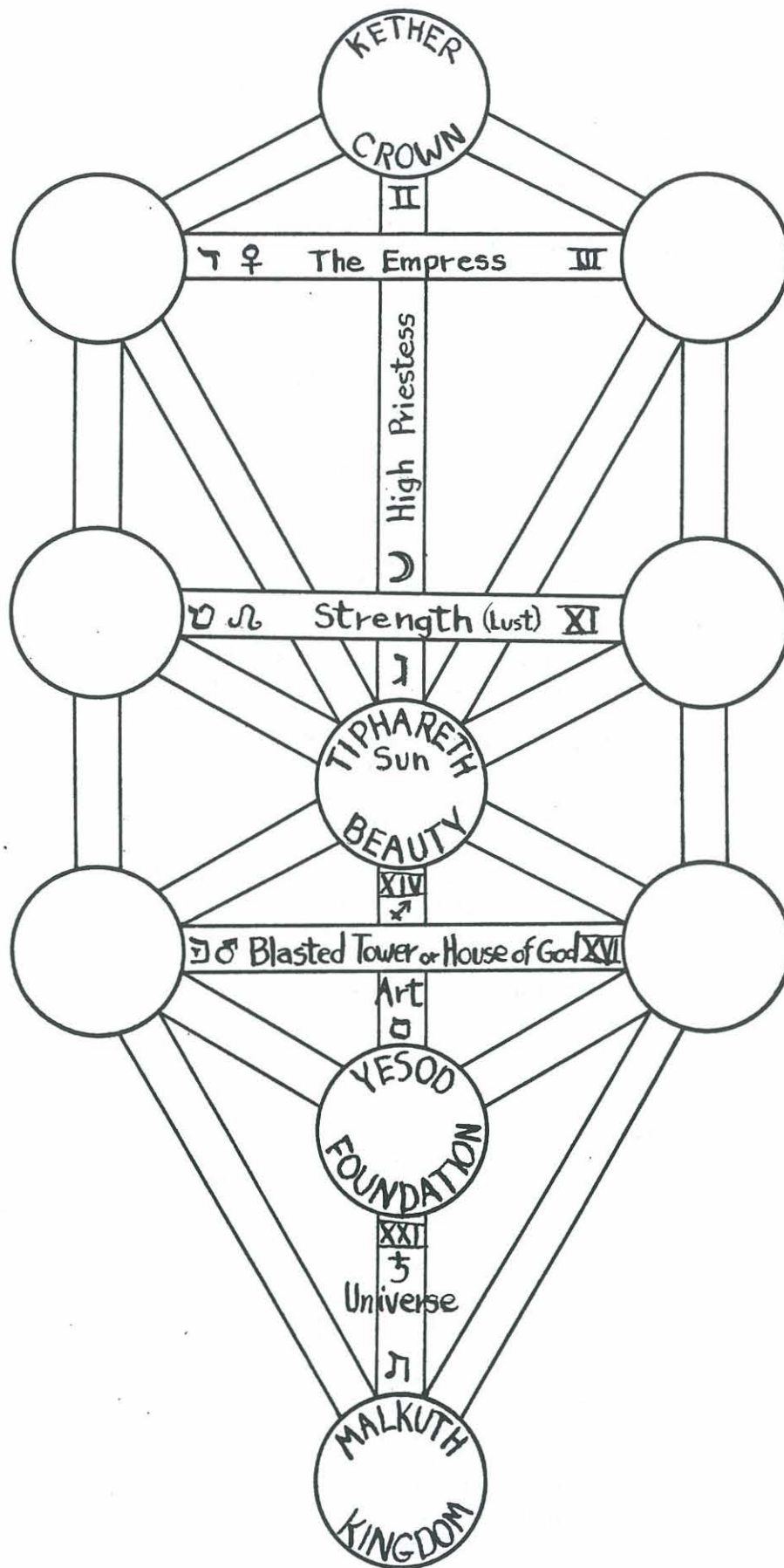
Now in the 'stones of precious water' the Light leapt clear indeed, but they were not themselves that Light. This sphere of the One is indeed Ra-Hoor-Khuit; is not our Crowned and Conquering Child the source of Light? Nay, he is finite form of Unity, child of two married infinities; and in this last ordeal the aspirant must go even beyond his Star, finding therein the core thereof of Hadit, and losing it also in the Body of Nuith.

