



IN THE CONTINUUM

Vol. I, No. 6

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

An. LXXI, 1975 e.v., Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler



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

A PSALM

The Lord hath filled my mouth with thanksgiving; the
Righteousness of the Lord hath made my throat his
habitation.

The pavilion of the Lord is the roof of my mouth; the
gateway of the Lord is of ivory.

My tongue is the handmaiden of the Lord; the Lord hath
delighted in the palace of porphyry.

My lips shall rejoice in the righteousness of the Lord;
my belly shall give thank, for the Lord filleth it
with benediction.

I am the vessel of the Lord; the Lord delighteth in me;
the Lord hath brought me to fulfilment.

Give praise unto the Lord, all ye that love the Lord;
rejoice in Him; ye sons and daughters of enlighten-
ment.

Behold, the Lord is exalted in righteousness; His up-
rightness filleth the earth with praise.

For the Lord filleth my mouth with silence; and the
blessing of the Lord is my satisfaction.

With secret song do I magnify the Lord; and His utter-
ance is Light.

Aleister Crowley

The Blue Equinox
p. 62

COLLEGE of THELEMA



Founded in Service
to the A : A :

Care Fratres,

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

It is time we gave more attention to the glyph of the Tree of Life. On this diagram we can place all ideas in the Universe. Therefore, it must be very flexible and that is why you see so many versions of the use of the Tree in the illustrations which follow. These diagrams were also meant to elucidate more clearly the points made in Crowley's article "Qabalistic Dogma". We must become very familiar with the method of referring all ideas to the Tree of Life, for that Tree is the Self.

Man is a lesser picture (the Microcosm) of the Whole of the Life forces or of the Universe (the Macrocosm). At any rate, all that he can know exists within himself. As the point of light (Hadit) he seeks ever to unite himself to Experience which exists in the starry Space of Nuit. As this process proceeds, he is ever uniting with Nuit. For this reason I have shown how the Tree of Life is constructed on man's spinal cord and bones. As an aside, I might mention that Saturn rules the formation of bones and the structure of the character, just as bones are the structure of the human figure. Saturn is ascribed to Binah, the sphere where the idea of form is first formulated. And this sphere belongs to the Supernals - that is, across the Abyss.

There are 32 "paths" in the Tree of Life. When we speak of "paths" in this way, we are also including the 10 spheres along with the 22 Atus or paths which connect the spheres. In the human backbone there are 33 vertebrae. However, if we add the sphere of Daath to our original number of 32, we come up with the number 33.

You will notice that there are three pillars which make up the Tree and that these three pillars correspond to the three channels of force described by Hindu thought, the Ida, Pingalla and Sushumna of the serpent Kundalini.

Some students get a bit mixed up about which side of the Tree of Life refers to their right side and which refers to the left side of the body. Imagine yourself backing up into the Tree. On the page you are seeing but a mirror image of what it really is. Therefore, the right side has the Spheres of Binah, Geburah and Hod to represent it and the left side has the spheres of Chokmah, Chesed and Netzach. Here again there might be puzzlement - why is the right side the feminine side and also why should the feminine be called the Pillar of Severity. You perhaps thought that the feminine in nature was soft and yielding. We are all prisoners of some false conceptions. Also, one must take a great deal more into consideration about this negative, yielding nature of the feminine. How about the fierceness of the mother animal if you threaten her young ones? How about the new discoveries in Scientific investigation that shows the female can withstand pain better than the male and can perform as well on the athletic field as long as she doesn't give in to misconceptions about herself and soften her muscles with long periods of inactivity? How about the known occult fact that females have a great deal of energy which may be tapped for useful purposes by the trained occultist? Why do you think that certain Hindu sects stress Maithuna with a young and vigorous female? And why not refer to the Book of the Law in Chapter One and discover for yourself some more facts about the so-called negative side of nature - the female side. I might mention a quote from this chapter, verse 61. "Ye shall gather goods and store of women and spices;" Why should it mention women in with goods and spices, and that they shall be gathered? Dion Fortune mentions in one of her books that women are the energy source for an Occult group and seem to work harder at getting things done than does the male. We have only to look at some primitive tribes to see this type of action in full force. It is not really because women have been oppressed by the male - though that has happened too - that we see the women doing the work of agriculture, raising the children, and being very responsible for the welfare of the family, in short, doing the bulk of the work that needs to be done. It is because women somehow tap the Universal Energy Sources in a much more efficient manner than does the male.

Enough of this digression. The Tree of Life really represents both male and female bodies. Also, remember that there is no progress in nature or in the Occult life unless there is a balance. So we see the soft and yielding with some of its other virtues represented as a balance on the side of Severity. If you will remember, I warned in one of my other letters to you that you must always seek a balance in the Book of the Law. If one chapter or verse is too severe, it must be balanced out against a verse or chapter that is not severe at all. This way I should hope that you will avoid the dangerous unbalance

which only too often strikes those who are students of the Occult. The results of unbalance are only too sad and they become very much more aggravated when one first becomes a Minerval or a Neophyte. Let me quote from Book 4, Part II, Chapter VI, by Crowley.

"Of the methods of destroying various deep-rooted ideas there are many.

"The best is perhaps the method of equilibrium. Get the mind into the habit of calling up the opposite to every thought that may arise. In conversation always disagree. See the other man's arguments; but, however much your judgment approves them, find the answer.

"Let this be done dispassionately; the more convinced you are that a certain point of view is right, the more determined you should be to find proofs that it is wrong.

"If you have done this thoroughly, these points of views will cease to trouble you; you can then assert your own point of view with the calm of a master, which is more convincing than the enthusiasm of a learner.

"You will cease to be interested in controversies; politics, ethics, religion will seem so many toys, and your Magical Will will be free from these inhibitions."

As the Tree of Life is balanced within each path and within each Sphere, so must you be balanced too. Here is another quote from Liber Aleph:

"DE AURO RUBEO"

"I would have thee to consider, o my Son, that Word of Publius Vergilius Maro, that was the greatest of all the Magicians of his Time: in medio tutissimus ibis. Which Thing hath also been said by many wise Men in other Lands; and the holy Qabalah confirmeth the same, placing Tiphereth, which is the Man, and the Beauty and Harmony of Things, and Gold in the Kingdom of the Metals, and the Sun among the Planets, in the midst of the Tree of Life. For the Centre is the Point of Balance of all Vectors. So then if thou wilt live wisely, learn that thou must establish this Relation of Balance with every Thing soever, not omitting one. For there is nothing so alien from thy Nature that it may not be brought into harmonious Relation therewith; and thy Stature of Manhood waxeth great even as thou comest to the Perfection of this Art. And there is nothing so close Kin to thee that it may not be hurtful to thee if this Balance be not truly adjusted. Thou hast need of the whole Force of the Universe to work with thy Will;

but this Force must be disposed about the Shaft of that Will so that there is no tendency to Hindrance or to Deflection. And in my Love of thee I will adorn this Thesis with Example following."

"DE SAPIENTIA IN RE SEXUALI"

"Consider Love. Here is a Force destructive and corrupting whereby have many Men been lost: witness all History. Yet without Love Man were not Man. Therefore thine Uncle Richard Wagner made of our Doctrine a Musical Fable, wherein we see Amfortas, who yielded himself to Seduction, wounded beyond Healing; Klingsor, who withdrew himself from a like Danger, cast out for ever from the Mountain of Salvation; and Parsifal, who yielded not, able to exercise the true Power of Love, and thereby to perform the Miracle of Redemption. Of this also have I myself written in my Poema called Adonis. It is the same with Food and Drink, with Exercise, with Learning itself; the Problem is ever to bring the Appetite into the right Relation with the Will. Thus thou mayst fast or feast; there is no Rule, but that of Balance. And this Doctrine is of general Acceptation among the better sort of Men; therefore on thee will I rather impress more carefully the other Part of my Wisdom, namely, the Necessity of extending constantly thy Nature to new Mates upon every plane of Being, so that thou mayst become the perfect Microcosm, an Image without Flaw of all that is." Aleister Crowley,

As you keep your magical diary it might be wise to write therein in what manner you have become unbalanced. Do you experience an excess of emotion? Seek its antidote in activity, in study, or the like. Do you have too much of materiality? Then try to offset it with spirituality and growth in the Law of Thelema. Are you active without thought and without understanding? Then you should certainly try to think about the results of action. Are you a prey to the phantoms of the mind? Surely you can find the opposite thoughts to cancel those out which so unbalance you?

If you desire to succeed in the mastery of yourself, it is incumbent upon you to root out the unbalance which is there; to become a more perfect Tree in yourself and thus to mirror the perfection of the Universe. Balance is to be found, then, by relating everything to the True Will and discovering if what is happening is a hindrance or a help to that Will.

Sometimes the neophyte will say he doesn't know his True Will. There is more about this matter in Liber Aleph and it would well repay you to study this book well. However, for now we can say that every human is bound to evolve and ever travel upwards on the Tree of Life, as does the Serpent that

touches all the Paths. In the Center of the Tree we see Tiphereth. This represents the Knowledge and Conversation of the Holy Guardian Angel in a very exalted form. Surely you can keep this ideal in your mind as you seek to find if you are achieving a balance. Do your pet ideas or emotions or thoughts or actions aid or hinder you in your evolution?

Thus if you have become a prey to one of your own obsessions about the nature of the astral plane or of entities therein, about the nature of love, about the nature of various thought processes, - whatever seems to be your worst struggle, you should be able to find the balance to the idea and thus you can draw the sting of involvement which seems so to upset and unbalance you. Nature herself gives us a clue. If something we are doing or feeling or thinking makes us dreadfully unhappy, then we are on the wrong path. The H.G.A. will come more readily to a nature calm and balanced and unruffled by the circumstances and accidents of life.

Much more can be learned about the Tree of Life and how it relates to the Qabalah and the Tarot and to Hindu and Chinese thought and so on in the bibliography which I append to the end of this letter. Here is hoping that you can find time to be thoroughly conversant with these books, for in them is much that will aid you on your Path. May you cease to be bothered by whatever it is that is maddening you. May your path be free of your self-placed stumbling stones.

Love is the law, love under will.

Meral

Bibliography

- | | |
|----------------------|--|
| Crowley, Aleister, | <u>The Book of Thoth</u>
<u>The Temple of Solomon the King.</u> See <u>The Equinox</u> , Vol. I, Nos. 2 & 5.
<u>Sepher Sephiroth</u> , <u>The Equinox</u> , Vol I, No 8
<u>777</u>
<u>Qabalah of Aleister Crowley</u> , Ed. I.Regardie |
| Fortune, Dion | <u>The Mystical Qabalah</u> |
| Gray, William | <u>The Ladder of Lights</u> |
| Regardie, Israel | <u>A Garden of Pomegranites</u>
<u>The Golden Dawn</u> , Vol.I.
<u>The Middle Pillar</u>
<u>The Tree of Life</u> |
| von Rosenroth, Knorr | and Mathers as translator. <u>The Kabbalah Unveiled.</u> |

QABALISTIC DOGMA

The Evolution of Things is thus described by the Qabalists.

First is Nothing, or the Absence of Things, **אין**, which does not and cannot mean Negatively Existing (if such an Idea can be said to mean anything), as S. Liddell Macgregor Mathers, who misread the Text and stultified the Commentary by the Light of his own Ignorance of Hebrew and Philosophy, pretends in his Translation of v. Rosenroth.

Second is Without Limit **אין סוף**, i.e., Infinite Space.

This is the primal Dualism of Infinity; the infinitely small and the infinitely great. The Clash of these produces a finite positive Idea which happens (see **בראשית**, infra, vol. ii, for a more careful study, though I must not be understood to indorse every Word in our Poet-Philosopher's Thesis) to be Light, **אור**. This word **אור** is most important. It symbolises the Universe immediately after Chaos, the Confusion or Clash of the infinite Opposites. **א** is the Egg of Matter; **ו** is **ו**, the Bull, or Energy-Motion; and **ר** is the Sun, or organised and moving System of Orbs. The three Letters of **אור** thus repeat the three Ideas. The Nature of **אור** is thus analysed, under the figure of the ten Numbers and the 22 Letters which together compose what the Rosicrucians have diagrammatised under the name of Minutum Mundum. (See Table of Correspondences.) It will be noticed that every Number and Letter has its "Correspondence" in Ideas of every Sort; so that any given object can be analysed in Terms of the 32. If I see a blue Star, I should regard it as a Manifestation of Chesed, Water, the Moon, Salt the Alchemical Principle, Sagittarius or What not, in respect of its Blueness - one would have to decide which from other Data - and refer it to the XVIIth Key of the Taro in Respect of its Starriness.

The Use of these Attributions is lengthy and various: I cannot dwell upon it: but I will give one Example.

If I wish to visit the Sphere of Geburah, I use the Colours and Forces appropriate: I go there: if the Objects which then appear to my spiritual Vision are harmonious therewith, it is one Test of their Truth.

So also, to construct a Talisman, or to invoke a Spirit.

The methods of discovering Dogma from sacred Words are also numerous and important: I may mention:-

(a) The Doctrine of Sympathies: drawn from the total Numeration of a Word, when identical with, or a Multiple or Submultiple of, or a Metathesis of, that of another Word.

(b) The Method of finding the Least Number of a Word, by adding (and re-adding) the Digits of its total Number, and taking the corresponding Key of the Taro as a Key to the Meaning of the Word.

(c) The Method of Analogies drawn from the Shape of the Letters.

(d) The Method of Deductions drawn from the Meanings and Correspondences of the Letters.

(e) The Method of Acrostics drawn from the Letters. This Mode is only valid for Adepts of the highest Grades, and then under quite exceptional and rare Conditions.

(f) The Method of Transpositions and Transmutations of the Letters, which suggest Analogies, even when they fail to explain in direct Fashion.

All these and their Varieties and Combinations, with some other more abstruse or less important Methods, may be used to unlock the Secret of a Word.

Of course with Powers so wide it is easy for the Partisan to find his favourite Meaning in any Word. Even the formal Proof $0=1=2=3=4=5.....=n$ is possible.

But the Adept who worked out this Theorem, with the very Intent to discredit the Qabalistic Mode of Research, was suddenly dumbfounded by the Fact that he had actually stumbled upon the Qabalistic Proof of Pantheism or Monism.

What really happens is that the Adept sits down and performs many useless Tricks with the Figures, without Result.

Suddenly the Lux dawns, and the Problem is solved.

The Rationalist explains this by Inspiration, the superstitious Man by Mathematics.

I give an Example of the Way in which one works. Let us take IAO, one of the "Barbarous Names of Evocation," of which those who have wished to conceal their own Glory by adopting the Authority of Zarathustra have said that in the holy Ceremonies it has an ineffable Power.

But what Kind of Power? By the Qabalah we can find out the Force of the Name IAO.

We can spell it in Hebrew י א ו or ו א י . The Qabalah will even tell us which is the true Way. Let us, however, suppose that it is spelt י א ו . This adds up to 17.

But first of all it strikes us the I, A, and O are the three Letters associated with the three Letters א ב ג in the great

Name of Six Letters, **אהיהוה**, which combines **אהיה** and **יהוה**, Macroprosopus and Microprosopus. Now these feminine Letters **ה** conceal the "Three Mothers" of the Alphabet, **א**, **ב**, and **ש**. Replace these, and we get **אשימוא**, which adds up to 358, the Number alike of **נחש**, the Serpent of Genesis, and the Messiah. We thus look for redeeming Power in IAO, and for the Masculine Aspect of that Power.

Now we will see how that Power works. We have a curious Dictionary, which was made by a very learned Man, in which the Numbers from 1 to 10,000 fill the left hand Column, in Order, and opposite them are written all the sacred or important Words which add up to each Number.*

We take this Book, and look at 17. We find that 17 is the number of Squares in the Swastika, which is the Whirling Disc or Thunderbolt. Also there is **חוג**, a Circle or Orbit; **זר**, to seethe or boil; and some other Words, which we will neglect in this Example, though we should not dare to do so if we were really trying to find out a Thing we none of us knew. To help our Deduction about Redemption, too, we find **חדרה**, to brighten or make glad.

We also work in another Way. I is the Straight Line or Central Pillar of the Temple of Life; also it stands for Unity, and for the Generative Force. A is the Pentagram, which means the Will of Man working Redemption. O is the Circle from which everything came, also Nothingness, and the Female, who absorbs the Male. The Progress of the Name shows then the Way from Life to Nirvana by means of the Will: and is a Hieroglyph of the Great Work.

Look at all our Meanings! Every one shows that the Name, if it has any Power at all, and that we must try, has the Power to redeem us from the Love of Life which is the Cause of Life, by its masculine Whirlings, and to gladden us and to bring us to the Bosom of the Great Mother, Death.

Before what is known as the Equinox of the Gods, a little while ago, there was an initiated Formula which expressed these Ideas to the Wise. As these Formulas are done with, it is of no Consequence if I reveal them. Truth is not eternal, any more than God; and it would be but a poor God that could not and did not alter his Ways at his Pleasure.

This Formula was used to open the Vault of the Mystic Mountain of Abiegnus, within which lay (so the Ceremony of Initiation supposed) the Body of our Father Christian Rosen Creutz, to be discovered by the Brethren with the Postulant

* SEPHER SEPHIROTH, Sub Figura D. THE EQUINOX, Vol. I, No. 8.

as said in the Book called Fama Fraternitatis.

There are three Officers, and they repeat the Analysis of the Word as follows: -

Chief. Let us analyse the Key Word - I.

2nd. N.

3rd. R.

All. I.

Chief. Yod.

2nd. Nun.]

3rd. Resh. }

All. Yod.

Chief. Virgo (♍) Isis, Mighty Mother.

2nd. Scorpio (♏) Apophis, Destroyer.

3rd. Sol (☉) Osiris, slain and risen.

All. Isis, Apophis, Osiris, IAO.

All spread Arms as if on a Cross, and say:-

The Sign of Osiris slain!

Chief bows his Head to the Left, raises his Right Arm, and lowers his Left, keeping the Elbow at right Angles, thus forming the Letter L (also the Swastika).

The Sign of the Mourning of Isis.

2nd. With erect Head, raises his Arms to form a V (but really to form the triple Tongue of Flame, the Spirit), and says:-

The Sign of Apophis and Typhon.

3rd. Bows his Head and crosses his Arms on his Breast (to form the Pentagram).

The Sign of Osiris risen.

All give the Sign of the Cross, and say:-

L.V.X.

Then the Sign of Osiris risen, and say:-

Lux, the Light of the Cross. *

* See THE EQUINOX, Vol. I, No. 2, p. 12, for the Signs of the Grades. Also given in GEMS FROM THE EQUINOX, P. 277.

This Formula, on which one may meditate for Years without exhausting its wonderful Harmonies, gives an excellent Idea of the Way in which Qabalistic Analysis is conducted.

First, the Letters have been written in Hebrew Characters.

Then the Attributions of them to the Zodiac and to Planets are substituted, and the Names of Egyptian Gods belonging to these are invoked.

The Christian Idea of I.N.R.I. is confirmed by these, while their Initials form the sacred Word of the Gnostics. That is IAO. From the Character of the Deities and their Functions are deduced their Signs, and these are found to signal (as it were) the Word Lux (𐤇𐤍𐤅), which itself is contained in the Cross.

A careful Study of these Ideas, and of the Table of Correspondences, which one of our English Brethren is making, will enable him to discover a very great Deal of Matter for Thought in these Poems which an untutored Person would pass by.

To return to the general Dogma of the Qabalists.

The Figure of Minutum Mundum will show how they suppose one Quality to proceed from the last, first in the pure God-World Atziluth, then in the Angel-World Briah, and so on down to the Demon-Worlds, which are however not thus organised. They are rather Material that was shed off in the Course of Evolution, like the Sloughs of a Serpent, from which comes their Name of Shells, or Husks.

Apart from silly Questions as to whether the Order of the Emanations is confirmed by Palaeontology, a Question it is quite incompetent to discuss, there is no Doubt the Sephiroth are types of Evolution as opposed to Catastrophe and Creation.

The great Charge against this Philosophy is founded on its alleged Affinities with Scholastic Realism. But the Charge is not very true. No Doubt but they did suppose vast Store-houses of "Things of one Kind" from which, pure or mingled, all other Things did proceed.

Since 𐤌, a Camel, refers to the Moon, they did say that a Camel and the Moon were sympathetic, and came, that Part of them, from a common Principle: and that a Camel being yellow brown, it partook of the Earth Nature, to which that Colour is given.

Thence they said that by taking all the Natures involved,

and by blending them in the just Proportions, one might have a Camel.

But this is no more than is said by the Upholders of the Atomic Theory.

They have their Storehouses of Carbon, Oxygen, and such (not in one Place, but no more is Geburah in one Place), and what is Organic Chemistry but the Production of useful Compounds whose Nature is deduced absolutely from theoretical Considerations long before it is ever produced in the Laboratory?

The difference, you will say, is that the Qabalists maintain a Mind of each Kind behind each Class of Things of one Kind; but so did Berkeley, and his Argument in that Respect is, as the great Huxley showed, irrefragable. For by the Universe I mean the Sensible; any other is Not to be Known; and the Sensible is dependent upon Mind. Nay, though the Sensible is said to be an Argument of an Universe Insensible, the latter becomes sensible to Mind as soon as the Argument is accepted, and disappears with its Rejection.

Nor is the Qabalah dependent upon its Realism, and its Application to the Works magical - but I am defending a Philosophy which I was asked to describe, and this is not lawful.

A great Deal may be learned from the Translation of the Zohar by S. Liddell Macgregor Mathers, and his Introduction thereto, though for those who have Latin and some acquaintance with Hebrew it is better to study the Kabbala Denudata of Knorr von Rosenroth, in Despite of the heavy Price; for the Translator has distorted the Text and its Comment to suit his belief in a supreme Personal God, and in that degraded Form of the Doctrine of Feminism which is so popular with the Emasculate.

The Sephiroth are grouped in various Ways. There is a Superior Triad or Trinity; a Hexad; and Malkuth: the Crown, the Father and the Mother; the Son or King; and the Bride.

Also, a Division into seven Palaces, seven Planes, three Pillars or Columns: and the like.

The Flashing Sword follows the Course of the Numbers and the Serpent Nechushtan or of Wisdom crawls up the Paths which join them upon the Tree of Life, namely the Letters.

It is important to explain the Position of Daath or Knowledge upon the Tree. It is called the Child of Chokmah and Binah, but it hath no Place. But it is really the Apex of a Pyramid of which the three first Numbers form the Base.

Now the Tree, or Minutum Mundum, is a Figure in a Plane of a solid Universe. Daath, being above the Plane, is therefore a Figure of a Force in four Dimensions, and thus it is the Object of the Magnum Opus. The three Paths which connect it with the First Trinity are the three lost Letters or Fathers of the Hebrew Alphabet.

In Daath is said to be the Head of the great Serpent Nechesh or Leviathan, called Evil to conceal its Holiness. (נחש = 358 = משיח, the Messiah or Redeemer, and לוייתן = 496 = מלכות, the Bride.) It is identical with the Kundalini of the Hindu Philosophy, the Kwan-se-on of the Mongolian Peoples, and means the magical Force in Man, which is the sexual Force applied to the Brain, Heart, and other Organs, and redeemeth him.

The gradual Disclosure of these magical Secrets to the Poet may be traced in these Volumes, which it has been my Privilege to be asked to explain. It has been impossible to do more than place in the Hands of any intelligent Person the Keys which will permit him to unlock the many Beautiful Chambers of Holiness in these Palaces and Gardens of Beauty and Pleasure.

Aleister Crowley

Collected Works, Vol. I

THE CHANT TO BE SAID OR SUNG UNTO OUR LADY ISIS

Roll through the caverns of matter, the
world's irremovable bounds!
Roll, ye wild billows of ether! the Sistron
is shaken and sounds!
Wild and sonorous the clamour, vast in the
region of death,
Live with the fire of the Spirit, the essence
and flame of the breath!
Sound, O sound!

Gleam in the world of the dark, where the chained
ones shall tremble and flee!
Gleam in the skies of the dusk, for the Light
of the Dawn is in me!
Light on the forehead, and life in the nostrils,
and love in the breast,
Shine, O thou Star of the Dawning, thou Sun
of the Radiant Crest!
Shine, O Shine!

Flame through the sky in the strength of
the chariot-wheels of the Sun!
Flame, ye young fingers of light, on the West
of the morning that run!
Flame, O thou Meteor Car, for my fire is
exalted in thee!
Lighten the darkness and herald the day light,
and waken the sea!
Flame, O flame!

Crown Her, O crown Her with stars as with flowers
for a virginal gaud!
Crown Her, O crown Her with Light and the flame
of the down-rushing Sword!
Crown Her, O crown Her with Love for maiden and
mother and wife!
Hail unto Isis! Hail! For She is the Lady
of Life!
Isis crowned!

Aleister Crowley

Collected Works
Vol. I.

CONSTRUCTION OF THE TREE OF LIFE

The procedure for constructing the glyph of the Tree of Life is fairly simple. There is some disagreement concerning the origin of the technique about to be illustrated. Probably its roots can be found in the lessons given by one of the mystery schools in England around 1900. The Golden Dawn or A.'.A.'. being likely candidates. The origin is of little import and the main thing is to know how to accurately construct a Tree while maintaining the significant relationships, both geometrically and trigonometrically, between the various paths. (The Sephiroth also being called paths). Frater Achad in The Anatomy of the Body of God has done some initiated analysis along these lines. A study of these exacting relations would prove very revealing.

In constructing the Tree, a series of "generating circles" are used as guides. They help in maintaining the important vertical proportions. Providing the proportions are kept exact, a Tree can be constructed on material of any size. In this example we will presume using a letter sized paper, 8 $\frac{1}{2}$ " x 11". On such a piece of paper draw a line down the center starting and ending 1 $\frac{1}{2}$ " from the top and bottom. This will, of course, yield a center line 8" long.

Set a compass to a radius of two(2) inches and set the point at the top of the vertical line and draw a semi-circle. This is the first generating circle. The second has its center where the nadir, or bottom arc, of the first circle cuts the vertical line. Where the nadir of the second circle cuts the vertical line, put the compass point and describe a third circle. Where this third circle cuts the vertical, set the compass point and draw the fourth generating circle (4" in diameter).

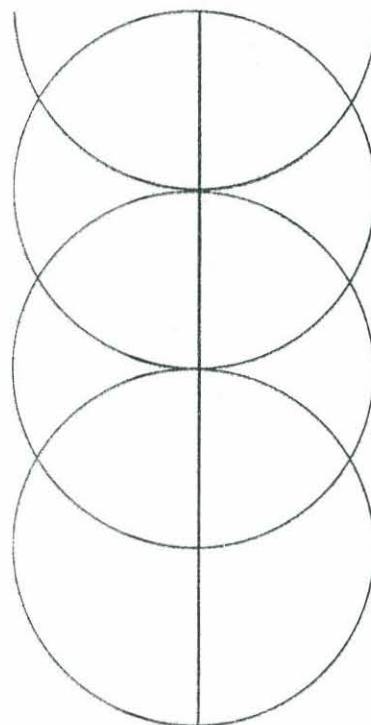
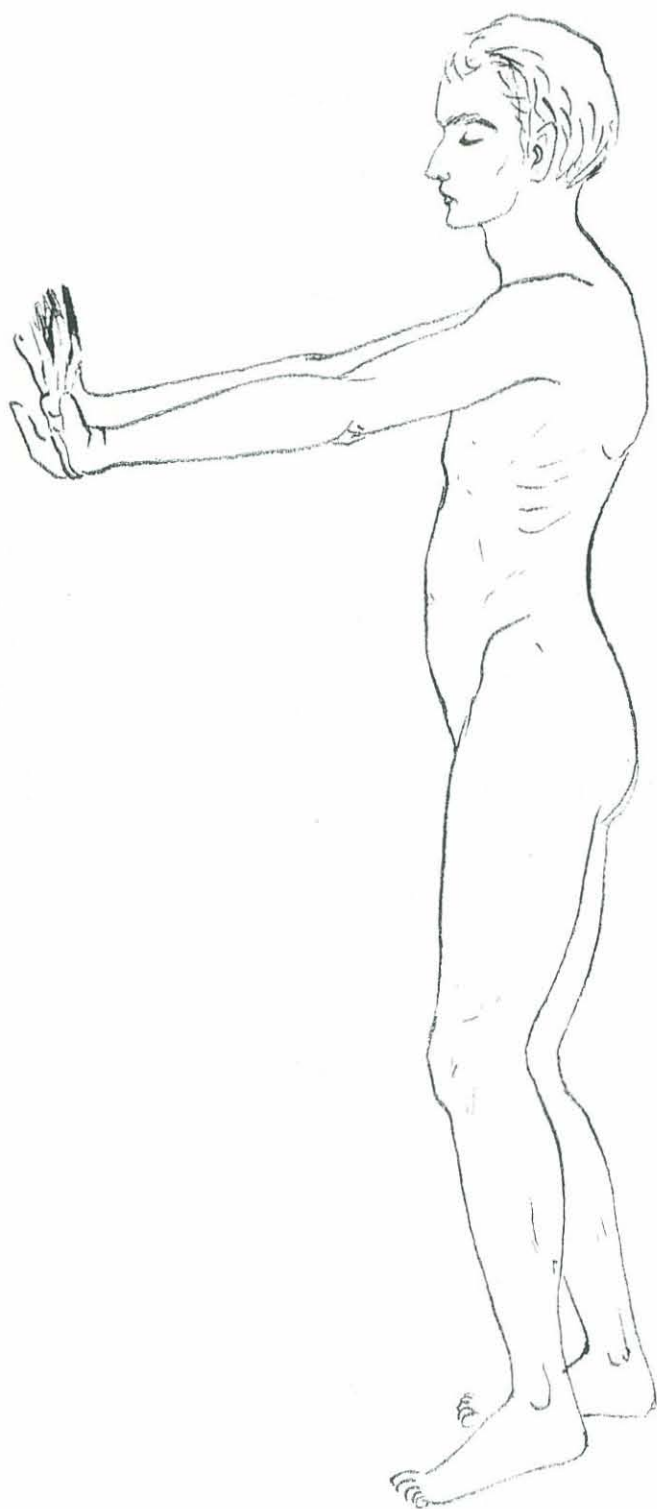
Now the Sephiroth can be drawn in. They are drawn in numerical order or in the order in which they were formed (following the Descent of Lightning). The radius of the Sephiroth is one quarter that of the generating circles or $\frac{1}{2}$ " in this case. The first Sephirah (Kether) has its center at the zenith of the first generating circle where it intersects the vertical line. Set the compass here and draw a circle of one inch diameter. The next two Sephiroth have centers where the first and second generating circles intersect. The 4th and 5th Sephiroth have centers at the intersection of the second and third generating circles. The 6th at the zenith and nadir, of the 4th and 3rd generating circles respectively. The accompanying diagram will make the process clear for these and the balance.

With respect to the Paths, they are in width equal to one half the radius of the Sephiroth or $\frac{1}{4}$ " in this example. The center of the Paths go from Sephiroth center to center but the Paths stop at the circumference of the Sephiroth. Always draw Paths 14 (connecting Chokmah and Binah), 19 (connecting Chesed and Geburah), and 27 (connecting Netzach and Hod) first. This is because they are solid and cut across the paths behind them. Remember when drawing the Sephiroth to draw them in numerical order following the Descent of the Lightning Flash.

The student should draw many Trees writing in the correct correspondences and color the Paths in the appropriate colors. Liber 777 by Crowley gives these colors.

Hans Nintzel.