Here is no Path that he may tread, for all is equally everywhere; nor is there any sphere to attain, for measure is now no more.

There are no words to make known the Way or the End, where the End is one with the Way; this only is said, that to him that hath passed through this fourth ordeal this Book is as 'ultimate sparks'. No more do they reflect or transmit the Light; they themselves are the original, the not-to-be-analysed Light, of the 'intimate fire' of Hadit! He shall see the Book as it is, as a shower of the Seed of the Stars!"

Taken from the Magical and Philosophical Commentaries on The Book of the Law. pp. 294 - 297.





## THE FLOWER OF EROS

With a torn and bleeding heart  
And bowed head I pass by  
On eternal course; as a star that wheels  
Through the naked, tortured sky.  
Oh, Eros, pitiless God, that set  
The stars and I amid the glitter  
Of fallen tears and the fret  
Of an anguished cry.

Oh, Eros, pitiless God! no end is there  
To Thy flaming dart which pierces  
The center of my being and sends  
Me reeling along my course, like Circe's  
Lover transformed into swine; blindly  
Caught and enmeshed in desire with faces  
Set against the divine. Oh, Eros! see  
Thy ravaging traces!

And yet there lies hidden in Thy play  
A breath from the heaven of soul.  
A breath which whispers through shadow  
And tears of a shining magical Whole.  
If the pain of love is so great and it kindles  
The heart into flame so that life  
And death are the same and mingle  
As joy and sorrow unroll;

If there is heard a call from the forces  
Which unwind the unraveling thread  
Of light and darkness; the spiral of play,  
The pathway of life on which the feet tread:  
If the call is so great that it shatters  
The tower of living so carefully built:  
If love becomes all that matters  
And the sacrifice is blood:

And Thy face, Eros, once laughing and gay  
Behind the poisoned darts, changes and grows  
Into a whispering roar, a presentiment  
Of that greater God, the One that goes  
From tower to tower and razes them all  
With laughter divine and crazy and plays  
A song of silence and speech and His call  
Like Light through eternity flows:

And Death is nearest to Love and embraces  
The living heart; and the spirit is torn  
By the struggle of forces and the fire  
Has left nothing but ashes. Within is born  
Unshadowed Light, Godlike, virgin and pure,  
Rooted among the swine, but the Spirit  
Enflamed to Nirvana. Then Thy flower,  
Oh, Eros! life's Cross adorns!

Meral



O.T.O.



LIBER CLXI

CONCERNING THE LAW OF THELEMA

## LIBER CLXI

O.T.O.

### CONCERNING THE LAW OF THELEMA

*An Epistle written to Professor L—— B—— K—— who also himself waited for the New Æon, concerning the O.T.O. and its solution of divers problems of Human Society, particularly those concerning Property, and now reprinted for General Circulation.*

My Dear Sir,—

Do what thou wilt shall be the whole of the Law. I was glad to receive your letter of inquiry with regard to the Message of the Master Therion.