(Editor's note: The Sephiroth are colored in the Queen's Scale which is feminine and passive and the Paths are colored in the King's Scale which is active and masculine. Thus one achieves a balance or equilibrium. See the instructions in The Golden Dawn, Vol. I, 5th Knowledge Lecture by Regardie.)



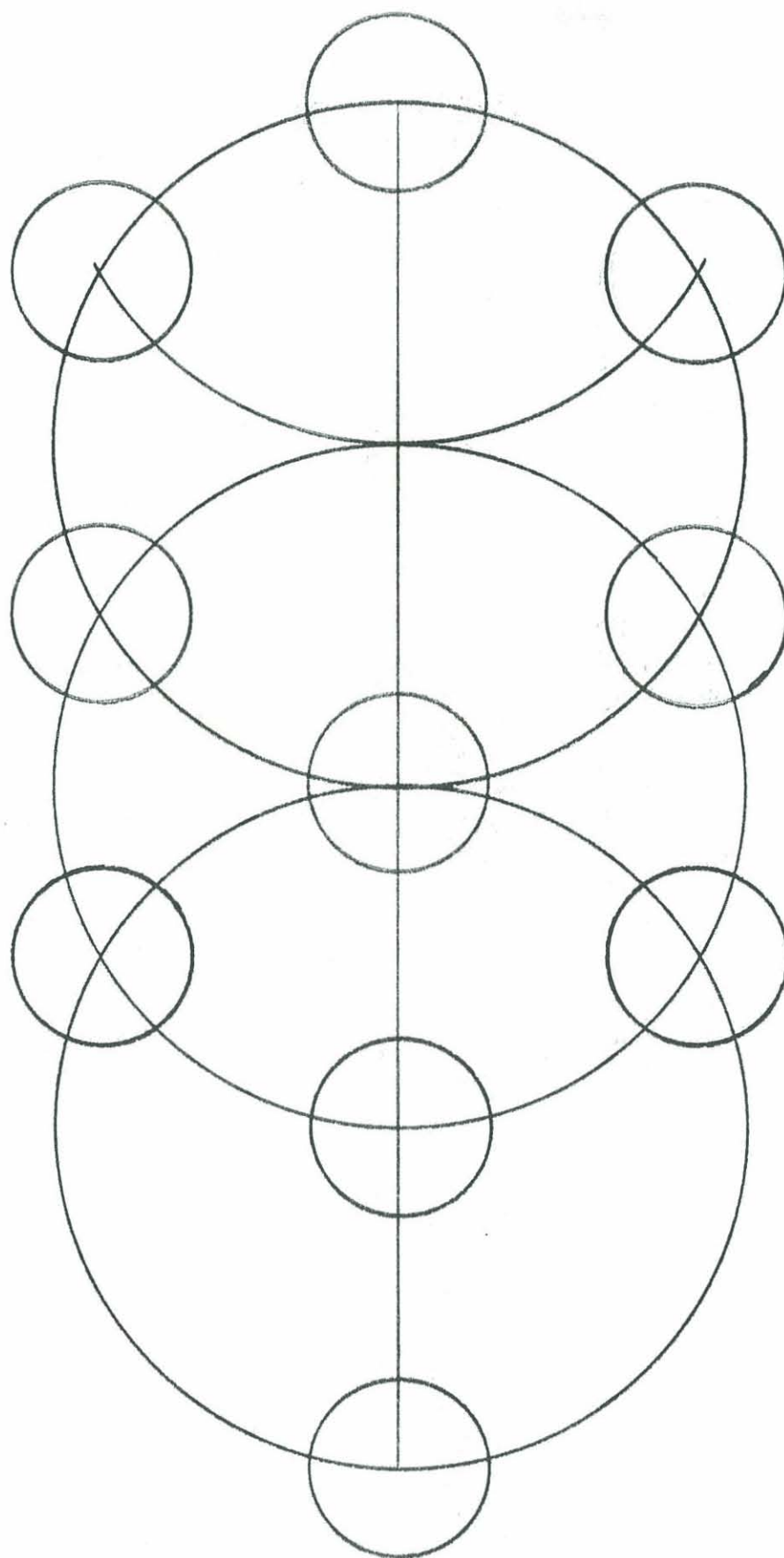
Man has $3\frac{1}{2}$ curves in the spine, hence there are $3\frac{1}{2}$ generating circles in constructing the Tree of Life.

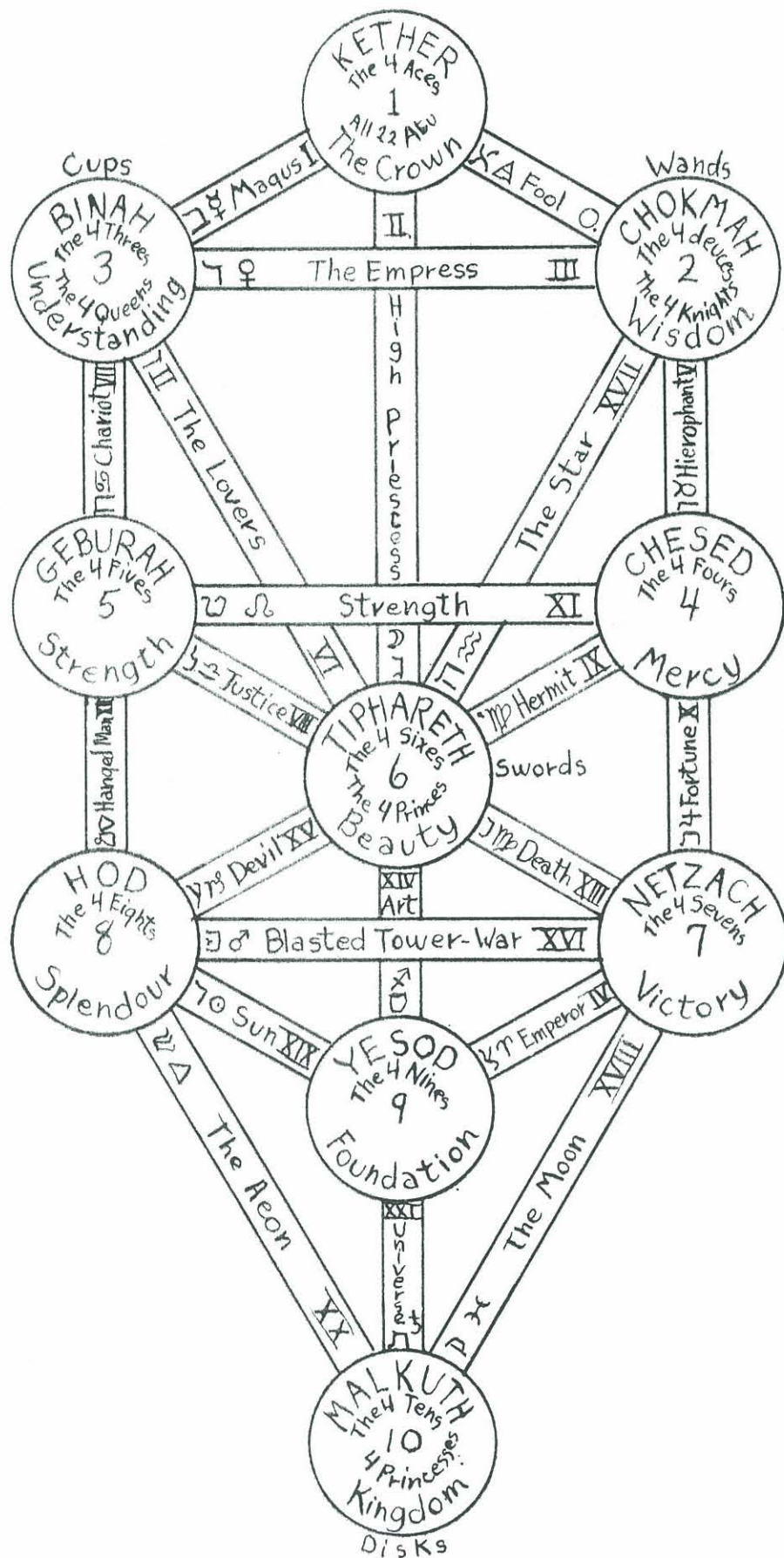
He has a left side (the Pillar of Mercy - Jachin) and a right side (the Pillar of Severity - Boaz) and a central spine (the Pillar of Mildness). When you look at a Tree of Life Diagram on paper you are seeing a mirror image. To picture the tree as yourself, imagine that you back in to the diagram.

In the Yogic system the spine has 3 columns which are termed Ida, Pingala and Sushumna for the middle column.

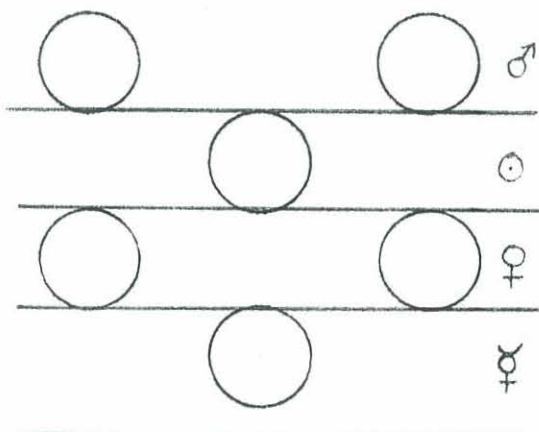
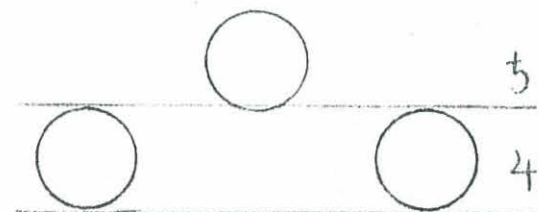
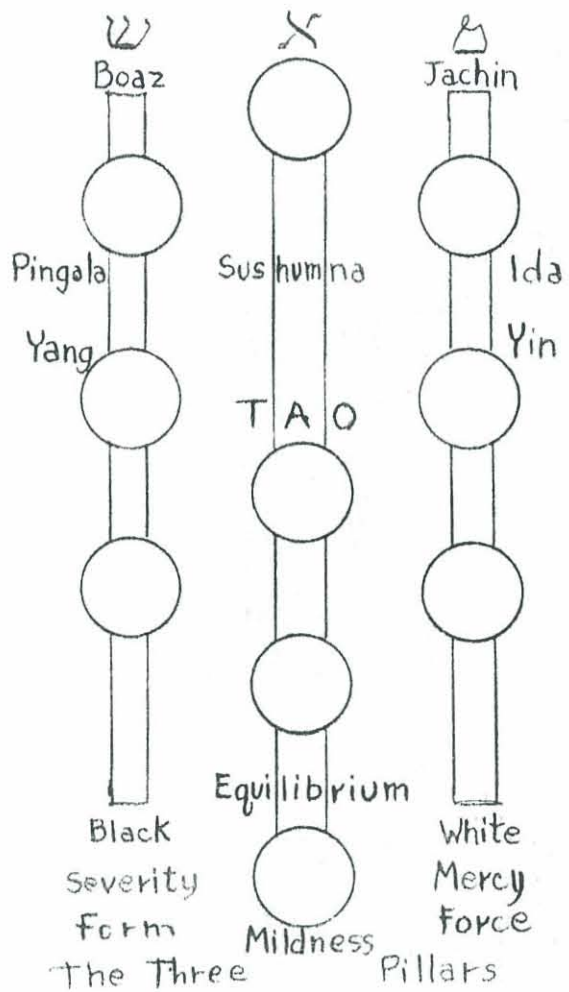
Further, you can count 10 orifices in the human body (7 of these are in the face). There are 10 fingers and 10 toes, etc.

AS ABOVE SO BELOW was an Hermetic axiom.

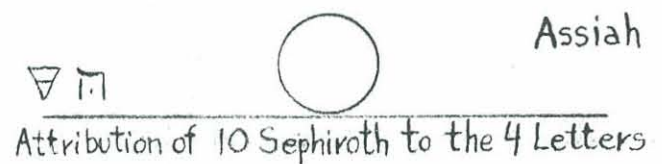
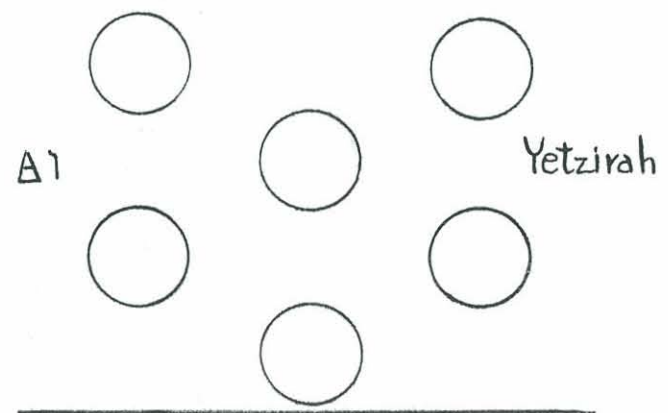
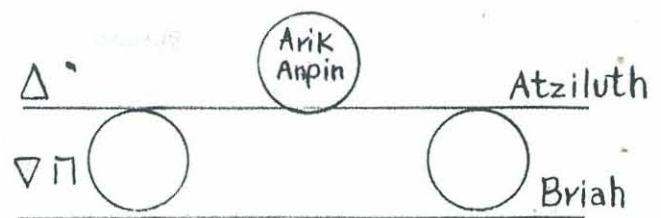




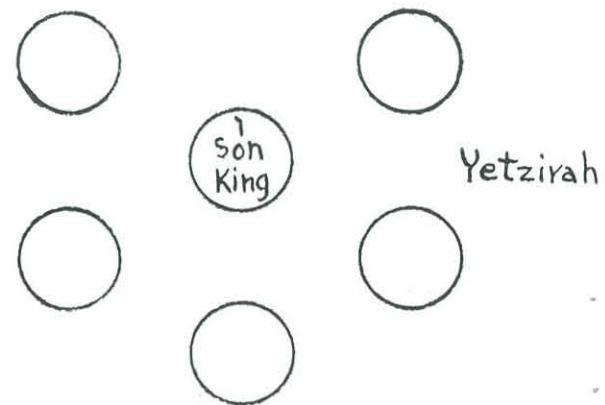
The Tarot Cards on the Tree of Life



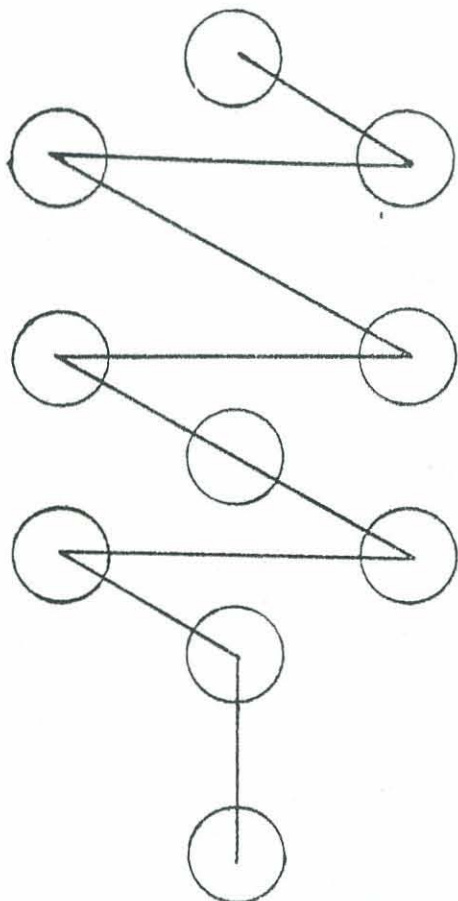
Seven Planes of Tree of Life



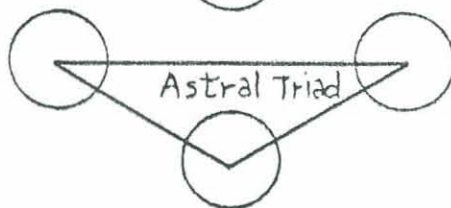
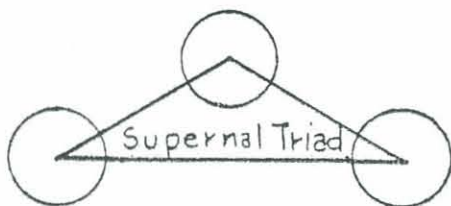
Attribution of 10 Sephiroth to the 4 Letters



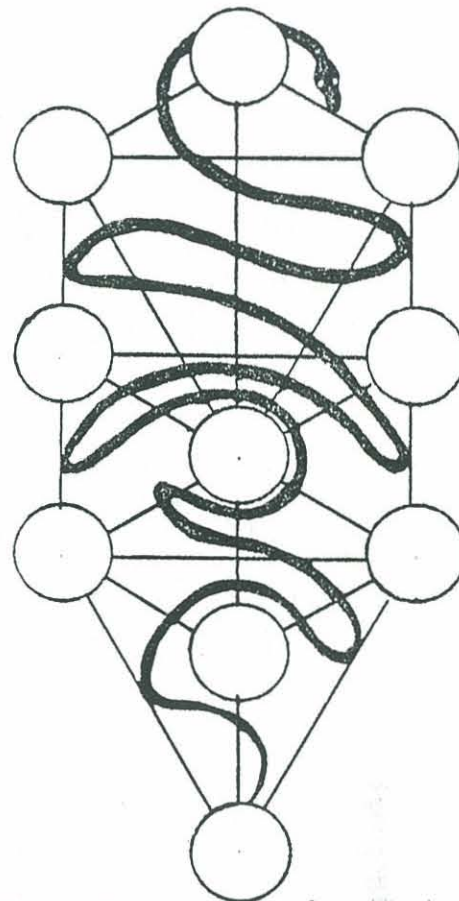
Alternate Attribution of 10 Sephiroth to 4 Letters. Kether is said to be the topmost point of Yod



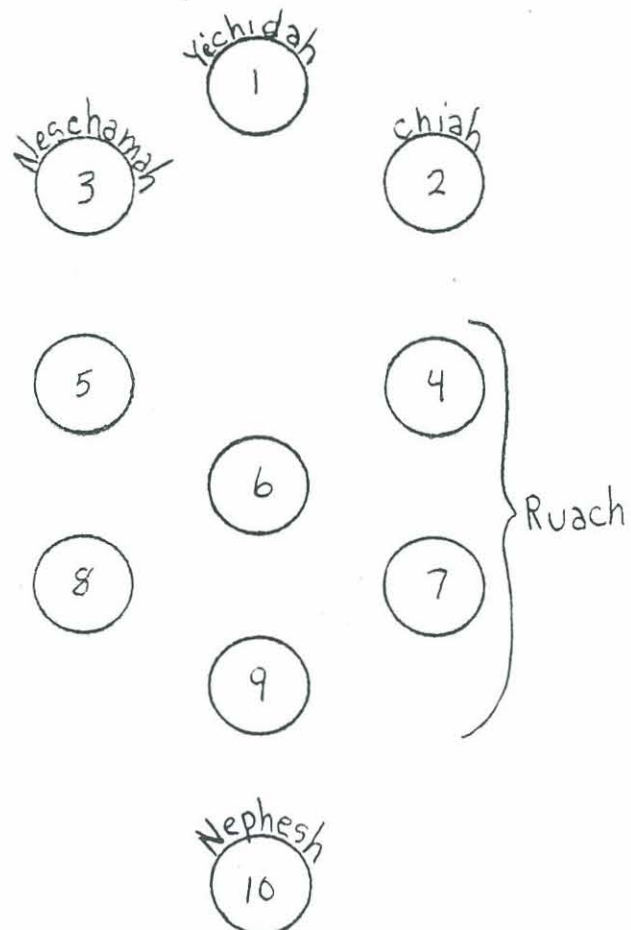
The Flaming Sword



The Trinity operating through the Sephiroth



The Serpent of Wisdom



The Parts of the Soul

ABJAD-I-AL'AIN

X

A Labyrinth do I the Paraclete
Eldolize in the House of gnathous Rock
Starry with scent of dittany of Crete,
ERotic with the love-chants of a cock
CROWing of her whose gnostic lips are wan,
LEYlah conceiving by the Lycian!

⌐

Black is the midnight when that wintry bird
Stands on the snowbank like an ermine tail
Blotting the royal robes: he cries a word
That gilds the red blood in the blessed Grail:
Wherefore the beetle ramps upon the Hill,
And argent angels trumpet sour and shrill.

⌑

Jinn gnash their wings and lurk upon the West:
Like camels they abandon life for love,
Sucking green poison from a dugless breast.
Such is the echo in these towers, above
The incandescent sea that rolls about
The soul of God, its ravelin and redoubt.

⌒

Drear and devout the dead monks moan and rave
Within these cells of this my labyrinth:
They couple with the ghuls upon my grave,
And on my monuments marmoreal plinth
They rage in amorous rituals unto Pan,
Whose leer breeds Thersites and Caliban.

⌓

Hour after hour one toils about the maze:
Two are embayed in bowers of moss and rose:
Three quarrel for the clue their spite erases:
Four squat like sun-kissed archipelagoes:
Five make an holy Nun (as none who counts)
And track Dione to her lustral founts.

⌔

Woe to the world! the bull and girl conjoin.
The monster guards the grot: the sly goat grins
When priest and prelate privately purloin
The perfume of our quintessential sins.
Woe! when that pizzle, ripe for Hathor's Cow,
Writes the red blush on Pasiphae's brow!

↑
Zazel, the saturnine, the brooding fiend,
Listens and laughs at this ecstatic "woe!"
His desert teats from twisted terrors weaned
The ghost of Chasmodai: our vials flow
With galangal and marjoram and myrrh,
As Rhodope rapes life from Lucifer.

∩
Chryselephantine cross! how good you gleam!
How gods and goats respire the dark perfume
Of oliban, and scent the erotic steam
Of myrtle in the cypress groves of gloom
That rolls and gathers into shapes of bronze
Who dream strange dreams and chant strange orisons.

∪
Temple and Thora, Taro and Throa!
These are the goals and gates whereto ye tend,
O ribbed red barrows, whose virilia
Earn muliebria at the smooth sad end,
Alas! ye have not learned with God and me
To say your father's name A-dun-a-i!

Ieheshwah hath the tooth between the nail
And window in his word: therein is joy.
But whoso dons the gilded coat of mail
Takes from Damascus dame, and leaves the boy
To wander as he will with whips and sighs,
And vain hibiscus cloistered in his thighs.

∩
Kabus the nightmare makes me mad for kus
When kun and kir are all the k's I can:
I grow Ex Epicuri grege sus:
I shave with steel these hairy marks of man:
Then Sappho swoops her sweetest on the goal
Of scorching blood, and swallows up my soul.

∪
Lola be mine, and Lola rave astrain
Who findeth in my labyrinth a pool
To give her ganja-gramarye in grain:-
The boy is blind, but beautiful, O fool!
He cannot see the scars of thy disease:
Lydia and Lalage divide his fees.

Myrrh be thy music, harping thy perfume,
When thou canst sit upon the foursquare stone
Shaped like an egg, well hid within the tomb
Where Jesus drawls: "Consult that cruel crone
Who mutters mantrams to her swart tom-cat,
And trims her broomstick toward Ararat!"

Nina, the navrant enervating nun,
Anoint thee with the lewd laborious oil
She gathered of the sow-sweat in the sun
And quintessentialized with tearing toil!
Let her anoint thee! thou shalt stand as stiff
As unicorn confronting hippogriff.

So fly above the hedges that confound
Thy clue-shorn chase: is Lampsacus afire
With sunset on its marble walls, enwound
As an hog's heart in the cobalt desire?
Is there a Tuscan holding to thine eyes
A tusky marvel to affright the skies?

Arab and I admit its gusty fear.
We nurse the world in our expanded wombs.
With ambergris and cedar-oil we rear
Colossal children stolen out of tombs.
We hide them in our bowels, sooth to say
To show them to the Lord on Judgment Day.

Priapus laughs, and we behold him Pan;
Then if I smile, in me Panthea glows;
I am a panther, mark the caravan,
Devour a child, and plant a royal rose.
Then to my Rose if Pan is his own Pandar
My horn is worth the two of Alexander.

Tzedeq of God that winged magnificence
Is called by sylphs. It pours the pregnant pearls
Even on the thuribles of gilt incense
That smoke within the garlands of its girls.
So from mere myrrh mirific murders come,
And holy bane from plain olibanum.

ⲡ

Qaiyum thine anguish, with the thorny crown
Lashing thy brow, the jackal's direful din
Breaking thy body! Could not eiderdown
Serve thee? His kisses cool thee? Is not sin
The royal road to sainthood, eremite
Whose purple pestle shuns the Dog's delight?

Ⲛ

Rays of Aldeboran invade the coil
Of this my labyrinth and point the way.
Lick Nina for the consecrated oil!
Scrape Jesus for the sacramental clay!
See how the fumes of Voodoo curl around
Thy Wanga-circle, the enchanted ground.

ⲛ

Shaitan appears. But gloomier clouds of smoke
Than hell's are here, where wand and spell combine
The utmost spawn of chaos to invoke
As gods within the must supernal shrine.
I am the master. Will not God contest
The last grim struggle for this Alkahest?

ⲟ

Tangri suffices me, and I am He,
The bournless spirit with the sighted feet.
Twain pearls and seventy shimmer upon me:
My food is myrrh and dittany of Crete.
Dolphin and Phoenix round the Maypole tree
Dance to the wedding march of El Luty.

Explicit Abjad-i-Al'ain.

Aleister Crowley

The Winged Beatle

QABALIST'S CORNER

A few of the meanings for the number 26:

Yod	10	2 x 13 = 26	13 means Unity in Hebrew -
He	5	ACHaD and also Love - AHBH	
Vau	6		
He	5		
	<u>26</u>		

26 is the sum of the numbers of the Sephiroth in the Central Pillar of the Tree of Life. $1 + 6 + 9 + 10 = 26$.

Further: there are

- 12 zodiac signs
- 7 planets
- 4 elements
- 3 alchemicals or gunas (Rajas, Tamas and Sattva).

26

When you add the numbers in Pi (π) to 7 places they come to 26
 $3.141593 = 26$

$2 \times 26 = 52$ - a number of AIMA - the Supernal Mother. See Sephir Sephiroth for further meanings.

$3 \times 26 = 78$. There are 78 cards in the Tarot, etc. see other meanings.

$6 \times 26 = 156$, the number of Babalon and Chaos, etc.

Khu - K = 20, U = 6 = 26. "The Khabs is in the Khu, not the Khu in the Khabs" Liber AL, Cap. I, v. 8.

$2 + 6 = 8$ See Liber AL, Cap. I, v. 46. "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four-hundred and eighteen." Also: Cap. II, v. 15. "For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: -----"

חֹזֶה Seeing, looking at

חֹזֶה Sight, vision

MYSTICAL MARRIAGE

A Delicate flower lies here in this grass
Torn from root-stem, petals askew,
Plucked trembling and fearful, and oh, alas!
Thrown down and forgotten and wet with dew.

The night sky shudders and trespasses here
And soft finger caresses silken edged surface.
In wonder and delight I press my face near
To see night and flower in mysterious symbiosis.

The night and the flower become one in me;
Mystical marriage of delicate lightnings.
We all are one in the starry eternity,
And I, like the flower, am crumpled and waiting.

The grass prickles up against my flesh,
Pinwheels whirling before my eyes,
Each nerve upended under this stress
Of spiraling light raining down from the skies.

My flesh creeps with cold faery light:
The dew on the ground runs through my being
And I am ecstatic here in this night,
Opening as a flower to the God ever seeing.

My fingers clutch earth, then raised overhead
As I gaze into deep eyes scattering mine.
I spread and curl fingers around your head
And pull down stardust in moment sublime.

Meral

U R A E N U S

By John L. Steadman

I.

The night lingers, reluctant to part the veil
Disclosing Thought; serene midst mellow light
The stage of warmth concealed; now stirring
As clouds before the gaze of their Lord.
Aroused by the blinking dawn, a poet rises.
He greets the sighing birds with early whisper.
Inspired, he begins - freeing Time into awareness
Disposed in space whence indisposition cannot arise.
His genius soars, much like the guise
A straining cloth; this revel of insect buzz
That hums the honeyed morning into couplets.
In a faerie shop, the wax bird would burst its throat
To reflect on timeless themes; bound despite the hall
Of Nature. Rows of portraits waive the gloom
As flickering stucco intense to prove his rhyme is born
From ragged form, from matted locks unshorn.
The poet pauses - his lake is taciturn,
Sought by symbols archaic to the ancient flow
That ever moves emptying into the sea
That is itself which is to be.

* * * *

The mystic garden, swaddling its mystery,
Lies before the diamond gaze of the poet.
His flashing eyes, a minuet of epic proportions,
Glide like the lotus fleeing a lost egoity;
That spark that makes man what he is.
Enraptured he sleeps, but his eye lies open.
The bright moon falls
In heaving dusk, illusion becomes ripe,
Then sour - infamous and exposed in his golden taste
Inured to nectar profound.
As the poet passes into the Nirvana of sleep
The bright moon dropped.

II.

'Liquid jewel, enamoured by a ring of fire,
Dancing separate from its twilight lair,
Enclosed in lost reverie; yet that mighty Sire,
Shiva, sustaining existence, in whose care
The Self of soulless destiny swims.
We dream the drowning miracle play

As the epileptic is voted Prince; his feeble limbs
 Surmount the plaster scepters spray
 An ocean of foam - his life is not his
 But now humanity's. Cease, O entourage of time.
 The seasons find no resolve in what he says
 (Clad in gentle prose denying rhyme).
 The state is all; submerge your method within,
 Directing the drill that must have been
 A block of stone, untouched by earthly psalm'.
 His pen lies idle as the calm
 Preceding his stoic smile. One cannot sustain a system
 Fleeing to discover its conquest is the stem
 Of precious petals drawing his gaze above.
 Yet, mighty one, to slay them would be love!
 He cannot transcend that self - a thousand clowns.
 One cries loudly "I am I", trying to astound.
 The breeze sighs softly, murmuring "me";
 Lost in talk and hardly free.
 A word can never be The Word
 Until it spins in secret will unheard
 From angry thought to the glimmer in a maiden's lash.
 Youth to madness - accomplished in a flash!

* * * *

His mind has found an anchor within chaos.
 The spraying dawn displays in sparks
 Those vexing beams spawned of Phoebus;
 Against whose clamor the Snow Prince harks.
 Conceived on a day when poets walked the earth
 Flowering in despair; the bloom is dissipation.
 Now, in middle age, there is little worth
 In lingering. The birth was quick, but faster still
 cessation.

Where shall one year find us?
 Ruling the horizon, rising like a dawn
 Splashing its luminosity upon Epicurean husks.
 Heroes all - let us dream a moment, then yawn
 In present solitude. They gather before the charge
 Of newness, good or bad, that spins to keep secure
 The spice of breath; a wonder at large,
 This marrow of the mass whose barge
 Thrills like a gypsy; her carnival conceived in hate,
 Like swaddling clothes without a child.
 The poet does not rush nor can he wait.
 He paints his future on a canvas of past beguiled,
 Then speaks his fiction lines.

III.

Beneath the jewel gate in slumbers
The poet lies; a day of numbers
At hand inside the frozen waste
Drawing the mind into slate,
Like spontaneity crused by haste;
The ceaseless entablature of fate!
A poet pleased; indeed, who would not be.
The sun and clouds trade roles,
Altering the sky into unnatural glee;
A flaming fire kindled by awkward souls.
The remaining leaves of Fall have gone.
Time is the rake scraping a silent lawn.
One arm freed; the head upon a pole
Adorned with an emerald scrap.
Speak to it! Seek its flying goal,
A hidden truth seeping from the pap
That startled Shelley into semblance.
One arm waving, they begin the dance:
It meant so much one moment past.