It struck you naturally enough that on the surface there is little distinction between the New Law and the canon of Anarchy; and you ask, "How is the Law to be fulfilled in the case of two boys who want to eat the same orange?" But since only one boy (at most) can eat the orange, it is evident that one of them is mistaken in supposing that it is essential to his Will to eat it. The question is to be decided in the good old way by fighting for it. All that we ask is that the fighting should be done chivalrously, with respect to the courage of the vanquished. "As brothers fight ye!" In other words, there is only this difference from our present state of society, that manners are improved. There are many persons who are naturally slaves, who have no stomach to fight, who tamely yield all to any one strong enough to



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take it. These persons cannot accept the Law. This also is understood and provided for in the Book of the Law: "The slaves shall serve." But it is possible for any apparent slave to prove his mastery by fighting his oppressors, even as now; but he has this additional chance in our system, that his conduct will be watched with kindly eye by our authorities, and his prowess rewarded by admission to the ranks of the master-class. Also, he will be given fair play.

You may now ask how such arrangements are possible. There is only one solution to this great problem. It has always been admitted that the ideal form of government is that of a "benevolent despot," and despotisms have only fallen because it is impossible in practice to assure the goodwill of those in power. The rules of chivalry, and those of Bushido in the East, gave the best chance to develop rulers of the desired type. Chivalry failed principally because it was confronted with new problems; to-day we know perfectly what those problems were, and are able to solve them. It is generally understood by all men of education that the general welfare is necessary to the highest development of the particular; and the troubles of America are in great part due to the fact that the men in power are often utterly devoid of all general education.

I would call your attention to the fact that many monastic orders, both in Asia and in Europe, have succeeded in surviving all changes of government, and in securing pleasant and useful lives for their members. But this has been possible only because restricted life was enjoined. However, there were orders of military monks, like the Templars, who grew and prospered exceedingly. You recall that the Order of the Temple was only overthrown by a treacherous *coup*

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*d'état* on the part of a King and of a Pope who saw their reactionary, obscurantist, and tyrannical programme menaced by those knights who did not scruple to add the wisdom of the East to their own large interpretation of Christianity, and who represented in that time a movement towards the light of learning and of science, which has been brought to fruition in our own times by the labours of the Orientalists from Von-Hammer-Purgstall and Sir William Jones to Professor Rhys Davids and Madame Blavatsky, to say nothing of such philosophers as Schopenhauer, on the one hand; and by the heroic efforts of Darwin, Huxley, Tyndall, and Spencer, on the other.

I have no sympathy with those who cry out against property, as if what all men desire were of necessity evil; the natural instinct of every man is to own, and while man remains in this mood, attempts to destroy property must not only be nugatory, but deleterious to the community. There is no outcry against the rights of property where wisdom and kindness administer it. The average man is not so unreasonable as the demagogue, for his own selfish ends, pretends to be. The great nobles of all time have usually been able to create a happy family of their dependents, and unflinching loyalty and devotion have been their reward. The secret has been principally this, that they considered themselves noble as well in nature as in name, and thought it foul shame to themselves if any retainer met unnecessary misfortune. The upstart of to-day lacks this feeling; he must try constantly to prove his superiority by exhibiting his power; and harshness is his only weapon. In any society where each person has his allotted place, and that a place with its own special honour, mutual respect and self-respect



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are born. Every man is in his own way a king, or at least heir to some kingdom. We have many examples of such society to-day, notably universities and all associations of sport. No. 5 in the Harvard crew does not turn round in the middle of the race and reproach No. 4 for being merely No. 4; nor do the pitcher and catcher of a crack baseball nine revile each other because their tasks are different. It is to be noted that wherever team-work is necessary social tolerance is an essential. The common soldier is invested with a uniform as well as his officer, and in any properly trained army he is taught his own canons of honour and self-respect. This feeling, more than mere discipline or the possession of weapons, makes the soldier more than a match morally for a man not so clothed in proper reverence for himself and his profession.

University men who have passed through some crisis of hardship or temptation have often told me that the backbone of their endurance was the "old shop." Much of this is evidently felt by those who talk of re-establishing the old trade guilds. But I fear that I digress.

I have, however, now placed before you the main points of my thesis. We need to extend to the whole of society the peculiar feeling which obtains in our most successful institutions, such as the services, the universities, the clubs. Heaven and hell are states of mind; and if the devil be really proud, his hell can hurt him little.