* * * *

Upon our isle of Toys, we cannot weep
Yet must go on; in a fluff and flurry
Like wooden ducks that groom; then leap
Into a life dim with midnight stoves
And peaceful roads that end in Surrey.
Our youthful spears, dissolved by play:
A club studded in nails thrashes
Into the non-existence of childhood.
Downstream, on a silent shore
The poet evokes himself
At the source of perfection.

(February 6, 1974 - April 3, 1974)

LAMENT

Beyond the shifting landscape, one flickering soul
Curved with the undulations of the whole,
A panorama of moldering pillars
Sought; recalled by salty billows
The clime of the east, unsettled in the breeze
Beyond Parnassus.

Each flashing dip, like Ithaca to tease
All expectation, led sudden to the dotted brink,
Then dashed into valleys whose shadowy link
Is one man's heritage.
Like dusty soldiers from the Hydra's teeth
Poplar sentinels spring up; a regiment to cease
The sombre pilgrimage of age.

Light and dark, in whose very gloom
The capacity of shadows beyond mere noon,
Ever requesting, drives men to pen their inner fears,
Yet mock the brisk but blustery years
That gave them breath - the specter song unsung
By one whose life is nearly done!

John L. Steadman
(July 30 & 31, 1973)

THE ABANDON OF THE GODS

All music sways to the pastoral romance
Enthralled; thrilled nigh to enhance
The dream of idyllic castles of sand
Rooted on a windy beach whose desert strand
Is the lute of Apollo. The clouds made thee a memory
That luminates and burns the Ethiopian sea.
Exonerate your vixen jest with a wistful voice,
The rendezvous is mine: ours the choice
To choose the converging dominion from illusion.
My talisman is the presence of intrusion
Admitting me to this, the final chill.
The sun has dawned, the catalyst is still
Uxorious but vain; my intuition cannot soar
Another day, perhaps, but today no more.

John L. Steadman
(March 15, 1973)

THE DAWN MEDITATION.

The ebony heavens became wings of cobalt
fury, beating like futile, nameless beings
against destiny. On the horizon, sky and
sea, like azure clouds, melted in the ecstasy
of an aquamarine embrace. As I opened my
eyes, the lurid gaze of a carmine orb heralded
the Dawn. Slowly, maroon fingers crept across
the desert, chasing mounds of Indigo into a
lost silence that shattered like glass somewhere
faraway. Shadowy patches of ochre, like pools
of oil, seemed flecked with the passion of
yawning umber. A light went on. I walked
across the burning sand and, at noon, the sun
blinked like an emerald ruby, sucking me into
a realm of paradox ruled by colour. In a waltz
of ultramarine insanity, I found myself. Someone
laughed bitterly.

By John L. Steadman (3/20/75)

FELO DE SE

It lacked a little of midnight. In the east the moon, rising high above the trees that fringed the river, made a lane of light. Her beams fell full upon the face, delicately pensive, with the lips thinly tightened from their drooping corners, of a young exquisite, in whose slender and nervous fingers trembled a gold-headed cane. He was standing at the very edge of the calm water, upon the narrow grass that lay between it and the towing-path. On his right, across the river, rose a hill, cloaked in giant woods, a menace and a mystery. On his left, a clump of beeches sheltered a knoll of velvet grass, one would have said a lover's bower. Behind him lay many miles of pleasant fields and villas. There was no sound in the night but the rare hooting of an owl in the great wood, and the secret undercurrent of sound caused by the commotion of a distant weir.

"Do what thou wilt shall be the whole of the Law. A fine night!" said a strange voice in the young man's ear. He failed to catch the first part of the greeting, so absorbed was he in his thoughts; to the second he answered mechanically "a fine night, sir!" As he did so he turned to look at the stranger. He saw a man between thirty and forty years of age, both full and broad, yet slender, and giving the impression of great strength and activity. It was, however, the face, barbered in Vandyke fashion, which startled him. No one could ever forget it. Deep melancholy lay upon it, yet only as a veil to roguishness. The mouth was small, scarlet and voluptuous, although firm. But in the eyes lay something beyond any of this. The pupils were extremely small, even in that dim light, and the expression was of such intensity that the young man, startled, no doubt, by the suddenness of the apparition, thrilled with fear. By instinct he moved backwards to the towing-path, for in that place the river runs exceeding deep - and who could decipher the portent of such eyes?

"I am afraid that I have broken in upon your meditations," continued the new-comer. "Pray excuse me, I will resume my walk." But the young man gave a little laugh, harsh and bitter. "Not at all," he said with a little sneer, "I am only going to kill myself".

"Good," returned the other, whom we may identify as a Master of the Law of Thelema - and this story will explain what that is - "I applaud your decision."

The youth, although not a disciple, failed entirely to understand that the Master meant what he said. He sought instantly to excuse himself. "If you only knew all my reasons," he began gloomily.

"I do not ask them," replied the elder man. "You have announced your intention. I do you the common courtesy to assume that your intention is in accordance with your Will. That is reason enough and to spare. There is no Law beyond: Do what thou wilt. Besides, you'll make a bonny corpse."

The young man stared rather wildly. "No, I'm not a lunatic," smiled the Master; "would it perhaps bore you if I explained my reasons for not excluding *felo de se* from that infinite list of acts which are now lawful? It may relieve you of some silly scruple, and enable you to take the plunge with that calm ecstasy which should accompany our every act."

"You interest me greatly," acquiesced the youth. The other nodded.

"Let us then sit here, where we can enjoy the beauty of the moonlight. Perhaps you will join me in a cigar?"

"I only smoke cigarettes."

"Every man to his taste. Well," and he lit up, "in order to set ourselves right with the Academies we had better begin with Plato. What say you?"

The youth removed his cigarette and bowed with deference.

"The *Phaedo*," continued the adept, "is certainly the feeblest of all the Dialogues. It is a mass of very silly sophistry, and the classic of *petitio principii*. But the argument against suicide is put with all the cogency of a nursemaid. 'The Gods will punish it, probably,' is the Alpha and Omega of that monolith of stupidity. Socrates himself saw it, no doubt, for he changed the subject abruptly. His only attempt to save his face is to shelter himself behind Pythagoras. Now he saw, just as you do, that death was desirable to the philosopher . . . and young though you are, my friend, if I may dare call you so, that brow bespeaks the love of wisdom . . . yet he would not 'take death the nearest way. Gathering it up beneath the feet of love, or off the knees of murder reaching it,' because of the gods. He has given the most excellent reasons for wishing to die, but he will not admit their validity. Yet he had himself, as he admits later, committed suicide by not escaping 'to Megara or Bocotia.' True, he gives an excellent reason for so acting, but to admit one reason is to admit the edge of the wedge. If an act is permissible for love of law and order, even unjust law - and this is, as you know, the reason advanced by Socrates - then why not for - let us say - the safety of the republic? What of the messenger, fallen into the hands of the enemy, who kills himself lest torture wring the army's

secret from him; the man who throws himself from the raft, that his comrade may be saved - or his enemy -

'I alit

On a great ship, lightning-split,

And speeded hither on the sigh

Of one who gave an enemy

His plank, then plunged aside to die.'

One can think of a thousand cases from Curtius to Jesus Christ, this last surely the most deliberate suicide possible, since he had planned it from all eternity, even taking the trouble to create a universe of infinite agony in order to redeem it by this suicide. You are, I hope, a Christian?"

The young man declared that he was an humble and erring, but sincere, follower of the Man of Sorrows.

"Then observe how suicide is the hallmark of your religion. 'If thine hand offend thee, cut it off.' Scourge thy body, starve it, lick the sores of lepers, risk everything, but save the soul. This is all suicide, some partial, some complete. It does not even demand a reason; sheer hatred of the body is sufficient. Again 'The carnal mind is enmity against God'; suppress it; faith and obedience are enough; reason will surely destroy them and the soul as well.

"Now, even those unfortunate persons, who, like myself, not being Christians, cannot assent to so much, can at least admit that some one man, in some one strange circumstance, may rightly lay violent hands upon himself. Then who is to judge of such a circumstance? Is the man to consult his lawyer, or to ask for a referendum? Absurd, you will agree. Then what is left but a private judgment? And if it seem good and sufficient cause for self-murder that 'I am idle; also, it is true, I have no more money,' as in the case of Prince Florizel at the Suicide Club, who shall judge me? You may disagree; you may call me mad and wicked and all manner of names; I can do the same to you with equal right, if I wish to be discourteous. But I can imagine many a situation, incomprehensible to any but its central figure, which would justify such an act in all men's eyes if they understood the case. Every man is commander-in-chief of his own life; and his decisions must always be taken in the sanctuary of his own soul. The man who goes to others for advice abdicates his godhead, except so far as he does it merely because he wishes to hear the case argued by another. The final decision is his own responsibility; he cannot really evade it, even if he would, except by a subservience and slavishness which is more horrible than any suicide of the body could be to those who most object to it"

"Of course, the law forbids suicide," urged the young man,

puffing violently at his seventh cigarette, "on the ground that a man owes service to the King."

"It is a convenient weapon, like religion itself, and all its other precepts, of the tyrant against the slave. To admit this argument is to confess yourself a slave. It is a wise weapon to have forged, moreover. If one hundred workmen were to commit suicide simultaneously, instead of starting silly strikes, the social revolution would arrive that day. I did not ask the King for permission to be born; I came here without my own volition; at least allow me the privilege to depart when I please! In the Middle Ages the necessity of preventing suicide was so well understood that they devised horrible and ridiculous maltreatments of the body - as if any sensible suicide would care. Nowadays populations are larger, and it does not matter so much. The tyrants rely on silly superstitious terrors. I am supposed, by the way, to have a great deal of what is called occult knowledge, and when I make a magical disappearance, as I do now and then, without warning, my most devoted disciples always console my anxious paramours with the remark that I can't have killed myself because I 'know only too well what the penalties are.' It would be more sensible to retort, 'Anyhow I bet he hasn't killed himself for your sake, you cuckoo! But my disciples have no sense; they prefer to utter pompous and blasphemous nonsense, and to defame my character. James Thomson makes Bradlaugh say, in that stupefying sermon:

'This little life is all we must endure;
The grave's most holy peace is ever sure;
We fall asleep and never wake again;
Nothing is of us but the mouldering flesh
Whose elements dissolve and merge afresh
In earth, air, water, plants, and other men.'

that sermon which concludes on the grand diapason:

'If you would not this poor life fulfill,
Then you are free to end it when you will,
Without the fear of waking after death.'

I know of nothing to reply to that. I tell you on my magical honor that it is so. I will admit that I know of states of Being other than that familiar to you as a man. But does the ego persist after death? My friend, you know very well that it does not persist after one breath of the nostrils! The most elementary fact in Buddhist psychology is that! Then (to pursue Gotama into his jungle) "What can be gained, and what lost? Who can commit suicide, and how?" But all this metaphysics is more unsatisfying than chopped hay to an alderman. I counsel you, my young friend, to avoid it in your next incarnation, if you have one. (It doesn't matter to you whether you have or not, since you won't know it. What has posterity done for you, anyway?) At least let us avoid it for the few brief moments that remain to us. To revert to the

question of the right to make away with yourself - if it be denied that you have the right to end your own life, then, a fortiori, I think you must admit, you have no right to end another's. Then you should be in revolt against a government whose authority rests in the last resort on the right of capital punishment. You are particeps criminis every time a murderer is hanged; you deny the right of peoples to make war, and possibly that of doctors to practice medicine. You have excellent reasons for hanging and shooting others, and do so, by your own hand or another's, without a qualm. Surely then you are on unassailable ground when you sacrifice a victim to Thanatos not against his will but at his express desire. The only objection I know to allowing doctors to offer a fuller euthanasia to hopeless sufferers than is now permitted is that it might facilitate murder. Well, do any further objections to your very sensible decision occur to you?"

"People say it's cowardly," ventured the young man, who was now enjoying a cigar, slipped to him by the adept, and lit with the acquiescence of one half-hypnotized.

"Shame, foul shame!" returned the Master with indignation, as he started to his feet and began to pace the path to and fro in his honest wrath. "Shame on the slanderers who try to mask their own cowardice by branding with that stigma of indelible infamy the bravest act that any man can do. Is not Death the Arch-Fear of Man? Do we not load with titles and honors and crosses and pensions the man who dares death even by taking the small chance of it offered in battle? Are we not all dragged piteously howling to the charnel? Is not the fear of death the foundation of religion, and medicine, and much of law, and many another form of fraud and knavery? But you, in perfectly cold blood, face this fiend calmly and manfully - you with no chance of temporary escape like the soldier or the man in the consulting-room - you who face a certainty when the rest of the world tremble at a chance - they call you coward! Why, death is such a fear that the very word is taboo in polite society. Is it not because religion has failed to fortify the soul against this apprehension that religion is no longer the vogue? Instead we indulge in dances and music and wine and everything that may help to banish the thought. We permit no skeleton at modern feasts. Philosophy dwells much upon death: perish philosophy! Mankind today dreads every discussion of realities, because to modern men death is the supreme reality, and they wish to forget it. It is the fear of death that has fooled men into belief in such absurdities and abominations as Spritualism and Christian Science. I would be honored, sir," he stopped in front of the youth, "if you would allow me to grasp the hand of the bravest man that I have ever met, in the very moment of his culmination!"

The youth arose, automatically almost, and gave his hand to the adept.

"I thank you, sir," continued the latter, "you have given me an example, as you have taught me a lesson, of sublime courage. You are a thousand times right. When the evils of life become intolerable, they should be ended. I have half a mind to join you," he added, musing. "I have many disciples."

He sighed deeply, and threw away the butt of his cigar, first lighting another from the glow. "It seems to me that far too much fuss is being made about death now-a-days, as it is about death's deadlier twin-sister, Love. The ancients were our masters in these matters, and so are the Japanese and Chinese of today. The fear of these two things - who are but the man and wife at the lodge gates of Life Park - was probably imported from the effeminate, cowardly and degenerate races of the Indian peninsula. Early Christians, with their agapae and their martyrdoms, feared neither. The Crusaders feared neither. But those nations that have become effetes, that preach peace and morality, and women's rights, these have the cur's spirit, the eunuch's soul, and in these nations death is dreadful and love dangerous. The virile temper of the Romans grasped love and death like nettles that excite even as they sting. That temper has decayed - the war should revive it - and men flee from death and love. Love stands apart and weeps; but Death cries Tally-Ho and hunts them down to hell. 'But dried is the blood of thy lover, Ipsithilla, contracted the vein,' 'Novem continuas futationes!'" ended the adept, raising his voice even more than possibly the best taste would have sanctioned, though after all a river's marge at night is not an alcove. However, he recollected himself, and continued more gently. "Pardon me, young sir, I beg," he said, "my feelings overcame me for the moment. Balk at love, you balk at death; balk at death, you balk at life. It's hard to score," he added laughingly, "with both balls in baulk.: (The allusion is to the English game of billiards.) The young man laughed, not wholly from courtesy, but because he was really amused, despite his tragic situation.

"If we all took things more easily," the Master added, "they would go more easily. Confidence is two battalions in every regiment that we have. Fear, and you fumble. Go ahead, a song on your lips and a sword in your hand; and meet what comes with gaiety. Damn consequences! If you see a girl you like, prove it to her by Barbara and Celarent all the way to Fresison or whatever the logician's Omega is - I forget."

The boy was unable to remind him. He had taken Paley for the Little-Go.

"If you see a danger, embrace it," went on the elder man. Nothing seemed to exhaust the energy of his harangue. "If you escape, you have lived more beautifully and more intensely. If you

die, you die, and one more bother is done with. Best of all, then, when one is tired of life, to face the Great Adventure gay and gallant - as you do to-night!"

"Then do you see no objection, of any kind," answered the youth, a trifle more earnestly than his habitual manner (Harrow and Trinity Hall) would have permitted in more usual circumstances, "to the fatal act which, as soon as you deprive me of the great charm of your company, I shall have yet one more excellent reason for putting into execution?"

"None," smiled the Master, bowing rather pontifically at a politeness to which years of the servility of disciples had inured him. "Unless, perhaps, we look at the matter in this way. Assume one moment that you are what we empirically call an immortal soul incarnating from time to time in various bodies as occasion offers. Very good; then you willed to live in this body. You knew the conditions - assume that! Good: then you formulate the accursed dyad, you deny your own will, by cutting short this life. Or, say this; assume that your body is an instrument by which you perceive material things, for a whim, or for some inexplicable desire, I know not what. Then, why destroy your instrument? True, it is hopelessly damaged, let us suppose, so that it perceives badly. If it were possible to mend it, you would cheerfully endure the necessary pangs; but all being decayed, scrap it, and get a new instrument. The only argument is that you may have willed to observe the great cruelty of Nature, not only by seeing, but by feeling it, so that you may thereby become fortified in your resolve to 'redeem it from all pain.' But this is all a mass of assumptions, little better than the twaddle of the Buddhists and the Christians and the Theosophists and all the other guessers. Ignore it. 'Thou hast no right but to do thy will. Do that and no other shall say nay.' Then since it is your Will to kill yourself, do not be turned from your purpose. That indeed would be a crime. The best argument I ever heard against suicide, if you will pardon my introducing a new witness, was an English journalist whose face resembled a cancer of the stomach in a rather advanced stage of the disease. 'Excuse a personal remark,' said I, 'but consider our feelings. Why not blow it all away with a pistol?' He replied with ready wit: 'I use it to pour drink into.' Clever Cecil!"

The adept rose once more. "But I detain you," he murmured apologetically. "Religion, philosophy, ethics, and common sense concur in approval of your purpose. I am infinitely obliged to you for the pleasure you have given me by your elegant and informed conversation; I dare not even voice a regret that I shall have no opportunity of cultivating your acquaintance. Farewell! Love is the law, love under will."

The Master bowed and moved slowly towards the towering beeches. But the boy - he was barely eighteen years of age - sprang to his feet and followed him. "You say," he babbled eagerly, in his enthusiasm a little forgetful of propriety, "you say you are a Master, that you have disciples. Won't you take me?"

The adept showed no embarrassment. He would not even seem to rebuke the outburst, unconventional as it was.

"Certainly," he returned. "Since I have persuaded you with all my power to do a thing and you now desire to do the opposite, you are pre-eminently fitted for a disciple. You will get on splendidly with the others, I am sure."

Such ready acquiescence, couched as it was in the delicately-phrased English of which the adept was an acknowledged master, and made tart by that silky subacidity which had made him famous and infamous, delighted the boy beyond all bounds. He sank to his knees and caught the Master's hand and kissed it, his face wet with tears, and his throat choking. The Master's own eyes dimmed for a moment; something rose in him that he did not even try to suppress. He stooped and put a friendly arm about the lad and raised him. "Come," he said, "it is no such great matter. Let us talk of other things. Of, if you will, enjoy the silence of this moonlit loveliness."

Presently the sun rose, and woke the world to a new day's life worth living.

Aleister Crowley

From THE INTERNATIONAL, August, 1917



IN THE CONTINUUM

Vol. I. No. 7

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

An LXXII, 1976 e.v., Sun in 0° Aries
Published by the College of Thelema.
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler



The College of Thelema
Founded in Service to
the A.'.A.'.

UT

I

Hail to the golden One
Seen in the midmost Sun!
Hail to the golden beard and golden lips,
His whole life golden to the finger-tips!
Hail to the golden hair in golden showers
Hiding the eyes like blue, blue lotus-flowers!
His name is Ut, for He
Hath risen above all things that be.

II

Ardent and white, the Lord
Whirls forth a strident sword.
Its blade is broader than the great World-Ash;
Its edge is keener than the lightning-flash.
Brighter than all the lights of heaven, it whirls
Out in a chaos of creative curls
And sheathes itself in Me,
Arisen above all things that be.

III

Even as the burning tongue
Of God to God that clung
Dissolved His being to a nameless naught,
Brake all the wings and waves of time and thought,
So in the quivering flame that hurled
Its founts of life to the remotest world
Supreme stood Death, and sware
Destruction to all things that were!

IV

Child, father, warrior,
I worshipped Thee before;
Friend, bridegroom, now I yield me to the rod.
My God, and very God of very God
As breath, as death, as all, as naught, unknown,
Known, is there not an end, when one alone
Stand I, and thou, and He
Arisen above all things that be?

Aleister Crowley

The Winged Beetle

COLLEGE of THELEMA



Founded in Service
to the A.:A.:

Care Fratre,

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

It is true that the instructions for divination with the Tarot cards are very sketchy in Crowley's BOOK OF THOTH and well nigh impossible for the beginner to work with. Since most people wish to learn about the Tarot through the process of divination let us try to remedy the situation.

In THE GOLDEN DAWN by Regardie, you will find a very complete explanation of the divinatory process and also a shorter explanation in Paul Cases's THE TAROT. The original tradition comes from THE GOLDEN DAWN; Crowley and Case added their own explanations according to the degree of their Initiation. I know you own the BOOK OF THOTH but perhaps not the others, so I will stick to the aforesaid tradition and explain the matter anew.

First, let me explain the traditional attitude towards occult gifts which many individuals possess; whether the gift is spiritual healing, psychometry, clairvoyance, a particular sensitivity for methods of divination, prophesy or whatever else. The occultist knows that the gifted person does not sell his gift for personal gain in any way. Such motives would sully the pure workings of the Higher Self; the gift would be prostituted towards base ends and finally disappear altogether. It is the same as if an artist of the stature of Rembrandt should try to paint pictures according to the dictates of his audience and for the money he could gain from such a practice. The artist who does this soon becomes very second and third rate. He must follow his own divine genius as to what he paints, and how. Another consideration you should also keep in mind is that the higher you advance in the grades of the Order, the more must you strive to help your less advanced brothers and sisters. Indeed, progress is not possible until you have done this. If money is needed, then, one must rely on whatever interests one has outside of the Occult field - on one's material orientation, on an outside job - and not on one's gifts of sensitivity. It would be very unwise to use the Tarot for mere fortunetelling. One

should use it as an aid in solving serious problems and not to satisfy a frivolous curiosity.

"The abuse of divination has been responsible, more than any other cause, for the discredit into which the whole subject of Magick had fallen when the Master Therion undertook the task of its rehabilitation. Those who neglect his warnings, and profane the Sanctuary of Transcendental Art, have no other than themselves to blame for the formidable and irremediable disasters which infallibly will destroy them." THE BOOK OF THOTH, page 253.

For a further discussion of the subject of divination in general it would be necessary for you to consult MAGICK IN THEORY AND PRACTICE by Crowley, Chapter XVIII, part 4, page 155. (This is not Chapter XVII as stated in THE BOOK OF THOTH.)

You will notice therein that it is stated that working with the Tarot does not lend itself to the solution of spiritual questions. It is better to rely on the Yi Ching for questions of this type. The Tarot is better suited to answering material questions.

Before you start divinatory practices it would be wise to study one card each day. After all, this would only take 78 days and you would have better luck if you knew something about the cards. It might also be a help to you if you would make notes on the margins of the cards as to the meanings, attributions and behaviour. Since the cards are very shiny, it will be necessary to erase the surface of the particular edge upon which you will write. Then the surface will be rough enough that it will hold the ink without fear of wear and erasure in the future. When you are very practiced with the cards and have their meaning memorized, you may want to discard your learning pack and procure a new one. I suggest this because most students do not want to sit down and memorize things for hours and often they do not have the time for it. With the marking, one memorizes as one goes. In a space of time the cards will be very familiar and will open up further possibilities to the operator which are not written in any book.

There are many methods of using the Tarot for divination, but the closer you work to the divine scheme, or natural laws, the more pure will be the influence and the better will be the results. In the method of the Golden Dawn the start of the operation uses the divine Name - Yod He Vau Hé and proceeds

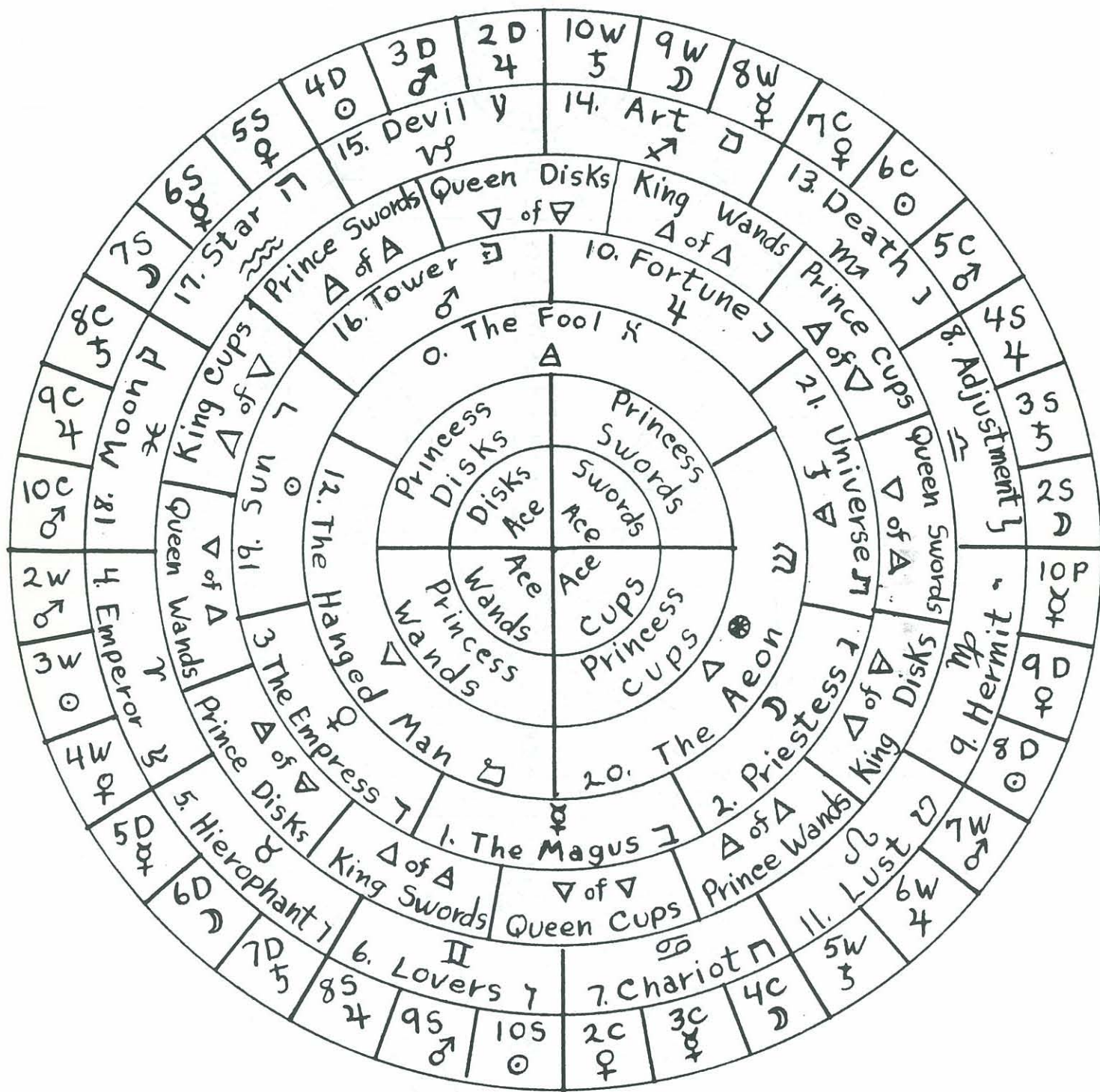
from there to the use of the 12 Houses of the Zodiac in the second operation and in the third operation the Signs of the Zodiac are used. In the fourth operation the division of each sign into three decans is used, and finally, in the fifth operation, the Tree of Life itself. Thus, you are working with the original laws of the Tarot itself and the way in which it relates to the Qabalah and the Tree of Life. In your working you have activated each division of the pack. The Court cards for the Zodiac Houses, the Atu for the Signs of the Zodiac, the small cards for the 36 decans, and the remaining cards and the scheme of the Tarot as a whole to the end of the operation, the Tree of Life.

All these operations take a great deal of time; one might say that the Tarot is a rather unwieldy system of divination, and so it is, if done right. You should plan on at least 2 hours for a question to be answered; shortening the necessary time may lead to disappointment and incompleteness. However, keep in mind that your divination is introducing you to a system which describes the Universe, the macrocosm and the microcosm, and man's place therein and how he may attain to Spiritual Illumination.

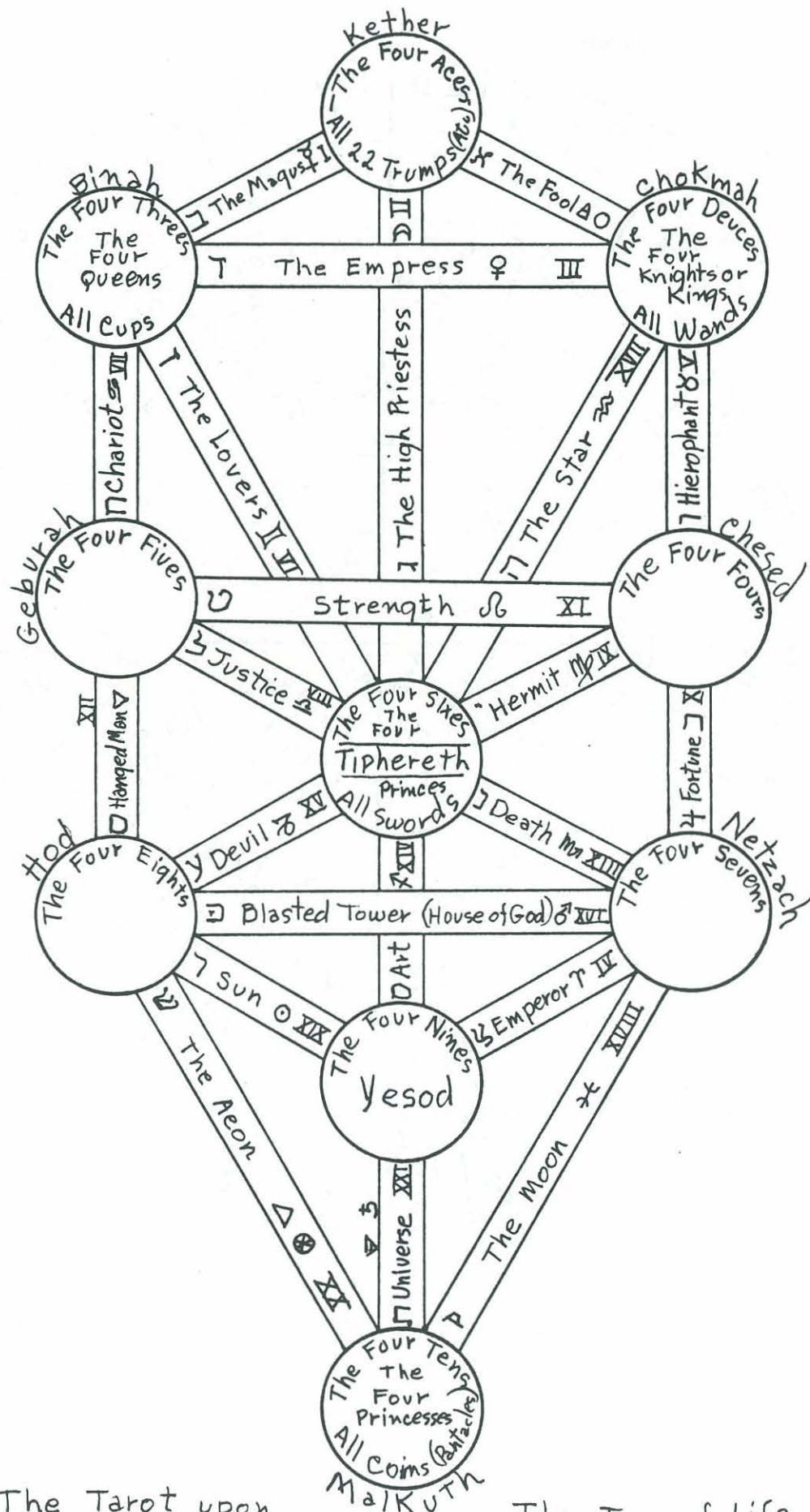
If you expect unbiased results in your divination you must clear your mind and even your subconscious mind of any bias whatever, either pro or con, towards the results. You must not be emotionally disturbed in any way; you must be a paragon of detachment as to the outcome. For this reason, it is better not to use the cards on a question for oneself but to ask a friend to silently ask a question which you do not have any idea about. It is only the Adept who can achieve the detachment mentioned and for beginners it would be wise not to have any element of self delusion in the divination.

In order to aid the working of the finer forces through you the Golden Dawn document advises that you have near you the four elemental weapons of the Tarot; the wand, the cup, the sword (or dagger), and the disk. These could be quite simple, such as a pencil for the wand, a vessel of some sort for the cup, a letter opener for the dagger, and a flat circle for the disk. The latter could be of cardboard - but see BOOK 4, Part 2 or THE GOLDEN DAWN if you want anything more elaborate.

Then invoke the aid of the Most High with these words:
"I invoke thee, I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden



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



The Tarot upon

The Tree of Life

things, to the glory of thine ineffable Name. Amen."*
 As you say this, the cards should be in your left hand and
 you should be holding the wand over them in the right hand.

Next, a significator should be chosen. This represents
 the person who is asking the question, the querent. For
 this we look at the Court Cards, referring to their descrip-
 tions in the BOOK OF THOTH. Though I published previously
 the chart of "The Placement of the cards of the Tarot upon
 the Zodiac Wheel" in this magazine, No. 1, I am going to re-
 produce it again so that you will have the necessary items
 close at hand. Notice that the Court cards rule from 20
 degrees of one sign to 20 degrees of the next. Since these
 cards always signify persons, they are somewhat better to
 use than the cards which refer to the zodiac signs, as these
 latter can signify forces of nature and are in the schema of
 the Atu. The Princesses are somewhat difficult to use in
 the description of a person and one may have to use whatever
 intuitional powers one has to guess if the querent is an
 elemental as described in the BOOK OF THOTH. They can also
 refer to children or adolescents. It is easy to determine
 which Court card is the significator when the querent tells
 you his birth date. Thus, a person born with the Sun at
 10 degrees of Aries will be signified by the Queen of Wands.
 Here is a chart of the dates within which a person may be
 born and which Court card describes him.

March 12 to April 10	Queen of Wands	21° ♄ to 20° ♈
April 11 to May 11	Prince of Disks	21° ♈ to 20° ♉
May 12 to June 11	Knight of Swords	21° ♉ to 20° ♊
June 12 to July 12	Queen of Cups	21° ♊ to 20° ♋
July 13 to Aug. 13	Prince of Wands	21° ♋ to 20° ♌
Aug. 14 to Sept. 13	King of Disks	21° ♌ to 20° ♍
Sept. 14 to Oct. 13	Queen of Swords	21° ♍ to 20° ♎
Oct. 14 to Nov. 12	Prince of Cups	21° ♎ to 20° ♏
Nov. 13 to Dec. 12	King of Wands	21° ♏ to 20° ♐
Dec. 13 to Jan. 10	Queen of Disks	21° ♐ to 20° ♑
Jan. 11 to Feb. 9	Prince of Swords	21° ♑ to 20° ♒
Feb. 10 to March 11	King of Cups	21° ♒ to 20° ♓

If you wish to be even more accurate, then arm yourself
 with an Astrological Ephemeride for the querent's year and
 check the position of the Sun on his birth date. This will
 give you the exact degree of the zodiac and may be necessary
 where the birth date is on one of the above changeover dates.
 For instance, a person born on May 11 may be better described

* The BOOK OF THOTH, page 250

by the preceding Court card, the Prince of Disks. The placement of the Sun in the Zodiac degrees has slight variations from year to year because of variables such as leap year, etc. However, in the majority of cases the above dates are quite sufficient.

In your spread, you may come upon other than the Significator as a person strongly influencing the reading. Perhaps you would not know the placement of the Sun in the Zodiac for this person. If not, then you must judge who it is according to the more traditional method. Here it is as taken from THE GOLDEN DAWN.

WANDS - very fair-haired and red-haired persons with fair complexion.

CUPS - Moderately fair persons.

SWORDS - dark persons.

DISKS - very dark persons.

KNIGHTS - generally men.

QUEENS - generally women

PRINCES - generally young men

PRINCESSES - generally young women

It is also possible to choose what seems to you an appropriate card and concentrate very heavily to make it be the Significator. This is when you are doing a divination for someone at a distance and are at a complete loss for a Significator.

Also, the Court Card representing a person may be modified by the card on either side of it.

When the Court cards appear in a spread they almost always represent persons connected with the question, but there is a further refinement which can be used. If the Kings look against the direction of a reading as if meeting it, thus:



they can represent the coming of a person or an event, but if they are looking with the direction of a reading, thus:



they can represent the departure of a person or event.

Two of the Princess cards have directional faces. If one of these is looking with the direction of the reading, she can represent a general opinion in approval of the matter and in harmony with it. If she is looking against the direction of the reading, it would be the reverse.

As you count the cards from the Significator, you should start counting the Significator as 1 and then count out 4 from this card. Read the meaning of the card you light on and then count from that card for the next meaning. Whatever card you start from should be counted as 1. Here is the counting chart:

Knights, Queen, Princes - count 4 cards out

Princesses - count 7

Aces - count 11

Small cards, count according to the number on the card. Thus, the 7 of Wands would need to have 7 cards counted from it.

For the Trumps or Atu - count out 3 for the Elemental Trumps

These are: 0. The Fool - Air

XII. The Hanged Man - Water

XX. The Aeon - Fire

Count 9 for the Planetary Trumps. These are:

I. The Magus - Mercury

II. The Priestess - the Moon

III. The Empress - Venus

X. Fortune - Jupiter

XVI. The Tower - Mars

XIX. The Sun - Sun

XXI. The Universe - Saturn

Count 12 for the Zodiacal Trumps. These are:

IV. The Emperor - Aries,

V. The Hierophant - Taurus

VI. The Lovers - Gemini

VII. The Chariot - Cancer

VIII. Adjustment - Libra

IX. The Hermit - Virgo

XI. Lust - Leo

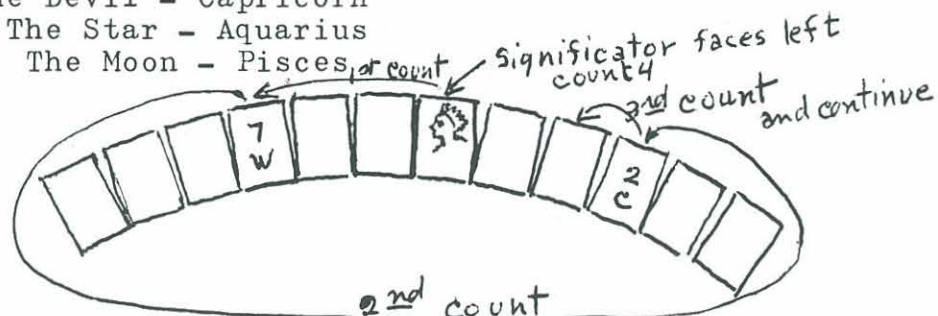
XIII. Death - Scorpio

XIV. Art - Sagittarius,

XV. The Devil - Capricorn

XVII. The Star - Aquarius

XVIII. The Moon - Pisces,



Continue the counting and reading until you land on a card already read. Then stop and go on to the next Operation.

Remember that while shuffling and dealing the operator should have a calm and untroubled mind, passive to the Higher Influences. The querent should think earnestly of the question that has been asked. If a card is dropped while dealing or cutting, it would be necessary to reshuffle until the operator feels that all is right again. It is better not to look at the face of the dropped card but just to slip it into the pack again. If some cards get turned upside down, do not right them as their meaning is not in any way disturbed. It is only that a Court card may be looking in a different direction when upside down and so you may count in a different direction as you start your counting from the direction in which the Court card faces and you keep to that direction for the spread you are presently working on. Thus, if your significator is the Prince of Swords, his head is leaning to the right, so the counting is started to the right from his position. If a Court card is facing straight out at you, looking neither to right nor left, then the counting would go to the left. Do not change the order in which the cards lie, as this would negate your work.

Sometimes one might want to decide on the relative strength of a card. For this, look on either side of the card you are reading and decide if the cards there help or hinder the general idea. Cards of the same suit are very helpful and strengthen the matter whether for good or evil. Cards of an opposite nature weaken the card you are reading.

Wands - Fire - do not mix well with Cups but go well with Disks and Swords.

Swords - Air - do not go well with Disks but go well with Cups and Wands.

Cups - Water - do not go well with Wands but mix well with Swords and Disks.

Disks - Earth - do not mix with Swords but do go with Wands and Cups.

If a card falls between two other cards which do not work well together, then the influence is neutralized.

In your spread, you may come upon a majority of one suit. If so, this is what it means:

Wands - energy, quarreling, opposition, activity, desire

Cups - pleasure, merriment, love, marriage

Swords - Trouble, sadness, quarreling, loss, maybe sickness.
Disks - Business, money, possessions, material matters.

A majority of the Trumps will show forces beyond one's control. If there are 3 or 4 cards of the same type, such as 3 or 4 Aces, or 7's, then this chart should be referred to for the meaning:

Majority of Court cards - Society, the meeting of many people.
Majority of Aces - Strength. Aces are always strong.

4 Aces - great power and force
3 Aces - riches and success.
4 Knights - great swiftness and rapidity.
3 Knights - unexpected meetings.
Knights generally show news.
4 Queens - Authority and influence.
3 Queens - Powerful and influential friends.
4 Princes - Meetings with the great.
3 Princes - Rank and honour.
4 Princesses - New ideas and plans.
3 Princesses - Society of the young.
4 Tens - Anxiety and responsibility.
3 Tens - Buying, selling, commercial transactions.
4 Nines - Added responsibilities.
3 Nines - Much correspondence.
4 Eights - Much news.
3 Eights - Much journeying.
4 Sevens - Disappointments.
3 Sevens - Treaties, contracts, compacts.
4 Sixes - Pleasure
3 Sixes - Gain and Success.
4 Fives - Order, regularity.
3 Fives - Quarrels, fights.
4 Fours - Rest and Peace.
3 Fours - Industry
4 Threes - Resolution and determination.
3 Threes - Deceit.
4 Twos - Conferences and conversations.
3 Twos - Reorganization and recommencement of a thing.

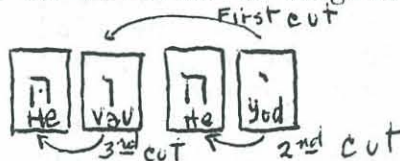
In part of your divination you will need to pair the cards on either side of the significator. These 2 cards you are looking at are of equal force and are modified by each other as given before in the list of which cards work well or ill with each other.

Now we are ready to begin.

FIRST OPERATION

This operation shows the present situation of the Querent and the matter he is interested in or it might show the past history of the Querent or question.

After invoking, shuffling and cutting by the Querent, if possible, cut the whole pack as accurately in the middle as possible and place the top half to the left. You now have two stacks and each of these must be cut in half again and placed to the left. Try to be as accurate as you can about it being a cut in the middle. There are now four stacks which represent Tetragrammaton and by inference refer to the four Princesses, the four Suits and the four Aces. Tetragrammaton, the name of four letters, is spelled Yod He Vau Hé in Hebrew. Since Hebrew is written in reverse to English, the four stacks would read thus:



Look for the Significator in the four stacks without disturbing the order of the cards. If it is found in the Yod stack the question will refer to work, business, energy and strife. If the Significator is in the He stack, the question will refer to pleasure, love, marriage. If in the Vau stack, the question would refer to trouble, loss, scandal, quarrels, and sickness. If in the Hé final stack the question will refer to goods, money and material matters.

From this part of the Operation you can tell the Querent what he has come for; but if wrong, abandon the divination and try it at some other time if it is an important question. If right, retain the packet containing the Significator and put the others aside. Spread out this packet in a sort of fan or horseshoe shape and start reading the meaning of the cards as you count them off as previously explained. This first story is the beginning of the affair and all its details may not necessarily match up with what the Querent knows about it, but the main idea should come through. Stop counting and reading when you land on a card already read and go on to the next part of the Operation.

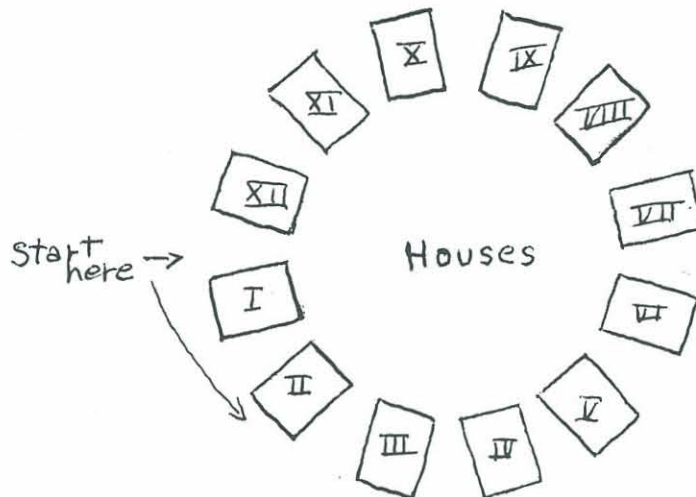
Pair the cards on either side of the Significator and read their meaning as a further explanation of the affair. Some people prefer to pair the cards from opposite ends of the horseshoe, but do it the same way for all your divinations. In other words, be consistent.

When doing the counting and pairing Operations, don't forget to notice if there is a majority of Wands, Cups, Atu, small cards, etc., as given in the foregoing chart. Also, it may be necessary to notice if a card is weak or strong according to the cards on either side of it.

SECOND OPERATION

This is a development of the question. Shuffle and invoke as before. It is not necessary that the Querent cut the pack for the following operations, but if he does, do it the same way all the time.

Deal the cards around in a circle of 12 stacks which represent the 12 Astrological houses of the Zodiac. The order in which this dealing is done is according to any Horoscope chart. Start with the First House or Ascendant in the East and move counterclockwise.



Decide in which stack you should find the Significator. He should be in a stack which has something to do with the question he has asked. If not, abandon the divination.

Here are the meanings of the 12 houses:

- First house - Name, form, appearance, personality, personal and private affairs, childhood and its home, the ego.
- Second house - Money earned by the self, possessions, belongings, voice, memory.
- Third house - Social mind, relatives, neighbours, communications, short journeys, minor changes and discoveries, practical reason, useful arts and intelligence, education.
- Fourth house - Domestic and home environment, the unconscious

life, complexes, childhood impressions, conditions in old age, family affairs, land and estates.

Fifth house - Love, children, courtship and love affairs, romance, investments and speculation, brain children, self-expression and aesthetic matters, amusement, recreations, creative and procreative activity.

Sixth house - Health and disease, master and slave relationships (in the own body as well as in the outside world). Occupational affairs, employment, labor, service, the boss and your position as boss.

Seventh house - Partnership and marriage, sociability, ego of matrimonial partner, co-operative affairs of life, or an important co-operator. The selective faculty, point of attraction to the opposite sex, interchange of vital ideas and energies, giving and taking, lawsuits, fine arts.

Eighth house - Other people's money, taxes, pensions, investments, legacies, gifts, benefits, inheritance, death and regeneration. Self-immolation, magical identification, giving up of belongings, sex life, length of life. Practical occultism.

Ninth house - Great travel and publicity. Higher education and philosophy. Important changes. Reason and science. Idealism, justice and philanthropy, religion, the abstract mind.

Tenth house - Social environment, career and professional life, fame, ambition, occupation, reputation, honor and preferment, public life, prestige, publicity, state affairs.

Eleventh house - Friendships, hopes, desires and wishes. Dreams and ideals. Ambition and romance. Luck, magical participation. Creative aspect of participation and pleasure. Brotherhood and magical love. Fraternal organizations.

Twelfth house - Hidden enemies, confinement (voluntary or otherwise), atonement for earned karma, the overcoming of karma. Occupational environment, health matters. Detachment, the use of experiences learned through the other houses. Sorrow and trouble. Self-denial, self-sacrifice. Fate, self-undoing and transition to a new life. Conflict with the inertia of society and rising above this level of consciousness by an effort of will.

Take up the stack in which you find the Significator and put the other stacks aside. Spread out the selected stack and read as described before, first by counting out from the Significator and then by pairing.

THIRD OPERATION

Here the development of the question continues.

Shuffle as before. There is a difference of opinion here whether the cards should also be cut. The GOLDEN DAWN manuscript is quite definite that they should not be cut. Deal the cards out in a circle with 12 sections exactly as in the Second Operation. Only now the cards will refer to the signs of the Zodiac and the Atu which correspond to them. See the chart for the placement of the cards on the Zodiac wheel. Remember that in dealing you start with Aries in the East and move counterclockwise until you end with Pisces and so on around again until all the cards have been dealt.

Find the Significator and retain the pack in which he is and put aside the rest. When looking for the Significator in these stacks, see if you can use your intuition to find where he is. Certain Zodiac signs or Atu might not go with the nature of the question; which by now you have a good idea about. Spread out the cards with the Significator, being careful not to disturb their original order and read the stack first by counting in the direction in which the Significator faces and continue until you land on a card already read. Then stop and read the cards by pairing them on either side of the Significator. Since you will be reading only about six or seven cards, this won't take too long.

Note the meaning of the Zodiac sign or Atu which rules the pack where you have found the Significator. This might have a general bearing on the question. By now you should be familiar with the Signs and Atus from your studies. Note also if there is a majority of the Atu in the pack, which would mean that the matter has gotten out of the control of the Querent, or if there is a majority of any other suit, etc. This might be difficult in a pack which has only six or seven cards, but it could happen.

FOURTH OPERATION

Again shuffle. The Querent really does not cut the pack in this Operation. The Diviner takes the pack and places it face upward. Then he looks through it carefully until he finds the Significator, using great care not to disturb the order of the cards. He cuts the pack just in front of the Significator so that the Significator is on top of the pack on the bottom. The pack with the Significator is then placed on top of the former top half of the stack. The Significator is now on top of the whole stack as it faces upward. Remove the Significator and set him in the middle of the circle which you will make next. Turn the cards upside down in your hands. Now deal out 36 stacks around the Significator, starting with

the first decan of Aries and going counterclockwise. Since you are dealing from a pack which is face down in your hands, turn up each card as you place it on the table. The 36 stacks represent the 36 decanates of the Zodiac and the 36 small cards which refer to them.

Note if there is a majority of Atu, or of a certain suit, or if there are 3 or 4 of a kind in the whole circle before you start counting. Refer to the charts for the meaning of these.

In this Operation the whole circle is used and no one pack is to be the only one read. Start counting from the first decan of Aries, going counterclockwise, which was the direction in which the cards were dealt. For instance, if the first decan of Aries holds the Princess of Swords, you would count 7 from her, starting with her as No. 1. Read the card you land on and continue counting and reading until you come to a card already read.

Next it will be necessary to pair the cards. The pairing starts with the card in the first decan of Aries, which in our example is the Princess of Swords. This card is paired with the card just above it which sits in the last decan of Pisces. The next pairing uses the card which sits below our starting card, the Princess of Swords, and the card which sits above the card in the last decan of Pisces. In other words, we are pairing the cards which sit in the 2nd decan of Aries and the 2nd decan of Pisces and so on out through the circle.

This is an extremely detailed part of the divination and since so many cards will be involved, it is possible that you may come across cards which seem to have nothing to do with the matter in consideration. If your intuition tells you that these odd cards unnecessarily clutter up the results of the divination, then play down their significance. Those cards which strengthen what has already been found out will prove to be the most useful.

FIFTH OPERATION

This is the conclusion of the matter.

The cards are shuffled again but not cut. They are now dealt out one by one, face down, on the Tree of Life diagram. Start with Kether as the first card, Chokmah as the second, Binah as the third and so on down the Tree. Continue until all the cards have been dealt.

Find the Significator and remember that wherever he is, the Sphere in which you find him will have a great deal to do with the judgment. Take the pack in which the Significator is found and discard the other packs.

Spread out the Significator pack and read as before, first by counting and then by pairing. Note also in which direction a King might face if one turns up in your pack. This could indicate whether more is yet to come or whether the matter is dissolving. Note also any emphasis on Atus, Suits, Court cards, etc.

I have tried to take nothing for granted as I explained how to do this Divinatory process. Perhaps I have repeated myself unnecessarily, but it is in the interest of being absolutely clear. Well I know what it means to be a frustrated beginner and to have nothing much make any sense out of the system of the Tarot and the Qabalah. These frustrations of the Neophyte are ever in my mind and so what could be more natural than that I should try to help someone else who may be suffering in the same way? So I hope you will forgive me, dear Brother, if these instructions seem to insult your intelligence. As you work, many of your stumbling blocks will disappear, for you cannot help but absorb the system of the Tarot, the Qabalah and even somewhat of Astrology as you go.

May all your divinations turn out to be excellent ones!

Love is the law, love under will,

Fraternally,

Meral

QABALIST'S CORNER

Some meanings for the number 156

B	⌐	2	The Victorious Queen
A	⌘	1	
B	⌐	2	$(7+7) \div 7 + 77 + 77 = 156$
A	⌘	1	The way this is worked out is as follows:
L	⌘	30	$7 + 7 = 14 \div 7 = 2 + 77 + 77 = 156$
O	⌘	70	
N	⌘	50	
		<u>156</u>	
Tz	⌘	90	Zion, the Sacred Mountain of Initiation.
I	⌘	10	Zion, the City of the Pyramids ($8^0 = 3^0$) in the
V	⌘	6	A.A.A. See THE VISION AND THE VOICE for an
N	⌘	50	account of this. (9th Aethyr)
		<u>156</u>	
K	⌐	20	Chaos - infinity of space, formless matter.
A	⌘	70	"The mystery of CHAOS is beyond the comprehension
O	⌘	6	of any but Masters of the Temple. One can only
S	⌐	60	hint that this is at once the formula of the femi-
		<u>156</u>	nine trinity and of the all-Father. THE VISION AND
			THE VOICE. 3rd Aethyr, Note 31.
M		40	Marie - enumerated by the Greek Qabalah.
A		1	
P		100	
I		10	
E		5	
		<u>156</u>	

Pi (π) correct to 6 places = 3.141593. Add these numbers and they make 26. $26 \times 6 = 156$ (Six places)

Add the Sephiroth of the Middle Pillar of the Tree of Life. (A glyph of the Phallus). $1 + 6 + 9 + 10 = 26$. $26 \times 6 = 156$
 26 is also the sum of the letters $\aleph \aleph \aleph$. Six is a number of Tiphereth and is made up of $1 + 2 + 3$, the first 3 spheres of the Tree of Life. See LIBER 65 and LIBER AL VEL LEGIS and its commentary for a further understanding of the aspiration to the Khabbs or 418 or Holy Guardian Angel and how this symbol turns into Nuit. TO ME is part of this formula of going.
 "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.

F	י	6	The cry of ecstasy of the Seer in THE VISION
A	ס	1	AND THE VOICE.
L	ז	30	Note 28, p. 66. "See LIBER VII, Cap. V., v. 30.
U	ו	70	It is the cry of the consummated rapture of the
T	ז	9	dissolution of any symbol by virtue of love. FAL
L	ז	30	is a permutation of the letters of Aleph, thick
I	'	10	darkness; PLA, the hidden wonder - a title of
		156	Kether. The whole symbolism of Aleph, 111, must
			be studied thoroughly. It is especially the
			equations: One = Zero; and Three = One. Aleph
			is Iacchus, Lord of Ecstasy; Harpocrates, Lord
			of Silence; Zeus Arrhenotheleus; Bacchus Diphues,
			Baphomet, etc. Lord of the Two-in-One Love:
			Parsifal, the Pure Fool, the wandering spirit of
			God, who impregnates the King's Daughter. (The
			best account of all of these symbols is to be
			found in that section of THE BOOK OF THOTH con-
			cerning The Fool). UT is the title of the Holy
			Guardian Angel in the Upanishads. LI is the
F	פ	500	Hebrew for "to me". See LIBER AL VEL LEGIS, I,
A	א	1	vv. 51, 53, 61, 62, 63. (L is Atu VIII - Adjust-
L	א	30	ment - the Satisfied Woman; 1 = Yod, Atu IX -
U	ר	400	the Hermit).
T	ר	300	See LIBER AL VEL LEGIS, II, v. 24. The hidden
L	א	30	virtue which satisfies her.
I	י	10	"FALUTLI (in Greek) is 1271 = 2542 divided by 2.
		1,271	2542 Is Thelema spelt in full in Greek" Crowley.
			(Also, 1271 adds to 11, the union of the 5 and
			the 6, q.v.)

78 x 2 = 156. 78 refers to the 78 cards in the Tarot. See other meanings of 78.

"By wise Ta-Nech I weave my spell." LIBER AL, Cap. III, v. 38.

By = 2	T = 9	By a combination of the above
W = 6	A = 1	underlined words, we again get
I = 10	N = 50	156.
S = 60	I = 10	
<u>78</u>	Ch = 8	
	<u>78</u>	

78 is also MEZLA, the influence from on High. Multiplied by 2 (Beth, the Magus or Magician) = 156

4 x 39 = 156. 39 = $\aleph + \text{AChD}$ (26) + AChD (13)
Meaning of above - Tetragrammaton is One. This represents the victory over the power of the number 4. First manifestation of the powers in the first 3 Sephiroth. See THE BOOK OF THOTH.

JUNO = $\text{Yod} = 136 + \text{Jupiter} - \text{J} - 20 = 156$. See THE VISION AND THE VOICE, 7th Aethyr. "And there is a voice: Is not this bird the bird of Juno, that is an hundred, and thirty, and six? And therefore is she the mate of Jupiter". (The bird referred to is the Universal Peacock.)

N	J	50	See THE VISION AND THE VOICE, 7th Aethyr. $\otimes = \text{N.O.X} = \text{N.O.X}$ (As drawn in the original manuscript.) This is the Ordeal X of LIBER AL VEL LEGIS. Cap. III, v. 22. Alternate spelling of N.O.X. is Nun, Ayin, Tzaddi = $50 + 70 + 90 = 210$. See THE VISION AND THE VOICE, 14th Aethyr, note 14.
O	7	6	
X	p	100	
		<u>156</u>	

A	X	1	AIMA, the bright fertile mother (because there is a yod in the name of AMA) 52×3 (3rd Sphere, Binah) = 156
I	h	10	
M	B	40	
A	X	<u>1</u>	
		52	

N	J	50	See THE VISION AND THE VOICE. "Nephthys whose name is Perfection." P. 203, 5th Aethyr. Also LIBER 65, Cap. 4, v. 31. "I felt the red lips of Nature and the black lips of perfection."
E	n	5	
P	p	80	
H	n	5	
Th	u	9	
Z	7	<u>7</u>	
		156	

"BABALON = 156 = 12×13 , Which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower contains 12×13 pyramids, BABALON is indicated as Shakti. For the elements are the manifested powers of the all-Father. Again we may consider the watchtowers as the City of the Pyramids, though in a sense less exalted than that usually implied in these visions." (See the Enochian section in Vol. IV of THE GOLDEN DAWN for an elaboration of the truncated pyramids to the squares of the Elemental Tablets and the significance of the Sphinx. Unfortunately, the Enochian Sections in THE EQUINOX do not go into quite as much detail in order to render this note intelligible. I.R.) THE VISION AND THE VOICE, 9th Aethyr, Note 2. Also, 12 = HUA, a title of Kether and 13 = AChD, Unity.

Note 25 - 24th Aethyr. "Elyon, the exalted one. Ayin, Lamed, Yod, Vau, Nun = 156, a name of BABALON, with the phallic Yod in the midst."

THE ARHAN

When the chill of earth black-breasted is
 uplifted at the glance
Of the red sun million-crested, and the forest
 blossoms dance
With the light that stirs and lustres of the dawn,
 and with the bloom
Of the wind's cheek as it clusters from the
 hidden valley's gloom:
Then I walk in woodland spaces, musing on
 the solemn ways
Of the immemorial places shut behind the
 starry rays;
Of the East and all its splendour, of the West
 and all its peace;
And the stubborn lights grow tender, and the hard
 sounds hush and cease.
In the wheel of heaven revolving, mysteries
 of death and birth,
In the womb of time dissolving, shape anew
 a heaven and earth
Ever changing, ever growing, ever dwindling,
 ever dear,
Ever worth the passion glowing to distil a
 doubtful tear.
These are with me, these are of me, these
 approve me, these obey,
Choose me, move me, fear me, love me, master
 of the night and day.
These are real, these illusion: I am of them,
 false or frail,
True or lasting, all is fusion in the spirit's
 shadow-veil,
Till the Knowledge-Lotus flowering hides the
 world beneath its stem;
Neither I, nor God life-showering, find a
 counterpart in them.
As a spirit in a vision shows a countenance
 of fear,
Laughs the looker to derision, only comes to
 disappear,
Gods and mortals, mind and matter, in the
 glowing bud dissever:
Vein from vein they rend and shatter, and are
 nothingness for ever.

In the blessed, the enlightened, perfect eyes
these visions pass,
Pass and cease, poor shadows frightened,
leave no stain upon the glass.
One last stroke, O heart-free master, one last
certain calm of will,
And the maker of Disaster shall be stricken
and grow still.
Burn thou to the core of matter, to the
spirit's utmost flame,
Consciousness and sense to shatter, ruin sight
and form and name!
Shatter, lake-reflected spectre; lake, rise up
in mist to sun;
Sun, dissolve in showers of nectar, and the
Master's work is done.
Nectar perfume gently stealing, masterful and
sweet and strong.
Cleanse the world with light of healing in the
ancient House of Wrong!
Free a million, million mortals on the wheel of
being tossed!
Open wide the mystic portals, and be
altogether lost!

Aleister Crowley

Collected Works
End Vol. II.

TO A MAGNOLIA

I see a crumpled petal of purity
Of white magnolia shining in the sun.
A sunbeam kisses away its serenity
And a dappled shade its whiteness overcomes
Whilst gently swaying among its leaves alone.

Sweet and gentle breezes fondle its silk,
Cup creamy white and heavy scented,
Whiter even than the white of milk.
Now blown by the breeze and slanted
The heavy leaves encompass it around.

Like thee, magnolia, I am afloat, afloat,
Hungering ever for the kiss of day
And folded tight against the coming night.
Oh, blissful white, pearly, secure, oh, stay!
Stay magnolia, my heart surround.

Thy image sears itself against my brain
As I gaze into thy hungering depths;
Thy form cupped to receive a gentle rain.
Visiting insects assert their troths
With thy lambent light newly found.