It is this, then, that I desire to emphasize: those who accept the New Law, the Law of the Æon of Horus, the crowned and conquering child who replaces in our theogony the suffering and despairing victim of destiny, the Law of Thelema, which is Do What Thou Wilt, those who accept it

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(I say) feel themselves immediately to be kings and queens. "Every man and every woman is a star" is the first statement in the Book of the Law. In the pamphlet, "The Law of Liberty," this theme is embroidered with considerable care, and I will not trouble you with further quotation.

You will say swiftly that the heavenly state of mind thus induced will be hard put to it to endure hunger and cold. The thought occurred also to our founder, and I will endeavour to put before you the skeleton of his plan to avert such misfortune (or at least such ordeal) from his adherents.

In the first place he availed himself of a certain organization of which he was offered the control, namely, the O.T.O. This great Order accepted the Law immediately, and was justified by the sudden and great revival of its activities. The Law was given to our founder twelve years ago; the O.T.O. came into his hands eight years later, in the vulgar year 1912. It must not be supposed that he was idle during the former period; but he was very young, and had no idea of taking practical measures to extend the Dominion of the Law: he pursued his studies.

However, with the sudden growth of the O.T.O. from 1912 E.V. onward, he began to perceive a method of putting the Law into general practice, of making it possible for men and women to live in accordance with the precepts laid down in the Book of the Law, and to accomplish their wills; I do not say to gratify their passing fancies, but to do that for which they were intended by their own high destiny. For in this universe, since it is in equilibrium and the sum total of its energies is therefore zero, every force therein is equal and opposite to the resultant of all the other forces combined. The Ego is therefore always exactly equal to the Non-Ego,



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and the destruction of an atom of helium would be as catastrophic to the conservation of matter and energy as if a million spheres were blotted into annihilation by the will of God. I am well aware that from this point you could draw me subtly over the tiger-trap of the Freewill Controversy; you would make it difficult for me even to say that it is better to fulfil one's destiny consciously and joyously than like a stone; but I am on my guard. I will return to plain politics and common sense.

Our Founder, then, when he thought over this matter from a purely practical standpoint, remembered those institutions with which he was familiar, which flourished. He bethought him of monasteries like Monsalvat, of universities like Cambridge, of golf clubs like Hoylake, of social clubs like the Cocoa-Tree, of co-operative societies, and, having sojourned in America, of Trusts. In his mind he expanded each of these to its *n<sup>th</sup>* power, he blended them like the skilled chemist that he was, he considered their excellences and their limitations; in a word, he meditated profoundly upon the whole subject, and he concluded with the vision of a perfect society.

He saw all men free, all men wealthy, all men respected; and he planted the seed of his Utopia by handing over his own house to the O.T.O., the organization which should operate his plan, under certain conditions. What he had foreseen occurred; he had possessed one house; by surrendering it he became owner of a thousand houses. He gave up the world, and found it at his feet.

Eliphaz Levi, the great magician of the middle of the last century, whose philosophy made possible the extraordinary outburst of literature in France in the fifties and sixties by

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as any member of the Order wills is handed over to the Great Officers either as a gift, or in trust. In the latter case it is administered in the interest of the donor. Property being thus pooled, immense economies are effected. One lawyer does the work of fifty; house agents let houses instead of merely writing misleading entries in books; the O.T.O. controls the company instead of half-a-dozen isolated and impotent stockholders. Whatever the O.T.O. findeth to do, it does with all its might; none dare oppose the power of a corporation thus centralised, thus ramified. To become a member of the O.T.O. is to hitch your wagon to a star.