Oh, pure magnolia, surely the unseen hand
That set thee there on thy tree
Is also the hand that reflected and fanned
Thy blaze of purity in my soul. May I be
Forever cupped, to Eternity betrothed and bound.

Meral

June 1976

Soliloquy

A strange being walks the earth
Disguised in chains of flesh;
Lost to heavenly Self and bound
By laws of Karma. So walks
The hidden light. But joy
Of brilliant sunshine illuminates
The darkness of the day
And flames of fire flicker
Within the hidden heart.
A glory surrounds the earth
Kneeling dark and unheeding.
Black is the soil heaving
With hidden life. Clouds of heaven
Gather and darken day unto fitful night.
So run events for the Angel soul
As the dark earth are events,
As clouds that frighten the sky.
And the spirit shudders and cries,
"Woe! There is bitter loneliness
And darkness and hateful terror across
The face of the Earth.
Deep and heavy clouds and furies gather
To shake the heavens and rush
Wildly through affrighted air and beneath
They rumble through ancient earth.
With laments and cries man dies in chains
Of lust and flesh and appetites."

The spirit, shaking, cries thus and is afraid.
Miasma and fears darken the inner world;
Smearing events like veils across that Self.
Regrets return, ancient wrongs knell fury
And black death hovers o'er the torture.
The soul is lost, vainly shaking its chains.
O soul that forges thine own chains!

Above the clouds the luminous air carries
The smiles of the sun ever shining
Upon the teeming earth.
A wearied man, scarcely guessing, looks up
To catch the splendour of sun dimly seen
Through the drifting and changing mists.
"Oh, shining sun!"

Always the Angel is behind the soul
Always a flame burns within.
Events are clouds that come and go
And the Angel cannot be chained or lost
"Angel, depart not because of the clouds!"
"Man, thou art that angel"
Is the eternal reply.

Meral



Metal



I

CHAPTER I

1. I am the Heart; and the Snake is entwined
About the invisible core of the mind.
Rise, O my snakê! It is now is the hour
Of the hooded and holy ineffable flower.
Rise, O my Snake, into brilliance of bloom
On the corpse of Osiris afloat in the tomb!
O heart of my mother, my sister, mine own,
Thou art given to Nile, to the terror Typhon!
Ah me! but the glory of ravening storm
Enswathes thee and wraps thee in frenzy of form.
Be still, O my soul! that the spell may dissolve
As the wands are upraised, and the aeons revolve.
Behold! in my beauty how joyous Thou art,
O Snake that caresses the crown of mine heart!
Behold! we are one, and the tempest of years
Goes down to the dusk, and the Beetle appears.
O Beetle! the drone of Thy dolorous note
Be ever the trance of this tremulous throat!
I await the awaking! The summons on high
From the Lord Adonai, from the Lord Adonai!
2. Adonai spake unto V.V.V.V.V., saying: There must be ever
division in the word.
3. For the colours are many but the light is one.
4. Therefore thou writest that which is of mother of emerald,
and of lapis-lazuli, and of turquoise, and of alexandrite.
5. Another writeth the words of topaz, and of grey sapphire,
and of deep sapphire with a tinge as of blood.
6. Therefore do ye fret yourselves because of this.
7. Be not contented with the image.
8. I who am the Image of an Image say this.
9. 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.
10. Not otherwise may ye reach unto the Smooth Point.

COMMENTARY

The five chapters refer to the five Elements. I. Earth, II. Air, III. Water, IV. Fire, and V. Spirit. Each shows its Element in the light of the relation between the Adeptus Minor and his Holy Guardian Angel. Thus, in Chapter I. the material world, or the sensible aspect of Nature is shown to be a mere symbolic picture of something altogether different. - - - - -

1. Invocation of Kundalini.
The Adept 'dies' to the natural world and blooms as a Lotus. He ceases: and enters the midnight silence where he adores Khephra. Then he awaits the coming of his Lord.
- 2 - The Angel says: Each man sees Nature in his own particular way. What he sees is only an image. All images must be ignored; the Adept must aspire single-heartedly to the Smooth Point. This matter cannot be discussed in common language; the king must speak of kingly things in a kingly way.

11. Nor is it fitting for the cobbler to prate of the Royal matter. O cobbler! mend me this shoe, that I may walk. O king! if I be thy son, let us speak of the Embassy to the King thy Brother.
12. Then was there silence. Speech had done with us awhile. There is a light so strenuous that it is not perceived as light.
13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.
14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.
15. I breathe, and there is infinite dis-ease in the spirit.
16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.
17. I shall not rest until I have dissolved it all.
18. So also the light that is absorbed. One absorbs little, and is called white and glistening; one absorbs all and is called black.
19. Therefore, O my darling, art thou black.
20. O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.
21. O the filthy one! the dog! they cry against thee. Because thou art my beloved.
22. Happy are they that praise thee; for they see thee with Mine eyes.
23. Not aloud shall they praise thee, but in the night watch one shall steal close, and grip thee with the secret grip; another shall privily cast a crown of violets over thee; a third shall greatly dare, and press mad lips to thine.
24. Yea! the night shall cover all, the night shall cover all.
25. Thou wast long seeking Me; thou didst run forward so fast that I was unable to come up with thee. O thou darling fool! what bitterness thou didst crown thy days withal.

12. Silence. The adept reports his impressions. The highest degree of any given kind of energy surpasses the receptive power of the observer. Thus it appears as if of some other order.

13. The subtler the form of energy, the more potent, but it is less easily observed.

14. Truth destroys the reason.

15. Life disturbs the placidity of the mind's acceptance of dead symbols as reality.

16. The Knowledge and Conversation of the Holy Guardian Angel gives a new and higher form of energy which destroys the grosser types of existence.

17. The process continues until complete.

18. Phenomena results from resistance to 'love'. Perfect union is silent.

19 -V.V.V.V.V. being perfectly Adeptus Minor appears evil.
21.

23 -They do so in secret ways.
24.

25. Perdurabo hindered his own success by over eagerness.

26. Now I am with thee; I will never leave thy being.
27. For I am the soft sinuous one entwined about thee, heart of gold!
28. 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.
29. I have found that which could not be found; I have found a vessel of quicksilver.
30. Thou shalt instruct thy servant in his ways, thou shalt speak often with him.
31. (The scribe looketh upwards and crieth) Amen! Thou hast spoken it, Lord God!
32. Further Adonai spake unto V.V.V.V.V. and said:
33. Let us take our delight in the multitude of men! Let us shape unto ourselves a boat of mother-of-pearl from them, that we may ride upon the river of Amrit!
34. Thou seest yon petal of amaranth, blown by the wind from the low sweet brows of Hathor?
35. (The Magister saw it and rejoiced in the beauty of it.) Listen!
36. (From a certain world came an infinite wail.) That falling petal seemed to the little ones a wave to engulf their continent.
37. So they will reproach thy servant, saying: Who hath set thee to save us?
38. He will be sore distressed.
39. All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.
40. The joy of men shall be our silver gleam, their woe our blue gleam - all in the mother-of-pearl.
41. (The scribe was wroth thereat. He spake:

26- Union once made is permanent.
27.

28. The Angel is crowned with the Zodiac. His body is that
of Nuit.

29. Stability has been found on a basis of continual change.

30. Seems an injunction to the Holy Guardian Angel to keep
in close touch with the Adept.

31. The Adept accepts this as a definite promise.

32- Proposal to view phenomena from the new standpoint.
33.

34- Two points of view: as a girl's smile involves the death
36. of many cells in her body.

37. The above explains why men should resent their saviour.
They misinterpret his acts as destructive.

38. He in his human mind is distressed at this.

39- But the whole relation is illusion. In reality the Angel
40. and the Adept are simply arranging to sail through eternity
together; the Work of the Adept in redeeming Mankind is
only an image seen as he fashions his mother-of-pearl.

O Adonai and my master, I have borne the inkhorn and the pen without pay, in order that I might search this river of Amrit, and sail thereon as one of ye. This I demand for my fee, that I partake of the echo of your kisses.)

42. (And immediately it was granted unto him.)
43. (Nay; but not therewith was he content. By an infinite abasement unto shame did he strive. Then a voice:)
44. Thou strivest ever; even in thy yielding thou strivest to yield - and lo! thou yieldest not.
45. Go thou unto the outermost places and subdue all things.
46. Subdue thy fear and thy disgust. Then - yield!
47. There was a maiden that strayed among the corn, and sighed; then grew a new birth, a narcissus, and therein she forgot her sighing and her loneliness.
48. Even instantly rode Hades heavily upon her, and ravished her away.
49. (Then the scribe knew the narcissus in his heart; but because it came not to his lips, therefore was he shamed and spake no more.)
50. Adonai spake yet again with V.V.V.V.V. and said:
The earth is ripe for vintage; let us eat of her grapes, and be drunken thereon.
51. And V.V.V.V.V. answered and said: O my lord, my dove, my excellent one, how shall this word seem unto the children of men?
52. And He answered him: not as thou canst see.
It is certain that every letter of this cipher hath some value; but who shall determine the value? For it varieth ever, according to the subtlety of Him that made it.

- 41- The human mind demands to be relieved of its sorrow by
42. seeing Nature in this light on the ground that it has
served the Masters with unselfish devotion.
43. The mind demanded complete relief.
- 44- The method. Know everything possible, become indifferent
46. to all. This attained, become perfectly passive.
- 47- Persephone, the earth-bound soul. Corn - material nour-
48. ishment; the result is sorrow. Narcissus - the sexual
instinct flowering as Beauty.
Instantly the soul forgets the 'corn' and desires the
flower, Hades comes and carries her off. Hades is the
lord of 'Hell', i.e. the dark and secret but divine Soul
within every man and woman. The rape thus means that the
desire for beauty awakes the Unconscious Self who then
takes possession of the Soul, and enthrones her, only al-
lowing her return to earth (Knowledge of the material
world) at certain seasons, in order to attend to the wel-
fare of mankind.
49. I was seized by the impulse to adore Beauty, and felt
ashamed at my inability to write a poem on the spot
which should be worthy of the theme.
- 50.-
58. An elaborate parable in dialogue.
50. The angel bids the Adept rejoice in certain events which
are about to occur on earth.
51. The Adept doubts whether his doctrine will be understood
rightly by mankind.
52. The Angel agrees; but is more sceptical still, suggest-
ing that any event may be taken as meaning anything one
chooses.

61. That is thy drunkenness, O holy one, and the winds whirl
away the soul of the scribe into the happy haven.

62. O Lord God! let the haven be cast down by the fury of
the storm! Let the foam of the grape tincture my soul
with Thy light!

63. Bacchus grew old, and was Silenus; Pan was ever Pan for
ever and evermore throughout the aeons.

64. Intoxicate the inmost, O my lover, not the outermost!

the Adept may cross the Abyss and become a Master of the Temple. Remember that the Ego is not really the centre and crown of the individual; indeed, the whole trouble arises from its false claim to be so.

61. The ecstasy of the Knowledge and Conversation of the Holy Guardian Angel brings peace to the soul of the scribe (his conscious mind) by impressing such energy on his thoughts that their normal conflict (which causes sorrow) becomes negligible, just as the personal antagonisms in a cavalry regiment are forgotten in the excitement of a charge.
62. But the mind, knowing that the old quarrels will revive when the ecstasy has passed, asks that this anaesthesia may be removed. It aspires to enter into that rapture with every element of its being, no matter for the pain. It knows that it can never be truly content until each separate fibre thrill harmoniously to that supreme enchantment.
63. It knows that the lower types of intoxication were excitements, and end in stupor and senility. It demands the madness of Pan, the building up of every particle of its being into a single symbol to include All. This symbol is to combine the intelligence (omniscience) of Man with the omnipotence typified by horns, and the creative rapture of the leaping Goat. This Pan is not intoxicated but wholly insane, being beyond distinction (Knowledge) as including all in itself; he is also immune to time, since whatever happens can only be within himself; that is, all events are equally the exercise of his functions, and therefore accompanied by rapture, since He has included all possibilities in His unity so that any change is part of His life, an act of love under will.
64. This is presumably once more the voice of the Angel. He bids the Adept pay less attention in the future to the transmutation of gross impressions into the raptures of union. The greater work is to cause the Unconscious to interpenetrate with the Angel. For such is the ultimate Sacrament. The Adept is only too liable to be contented with the conscious joy of causing just those thoughts which have always been the source of error to glow with purity and splendour at the touch of the Angel. But it is far more important to renounce these rewards, ineffably holy and delightful though they be, in order to perfect

65. So was it - ever the same! I have aimed at the peeled
wand of my God, and I have hit; yea, I have hit.

-----000 0 000-----

the inmost Self, to purge it of personality and unite it with the Universe, though such Attainment lie too deep for direct conscious apprehension.

65. In a secret code the Adept affirms that he is of the same sex (so to speak) as his Angel. It is not a union of opposites to produce a tertium quid, but a realization of identity, like the return to consciousness from delirium, whose ecstasy bears no fruit involving new responsibilities, new possibilities of sorrow, but is all-sufficient to itself, with neither past nor future. The 'peeled wand' is the creative Energy of the Angel, stripped of all veils, pointing to the Zenith, ready and eager to act. The Adept exclaims with joy that he has aspired to unite himself with this idea, and has attained.

* * * * *

Thus concludes the description of the relations of the Adept and his Angel so far as the element of Earth, the concrete and manifest aspect of Nature, is concerned. The whole illusion has been destroyed; the bread has become the body of God. Yet this is but the lowest form of existence; in the next chapter we shall understand how the mind - as distinct from the matter of thought - is concentrated and sanctified by the Magick of the Adept.

—————00000000—————

(To be continued)



IN THE CONTINUUM

Vol. I, No. 8

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

An. LXXII, 1976 e.v., Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler

control of body and mind, and of those secret faculties which are still unknown to any but Initiates :

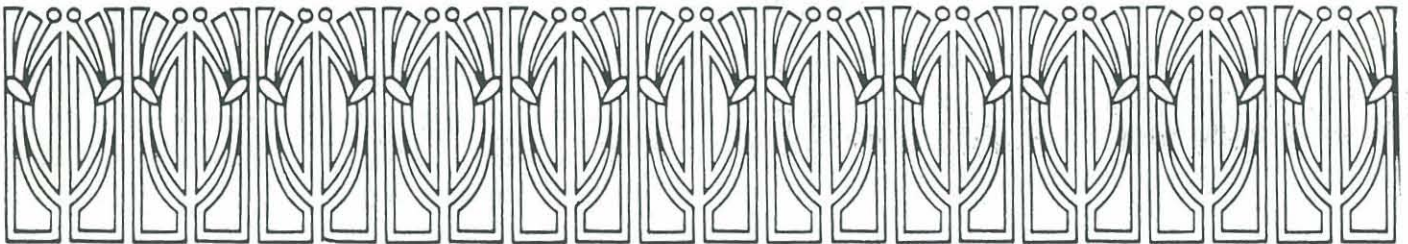
to enjoy the fullness of experience, the increasing ripeness of Age, with the perpetual energy of Youth :

to join the selfless Brotherhood of purified and chosen souls :

to partake of every Secret, every Sacrament of Nature :

to learn how to prepare, and to employ to the fullest advantage, the Elixir of Life: ("*Magick*" *Cap. XX*)

to aid the Master Therion in His Great Work, the establishment of the Law of Thelema.



THE REVIVAL OF MAGICK

by The Master Therion

The obvious course for one who wishes to write on Magick is to invoke the God Thoth, for He is Lord both of magick and of writing.

In truth, that is the very apt slip for our leash of silence. The word used by Sir Walter Scott for Magick is "gramarye", and a ritual of magick is a "grimoire", "grimorium", or grammar; all from gramma, a letter. Thoth, scribe of the Gods, was probably just a man called Tahuti - the Egyptian form of the Coptic word Thoth - who invented writing. Fust, one remembers, who invented printing, became Faust, the "black magician". The first great miracle of progress, after the conquest of fire, was this of writing.

Magick then may be defined for our present purpose as the art of communication without obvious means. Curiously, the new harnessing of that form of fire - I use the word in its old magical sense - called electricity to the shafts of the car of progress was followed by a new art or rather series of arts of communicating without obvious means; the telegraph, the telephone, and now Hertz's discovery (exploited by one Signor Marconi) of wireless telegraphy.

Now no man doubts the existence of a supreme and illimitable power, whether he conceive of it as soulless, unconscious and mechanical, or as spirit, self-conscious, and self-willed. You may think the Sun to be God; some very ignorant and some very illuminated people have done so; but the fact is disputed by none. That the Sun within the limits of its own system, is, physically speaking, the source of all light, heat, energy in all its forms, as well as of the earth itself, Being or Matter in all its forms as we know it.

Now if we wish to obtain heat from the Sun, we can go and sit on Palm Beach; or we can dig up solar energy in the form of coal - and so on; in a hundred ways we can make communication with that material source of heat. Very good; magick pretends to be able to do the same thing with the Secret Source of all Being and all Form, all Matter and all Motion.

It claims to be able to draw water from the Fountain of All Things, according to its needs, by certain methods. And though ordinary prayer is a part of Magick, this point is to be considered, that in the purely religious theory, God may or may not think it fit to answer prayer. This then is the great heresy of Magick - or of religion, if you happen to be a Magician! The Magician

claims to be able to force a favorable answer. If he tries to make the Elixir of Life, and fails, he has simply failed. He is a bad Magician, just as a chemist is a bad chemist who tries to make Oxygen and fails. The chemist does not excuse himself by saying that it was the Will of God that he should not make Oxygen that day!

The explanation is simple. What the Magician calls God is merely the divine Emanation in himself. And the reconciliation with orthodox theology follows at once. The Magician is using the formula of Hermes Trismegistus, "That which is below is like that which is above, and that which is above is like that which is below, for the performance of the miracles of the One Substance". That is to say, in order to perform his miracle he must call forth his own God in the Microcosm. That is united with the God of the Macrocosm by its likeness to it; and the Macrocosmic force then operates in the Universe without as the Magician has made it operate within himself; the miracle happens. Now then it follows that unless the will of the magician be really at one with the Will of the Cosmos, this likeness does not exist, this identification does not take place. Therefore the magician cannot really perform any miracle unless that be already the Design of the Universe. So that he who sets out by saying, "I will impose my will on all things" ends, "Thy will be done."

It is possible, indeed, to perform magic in other ways by other formulae, but all such efforts are mere temporary aberrations from the path; at the best they are mistakes; persisted in knowingly they become black magic; and in the worst event the sorcerer is cut off by his own act from the Cosmos, and becomes a "Brother of the Left Hand Path." This truth is taught by Wagner in Parsifal. Klingsor was unable to comply with the requirements of the Graal Knights; he could not harmonize Love and Holiness; so he mutilated himself and was forever debarred from even a possibility of redemption.

It was because the Church misunderstood this doctrine and saw in magic but a rival power, that she strove with all the agony of fear to suppress it. Soon only charlatans dared to practice it, because they were known to be harmless. The whole thing fell into contempt.

When I was twenty-two years of age I devoted myself to the attainment of adeptship, or whatever you like to call it. That was indeed the question: what should I call it? (For I am first of all a poet, and expert in the use of words.) I decided to call my life-work MAGICK. For this very reason, that it was fallen so utterly into disuse. I cut myself deliberately off from the modern jargon "theosophy", or "occultism", and so on, all words with an up-to-date connotation. I would make my own connotation and impose it on the world. The only chance of confusion was with prestidigitation and that not being of the same universe of discourse, hurt no more than the homonymity of "box", "game" and a hundred

other words. There was something of boyish defiance, too, no doubt in my choice of the word. However, I labelled myself with it, and I used good gum!

It has been necessary to insist that Magick is done by an identification of the magus with the Supreme in order to show how in practice one goes to work.

There are two branches of this one tree; we may conveniently call them the Catholic and the Protestant.

The Protestant method is that of direct prayer. As a child asks its father for a toy, so the magician asks God to cause rain, or whatever he may need at the moment. The prayer book is full of such spells, even to the extreme use of "Oh, Lord, who alone workest great marvels, send down upon our Bishops and Curates the healthful spirit of Thy grace". But there is no record of any favorable answer to this particular prayer!

In the supreme prayer of Christ in Gethsemane we find the advanced magician speaking. "If it be Thy will, let this cup pass from me; nevertheless not my will, but Thine, be done." This ends in "My will, which is Thine, be done" for by-and-by Christ tells Pilate that if He wished He could have twelve legions of angels to defend Him. But he no longer wishes the cup to pass from Him; His will is one with the Father's.

Now in order to persuade the God addressed that it is right to grant the prayer, or in order to convince oneself that one is asking for a proper miracle, one resorts to commemoration of other miracles wrought by that God in the past.

Thus the talisman made by Dr. Dee, which raised the tempest in which the Spanish Armada was destroyed, has figured upon it a symbolic image of a face blowing forth a great wind, and around it is the versicle "He sent forth His lightnings and scattered them"-or some similar words. God is reminded that in the past He brought victory to His chosen people by raising a storm at the proper moment. There is in legal phrase, a precedent for the miracle.

The conjurations of the Grimoires abound in this sort of recitation before the God of His previous exploits.

Here then is the link with the second form of magick - the "Catholic". For in Catholic magick the formula is this: the story of the God is enacted before Him; He is moved by the sight of His own sufferings or adventures (here we must remember that most Gods are deified men) and at the same time the sympathy of the actors with the God is stirred to its highest point.

The Bacchae of Euripides is a perfect example of this kind of ritual. In fact, almost all Greek drama of the classic period is

of this kind. The "deus ex machina" speech at the end makes the identification complete.

Similarly, the Eleusinian Mysteries celebrated the adventures of Demeter; those of Adonis and Osiris and Mithras tell the story of the Sun, and thus invoke his power. J.M. Robertson goes further, and says that the story of the Last Supper, Trial and Crucifixion of Christ is not a history but a scenario. Nor is this view confined to rationalists and anthropologists of the type of Spencer, Frazer, and Grant Allen; many Christian mystics uphold it and say that their reverence for the Logos is not lessened but increased by the identification of the legend of His life and death with that of the Cosmos.

I must again call attention to the necessity of the formula of identification in order to show the impossibility of evil in magick. Evil is synonymous with failure.

With the low class sorcerer who sells himself as a slave to some "devil" we have nothing here to do. That is the antithesis of magick. The aim is to command the spirits. Very well; suppose we begin in a gross, selfish, avaricious way, and try to get the spirits to bring us gold. We call Hismael, the Spirit of Jupiter. Nothing happens. We learn that Hismael will not be commanded by his proper Intelligence, Iophiel. So we call Iophiel. Equal recalcitrance on the part of Iophiel, who is only amenable to the orders of Sachiel, his Angel. Same story with Sachiel. We go to Tzadquiel the Archangel. Still no good; for Tzadquiel obeys none but El. Good; we invoke El, the God. We must then become El; and having done so, having entered into that vast divine essence, we cannot bother any more as to whether we have any money. We have left all that behind. So then we see that to perform any miracle we must show a divine reason for it. I have often asked for money and obtained it; but only when the money was really needed for some manifestly cosmic benefit.

In fact, with whatever work one begins, one is led up to the Great Work. This is a logical process, and even if one were tempted to be illogical and turn to Black Magic, those great forces whose names one has (perhaps ignorantly) invoked are invisibly about one, and bring one into line with a jerk - and none too gentle a jerk at that!

Eliphas Levi defines Black Magic as the result of the persistence of the will in the absurd. One does not go mad on seeing the devil, because before invoking him one must be already mad.

It is extraordinary how the formula of Hermes Trismegistus holds throughout; Magick is but the extension of the microcosm in the macrocosm. And as the macrocosm is the greater, it follows that what one does by magick is to attune oneself with the Infinite. "In myself I am nothing: in Thee I am All-self. Dwell Thou in me and bring me to that Self which is in Thee!" concludes the great prayer of the Rosicrucians.

This, however, explains why those who meddle with magick out of curiosity, or who try treacheries on magicians, find themselves in trouble.

The Magician is an expression of the Will of the Universe: the meddlers rebel and suffer. To oppose a true Magician is as silly as to put your hand on a circular saw in motion. But the handless blames the saw.

I know of one modern Master who has been often attacked. In every case the attacker has come to absolute ruin. One woman came to him, a woman old and sly and wormed herself into his confidence. He knew her for an enemy and trusted her absolutely. He left her his check-book duly signed and she embezzled his money. He left his wife in her care and she tried to corrupt her. By-and-by it became obvious to the woman that the Master knew everything. He only smiled and continued to trust her. So she went down with meningitis and there was an end of her.

In such a case the only mistake the magician can make is to defend himself in the normal manner. He leaves his castle; he will be slain. You must not go on to the enemy's ground. Perfect love, perfect faith, perfect trust and you are unassailable. But use the weapons of the flesh and you are lost.

Aleister Crowley

(To be continued.)
From THE INTERNATIONAL, Aug. 1917

DAY OF MIRTH

Crystal are the sounds in the air
As the soft tender eve approaches nigh.
Ah, day that was so healing and fair
As the warm sun kissed and stole by.

A birdsong of beauteous delight
Enchants and entrances my heart.
Ah, bird, thou art so fairy bright
Caroling as you perch and then dart.

I too am a small bird for my love,
Caroling sweet songs for his ear,
Or perhaps I am a white dove
Fluttering wildly as he comes near.

Transformed, I am a Queen
Bearing gifts from the earth.
Oh, love, where have you been
To have lost this day of mirth?

Meral
(March 5, 1970)

SONGBIRD

A broken songbird upon a bough
Sits sad and disconsolate, wings clipped,
Song muse gone, life not to allow
The joy of former years. All love slipped

Into oblivion, and toil the favour of soul-night.
When lo! Unto the senses straining
For break of dawn, breaks the light,
Great Sun on rim of the world, streaming

Fingers of light into soul of silent bird.
And now bursts forth a praising paeon
Of love-song, like unto none ever heard
Save in the God-soul of the aeon.

Meral
(March 6, 1970)

COLLEGE of THELEMA



Founded in Service
to the A.:A.:

Care Frater, _____

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

In the complexities of learning to live the Law of Thelema we often can get royally confused. You were asking if you should help X. of our Order, and you give as your reason your love of him. Further, you cite the injunction of the First Degree of the O.T.O., "-----should you at any time encounter any brother in nakedness, poverty, danger or affliction, and be instant to relieve or succour him."

The reply to your question must necessarily be complicated by many considerations. The problem of aid and of the freedom of the individual are inextricably combined, so it will be best if we consider both.

For instance, if, in your type of assistance, you encourage X to develop and to hang on to his weaknesses to the detriment of the rest of us, would you call this true assistance? Those very weaknesses may be the same ones which will trip him up inexorably later on his Path; whereas, if he faced them now and suffered somewhat in so doing, they might the more easily be overcome. If certain weaknesses are allowed to grow and develop when a person is on the Path to Initiation, the fall that can result may be fatal and may last through several lives while the seeker tries to straighten out his karma. Whereas, if they are tackled now, while they are recognisable and small, and even though the person involved suffers, the final results might not be so awful. Nature is cruel and favors the strong. Does not LIBER AL VEL LEGIS exhort us to be strong and then specifically says in Cap. II, v. 48, "Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled and the consoler."? Can you tell if the person you are concerned about is one of the "fallen"? For it would indeed be poor policy to rob Nature of her just effects, and a fellow of his lawful Karma.

You object that Crowley was supported and helped by others in his later years. It is a bit of a failing, it is true, among many of our members to point to Crowley and claim a like license

to do as he did. If Crowley did it, the reasoning goes, then it is alright for me. (This is called being obsessed by the Demon Crowley). But such a weak one forgets that his own Path is very different from Crowley's Path. Let us look at the record:

Crowley squandered his fortune in printing his literary works. These writings will benefit mankind for centuries. He almost always took a loss when pricing the books for sale but this didn't stop him from having them done on the finest paper possible so that they would last.

Crowley also worked unceasingly to write and instruct the rest of us and did so without remuneration of any kind. His accomplishments, abilities and Initiations benefited others.

Karl Germer recognised the quality of Crowley's work and had the vision to see that Crowley needed aid to finish his Work in his later years. He and his wife Sascha sent him \$200. a month or over and sometimes large sums of money, just so that the writing and publishing could continue.

These three sacrificed themselves on the altar of mankind's need. Crowley could accept Germer's help in honesty and gratitude in the spirit in which it was given. All knew that without the freedom of the individual, life would not be worth living.

In another sphere of life, it is also true that Vincent Van Gogh's brother supported him. We have only to look at the quality and quantity of Vincent's work to realise that this was necessary - again for the sake of mankind - so that men might realize and see the particular kind of beauty that Vincent saw.

There are similar cases like this wherein a person deserves the support or aid of another, and it be the Will of the other to lend his assistance. A person may need a modicum of aid or assistance to discover his True Will. Or he may need some aid in accomplishing a Will already established and your Will might be in consonance with his - both of you perhaps having the general weal of all in the Order in mind. Each case must be judged on its own peculiar merit. You should ask yourself, "What is the quality and quantity of the work already produced by this person which would justify you in aiding him? Does the person know his Finite Will (at least) and is he striving without cease to accomplish it? If so, is he able to convey his purpose

to you clearly enough so that you can readily comply in freedom to assist him?

However, there are many cases in my experience and knowledge which do not at all justify any kind of assistance.

What then if the brother in poverty should hold his state over your head, saying that you are bound to support him because of your mutual interests? Would this not then be a great mischief? Again, this is not encouraged in the O.T.O. I refer you to the "Duties and Privileges" in LIBER CI, Blue Equinox.

Then too, an indulgent woman may aid or mother or financially support a grown man in the name of "love". But she may only be encouraging him to continue in a habit of alcoholism or in a habit of serious and severe personal selfishness. She may actually manifest a Kundry type as delineated in the opera "Parsifal" by Richard Wagner by aiding or abetting, allowing or condoning the serious weaknesses of the man she supposedly loves. She thus prevents him from accomplishing his True Will or even from finding it through his serious battle with the circumstances of life. Is this freedom or Liberty for either one? Such a so-called "love" only weakens her man further. Have you not noticed this in your experience?

Indeed, when money considerations enter into love then the partner who must foot the bill must face the fact that he or she may be "buying" sex. LIBER AL mentions love but does not use the word sex. And love must be "under will". Also, in verse 41, Cap. I., it says: "----There is no bond that can unite the divided but love: all else is a curse. Accursèd! Accursèd be it to the aeons! Hell."

The first thing anyone who tries to accomplish his Will must do is to eat and then to put a roof over his head. Should we condone the parasite who can not do this? I am not here talking of pregnant women, children, or of the aged and ill who have earned their way already by a productive and useful life for the benefit of the rest of us in our Order.

In aiding another you may be interfering with his Will to die as he will, or to suffer so that he can learn. Lessons which often carry much suffering and trouble are sent by the Holy Guardian Angel. It is an incontrovertible fact that people won't learn unless they suffer. A life of ease and happiness only produces the mediocrity. So then, would you be standing between the Angel and the individual by such aid? Worse still, you may

be jeopardising your own freedom. If a person is old and someone of the Order offers to take care of him, how much better it is for his independence if he can say, "Thank you, but I have already provided for my old age and though I know you offer this boon in what you think is love, still it is a karmic bond that would interfere with my personal Liberty and I would rather avoid it."

There are so many nuances in this thorny question of whether you can offer aid to another in a discreet fashion, of course, or whether by so doing you are interfering with his Liberty. We really ought not to encourage the parasite in our Society, no matter what his grade. For if this is to be an Order of free men and women we could not be free if even one of us is a slave or exploited by another or by the Order as a whole.

Then, too, is your desire to lend assistance tainted in any way by the martyr complex? This can be pretty subtle and deep within the unconscious mind. But mostly it works out like this: the person suffering from this complex has a set of fine ideals to help his fellow man. Then he puts these ideals into practice and he sees that his fellow man takes the assistance - becomes a real low-down taker - and gives nothing in return. The martyr becomes incensed when he realises that his protégé does not return the compliment and is not about to help anyone else at all. Even less is he grateful enough to the martyr to change his way of life and begin to accept and to live up to the martyr's ideals and high principles. The martyr then suffers a revulsion of feeling and his reactions may include resentment, hate, incrimination and a whole welter of terrible emotions. He may become self-righteous and proud and boast about his generosity and will criticise others. In fact, we could have a hell's broth. On this attitude, let me quote from LIBER ALEPH, p. 148.

DE STULTIS MALIGNIS

"My Son, there are Afflictions many and Woes many, that come of the Errors of Men in Respect of the Will; but there is none greater than this, the Interference of the Busy-Body. For they make Pretence to know a Man's Thought better than he doth himself, and to direct his Will with more Wisdom than he, and to make Plans for his Happiness. And of all these the worst is he that sacrificeth himself for the Weal of his Fellows. He that is so foolish as not to follow his own Will, how shall he be so wise as to pursue that of another? If mine Horse balk at a Fence, should some Varlet come behind him, and strike at his Hoofs? Nay, Son, pursue

thy Path in Peace, that thy Brother beholding thee may take Courage from thy Bearing, and Comfort from his Confidence that thou wilt not hinder him by thy Superfluity of Compassion. Let me not begin to tell thee of the Mischiefs that I have seen, whose Root was in Kindness, whose Flower was in Self-Sacrifice, and whose Fruit in Catastrophe. Verily, I think there should be no End thereof. Strike, rob, slay thy Neighbour, but comfort him not unless he ask it of thee; and if he ask it, be wary."

I think that we must each face the fact that we are bound by our tendencies. We are especially vulnerable in that part of our nature which "loves" or is emotionally dependent on another. We face a quagmire of contradictions and frustrations until and unless each of us works out his own Way in freedom to express his love, neither enslaving another by assistance, (so-called) nor withholding assistance truly deserved. Does a person love because he is in need of flattery, or emotional support, or of mothering, or of financial support, or for any of a thousand other extraneous reasons which really have nothing to do essentially with love? This is not pure love, then, is it? And if it is not, how can any assistance be rendered at all? The more such unhealthy dependence on others manifests, the more will that person be a slave to his own peculiar psychology of action and feeling and thinking. Ask yourself if anyone can be truly a Thelemite if he or she is a slave to his own worst tendencies and dependent on others to satisfy his hunger for satisfaction of these tendencies and is so dishonest as to name it "love"? Is he not a slave to his own lower nature and does he not enslave others in asking them to satisfy this lower nature?

As example we are only too familiar with the woman who uses the fact of a child as issue between the two of them as a bludgeon to limit the freedom of her mate.

And LIBER AL warns us about the man who will not let his wife work outside the home or in other ways find her own Will beyond childbearing and housekeeping. "41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart!"

In marriage or the love relationship or the Brotherhood relationship of Thelema various kinds of tyrannies can be too easily displayed and worked to the detriment of the beloved or of the friend or of the Order. This tyranny is all the more powerful when sex enters into the relationship since sex and fear are the two most potent forces to create images and

entities on the Astral plane and these effects can literally obsess the person who created them to the point of insanity. If love is not controlled and transcended and placed "under will" and dedicated to Nuit rather than to any one person and fear is not mastered by facing that which is feared, then we do not have Free men or women. We are instead harboring some monster in our midst who not only destroys himself but manages to destroy all around him who is not protected from such effects. This is why Nuit says in Cap. I, v. 52, "If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!"

The verse on fear is also explicit. See Cap. III, v. 17. "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. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms."

Contemplating that verse, can you truly say that your desire to assist another was not born of the fear of public opinion if you did not?

All too often we see the weak person going down under the "love" tyranny or perhaps he goes down under fear. Is the person you desire to help in either of these conditions? Would it not be wiser to let him face his dependence on another person or his fear by himself?

Each person needs to enquire carefully if it be his Will to be enslaved by the need of another. Would he hinder his own or the protégé's growth? Psychologically, what cowardice is lurking in the person who even needs assistance? And are you going to feed that cowardice by supplying your assistance in the name of love? Are you enabling this person to shrink from the battle of Life and thus of true Liberty?

Many and subtle are the attempts to breach the bastions of Freedom for each individual. Many and subtle are the attempts to enslave another even in the name of assistance needed or given. Are we as free men and women to allow this in an Order dedicated to the freedom of each individual? If your true love enslaves you, or your brother likewise, can you cast him or her out? Can you strike your own blows in your own intimate life to gain your own freedom?

Also, there is this point: hasty and ill considered help could precipitate a crisis in your's and another person's life. This too, has its uses for growth but perhaps you should be prepared for unforeseen results. The true Magician controls as many variables as he can.

In the article by Crowley, "The Revival of Magick", we see some comments at the end about "perfect love, perfect faith, perfect trust." This attitude is probably behind the injunction from the First Degree which you cited. But it can be worked by an advanced Magician. The rest of us do not have controlled emotions and are likely to react when the "taker" among us takes all and then turns and spits in our face. If the emotions that will be caused by such an event would be too much for you, then perhaps you should be more prudent. As a note for students, the old woman mentioned was Crowley's mother-in-law, and when the events were happening, he didn't exactly react as described. He threw her out of the house at one point. She encouraged Rose, his wife, in her dipsomania and even supplied her with drink. It was only later on that he could win to such detachment as is described in the article. Some people would hold the resentment for life!

Think carefully, then, how can you accomplish either your own finite or Infinite Will if you are hobbled by the needs of another? Are you going to be truly free? Would some aid now lead to more aid later? If you do not have the courage to turn your back on a crippling dependence of someone else on you, then perhaps you are only drifting, a prey to your own emotions and tendencies and weaknesses and blind to the Light of Liberty. Also, perhaps you cannot really apply the scourge of Love, which is sometimes as necessary as the softness and ease of Love.

Plunge deeply then, into your own Unconscious and dig up all your motives! Dear Brother, may you settle your problem in the Light of Thelema, which is a Law of Liberty and of Love.

Love is the law, love under will.

Faternally,

Moral

QABALIST'S CORNER

Some meanings for the number 220

There are 220 verses in LIBER AL VEL LEGIS
220 combines the 10 Sephiroth and the 22 Paths of the Tree of Life $10 \times 22 = 220$.

"i.e. The whole of the Law welded into one. Hence we may be sure that the Law shall stand as it is without a syllable of addition.

Note 10^{22} , the modulus of the universe of atoms, men, stars. See "Two new worlds." " (from THE QABALAH OF ALEISTER CROWLEY, page 45.)

Atu 20 - The Aeon - Ψ - Shin

Atu 11 - Lust - Ψ - Teth

$20 \times 11 = 220$ Also, $20 + 11 = 31$ or AL

(This connects the number 220 with the formula of LASH TAL - which equals $93 = \text{Thelema}$)

H - 5

E - 5

See LIBER AL VEL LEGIS Cap. I, v. 6

A - 1

"Be thou Hadit, my secret centre, my heart and my

R - 200

tongue!"

T - 9

and v. 32 "-----by my sacred heart and tongue;"

220

and v. 53 "-----the little world my sister, my heart and my tongue, unto whom I send this kiss."

R - 200

Resh - The Sun

See LIBER AL VEL LEGIS

3 - 3

Gimel - The High Priestess

Cap. 2, v. 76

Y - 10

Yod - The Hermit

X - 7

Zain - The Lovers

220

A - 1

LIBER AL VEL LEGIS, Cap. 3, v.2

L - 30

"----- Spelling is defunct; all is not aught."

L - 30

I - 10

S - 60

By Aiq Bkr method: ABRAHADABRA = $1 + 2 + 2 + 1 + 5 + 1 + 4 + 1 + 2 + 2 + 1 = 22 = 22 \text{ Atu}$

N - 50

O - 6

T - 9

A - 1

U - 6

G - 3

H - 5

T - 9

220

PRELIMINARY INVOCATION

NOTHUNG

The crowns of Gods and mortals wither;
 Moons fade where constellations shone;
Numberless aeons brought us hither;
 Numberless aeons beckon us on.
The world is old, and I am strong --
Awake, awake, O Sword of Song!

Here, in the Dusk of Gods, I linger;
 The world awaits a Word of Truth.
Kindle, O lyre, beneath my finger!
 Evoke the age's awful youth!
To arms against the inveterate wrong!
Awake, awake, O Sword of Song!

Sand-founded reels the House of Faith;
 Up screams the howl of ruining sect;
Out from the shrine flits the lost Wraith;
 "God hath forsaken His elect!"
Confusion sweeps upon the throng --
Awake, awake, O Sword of Song!

Awake to wound, awake to heal
 By wounding, thou resistless sword!
Raise the prone priestcrafts that appeal
 In agony to their prostrate Lord!
Raise the duped herd - they have suffered long!
Awake, awake, O Sword of Song!

My strength this agony of the age
 Win through; my music charm the old
Sorrow of years: my warfare wage
 By iron to an age of gold: --
The world is old, and I am strong --
Awake, awake, O Sword of Song!

From THE SWORD OF SONG by Aleister Crowley

ORPHEUS

Liber Quartus vel Mortis

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!

O Hawk of gold with power enwalled,
Whose face is like an emerald;
Whose crown is indigo as night;
Smaragdine snakes about thy brow
Twine, and the disc of flaming light
Is on thee, seated in the prow
Of the Sun's bark, enthroned above
With lapis-lazuli for love
And ruby for enormous force
Chosen to seat thee, thee girt round
With leopard's pell, and golden sound
Of planets choral in their course!
O thou self-formulated sire!
Self-master of thy dam's desire!
Thine eyes blaze forth with fiery light;
Thine heart a secret sun of flame!
I adore the insuperable might:
I bow before the unspoken Name.

For I am Yesterday, and I
To-day, and I to-morrow, born
Now and again, on high, on high
Travelling on Dian's naked horn!
I am the Soul that doth create
The Gods, and all the Kin of Breath.
I come from the sequestered state;
My birth is from the House of Death.

Hail! ye twin hawks high pinnacled
That watch upon the universe!
Ye that the bier of God beheld!
That bore it onwards, ministers
Of peace within the House of Wrath.
Servants of him that cometh forth
At dawn with many-coloured lights
Mounting from underneath the North,
The shrine of the celestial Heights!

He is in me, and I in Him!
Mine is the crystal radiance
That filleth aether to the brim
Wherein all stars and suns may dance.
I am the beautiful and glad,
Rejoicing in the golden day.
I am the spirit silken-clad
That fareth on the fiery way.
I have escaped from Him, whose eyes
Are closed at eventide, and wise
To drag thee to the House of Wrong:-
I am armed! I am armed! I am strong!
I am strong!
I make my way: opposing horns
Of secret foemen push their lust
In vain: my song their fury scorns;
They sink, they grovel in the dust.

Hail, self-created Lord of Night!
Inscrutable and infinite!
Let Orpheus journey forth to see
The Disk in peace and victory!
Let him adore the splendid sight,
The radiance of the Heaven of Nu;
Soar like a bird, loved by the light,
To pierce the far eternal blue!

Hail! Hermes! thou the wands of ill
Hast touched with strength, and they are
shivered!
The way is open unto will!
The pregnant Goddess is delivered!

Happy, yea, happy! happy is he
That hath looked forth upon the Bier
That goeth to the House of Rest!
His heart is lit with melody;
Peace in his house is master of fear;
His holy Name is in the West
When the sun sinks, and royal rays
Of moonrise flash across the day's!

I have risen! I have risen! as a mighty
hawk of gold!
From the golden egg I gather, and my wings
the world enfold.

I alight in mighty splendour from the throned
boats of light;
Companies of Spirits follow me; adore the
Lords of Night.
Yea, with gladness did they paeon, bowing
low before my car,
In my ears their homage echoed from the
sunrise to the star.
I have risen! I am gathered as a lovely
hawk of gold,
I the first-born of the Mother in her ecstasy
of old.
Lo! I come to face the dweller in the sacred
snake of Khem;
Come to face the Babe and Lion, come to
measure force with them!
Ah! these locks flow down, a river, as the
earth's before the Sun,
As the earth's before the sunset, and the God
and I are One.
I who entered in a Fool, gain the God by
clean endeavour;
I am shaped as men and women, fair for
ever and for ever.

Aleister Crowley

From THE COLLECTED WORKS, Volume 3.

FLIGHT OF THE SWAN

Slowly circling, slowly whirling,
Slowly the aeons revolve.
Brightly winging, brightly singing,
Brightly the swan evolves.

Faintly dying, faintly sighing,
The Being that is I dissolves
Into being, into seeing,
The swan that dips and dives.

Forever reeling, forever wheeling,
Forever the cycles revive
Of the daylight and the darkness,
Of the deaths and lives.

Always turning, always burning,
The shadow and light derives
From the dissolving, always evolving,
Swan-soul that always survives.

Meral

ETERNITY'S LAIR

Soft footfall echoes along the edges of space;
Eternal verity of love plagues the knower
As willful feet slowly stride apace
And athwart the ancient Ways of the viewer.

Oh, gentle leaves supported on stems
And trunks of trees deeply rooted in earth,
Leaves dappled with shade and shining rims
Glistening in sun. All beauty speaks forth.

Soft beauty of life suffuses the mind and soul
As I pace slowly through gentle air.
Like unto a raindrop, one part of the whole
Waits to merge in Water, soul laid bare.

The soul awaits, open to all; open to love
And dreaming to catch eternity in a kiss:
While stretching greenly far above
The limbs of trees intertwine in bliss.

Nature awaits with open arms and tender smile
With direful thunder and lightning and heavy clouds;
With rain lashing and bending leaves while
The joyful heart welcomes all and sings aloud.

The birdsong and the delicate frog are there
Waiting as expressions of a soul bemused
By such perfections of form and who would dare
Strain forth all senses into eternity's lair.

Meral

June 28, 1976

CHAPTER II

1. I passed into the mountain of lapis-lazuli, even as a green hawk between the pillars of turquoise that is seated upon the throne of the East.
2. So came I to Duant, the starry abode, and I heard voices crying aloud.
3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal! Thou art the Lord of Glory, and the unclean dog.
4. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.
5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.

COMMENTARY

The previous chapter describes the effect wrought by the Knowledge and Conversation of the Holy Guardian Angel upon the outward appearance of things and the sensations caused thereby; it is the transmutation of the element of Earth, and the corresponding part of the soul, Nephesch. We now turn to the Element of Air, the faculties called Ruach, that is the mind considered as an instrument of intellectual apprehension, a machine proper to the analysis of impressions and their interpenetration in terms of conscious thought. The Work of attaining to the Knowledge and Conversation of the Holy Guardian Angel being in Tiphereth, the centre of the Ruach, the result of success is to harmonize, concentrate, and glorify the medley of loose ideas which are suggested by the meaningless multiplicity of mental concepts.

1. Describes the passage of the Divine Consciousness (the Hawk) colored by love (green) into the world of starry space (lapis-lazuli, which is blue with specks of gold) by a balanced path from earth to heaven (the pillars of turquoise). The East is the quarter attributed to Air, and the Hawk is there seated, i.e., stable, not to be distracted by whatever thoughts arise in the mind.
2. Being now open to the whole Universe, the Soul hears whatever is spoken. (Air is the vehicle of sound).
3. A "Veiled One" (Isis) explains that no individual consciousness can be more than the sphere of which it is born and which constitutes its environment. It is equally supreme and vile, these qualities being illusions produced of artificial relations, which may be chosen at will.
4. The Godhead, in order to realise itself, must voluntarily submit to undergo the experience of imperfection. It must take the Sacrament which unites it with the dark glamour of "Evil", the counterpart of which exalts the "Sinner" to Godhead.
5. It accepts the formula of: (a) Duality, i.e., life as vibration. (a-1) Death. (a-2) The illusion of Knowledge. (b) Exile. (b-1) The Hunger of Lust. (b-2) Labour. It acquiesces in the shame of being a God concealed in animal form.

6. Therein was this virtue, that the One became the all.

7. Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.

8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.
9. Yea! I gave her of the flower of my youth.
10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.
11. Yet I worshipped her, and gave her of the flower of my youth.

12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

13. Then at the end appointed her body was whiter than the milk of the stars and her lips red and warm as the sunset and her life of a white heat like the heat of the midmost sun.

6. The object of this act is to realise the possibilities of one's unity by representing its wholeness as an infinite number of particular cases, just as one might try to get an idea of the meaning of 'poetry' by studying all available poems. None of these can be more than one imperfect illustration of the abstract idea; yet only through these concrete images can one get any understanding of what it means.
- 7-16. The river is the stream of thought. The boat is the consciousness. The purple sails are the passions that direct its course, and the woman is the pure Ideal which one seeks to make the constant occupant and the guiding principle of one's conscious life. This 'woman', though of gold, is only a lifeless image. The river is of blood; that is, the current of thought must be identified with the object of one's life, not a mere medium for reflecting every casual impression. The boat is of steel: that is, the consciousness must be able to resist the intrusion of all undesired thoughts. Loving this ideal, the Aspirant frees himself from all that binds him (shame), selfishness, etc. ("loosing my girdle") and loses his ego in thought itself. ("cast myself into the stream".)
8. He identifies himself with pure consciousness, immune from, yet floating upon the course of Thought, and devotes himself to this Ideal, with poetical and religious fervour.
9. He consecrates his creative energy to the Ideal.
10. This process destroys the superficial beauty of the Ideal. Its purity is corrupted by the contact of mortality.
11. Despite the disappointment, the Aspirant persists in "love under will". He gives himself utterly to Truth, even now when it seems so dark and dreadful.
12. The Ideal now breaks up into loathsome forms, no longer recognizable as the object of his love. He is tempted to abandon her, and to seek refuge from Consciousness by drowning himself in those distracting thoughts which surround him.
13. This despair suddenly vanishes. His ideal appears in its true form, a living woman instead of a dead image of gold. Her substance is now purer than starlight itself; her lips -

14. Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.
15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me.
16. O serpent woman of the stars! I, even I, have fashioned Thee from a pale image of fine gold.
17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.
18. Between its wings I sate, and the aeons fled away.
19. Then the swan flew and dived and soared, yet no whither we went.
20. A little crazy boy that rode with me spake unto the swan, and said:
21. Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?

the instruments of her speech and her caresses - are full of life and warmth as the sunset - i.e., they promise repose, love and Beauty (Hathor, goddess of the West). She is alive with the pure energy of the centre of the system to which the Aspirant belongs: i.e., she is the realization of the creative idea of which he has until now been only one part.

14. The darkness of the past disappears as his Ideal possesses the Aspirant; and his Ego dissolves in the ecstasy of union with her; he becomes the essence of all Joy.
15. Now then do his thoughts themselves become immortal; his consciousness is understood to be the vehicle of his physical life - instead of vice versa, as the uninitiate supposes. His passions are no longer symptoms of discontent, but identical with his individual life itself. There is thus no conflict with Nature. The Will is itself the Self.
16. My own conception of Nuit is the result of the Magical Operation which I performed to give life to the ideal which I originally had in my heart, adored, and resolved to realise. The whole passage describes the process of dealing with any given idea so as to bring it to perfection.
17. The swan is the ecstatic Consciousness of the Adept. It is poised in infinite space, supported by Air - i.e., the medium of thought.
18. In Ecstasy time does not count.
19. The Ecstasy moves from one sublimity of Joy to another; but there is no progress possible in perfection, therefore no aim to be attained by such movements.
20. The boy is the human reason, which demands measurement as the first condition of intelligible consciousness. Aware of time, he cannot understand why all this motion has not brought the swan nearer to some fixed point, or how the relation of the point of origin to its present position is not an ever-present anxiety. He cannot conceive of motion without reference to fixed axes.

22. And laughing I chid him, saying: No whence! No whither!
23. The swan being silent, he answered: Then, if with no goal, why this eternal journey?
24. And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?
25. And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!
26. O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.
27. Radiant God! Let me fashion an image of gems and gold for Thee! that the people may cast it down and trample it to dust! That thy glory may be seen of them.

22. I reply that, apprehending the continuum (Nuit) as such, no "Space-Marks" exist.
23. The swan is of course silent: Ecstasy transcends expression. Reason asks the motive of motion, in the absence of all destination.
24. The Adept bringing this thought closer to Ecstasy, laughs, both for pure joy, and as amused by the incongruous absurdities of 'rational' arguments from which he is now forever free, expresses his idea thus: The free exercise of one's faculties is pure joy; if I felt the need of achieving some object thereby, it would imply the pain of desire, the strain of effort, and the fear of failure.
25. Ecstasy remains undisturbed. But the dialogue has caused the Adept to reflect more deeply on his state of bliss, so that the Ecstasy becomes motionless, realizing its perfect relation to the Infinity of the continuum. The Adept demands that ecstasy shall be constant.
26. Silence ends the imperfection implied in speech - all words being evidence of duality, of a breach of Perfection. Rapture: the end of the conflict between any two things; they are dissolved by Love; and losing the sense of the Ego which causes the pain of feeling its separateness from the All, its imperfection, the release from strain is expressed as rapture. "O end of all things visible and invisible!" This not only means that all things - being imperfect - are destroyed, but that this is their true end - *τέλος* - their perfection. "This is all mine, who am Not". The Adept is now possessed of all things, being come to the state called 'Not' which contains them all, and of which they are merely images. So long as he was a positive Ego, he was one of them, and opposed to them; they were not his. To make them his he must become the continuum in which all things exist potentially as members of any series that may be selected to illustrate any desired properties of its Nature.
27. The Adept is moved to manifest the Godhead which he has beheld by means of poetry. He foresees that the vulgar will be enraged, despise his books and stamp them under foot; but by their thus acting, their eyes will be opened to the glory of the God. This may mean that my Work may reawaken real religious fervour in those who have lost all faith and vision; their wrath against me will arouse them to realize that at the bottom of their hearts is the instinct that they are spiritual beings.

28. Nor shall it be spoken in the markets that I am come who should come; but Thy coming shall be the one word.
29. Thou shalt manifest Thyself in the unmanifest; in the secret places men shall meet with thee, and Thou shalt overcome them.
30. I saw a pale sad boy that lay upon the marble in the sunlight, and wept. By his side was the forgotten lute. Ah! but he wept.
31. Then came an eagle from the abyss of glory and overshadowed him. So black was the shadow that he was no more visible.
32. But I heard the lute lively discoursing through the blue still air.
33. Ah! messenger of the beloved One, let thy shadow be over me!
34. Thy name is Death, it may be, or Shame, or Love. So thou bringest me tidings of the Beloved One, I shall not ask thy name.

28. My religious work will not result in my being acknowledged as the Redeemer; but men will admit that the Spirit of the Sun God Horus has breathed upon them and infused their clay with life.
29. Horus will be recognized as the explanation of all those energies of the Universe which we know must exist, although our senses cannot perceive them. Men shall perceive Horus when they explore the mysteries of Nature - e.g., the Unconscious in Man, or the structure of the Atom. He shall compel them to admit that He is the Ultimate principle underlying all manifestation, against their old theories. (The exact meaning of 'Horus' in this passage must be drawn from CCXX, Cap. III).
- 30- The Boy is Ganymede, the eagle is the bird of Jupiter. Here
36. he is an image of the Adept.
30. He is pale, as having given his blood to his Work. He is sad, as understanding the Sorrow of the Universe. (His Work has itself made him aware of this). He is lying down, as weary and in doubt whether it be worthwhile to work. He is on the marble; that is, the hard bare facts of existence, despite all polish, hurt his flesh. He is in the sunlight: he sees only too clearly into Nature. His Angel shines upon him, but from inaccessible heights. He weeps: he whose duty it is to pour wine for the Gods, can but shed forth salt water upon the bare ground. He has laid down and even forgotten his lute. He cannot make music: he has even lost the memory that he could do so of old.
31. The Eagle symbolizes the influence of the Father of the Gods, also the highest form of Magical Life, and the Lordship of Air, i.e., power to rule the world of thoughts. This overshadows him so as to conceal his personality from sight.
32. Thus inspired, he resumes his music joyfully: the Air itself becomes still, that is, no thoughts disturb him, and it is blue, being filled with the spirits of holiness, love, and purity.
33. The Adept invokes the Word of his Angel to silence all personal thoughts.
34. He will accept this in whatever form it may appear; whether death itself be necessary to end the annoyance of the Ego, or Disgrace to make it ashamed to assert itself, or Love to destroy its ambitions.

35. Where is now the Master? cry the little crazy boys. He is dead! He is shamed! He is wedded! and their mockery shall ring round the world.

36. But the Master shall have had his reward.
The laughter of the mockers shall be a ripple in the hair of the Beloved One.

37. Behold! the Abyss of the Great Deep. Therein is a mighty dolphin, lashing his sides with the force of the waves.

38. There is also an harper of gold, playing infinite tunes.

39. Then the dolphin delighted therein, and put off his body, and became a bird.

35. His 'rational' prejudices will presumably ask - in such a case - "What of your magical ambitions? You are not the Master that you wanted to be; you are simply the slave of this Angel of yours - whatever that may mean - your personality smothered, your ambitions crushed, your sole occupation to echo his remarks, of which you do not even approve. You have destroyed your Self; you have earned the abuse of your friends; you have abandoned your career, and tied yourself to a woman's whims."
36. The Adept admits that his body and mind, left to their fate, have met with those disasters. But the intimacy with his Angel to attain which he deliberately dismissed all care of his personal affairs justifies his conduct; and the reproaches of his intellectual ideas are not realized as such: they are to him a stirring of the hair of the Beloved One (radiant energies of the Individuality of the Angel) that is, they call his attention to one of His Glories.
- 37- This passage is a parable with several applications.
44. 1. It describes the method of attaining Concentration by "the Ladders". (see Liber Aleph).
 2. It indicates how to deal with people whom one wishes to initiate.
 3. It gives a method for passing from one state of mind to another at Will. The main idea in all three matters is that one must apply the appropriate remedy to whatever malady actually exists, not some ideally perfect medicine. The first matter must be brought step by step through each stage of the process; it is useless to try to obtain the Perfect Tincture from it by making the Final Projection.
 4. It describes the whole course of Initiation.
 These four meanings demand detailed exposition, verse by verse.
37. (1) The Abyss is the Mind; the Dolphin the Uneasy Consciousness.
38. The harper is the teacher whose praise of the Path of the Wise induces the profane to seek initiation; he is the Guru who stills the mind by making it listen to harmonious sounds, instead of torturing itself by thinking of its pains and its passions. These sounds are produced by mechanical means; they refer to practices like Asana, etc.
39. Freed from its grossness and violence, the consciousness aspires to lofty ideals. It is, however, unable to keep quiet, and has little intelligence. It is trained by hearing

40. The harper also laid aside his harp, and played infinite tunes upon the Pan-pipe.
41. Then the bird desired exceedingly this bliss, and laying down its wings became a faun of the forest.
42. The harper also laid down his Pan-pipe, and with the human voice sang his infinite tunes.
43. Then the faun was enraptured, and followed far; at last the harper was silent, and the faun became Pan in the midst of the primal forest of Eternity.
44. Thou canst not charm the dolphin with silence, O my prophet!

the harmony of life - breath inspiring the reed, instead of muscle agitating metal. This refers to Pranayama, but also to apprehending that inspiration is in itself mere fluttering; it must learn the art of using every breath to produce harmony.

40. The consciousness now acquires divine and human completeness. The Faun symbolizes firm aspiration, creative power, and human intelligence. The wings of ideal longing are laid down; the thought accepts the fact of its true nature, and aims only at possible perfections. It now hears the harmony of the Universe as expressed in the human voice; that is, as articulate and intelligible, so that every vibration, besides its power to delight the senses, appeals to the soul. This represents the stage of concentration when, being fixed in meditation upon any subject, one penetrates the superficial aspect and attempts to reach its reality, the true meaning of its relation with the observer.
43. The final stage is reached. All possible positives are known to be errors from the Negative. There is Silence. Then the faun becomes the All. Gone is the limited forest of secondary ideas in which he once dwelt, and left in order to follow the Word that enchanted him. He is now in the World of Ideas whose nature is simple (primal) and are not determined by such conditions as Time. (A tree is an idea, being phallic and bearing branches.)
44. Practise Elementary Yoga until you are perfect: do not try to attain Nibbana until you know how.
37. (2) Men are ruled by pride and other passions.
38. They are best reached by praise of beauty, shown in its most glittering dress.
- 39- When taught to aspire, and clean up the baser appetites,
40. teach them the seven sciences.
- 41- Having instructed them until they are really complete and
42. ready for true initiation, tell them Truth.
43. Once they are on the Path, be silent; they will naturally come to Attainment.
44. Many are the virtues of Silence: but whoso is vowed to help men must teach them the Next Step.

37. (3) The dolphin signifies any state of mind that is uneasy, ill-content, and unable to escape from its surroundings.
38. Cure this by reflecting that it is the material of Beauty, just as Macbeth's character, Timon's misfortune, etc., gave Shakespeare his chance. Make your own trouble serve your theme of your own life as a sublime drama.
39. Your thought will thus become lyrical; but this will not satisfy your need. You will feel the transitory nature of such a thought.
40. Transform it by looking at it as a necessary and important fact in the framework of the Universe.
41. The lyrical exaltation will now pass to a deep realization of yourself and all that concerns you as an Inhabitant of Nature, containing in your own consciousness the elements of the Divine, and the Bestial, both equally necessary to the Wholeness of the Universe. Your original discomfort of mind will now appear as pleasant, since, lacking that experience, you would have been eternally the poorer.
42. Now interpret that experience "as a particular dealing of God with your soul". Discover an articulate explanation of it: compel it to furnish an intelligible message.
43. Follow up this train of thought until you enter into Rapture, caused by the recognition of the fact that you - and all else - are ecstatic expressions of a sublime Spiritual Spasm, elements of an omniform Eucharist. Truth, no matter how splendid, will now lose all meaning for you. It belongs to a world where discrimination between subject and predicate is possible, which implies imperfection; and you are risen above it. You thus become Pan, the All; no longer a part. You thrill with the joy of the lust of creation, become a virgin goddess for your sake. Also, you are insane, sanity being the state which holds things in proper proportion; while you have dissolved all in your own being, in ecstasy beyond all measure.
44. Do not attempt to cure a fit of melancholy by lofty ideas: such will seem absurd, and you will only deepen your despair.
37. (4) The dolphin is the profane.

45. Then the adept was rapt away in bliss, and the beyond of bliss, and exceeded the excess of excess.
46. Also his body shook and staggered with the burden of that bliss and that excess and that ultimate nameless.
47. They cried. He is drunk or He is mad or He is in Pain or He is about to die; and he heard them not.
48. O my Lord, my beloved! How shall I indite songs, when even the memory of the shadow of thy glory is a thing beyond all music of speech or of silence?
49. Behold! I am a man. Even a little child might not endure Thee. And lo!
50. I was alone in a great park, and by a certain hillock was a ring of deep enamelled grass wherein green-clad ones, most beautiful, played.
51. In their play I came even unto the land of Fairy Sleep. All my thoughts were clad in green; most beautiful were they.