But if you are poor? If you have no property? The O.T.O. still helps you. There will always be unoccupied houses which you can tend rent-free; there is certainty of employment, if you desire it, from other members. If you keep a shop, you may be sure that O.T.O. members will be your customers; if you are a doctor or a lawyer, they will be your clients. Are you sick? The other members hasten to your bed to ask of what you are in need. Do you need company? The Profess-House of the O.T.O. is open to you. Do you require a loan? The Treasurer-General of the O.T.O. is empowered to advance to you, without interest, up to the total amount of your fees and subscriptions. Are you on a journey? You have the right to the hospitality of the Master of a Lodge of the O.T.O. for three days in any one place. Are you anxious to educate your children? The O.T.O. will fit them for the battle. Are you at odds with a brother? The Grand Tribunal of the O.T.O. will arbitrate, free of charge, between you. Are you moribund? You have the power to leave the total amount that you have paid into the Treasury



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of the O.T.O. to whom you will. Will your children be orphan? No; for they will be adopted if you wish by the Master of your Lodge, or by the Grand Master of the O.T.O.

In short, there is no circumstance of life in which the O.T.O. is not both sword and shield.

You wonder? You reply that this can only be by generosity, by divine charity of the high toward the low, of the rich toward the poor, of the great toward the small? You are a thousand times right; you have understood the secret of the O.T.O.

That such qualities can flourish in an extended community may surprise so eminent and so profound a student of humanity as yourself; yet examples abound of practices the most unnatural and repugnant to mankind which have continued through centuries. I need not remind you of Jagannath and of the priests of Attis, for extreme cases.

*A fortiori*, then, it must be possible to train men to independence, to tolerance, to nobility of character, and to good manners, and this is done in the O.T.O. by certain very efficacious methods which (for I will not risk further wearying you) I will not describe. Besides, they are secret. But beyond them is the supreme incentive; advancement in the Order depends almost entirely on the possession of such qualities, and is impossible without it. Power being the main desire of man, it is only necessary so to condition its possession that it be not abused.

Wealth is of no account in the O.T.O. Above a certain grade all realisable property, with certain obvious exceptions—things in daily use, and the like—must be vested in the O.T.O. Property may be enjoyed in accordance with the dignity of the adept of such grade, but he cannot leave it idle

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or sequester it from the common good. He may travel, for instance, as a railway magnate travels; but he cannot injure the commonwealth by setting his private car athwart the four main lines.

Even intellectual eminence and executive ability are at a certain discount in the Order. Work is invariably found for persons possessing these qualifications, and they attain high status and renown for their reward; but not advancement in the Order, unless they exhibit a talent for government, and this will be exhibited far more by nobility of character, firmness and suavity, tact and dignity, high honour and good manners, those qualities (in short) which are, in the best minds, natural predicates of the word gentleman. The knowledge of this fact not only inspires confidence in the younger members, but induces them to emulate their seniors.

In order to appreciate the actual working of the system, it is necessary to visit our Profess-Houses. (It is hoped that some will shortly be established in the United States of America.) Some are like the castles of mediæval barons, some are simple cottages; the same spirit rules in all. It is that of perfect hospitality. Each one is free to do as he will; and the luxury of this enjoyment is such that he becomes careful to avoid disturbance of the equal right of others. Yet, the authority of the Abbot of the House being supreme, any failure to observe this rule is met with appropriate energy. The case cannot really arise, unless circumstances are quite beyond the ordinary; for the period of hospitality is strictly limited, and extensions depend upon the goodwill of the Abbot. Naturally, as it takes all sorts to make a world—and we rejoice in that diversity which makes our unity so



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exquisite a miracle—some Profess-Houses will suit one person, some another. And birds of a feather will learn to flock together. However, the well-being of the Order and the study of its mysteries being at the heart of every member of the Order, there is inevitably one common ground on which all may meet.

I fear that I have exhausted your patience with this letter, and I beg you to excuse me. But as you know, out of the abundance of the heart the mouth speaketh . . . you are perfectly right to retort that it need not speak so much!

I add no more, but our glad greeting to all men: Love is the law, love under will.

I am, dear sir,

Yours in the Bonds of the Order,

J. B. MASON.