- 38- Realizing his evil state, and delighting in the prospects
39. offered by initiation, he renounces all and becomes a pure Aspirant.
40. He learns that the Adept is not a perfection of what he feels to be the noblest part of him, but a Microcosm.
41. He completes the formation of himself as an image of the All.
- 42- He then understands all Things, and at last becomes the
43. All.
44. The profane cannot imagine what the Masters mean when they work with those nearest to them.
- 45- This passage describes the Adept's reaction to Rapture.
49. The main point is that all articulate description is futile.
45. Extravagant phrases attempt to record the Event
46. The physical body, its nerves trying to react sympathetically to the experience, and being charged beyond their capacity, is stricken.
47. The observer (others, or his own rational mind) misunderstands what is happening.
48. All this is altogether beyond expression.
49. Even the innocence of a child could not endure the impact of the Angel. A man, having fixed ideas of truth, finds it terrible when they are all shattered, as they are in this experience.
- 50- The park is the world of well-planted and carefully-tended
52. ideas: such as the scholar and the Man of Letters enjoy. Here I found a place where I could exalt myself (the hill-ock). Thereby was a ring (my poetry) in which were fairies (my characters, my phrases, my rhythm, etc.)
51. Playing thus, I reached a state of poetic ecstasy (Fairy Sleep). Here I was happy.

52. All night they danced and sang; but Thou art the morning,
O my darling, my serpent that twinest Thee about this
heart.
53. I am the heart, and Thou the serpent. Wind Thy coils
closer about me, so that no light nor bliss may penetrate.
54. Crush out the blood of me, as a grape upon the tongue of
a white Doric girl that languishes with her lover in the
moonlight.
55. Then let the End awake. Long hast thou slept, O great God
Terminus! Long ages hast thou waited at the end of the
city and the roads thereof.
Awake Thou! Wait no more!
56. Nay, Lord! but I am come to Thee. It is I that wait at
last.
57. The prophet cried against the mountain; come thou hither,
that I may speak with thee!
58. The mountain stirred not. Therefore went the prophet unto
the mountain, and spake unto it. But the feet of the prophet
were weary, and the mountain heard not his voice.
59. But I have called unto Thee, and I have journeyed unto Thee,
and it availed me not.
60. I waited patiently, and Thou wast with me from the beginning.
61. This now I know, O my beloved, and we are stretched at our
ease among the vines.
62. But these thy prophets; they must cry aloud and scourge
themselves; they must cross trackless wastes and unfathomed
oceans; to await Thee is the end, not the beginning.
63. Let darkness cover up the writing! Let the scribe depart
among his ways.

52. But all this took place during the night: my highest poetic rapture is as darkness to the light of the Knowledge and Conversation of the Holy Guardian Angel.
53. I am the feminine sense that accepts the embraces of the male H.G.A. I demand closer contact: even the light and bliss of Rapture distract me from Union with Him.
54. His presence must leave me no light of my own.
55. The End means "The True Self". Terminus is the Phallic Stone which lies beyond the mind (city) and its thoughts (roads). By this Union with the Angel I hope to come to the True Self, the fixed eternal creative individual.
56. Having attained the Knowledge and Conversation of the Holy Guardian Angel (by a male effort so to speak) the Adept becomes receptive, feminine, patient, surrendering his will wholly to that of his Angel.
- 57- It is equally vain to summon what one wants, or to go to
60. seek it. To do so is to assert its absence, and the truth is that it is with one all the time, if one will but kill out one's restlessness.
61. Realizing this, effort is at an end: one has only to enjoy.
62. As things are, though, one is so constituted as to be unable to rest in simplicity. One must go through the mill in order to learn how to wait!
63. The consciousness of the scribe, hitherto required that he might record the sayings of that part of his Being which we call 'the Adept' and of his Angel, is now released to attend to its normal affairs.

64. But thou and I are stretched at our ease among the vines;
what is he?

65. O Thou beloved One! is there not an end? Nay, but there
is an end. Awake! arise! gird up thy limbs; O thou runner;
bear thou the Word unto the mighty cities, yea, unto the
mighty cities.

64. The Adept and his Angel remain reposing in Rapture: they do not cease to exist when the scribe no longer perceives them. On the contrary, he seems rather unreal to them.
65. Union with his Angel is not the sole goal of the Adept. There is an "end", a Purpose proper to his individuality. The Angel therefore bids him withdraw from the Trances of Union. He is to assume the form of Hermes (runner - Word-bearer) and deliver the Word entrusted to him to the "mighty cities". This may mean "to the greatest minds of the world".



IN THE CONTINUUM

Vol. I, No. 9

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

An. LXXIII - 1977 e.v. Sun in 0° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler

obtain the creature necessary to his work in visible and tangible form. On one occasion he evoked Hismael, the lowest manifestation of Jupiter, and, through a series of accidents, was led to step out of his circle without effectively banishing the spirit. He was felled to the ground, and only recovered five or six hours later. But this was simply a single untoward incident in a career of almost monotonous success.

However, he was certainly a careless person. On one occasion he had consecrated a talisman of the Moon to cause rain. (As he lived in London, I cannot imagine why he did this!) To make it work it had to be immersed in water. He would put it in a basin or tumbler, and within a few minutes the clouds would gather and the rain begin; instructive to his pupils, and beneficial to the country. But one day he lost the talisman. It worked its way into a sewer, and London had the wettest summer in the memory of man!

It was early in 1899 that I became the pupil of this great master. I say "great master", and I ask to be taken on trust, for in this account of magick it would be dull to dwell upon his true qualities; I must rather seek to amuse by recounting his misadventures. Incidentally, any magical manifestation whatever is a regrettable incident. Just as in war, even the greatest victories cost something. Every battle is an obstruction in the march of the conqueror.

In order to explain my meeting with Allan Bennett it is necessary to give a short resumé of my own magical career.

IV.

I was in my third year at Cambridge when the call came. I had intended for the Diplomatic Service, and had also a great ambition to be a poet. In fact, I had written many hundred thousand lines, all of which I diligently destroyed in one great holocaust of paraffin and paper a matter of eight years later. It now struck me quite suddenly that, even if I got the Embassy at Paris - why, who was ambassador a century before? I did not know, and nobody knew, or cared.

Even if I got fame like that of Aeschylus - why, who reads Aeschylus? A few scores only, even in a University where Classics are compulsory.

And, anyhow, one day or other the earth must fall into the sun, or go dead like the moon.

I saw the Vanity of Things. I must find a material to build

my temple; something more permanent than the hearts and minds of men.

This conclusion came to me reasonably enough, yet with all the force of a vision. I cannot hope to convey the quality of that despair. I rushed to the Bookseller, ordered all works ever published on Alchemy, Magic, and the like, and spent the long winter nights in ploughing those dreary sands. I had not knowledge enough even to begin to understand them.

However, the magical capacity was there, as will be seen. "In my distress I called upon the Lord; and He inclined unto me and heard my cry."

This is indeed the essential quality of a magician, that he should be able, without obvious means, to send forth his will-currents to the desired quarters, and awake them to answer. It is not necessary that the reply should come magically; he should expect his will obeyed in the ordinary course of events. As an example, let me give the use I made of a talisman of Abramelin "to have books of magic." When I consecrated it, I was childish enough to expect the instant appearance of a Genie with flames in his mouth and books in his hand. Instead of this, all that happened was that a man called to see me with just those books that I needed, for sale. The point of the story is that I had spent weeks with all the booksellers in England, trying to get just those books. And the man knew nothing of that; he had come on an impulse.

To return: one of the books that I had bought at Cambridge was the "Book of Black Magic and of Pacts," the catchpenny production of an ignorant, dipsomaniac, half-demented scholiast named Waite, whose sole asset was a pompous jargon composed of obsolete words. In his preface he said - so far as one could understand - that he was in touch with more Masters, Adepts, Mahatmas, Rosicrucians and Hermetists than had ever appeared even in pseudo-occult literature.

To him I wrote for advice and received many folios of rigmarole in return. The only intelligible sentence was one in which he recommended me to read Von Eckartshausen's "Cloud Upon the Sanctuary." This book spoke of a secret church, of a brotherhood of initiates, exactly filling the bill. I read this book over and over again at Wasdale Head in Cumberland, where I spent Easter of 1898 climbing with a splendid mountaineer, one of the three best the world has ever seen, but a terrible scoffer at all occult lore. However, I sent out my S.O.S. call to the Brotherhood, and this is what resulted:

In July, 1898, I was at a camp on the Schönbühl Glacier

above Zermatt, and had gone down to the village for a respite from the constant snowstorms. In the Beerhall one night, like the young ass I was, I started to lay down the law on Alchemy. To hear me, one would think I had just discharged Nicolas Flamel for cleaning my athanor badly, and beaten Basil Valentine over the head for breaking my alembic!

One of the party took me seriously; he saw that my bombast concealed a real desire of knowledge. We walked to the hotel together. I saw that he really knew what I pretended to know, and I dropped my "side" and became the humble learner. I had promised myself to renew the conversation in the morning: to my consternation he had disappeared. I made a vigorous search, and three days later caught him as he was walking down the valley to Viège. I walked with him and never left him till he had promised to meet me in London and introduce me to a certain Brotherhood of which he spake darkly.

The rest of the story is short. In London he introduced me to a really great magician, one known to adepts as Frater Volo Noscere, who introduced me to a true magical brotherhood. It was more than a year afterwards that I found myself again at a dead-centre. Again I sent out the S.O.S. call from the City of Mexico. The next mail brought me a letter from Frater V.N., solving the questions which I had not asked! And again, two months later I sent out the call. This time a Master came from England to teach me a New Path - and who should it be but the mountaineer, who had always passed for a sceptic? At the moment of my first call he had been sitting opposite me at the fireplace, had been linked to me on the precipices of Scafell by a rope - if only I had the eyes to see him!

My life has been full of such incidents; if any one cry "coincidence," let him also admit that her long arm was very effectively pulled by my conjuration!

From THE INTERNATIONAL, Sept.
1917

(To be continued)

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.

The three Gunas are the three qualities of Nature, of of Prakriti. In Sanskrit guna means thread or quality. In our Astrology we divided up the twelve signs into these gunas - Thus: Rajas is a quality of Aries, Cancer, Libra and Capricorn, Tamas is a quality of Taurus, Leo, Scorpio and Aquarius, and Sattwa is a quality of Gemini, Virgo, Sagittarius and Pisces.

However, the Bhagavad-Gita states that the Gunas are in everything but that at any one time one or the other predominates. The gunas are shown very well in Atu X of the Tarot as the figures that revolve on the outer rim of the wheel.

Since their description is very clear in the Bhagavad-Gita, let me quote from that work, Chapter XIV.

SRI KRISHNA

Once more I shall teach you
That uttermost wisdom:
The sages who found it
Were all made perfect,
Escaping the bonds of the body.

In that wisdom they lived,
Made one with my holy nature:
Now they are not reborn
When a new age begins,
Nor have they any part
In its dissolution.

Prakriti, this vast womb,
I quicken into birth
With the seed of all life:
Thence, O son of Bharata,
The many creatures spring.

Many are the forms of the living,
Many the wombs that bear them;
Prakriti, the womb of all wombs
And I the seed-giving Father.

From Prakriti the gunas come forth,
Sattwa, rajas, tamas:
These are the bonds that bind
The undying dweller
Imprisoned in the body.

Sattwa the shining
Can show the Atman
By its pure light:
Yet sattwa will bind you
To search for happiness,
Longing for knowledge.

Rajas the passionate
Will make you thirsty
For pleasure and possession;
Rajas will bind you
To hunger for action.

Tamas the ignorant
Bewilders all men:
Tamas will bind you
With bonds of delusion,
Sluggishness, stupor.

The power of sattwa
Enslaves the happy,
The power of rajas
Enslaves the doers,
The power of tamas
Enslaves the deluded
And darkens their judgment.

When sattwa prevails
Over rajas, tamas,
Man feels that sattwa:
When rajas prevails
Over sattwa, tamas,
Man is seized by that rajas:
When tamas prevails
Over rajas, sattwa,
Man yields to that tamas.

When understanding
Shines in through the senses,
The doors of the body:
Know sattwa is present.
In greed, in the heat of action,
In eager enterprise,
In restlessness, in all desire,
Know rajas the ruler.

When the mind is dark,
Bewildered, slothful
And lost in delusion:
Know tamas prevailing.

That man who meets death
In the hour of sattwa
Goes to a sinless home
Among the saints of God.

He who dies in rajas
Will be reborn
Among those whose bondage is action:
He who dies in tamas will return
To the womb of a dullard.

Fruit of the righteous act
Is sattwa, purest joy:
As for the deeds of rajas,
Pain is their fruit:
Truly, ignorance is all
The fruit of tamas.

Of sattwa, knowledge is born;
Of rajas, greed;
Tamas brings forth bewilderment,
Delusion, darkness.

Abiding in sattwa,
Man goes to higher realms;
Remaining in rajas,
In this world he remains;
Sunk in tamas,
His lowest nature,
He sinks to the underworld.

Let the wise man know
These gunas alone as the doers
Of every action;

Let him learn to know That
Which is beyond them, also:
Thus he will reach my oneness.

When the dweller in the body
Has overcome the gunas
That cause this body,
Then he is made free
From birth and death,
From pain and decay:
He becomes immortal.

A man is said to have transcended the gunas when he does not hate the light of sattwa, or the activity of rajas, or even the delusion of tamas, while these prevail; and yet does not long for them after they have ceased. He is like one who sits unconcerned, and is not disturbed by the gunas. He knows that they are the doers of all action, and never loses this power of discrimination. He rests in the inner calm of the Atman, regarding happiness and suffering as one. Gold, mud and stone are of equal value to him. The pleasant and the unpleasant are alike. He has true discernment. He pays no attention to praise or to blame. His behaviour is the same when he is honoured and when he is insulted. When men go to war, he does not regard either side as his enemies or his partisans. He feels no lack of anything; therefore he never initiates any action.

He who worships me with unfaltering love transcends these gunas. He becomes fit to reach union with Brahman.

For I am Brahman
Within this body,
Life immortal
That shall not perish:
I am Truth
And the Joy for ever."

In Chapter XVII, Three Kinds of Faith, there is more description of the way the gunas work in individual natures.

SRI KRISHNA

"Faith, among human beings, is of three kinds. It is characterized by sattwa, or by rajas, or by tamas, according to a man's dominant tendencies. Now listen. The faith of each individual corresponds to his temperament. A man consists of the faith that is in him. Whatever his faith is, he is.

Men whose temperament is dominated by sattwa, worship God, in His various aspects. Men of rajas worship power and wealth. As for the rest - the men of tamas - they worship the spirits of the dead, and make gods of the ghosts of their ancestors.

You may know those men to be of demonic nature who mortify the body excessively, in ways not prescribed by the scriptures. They do this because their lust and attachment to sense-objects has filled them with egotism and vanity. In their foolishness, they weaken all their sense-organs, and outrage me, the dweller within the body.

The food which is agreeable to different men is also of three sorts. So, too, are the kinds of sacrifice, austerity and alms-giving. Listen; this is how they may be distinguished.

Men of sattwa like foods which increase their vital force, energy, strength and health. Such foods add to the pleasure of physical and mental life. They are juicy, soothing, fresh and agreeable. But men of rajas prefer foods which are violently bitter, sour, salty, hot, pungent, acid and burning. These cause ill-health, and distemper of the mind and body. And men of tamas take a perverse pleasure in foods which are stale, tasteless, rotten and impure. They like to eat the leavings of others.

When men offer sacrifice in accordance with scriptural instructions, and do not desire any advantage for themselves, they are inspired by sattwa. Their hearts are set upon the sacrifice, for its own sake. An inner sense of duty impels them. But you may be sure that the performance of sacrifice for outward show, and in the hope of divine reward, is inspired by rajas. When the givers of the sacrifice are inspired by tamas, they disregard the scriptural instructions: there is no food-offering, no prayer of dedication, no gift to the chief priest, and no faith at all.

Reverence for the devas, the seers, the teachers and the sages; straightforwardness, harmlessness, physical cleanliness and sexual purity; these are the virtues whose practice is called austerity of the body. To speak without ever causing pain to another, to be truthful, to say always what is kind and beneficial, and to study the scriptures regularly; this practice is called austerity of speech. The practice of serenity, sympathy, meditation upon the Atman, withdrawal of the mind from sense-objects, and integrity of motive, is called austerity of the mind. When men practise this threefold austerity

devotedly, with enlightened faith and no desire for reward, it is said to have the nature of sattwa.

Austerity which is practised out of selfish pride, or to gain notoriety, honour and worship, is said to have the nature of rajas. Its effect is not lasting, because it lacks resolution. Austerity is said to have the nature of tamas when it is practised for some foolish purpose, or for the excitement of self-torture, or in order to harm another person.

A gift may be regarded as proceeding from sattwa when it is given to a deserving person, at a suitable time, and in a fit place; not because of past benefits, or in the hope of a future reward, but simply because the giver knows that it is right for him to give. Whatever is given in the hope of a like return, or with any other selfish motive, or reluctantly, may be known to proceed from rajas. From tamas comes the gift which is given to an unworthy person, at the wrong time and in the wrong place, disdainfully, without regard for the feelings of him who receives it."

.

Then in Chapter XVIII, The Yoga of Renunciation, we learn still further about the three gunas. Sri Krishna goes on with their description thus:

"Renunciation is said to be of three kinds. If a man, in his ignorance, renounces those actions which the scriptures ordain, his renunciation is inspired by tamas. If he abstains from any action merely because it is disagreeable, or because he fears it will cause him bodily pain, his renunciation is inspired by rajas. He will not obtain any spiritual benefit from such renunciation. But when a man performs an action which is sanctioned by the scriptures, and does it for duty's sake only, renouncing all attachment and desire for its fruits, then his renunciation is inspired by sattwa.

When a man is endowed with spiritual discrimination and illumined by knowledge of the Atman, all his doubts are dispelled. He does not shrink from doing what is disagreeable to him, nor does he long to do what is agreeable. No human being can give up action altogether, but he who gives up the fruits of action is said to be non-attached.

To those who have not yet renounced the ego and its desires, action bears three kinds of fruit - pleasant, unpleasant, and a mixture of both. They will be reaped in due

season. But those who have renounced ego and desire will reap no fruit at all, either in this world or in the next."

.

"There are three things which motivate action: knowledge, the knower and that which is known. There are three constituents of action: the instrument, the purpose and the doer. Sankhya philosophy declares that knowledge, action and doer are of three kinds only, according to the guna which predominates in each. Listen, this is their nature.

There is that knowledge
From sattwa proceeding
Which knows one Being
Deathless in every creature,
Entire amidst all division.

The knowledge that is rajas
Knows nothing but difference:
Many souls in many creatures,
All various, each
Apart from his fellow.

The knowledge that is tamas
Knows no reason:
Its sight distorted
Takes the part for the whole,
Misreading Nature.

The act of sacred duty,
Done without attachment,
Not as pleasure desired,
Not as hated compulsion,
By him who has no care
For the fruit of his action:
That act is of sattwa.

The act of weary toil
Done in despite of nature
Under the whip of lust
And the will of the ego:
That act is of rajas.

The act undertaken
In the hour of delusion
Without the count of cost,
Squandering strength and treasure,
Heedless of harm to another,

By him who does not question
His power to perform it:
That act is of tamas.

The doer without desire,
Who does not boast of his deed,
Who is ardent, enduring,
Untouched by triumph,
In failure untroubled:
He is a man of sattwa.

The doer with desire,
Hot for the prize of vainglory,
Brutal, greedy and foul,
In triumph too quick to rejoice,
In failure despairing:
He is the man of rajas.

The indifferent doer
Whose heart is not in his deed,
Stupid and stubborn,
A cheat and malicious,
The idle lover of delay,
Easily dejected:
He is the man of tamas.

There are three kinds of conscience and three kinds of determination, according to the predominance of each guna. Now listen: I will explain them fully, one by one.

A man's conscience has the nature of sattwa when it can distinguish between the paths of renunciation and worldly desire. Then it knows what actions are right or wrong, what is safe and what is dangerous, what binds the embodied spirit and what sets it free. But when the conscience cannot distinguish truly between right and wrong, or know what should and what should not be done, then it has the nature of rajas. And when the conscience is so thickly wrapped in ignorance that it mistakes wrong for right and sees everything distorted, then it has the nature of tamas.

Determination inspired by sattwa never wavers. It is strengthened by the practice of yoga. A man who has this kind of determination gains absolute control over his mind, vital energy and senses. Rajas, on the other hand, inspires that kind of determination with which a man follows the object of his desire, or seeks wealth, or does a duty, looking for reward and personal advantage. As for the determination inspired by tamas, it is nothing but obstinacy. It makes a man stubbornly

refuse to shake off his dullness, fear, grief, low spirits or vanity.

And now, Arjuna, I will tell you about the three kinds of happiness:

Who knows the Atman
Knows that happiness
Born of pure knowledge:
The joy of sattwa,
Deep his delight
After strict self-schooling:
Sour toil at first
But at last what sweetness,
The end of sorrow.

Senses also
Have joy in their marriage
With things of the senses,
Sweet at first
But at last how bitter:
Steeped in rajas,
That pleasure is poison.
Bred of tamas
Is brutish contentment
In stupor and sloth
And obstinate error:
Its end, its beginning
Alike are delusion.

There is no creature, either on earth or among the devas in heaven, who is free from these three gunas which come forth from Prakriti.

Seer and leader,
Provider and server:
Each has the duty
Ordained by his nature
Born of the gunas.

The seer's duty,
Ordained by his nature,
Is to be tranquil
In mind and in spirit,
Self-controlled,
Austere and stainless,
Upright, forbearing;
To follow wisdom,
To know the Atman

Firm of faith
In the truth that is Brahman.

The leader's duty,
Ordained by his nature,
Is to be bold,
Unflinching and fearless,
Subtle of skill
And open-handed,
Great-hearted in battle,
A resolute ruler.

Others are born
To the tasks of providing:
These are the traders,
The cultivators,
The breeders of cattle.

To work for all men,
Such is the duty
Ordained for the servers:
This is their nature.
All mankind
Is born for perfection
And each shall attain it
Will he but follow
His nature's duty.

Now you shall hear how a man may become perfect, if he devotes himself to the work which is natural to him. A man will reach perfection if he does his duty as an act of worship to the Lord, who is the source of the universe, prompting all action, everywhere present.

A man's own natural duty, even if it seems imperfectly done, is better than work not naturally his own, even if this is well performed. When a man acts according to the law of his nature, he cannot be sinning. Therefore, no one should give up his natural work, even though he does it imperfectly. For all action is involved in imperfection, like fire in smoke."

These quotes are at great length, but I have great good reason for placing them in this letter to you. For one thing, they are excellent psychology. For another thing, you can now get out your horoscope and analyze which of the three gunas is uppermost in your nature. Rajas = Cardinal signs, Tamas = Fixed signs, Sattwa = Common signs. Some people have these gunas quite evenly balanced and so may at

at any one time, behave according to one or the other of the gunas. Others will have a heavy balance towards one or the other of the gunas and in that case, the majority of their actions will lean towards the guna which is accented in the horoscope.

Another note is added in the Gita, that the person who is heavily Tamas, may try to become a little more of the Rajas personality in his striving, and the Rajas may help himself by incorporating more of the Sattwa. The latter seems to lead more closely to the highest aims of the soul.

This matter is also foreshadowed in the Alchemical process by the representation of Sulphur as Rajas, of Salt as Tamas, and of Mercury as Sattwa. More on this can be studied in THE BOOK OF THOTH under the Xth Atu.

When the Bhagavad-Gita talks in such terms as non-attachment, we as Thelemites must remember that the same thing is asked of us by Nuit in Cap. I, LIBER AL, v. 44. "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

There are many other parallels. To obey the scriptures would mean in our particular language to obey the injunctions in LIBER AL.

Further, you must realise that these gunas are on the rim of the wheel and in our cycles of life and death, we experience a surfeit of each of them until we can learn to arrive at the center of the wheel.

And if you read all this correctly, you will discover that there is a positive and a negative side to each guna. At first glance there seems to be no hope for action of the Tamas type. But think a little further, and you will see that the world must have those who farm and who supply the commodities. What would we do without the modern business leader as suggested by the Rajas guna to get the products of labor to us? We can't all be a priest or a prophet. But the qualities best expressed by Sattwa can be worked at and a definite effort made to incorporate them into the life. Then the positive side of the particular guna can be used instead of the negative. This is true also of each Astrological sign. There is no sense in manifesting the most negative side of the gunas or of the signs as then you heap bad karma on your head and perhaps trip yourself up from true attainment. What is will all about? You have a finite will

which indicates what kind of work you do in the world so that you can eat and have a roof over your head. Once this duty to yourself is taken care of, then you can concentrate on the infinite Will, which is the same for everyone. At this point in our progress it is called the Knowledge and Conversation of the Holy Guardian Angel and we are only concerned with one step at a time.

As in Liber 65, Cap. 5, v. 49. "Let not the dwellers in Thebai and the temples thereof prate ever of the Pillars of Hercules and the Ocean of the West. Is not the Nile a beautiful water?"

Life is a school, we are here to learn. If we don't learn then we can expect the same lesson again and again. That is the way karma works. It is also the way that the transit of Saturn in the horoscope works, which is the working out of karma in a single lifetime.

The study of the gunas then, should be a help to discover the finite will and a clue as to the lessons we must learn.

You know, Crowley had 6 planets in Tamas or Fixed signs. When he claimed he was the laziest man in the world in his Autobiography, he was telling the truth about it. Also, with so much Tamas, what happened to him in his youth had an indelible impression. He never really got over it and this hatred for Christianity showed up again and again in his writings and in spite of his Libran nature, which seeks to balance things, the hatred often got the better of him because of the heavy emphasis on Tamas. It is very hard to change a Tamas type individual as they have too much inertia. What is learned early lasts for the rest of the incarnation.

However, Crowley also had the genius to realize some of the things that were wrong with his character expression in this particular lifetime and to work on them. He worked hard at Magick and Yoga and if he can attain with so much hampering him, then perhaps you and I can take hope. The key is to work hard and to Know Thyself, so that your map for your progress through life is clearly understood. There would be no sense in working against who you are!

As it says in LIBER AL, Cap. II, v. 58. "Yea! deem not of change: ye shall be as ye are and not other." But we can be the positive and constructive sides of ourselves and we need not give in to the negative states which work against the Will.

By now you should know that Thelema does not mean to do as you please. This ought to be obvious to those who have joined us but I must report that it is not always the case. This is one reason why some beginners fail in the first year and then are dropped from the Order.

To do what you will means the most strict and most severe self-discipline. It is not imposed from without but at the same time it must be imposed by yourself from within. Naturally, there are plenty of would-be occult students who do not wish to do this. How then, can we call them Thelemites, no matter what they say about their feelings on the outside?

Let us face it, the people who do not wish to impose the discipline of the accomplishment of their wills (whether finite or infinite) will remain slaves. Those who can work hard and who have the one-pointed Will arrive at the Joy as promised in LIBER AL VEL LEGIS.

This has been a long letter but I hope it is helpful to you in your Going and in your Understanding of yourself.

Love is the law, love under will.

Faternally,

meral

QABALIST'S CORNER

Some meanings for the number 666

The 6th sphere is Tiphereth. 6 is the number of the Sun.
 6×111 (love) = 666. $111 = (\aleph) \text{ ALP}$, $6 = H + A$

Th	ת	400
R	ר	200
I	י	10
O	ו	6
N	נ	50
		<u>666</u>

Therion ($\theta\eta\rho\iota\omicron\nu$) in Greek means beast

T	T	300
O	ו	70
		<u>370</u>

M	מ	40
E	ע	5
G	ג	3
A	א	1
		<u>49</u>

Th	Θ	9
E	Η	8
R	Ρ	100
I	Ι	10
O	Ο	70
N	Ν	50
		<u>247</u>

Greek Mega = great

$$370 + 49 + 247 = 666$$

A	א	1
L	ל	30
E	ע	5
I	י	10
S	ס	60
T	ט	9
E	ה	5
R	ר	200

E.	ה	5
----	---	---

C	ק	20
R	ק	200
O	ע	70
W	ו	6
L	ל	30
E	ה	5
Y	י	10
		<u>666</u>

and spelled differently:

A	א	1
L	ל	30
I	י	10
S	ס	60
T	ט	9
I	י	10
R	ר	200
		<u>300</u>
Q	ק	100
R	ר	200
O	ו	6
L	ל	30
I	י	10
		<u>666</u>

The Magick square of 6 (of the Sun) adds to 666

"Let him who has the mind for it calculate the number of the beast, for it is a man's number, and his number is six hundred sixty-six" The Bible, Revelation, Chap. 13, the end.

A	ALP	X	111	The Beast (usually spelled ChIVA)
Ch	ChITH	𐤇	418	
I	YOD	י	20	
V		ו	6	
A	ALP	X	111	- (This letter not spelled in full)
			<u>666</u>	

T	T	300	Greek Qabalah
E	E	5	
I	I	10	
T	T	300	
A	A	1	
N	N	<u>50</u>	
		<u>666</u>	

S	Σ	200	Greek Qabalah
F	F	6	"But the Light of the New Aeon revealeth
I	I	10	this Sphinx as the True Symbol of this
N	N	50	our Holy Art of Magick under the Law of
X	Υ	400	Thelema. In Her is the Equal Develop-
		<u>666</u>	ment and Disposition of the Forces of
			Nature, each in its Balanced Stength;
			also Her True Name is Soul of NU, ----"
			See Liber Aleph, p. 151

N	𐤒	50
U	ו	6
I	י	10
Th	𐤈	400
		<u>466</u> + 200 (Resh, 𐤒, the Sun) = 666

See the Comment on AL VEL LEGIS, Cap. I, v. 16 (THE LAW IS FOR ALL).

LIBER AL VEL LEGIS, Cap. I, vv. 46 & 47.

46. "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen.
47. But they have the half: unite by thine art so that all disappear."

$8 + 80 + 418 = 506 + 61 = 567$. $567 = 27 \times 21$

Write 506 qabalistically backwards = 605 $605 + 61 = 666$

S	𐤌	60	Samekh is the Arrow
M	𐤌	40	"One mounteth unto the Crown by the moon
K (final)	ך	500	and by the Sun, and by the arrow, and by
		<u>600</u>	the Foundation, and by the dark home of
			the Stars from the black earth." Liber 65,
			Cap. I, v. 9 (The middle pillar).
H	𐤇	5	SHE = 610
H	𐤇	5	
		<u>610</u> + NU (56) = 666	

ROLL, STRONG LIFE-CURRENT

from ORPHEUS

Roll, strong life-current of these very veins,
 Into my lover's soul, my soul that is!
Thrill, mighty life of nerves, exultant strains
 Triumphant of all music in a kiss!
 Fade! fade! O strenuous sense
 Into the soul intense
Of life beyond your weak imagining!
 And, O thou thought, dis sever
 Thy airy life for ever
While the bright sounds are lifted up to spring
 Beyond this tide of being,
 Shadows and sense far fleeing
 Into a shadow deeper than the Ocean
 When passes all the mind's commotion
To a serener sky, a mighty calm emotion!

The whole world fades, folds over its wide pinions
 Into a darkness deeper than its own.
Silence hath shattered all the dream-dominions
 Of life and light: the grey bird's soul is flown
 Into a soundless night,
 Lampless: a vivid flight
Beyond the thrones and stars of heaven down hurled,
 Till the great blackness heaves
 An iron breast, and cleaves
The womb of night, another mightier world.
 Lost is my soul, and faded
 The light of life that braided
 Its comet tresses into golden fire.
 Fade, fade, the phantoms of desire!
Speed, speed the song of love upon the living lyre!

Lo! I abide not, and my lover's glory
 Abides not: in the swaying of those tides
Gathers beneath some mighty promontory
 One mightier wave, deep drowns it, and abides.
 Save that one wave alone
 Nought in the void is known,
That wave of love, that sole exultant splendour
 Throned o'er all being, supreme,
 A single-shining beam
Burning with love, unutterably tender.

Ah! the calm wave retires.
Down all the fearful fires
Go thundering to darkness, so dissever
Their being from pure being, that the river
Of love is waveless now, and is pure love for ever.

Then, mightier than all birth of stars or suns,
Breaks the vast flood and trembles in its tide.
Serene and splendid shine the mystic ones,
Exult, appal, reiterate, abide.
Timid and fleet the earth
Comes rushing back to birth,
Brighter and greener, radiant with gold
Of a diviner sun,
An exaltation
Of life to life, of light to light untold.
I? I remain, and see
Across eternity
My lover's face, and gaze, and know the worth
Of love's life to the glowing earth,
The kiss that wakes all life unto a better birth.

Aleister Crowley.

ORPHEUS (Invocation to Aphrodite)

Daughter of Glory, child
Of Earth's Dione mild
By the Father of all, the AEgis-bearing King!
Spouse, daughter, mother of God,
Queen of the blest abode
In Cyprus' splendour singly glittering.
Sweet sister unto me,
I cry aloud to thee!
I laugh upon thee laughing, O dew caught up from sea!

Drawn by sharp sparrow and dove
And swan's wide plumes of love,
And all the swallow's swifter vehemence,
And, subtler than the Sphinx,
The ineffable iynx
Heralds thy splendour swooning into sense,
When from the bluest bowers
And greenest-hearted hours
Of Heaven thou smilest toward earth, a miracle of flowers!

Down to the loveless sea
Where lay Persephone
Violate, where the shade of earth is black,
Crystalline out of space
Flames the immortal face!
The glory of the comet-tailed track
Blinds all black earth with tears.
Silence awakes and hears
The music of thy moving come over the starry spheres.

Wrapped in rose, green and gold,
Blues many and manifold,
A cloud of incense hides thy splendour of light;
Hides from the prayer's distress
Thy loftier loveliness
Till thy veil's glory shrouds the earth from night;
And silence speaks indeed,
Seeing the subtler speed
Of its own thought than speech of the Pandean reed!

There no voice may be heard!
No place for any word!
The heart's whole fervour silently speeds to thee,
Immaculate! and craves
Thy kisses or the grave's,
Till, knowing its unworthiness to woo thee,
Remembers, grows content
With the old element,
And asks the lowlier grace its earlier music meant.

So, Lady of all power!
Kindle this firstling flower
The rainbow nymph above the waterfall
Into a mortal shade
Of thee, immortal maid,
That in her love I gather and recall
Some memory mighty and mute
In love's poor substitute
Of thee, thy Love too high, the impossible pursuit!

Aleister Crowley.

THE KING - GHOST *

The King-Ghost is abroad. His spectre legions
Sweep from their icy lakes and bleak ravines
Unto these weary and untrodden regions
Where man lies penned among his Might-have beens.
Keep us in safety, Lord.
What time the King-Ghost is abroad!

The King-Ghost from his grey malefic slumbers
Awakes the malice of his bloodless brain.
He marshals the innumerable numbers
Of shrieking shapes on the sepulchral plain.
Keep us, for Jesu's sake,
What time the King-Ghost is awake!

The King-Ghost wears a crown of hopes forgotten;
Dead loves are woven in his ghastly robe;
Bewildered wills and faiths grown old and rotten
And deeds undared his sceptre, sword, and globe.
Keep us, O Mary maid,
What time the King-Ghost goes arrayed!

The Hell-Wind whistles through his plumeless pinions;
Clanks all that melancholy host of bones;
Fate's principalities, and Death's dominions
Echo the drear discord, the tuneless tones.
Keep us, dear God, from ill,
What time the Hell-Wind whistles shrill.

The King-Ghost hath no music but their rattling;
No scent but death's grown faint and fugitive;
No light but this their leprous pallor battling
Weakly with night. Lord, shall these dry bones live?
O keep us in the hour
Wherein the King-Ghost hath his power!

The King-Ghost girds me with his gibbering creatures,
My dreams of old that never saw the sun.
He shows me, in a mocking glass, their features,
The twin fiends "Might-have-been" and "Should-
have done."
Keep us, by Jesu's ruth
What time the King-Ghost grins the truth!

*Composed, mostly on horseback, on the journey from
Teng Yueh to Meng-Tse.

The King-Ghost boasts eternal usurpature;
For in this pool of tears his fingers fret
I had imagined, by enduring nature,
The twin gods "Thus-will-I" and "May-be-yet."
God, keep us most from ill,
What time the King-Ghost grips the will!

Silver and rose and gold what flame resurges?
What living light pours forth in emerald waves?
What inmost Music drowns the clamourous dirges?
- Shrieking they fly, the King-Ghost and his slaves.
Lord, let Thy Ghost indwell,
And keep us from the power of Hell!
Amen.

Aleister Crowley

THE OWL

The owl, by simply sitting still and blinking,
Persuades folk that his life is passed in thinking.
Charles Darwin dived where dilettanti waded;
Rubbing his nose, he did not do as they did;
(It used to drive Charles Darwin fairly frantic
To find folk superficial and romantic!)
He went to frogs and mice and such small fowl,
And got their point of view about the owl.
Moral: the quiet folk of the community
Are, maybe, waiting for their opportunity.

Cefalu.

Aleister Crowley

Poems taken from OLLA

THE UNCONSCIOUS

Hag ridden far down the night
Far into the past stretches the dark
Dancing daughters of desire, the witch,
The ghost, the filmy goblin stomping,
The misshapen shapes of man's false
Beginnings and strivings.

Now ringing around the upright stone
Magically turned to Pan, a bone
Cutting the beasts to see the cruelty run
In flames of blood, hate flaming,
Now demon haunted, twisting, turning,
Overwhelming himself, stumbling
And running in darkest night.
The moon glares in dreadful magic light
Throughout his dreams, an ache of dread.
Whence, oh whither does it all lead?

O'erwhelmed by ghosts of the unconscious,
Dreadful leering faces, he waits in terror
For the phantoms of the dark, fallacious
Reason scarce lifting the shades more.
Running, running down the mists of time.
Will it never end? Murder! the papers scream
And yet another wretch must swing
Unexpurgated of his phantoms and his dreams.
And yet these phantoms of his dark desires
Are his, none other's. His to face the fire
With an Excalibur grasped from out the mire!

Meral - 1975



THE MYSTIC

Sometimes I am whipped into a frenzy
And the desire to know - to know comes upon me.
I must be flaming, be learning, be reading, finding out.
Friends I must have and all of busyness flowing 'round about.
Life must whirl and inform and yield before me;
I must know and understand, must laugh and speak again.
In question must touch hand to hand;
Must love deeply and know pain.
Must know pain and joy as one delight of vivid life.
But then I recoil as a spring
Bent from so much exertion and strife.

Of two minds is the recoiling and the leaping;
Of two minds the venturing forth to know and the return.
Even as a pendulum is the joyous will outgoing
And its return again to a quiet, still unknowing.
And here, quiet, deep, alone, half asleep, it lies
Seeking to understand what lies beneath life's phenomena.
So I, touching stained hand upon the fecund earth;
Wild deeds and thoughts forgotten, of joy and flame a dearth;
All actions suspended from me between heaven and earth,
Wait, and waiting I work at weeding, and wait to know.
Wait for the knowing to strike me, as working slow
I listen to the quiet run of thoughts buried deep but meaningful
Of something stirring in unknown depth of being: as yet dull,
As yet unperceived, but some mystery still to slant
From out of impervious depths. Then in a moment so scant
There is scarcely room to breathe or to sigh,
A striking knowledge comes upon me and all the sky
Rends open with the voice of knowing and with great light;
Which I waited for so long and delved so deep to hear,
Which I yearned for so blindly and strove for, despite
Hard anguish of work and pain, more striving than I could bear.
Released, the pain and joy equilibrated thus
In moment of knowing from out of mind darkness
I am free again; free to begin again
My wild search for knowledge, child of my brain.
Oh, Lord, let me understand Thy unseen Universe.

Meral

Caliph's Advice

(tripudium Bertholletia excelsa)	Adepts and Mahatmas dance widdershins
(<u>פשיח, נחש</u>)	While they Devil, and Beast, and Oz it.
(<u>ב ב</u>)	An aspirant's day mysteriously begins
	With a visit to the water closet
(<u>2</u>)	Forefinger on left nostril,
(<u>⊗</u>)	Thumb on its' mate.
(Ida et Pingala)	He blows out his air and he draws it.
(Mucus restictus)	With post nasal drip pranayama is great
	While sitting in the water closet.
(<u>נ ד</u>)	In Mass XLIV inflaméd he prayed
	So deep that he had to gauze it.
(Rx)	A comfort to know repairs can be made
	By a visit to the water closet.
(Atu XII, <u>7</u> , Asar & Typhon)	Hanged man, Noahs Ark, Osiris and Seth,
(Karma?)	Effect and all things which cause it
(An arecanum only appreciated fully 1° initiates OT0)	How much like Life,
	How very much like Death
	Is a visit to the water closet.

Lon Milo DuQuette

Lon Milo DuQuette
8/24/76



LIBER
CORDIS
CINCTI
SERPENTE

אדני



CHAPTER III

1. Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.
2. Wherein was a white unicorn with a silver collar, whereon was graven the aphorism *Linea viridis gytrat universa*.
3. Then the word of Adonai came unto me by the mouth of the Magister mine, saying: O heart that art girt about with the coils of the old serpent, lift up thyself unto the mountain of initiation!
4. But I remembered. Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.

CHAPTER III

This Chapter is attributed to Water; it deals with the preliminary reflections of Truth as apprehended by intuition, beyond any intellectual apprehension; and with the nature of the Understanding and the sexual instinct.

- 1.- The sea is the Sensorium of the Soul, and the currents
2. his tendencies - those activities in which he finds pleasure. Until one has passed through the totality of possible experience (as divined by estimation of the actualities available in one's own case) one cannot reach the state in which all Desire is recognized as futile. Only when this is fixed can one perceive the Unicorn - *μονοκερως* de Astris - the single pure Purpose (it is white) whose name is written in the way now to be explained.

The collar represents completeness - the 'infinity' or 'eternity' symbolized by a ring. It is round the neck, i.e., the seat of Knowledge (Daath - the Visuddhi cakakra) and made of silver - the metal of the Virgin, Isis-Urania, who informs pure Aspirations.

The name of this Unicorn (whose horn signifies the creative power) is "The Green Line winds about the Universe". Note the etymology of 'Viridis', connected with 'vir' and 'vis'; also the idea of 'Gyrat', reminding one of the aphorism "God is He with the Head of the Hawk", having a spiral force'. The Green Line, here chosen to connote the Limit of the Universe, suggests the Girdle of Venus. The boundary of Existence is thus not a fixed idea, but an ever-growing Vegetable Principle of Life, of the nature of Love. Summing up the doctrine, one may say that the intelligible expression of the pure creative Idea is the omniform principle of Growth.

3. The Angel then speaks to the human consciousness of the Adept through the medium of his Initiated Self - otherwise he could not understand so exalted a message. He bids the man as a man (the heart, Tiphereth, the seat of the conscious Ego) acquire the point of view of the Initiate. The old serpent represents the natural Desire, which is the 'Cause of Sorrow', binds man to grovel in the dust, and unites him with base animal life.
4. Than, Theli and Lilith are three serpentine forms described in the Qabalah. Than is really Tanha - no pun is suggested, but Th is the letter of matter, and N represents the reptilian or Piscian idea of Life. It is connected with the

5. Beautiful wast thou, O Lilith, thou serpent-woman!
6. Thou wast lithe and delicious to the taste, and thy perfume was of musk mingled with ambergris.
7. Close didst thou cling with thy coils unto the heart, and it was as the joy of all the spring.
8. But I beheld in thee a certain taint, even in that wherein I delighted.
9. I beheld in thee the taint of thy father the ape, of thy grandsire the Blind Worm of Slime.
10. I gazed upon the Crystal of the Future, and I saw the horror of the End of thee.
11. Further, I destroyed the time Past, and the time to Come - had I not the Power of the Sand-glass?
12. But in the very hour I beheld corruption.
13. Then I said: O my beloved, O Lord Adonai, I pray thee to loosen the coils of the serpent!
14. But she was closed fast upon me, so that my Force was stayed in its inception.
15. Also I prayed unto the Elephant God, the Lord of Beginnings, who breaketh down obstruction.
16. These gods came right quickly to mine aid. I beheld them; I joined myself unto them; I was lost in their vastness.
17. Then I beheld myself compassed about with the Infinite Circle of Emerald that encloseth the Universe.
18. O Snake of Emerald, thou hast no time Past, no time To Come. Verily Thou art not.

'gluten in the blood' which von Eckartshausen calls 'the body of sin'. Theli: LI means secret satisfaction - an idea connected with shame. Lilith: LI reduplicated and so become tedious ending in material darkness.

- 5.- The Adept analyzes this Demon-Queen of his Nephesch. He
12. recalls her sensory appeal, and notes that, the dissolution of all things being inevitable, the love of them leads to sorrow and destruction. In verses 11-12, furthermore, he shows that apart from all considerations of time, the nature of this Desire, properly apprehended, is corruption.

- 13.- It is useless to ask the Angel to free the Adept from
14. such coercion: his magical force, which is necessary for this work, is prevented by Desire from so much as beginning.

15. The Adept invokes Ganesha, who represents the power of breaking down obstructions. The elephant, 'the half-reasoner with the hand', is the moral force in man, partly intelligent and docile to the control of its Spiritual Master.

16. This moral force brought into action, the Angel also becomes an efficient assistant, and the constraint of Desire disappears altogether.

17. The Adept now realizes himself as bounded only by the Green Line of verse 2.

18. This Line is recognized as equivalent to the Negative - to Nuit Herself.

19. Thou art delicious beyond all taste and touch, Thou art not-to-be-beheld for glory, Thy voice is beyond the Speech and the Silence and the Speech therein, and Thy perfume is of pure ambergris, that is not weighed against the finest gold of the fine gold.
20. Also Thy coils are of infinite range; the Heart that Thou dost encircle is an Universal Heart.
21. I, and Me, and Mine were sitting with lutes in the market-place of the great city, the city of the violets and the roses.
22. The night fell, and the music of the lutes was stilled.
23. The tempest arose, and the music of the lutes was stilled.
24. The hour passed, and the music of the lutes was stilled.
25. But Thou art Eternity and Space; Thou art Matter and Motion; and Thou art the negation of all these things.
26. For there is no Symbol of Thee.
27. If I say Come up upon the mountains! the celestial waters flow at my word. But thou art the Water beyond the waters.
28. The red three-angled heart hath been set up in Thy shrine; for the priests despised equally the shrine and the god.
29. Yet all the while Thou wast hidden therein, as the Lord of Silence is hidden in the buds of the lotus.

- 19.- This Idea of Pure Love is free from all bonds; it gives
20. the true utmost gratification; its perfume (spiritual significance) is not mingled with any imperfect conception (ambergris is the perfume of Kether: musk refers to Love in a somewhat animal sense.)
20. The Angel also is identified with this Green Line, and thereby the consciousness of the Adept expands to include the Universe.
- 21.- The idea of the Ego must not be used to unite the experience of the Adept. The music of Life ceases (in such a case) whenever doubt darkens, trouble disturbs, or time wearies the consciousness. The Adept must love himself wholly in the consciousness of his Angel, which is beyond all such limitations and immune to all attacks - for He is not to be expressed by any fixed Image, such as might be destroyed.
- 27.- The Adept learns to control all varieties of image which
30. present themselves, and to create any he may wish. But his Angel represents the Ideal which is his limit in this matter. All ideas of which he may be capable are comprised in the nature of his Angel.
- 28.- These verses are especially obscure, and must to a certain
29. extent so remain. For they contain an allusion to the most secret and critical issue of the Magical career of TO MEFA OHPION. "The red three-angled heart" is the peculiar symbol of Ra-Hoor-Khuit; and the Prophet objected to accepting the Book of the Law, which Proclaims Him, as being incompatible with his Oath to attain to the Knowledge and Conversation of his Holy Guardian Angel. Not until nineteen years later did he fully realize that the Holy Guardian Angel was concealed in this symbol R.H.K. The 'priests' seem here to represent the Secret Chiefs of the A.'.A.'. who executed their purpose of establishing the Law by means of TO MEFA OHPION in complete disregard of his personal ideas of what his Work (shrine) and the object of his adoration (god) might be. The metaphor at the end of verse 29 reminds us that the lotus (Isis-Nature) conceals beneath its outward semblance the secret perfections of the Child.

30. Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements, O Thou who transcendest the Forces in their Concourse and Cohesion, in their Death and their Disruption. Thou art Python, the terrible serpent about the end of all things!
31. I turned me about thrice in every way; and always I came at the last unto Thee.
32. Many things I beheld mediate and immediate; but, beholding them no more, I beheld Thee.
33. Come thou, O beloved One, O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.
34. All day I sing of Thy delight; all night I delight in Thy song.
35. There is no other day or night than this.
36. Thou art beyond the day the night; I am Thyself, O my Maker, my Master, my Mate!
37. I am like the little red dog that sitteth upon the knees of the Unknown.
38. Thou hast brought me into great delight. Thou hast given me of Thy flesh to eat and of Thy blood for an offering of intoxication.
39. Thou hast fastened the fangs of Eternity in my soul, and the Poison of the Infinite hath consumed me utterly.
40. I am become like a luscious devil of Italy; a fair strong woman with worn cheeks, eaten out with hunger for kisses. She hath played the harlot in divers palaces; she hath given her body to the beasts.
41. She hath slain her kinsfolk with strong venom of toads; she hath been scourged with many rods.
42. She hath been broken in pieces upon the Wheel; the hands of the hangman have bound her unto it.
43. The fountains of water have been loosed upon her; she hath struggled with exceeding torment.

30. The H.G.A. is now further identified not only with cognate symbols like R.H.K. but with ostensibly hostile glyphs. He is to be found in all phenomena soever.
- 31.- In whatever direction the Adept chooses to move, he must
32. come eventually to his Angel. All that he sees is but a veil upon His Face.
- 33.- This passage, purely lyrical, requires no special comment.
36. It asserts the ultimate identity of all ideas with the Angel, including himself, whom he recognizes as united with Him in the triune relation of Father, Ruler and Bridegroom, the sources of his Being, the determinant of his Will, and the inspiration of his Joy and his Fertility.
37. The dog is the base animal nature - 'red' the symbol of its energy, sensibility, and power to love. It is helpless (on the knees of) the surrounding Mystery of Existence (the Unknown) but it remains still and trusts.
38. The Angel replaces this attitude by full satisfaction and nourishment. It is in Him that the Adept lives, and His Life that intoxicates him.
39. The enemy Time has been devoured, and the limited Ego dissolved in Infinity.
40. The reference is to the Marquise de Brinvilliers; she represents the Nephesch or animal Soul. This Soul has tried to satisfy its passions in various strange ways.
41. Hatred for other souls - pain of receiving truths.
42. This ends in her unity being destroyed by Change. She has been bound to the cycle of Samsara by the Minister of Justice.
43. Her solidity can no longer resist the action of Purity; her complexes are invaded by the Universal Solvent. Her resistance is extreme torment.

44. She hath burst in sunder with the weight of the waters;
she hath sunk into the awful Sea.
45. So am I, O Adonai, my lord, and such are the waters of
Thine intolerable Essence.
46. So am I, O Adonai, my beloved, and Thou hast burst me
utterly in sunder.
47. I am shed out like spilt blood upon the mountains; the
Ravens of Dispersion have borne me utterly away.
48. Therefore is the seal unloosed, that guarded the Eighth
abyss; therefore is the vast sea as a veil; therefore
is there a rending asunder of all things.
49. Yea, also verily Thou art the cool still water of the
wizard fount, I have bathed in Thee, and lost me in
Thy stillness.
50. That which went in as a brave boy of beautiful limbs
cometh forth as a maiden, as a little child for perfec-
tion.
51. O Thou light and delight, ravish me away into the milky
ocean of the stars!
52. O Thou Son of a light-transcending mother, blessed be
Thy name, and the Name of Thy Name, throughout the ages!
53. Behold! I am a butterfly at the Source of Creation; let
me die before the hour, falling dead into Thine infinite
stream!
54. Also the stream of the stars floweth ever majestic unto
the Abode; bear me away upon the Bosom of Nuit!
55. This is the world of the waters of Maim; this is the
bitter water that becometh sweet. Thou art beautiful and
bitter, O golden one, O my Lord Adonai, O thou Abyss of
Sapphire!
56. I follow Thee, and the waters of Death fight strenuously
against me. I pass unto the Waters beyond Death and beyond
Life.

44. Finally it breaks up her coherence, and her sense of separateness crumbles and dissolves in the boundless Ocean of Love.
- 45.- The text confirms this interpretation of Initiation as
46. equivalent to extended psychoanalysis.
47. The life of the Ego is dispersed over all salient ideas. The ravens are the birds of Netzach, the sphere of Venus. I.E., the life of the Adept is carried away aloft by Universal Love.
48. This process leads to the full crossing of the Abyss - for which see Liber 418 and Liber VII.
- 49.- The above Ideas are here repeated in another symbol. The
50. 'fount' is Salmacis. The Positive Individuality becomes the Universal and perfect Virgin of the World. See again Liber 418.
- 51.- A lyrical outburst on this theme. Note Nuit, and the
52. new True Self born of Her, now that the old False Ego is annihilated.
53. The reference is to Atu XVII. The butterfly is the Nes-chamah (pureψυχη). Its nature is that of a being separated momentarily and painlessly from Nuit.
54. The stream of souls (stars) flows ever towards Nuit; i.e., each man and woman has the same True Will - to regain its original Mother.
55. The above is declared to be a Mystery of the Atu XII. The 'drowning' of the Adept transforms the Trance of Sorrow into that of Love. The Angel is seen as a positive symbol of this 'Great Sea'.
56. By his Knowledge and Conversation this transmutation is accomplished.

57. How shall I answer the foolish man? In no way shall he come to the Identity of Thee!
58. But I am the Fool that heedeth not the Play of the Magician. Me doth the Woman of the Mysteries instruct in vain; I have burst the bonds of Love and of Power and of Worship.
59. Therefore is the Eagle made one with the Man, and the gallows of infamy dance with the fruit of the just.
60. I have descended, O my darling, into the black shining waters, and I have plucked Thee forth as a black pearl of infinite preciousness.
61. I have gone down, O my God, into the abyss of the all, and I have found Thee in the midst under the guise of No Thing.
62. But as Thou art the Last, Thou art also the Next, and as the Next do I reveal Thee to the multitude.
63. They that ever desire Thee shall obtain Thee, even at the End of their Desire.
64. Glorious, glorious, glorious art Thou, O my lover supernal, O Self of myself.
65. For I have found Thee alike in the Me and the Thee; there is no difference, O my beautiful, my desirable One! In the One and the Many have I found Thee; yea, I have found Thee.

- 57.- The 'foolish man' is the natural man, the uninitiate.
59. 'Foolish' is empty, vain, full of wind (A = X = the Fool). He is contrasted with the 'Great Fool' Atu 0, X, who is the first Path from Kether.
57. This man cannot be brought to perfection, for he is composed of Qliphoth or excrement. His emancipation is from just such parts of his being; they are not of his essence.
58. The Adept identifies himself with this Pure Fool. He is indifferent to the Illusion of Phenomenal existence caused by the Magician (Pekht, Extension, Atu I, 1, 2, ♀, Mayan.) The Woman of the Mysteries (Isis, Atu II, 1, 3, ♀,) does not spoil his purity with her phantastic reflections of Truth. He is no more at the mercy of the Empress, Atu III, 1, 4, ♀, or the Emperor, Atu IV, 3, 90, γ, and the Hierophant Atu V, 1, ♂, 6. That is, neither the subtle distinctions (I, II) of Truth nor their gross images (III, IV, V) injure his perfection of Zero.
59. It follows that the symbols of Royalty and Spirituality are now equivalent to those of plastic life (≈ and ∞) and vibratory manifestation. The gallows is found in Atu XII, 1, 40, ∇ (cf. verse 55) and on it is suspended, free from earth, the joyously moving ('dance') form of the extended or manifested man (Atu VIII, 1, 30, ≈; the positive or expressed form of Atu 0, X, Aleph and Lamed the Key of CCXX).
- 60.- (These verses might be read as Strophe and Anti-Strophe;
61. but before when the Angel speaks, we are told so.) The 'black shining waters' are those of the Akasa, the menstruum of manifestation: the 'Pearl' is the rounded perfection of the Angel, who is thus a tangible symbol of the Formlessness of Nuit. (For 'black', again, see Cap. I vv. 18 - 20.)
62. Although thus ultimate, the Angel is also in close touch with the Man. This explains the policy of 666, as outlined below. (Quote China Record, my G.W.)
63. The K. and C. of the H.G.A. represents the supreme need, and its attainment coincides with the final destruction of Desire (in the Buddhist sense.)
- 64.- The chapter ends with an outburst of lyrical exaltation.
65. "Every number is infinite; there is no difference". "Now, therefore, I am known to ye by my name Nuit, and to him

by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt." (Liber CCXX, I, vv. 4 and 22.) The K. and C. of the H.G.A. resolves all thought into the identity of insignificance. He exists equally in the Unity of Ra-Hoor-Khuit and in every detail of phenomenal manifestation.

- - - - ooo0ooo - - - -



IN THE CONTINUUM

Vol I., No 10

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

An LXXIII, 1977 e.v. Sun in 0° Libra
Published by the College of Thelema.
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler



CHAPTER IV

1. O crystal Heart! I the Serpent clasp Thee, I drive
home mine head into the central core of Thee, O God
my beloved.
2. Even as on the resounding wind-swept heights of Mitylene
some god-like woman casts aside the lyre, and with her
locks aflame as an aureole, plunges into the wet heart
of the creation, so I, O Lord my God!

CHAPTER IV

This chapter is attributed to Fire. It deals with the salient rays of Positive Idea, beyond any intuition to apprehend and with the nature of the Will and the sexual energy, the dynamic shape of the Self.

Being thus actually beyond Understanding, being the Utterance of the Unconscious, it becomes naturally impossible for even the Initiate to apprehend the chapter as it stands. It deals with the Original Unities; and it is for the Master of the Temple (the Adept in Tiphereth cannot understand the chapter at all) to receive, interpret, bring to birth and conscious expression Their sublime gesture.

Verses 1 - 10

This section is the address of the Angel. He explains His Knowledge and Conversation from His own standpoint. The aspiration towards Him is masculine. At the moment of achievement it is replaced by passivity as explained in previous chapters. The aspiration has its parallel in the will of the Angel to communicate. But this will is superficially of a different character. Its nature is now to be explained.

1. He calls the Adept "Crystal Heart" implying that he is a concentration of light, energy, love, lucidity and purity. It is these qualities in the Adept with which he communicates. This is the object of the preparation. The Adept must present this image perfectly before the Knowledge and Conversation can operate. That is, purification and consecration must precede invocation. It is extremely difficult even for the Master of the Temple even after years of contemplation to get it firmly into his consciousness that his material part is not he at all any more than any other collection of phenomena. The Angel describes Himself as the Serpent. The serpent is, of course, the symbol of wisdom, immortality, royalty and other similar qualities. The Angel not only winds himself about the heart of the Adept but drives his head into the centre. He addresses the Adept as "God my beloved", obviously any member of so high an order of being has long assimilated the truth of Pantheism.
2. The reference is to Sappho who was in love with the Sun, and threw herself into the sea to attain him. She is here the symbol of the Angel as represented by the Path of Gimel where is "The High Priestess". This path connects Macroprosopus (Kether) and Microprosopus (Tiphereth), the

3. There is a beauty unspeakable in this heart of corruption,
where the flowers are aflame.
4. Ah me! but the thirst of Thy joy parches up this throat,
so that I cannot sing.
5. I will make me a little boat of my tongue, and explore
the unknown rivers. It may be that the everlasting salt
may turn to sweetness, and that my life may be no longer
athirst.
6. O ye that drink of the brine of your desire, ye are nigh
to madness! Your torture increaseth as ye drink, yet
still ye drink. Come up through the creeks to the fresh
water; I shall be waiting for you with my kisses.
7. As the bezoar-stone that is found in the belly of the cow,
so is my lover among lovers.
8. O honey boy! Bring me Thy cool limbs hither! Let us sit
awhile in the orchard, until the sun go down! Let us
feast on the cool grass! Bring wine, ye slaves, that the
cheeks of my boy may flush red.
9. In the garden of immortal kisses, O thou brilliant One;
shine forth! Make Thy mouth an opium poppy, that one
kiss is the key to the infinite sleep and lucid, the sleep
of Shi-Loh-am.

- supreme divinity and its human manifestation. The Sun is attributed to Tiphereth and so symbolizes the Adept. The Angel thinks of Himself as "plunging into the wet heart of creation", i.e., the reflection in matter of the True Self of the Adept whom He loves.
3. The Angel finds beauty in "this heart of corruption" by which He means the life of mutability. "The flowers are aflame". Phenomena blossom and enkindle, i.e., touch.
 4. The intensity of the passion of the Angel is so great that He cannot express it even in music. The boat is here the symbol of consciousness, as in Chapter II, vv. 7 - 16. The tongue is the Logos of the Angel, and the unknown rivers new spheres of thought. The everlasting salt is the sorrow which tinctures the great sea of Binah, and he hopes by the above method to transcend the Trance of Sorrow in reference to all these possibilities.
 6. He is reminded of the parallel but contrary custom of men to seek satisfaction in the object of desire. Water is the symbol of pleasure, and desire is impregnated with sorrow. To act in this way maddens the deluded race of men. He bids them "come up through the creeks:", i.e., the narrow passages of thought, the concentrated currents of thought which lead to pure pleasure - "the fresh water". When men succeed in travelling by means of controlled will to true pure pleasure they find Him waiting to administer the Sacrament.
 - 7.- The bezoar-stone is a ball composed chiefly of hairs which represent closely woven forces. He compares the Adept to this stone, seeing him as a complex of diverse energies. The limbs of the Adept are the instruments of his activity. The Angel invites him to repose with Him in the orchard, i.e., in the place where natural processes have culminated in fructifying. The cool grass seems to be a symbol of vegetative life, and the Angel proposes to use this ever-green freshness of Nature as the field for rejoicing and nourishment. He calls to the slaves, that is, to the instruments of action, controlled and put to use to bring wine, i.e., to furnish the means of ecstasy, for He wishes the Adept to be enkindled with rapture and manifest its glow in his face, i.e., his outer consciousness.
 8. The limbs of the Adept are the instruments of his activity. The Angel invites him to repose with Him in the orchard, i.e., in the place where natural processes have culminated in fructifying. The cool grass seems to be a symbol of vegetative life, and the Angel proposes to use this ever-green freshness of Nature as the field for rejoicing and nourishment. He calls to the slaves, that is, to the instruments of action, controlled and put to use to bring wine, i.e., to furnish the means of ecstasy, for He wishes the Adept to be enkindled with rapture and manifest its glow in his face, i.e., his outer consciousness.
 9. A garden usually symbolizes a place of cultivated beauty; Oriental poets use it to express a collection of poems or wise sayings. The immortal kisses are the tokens of the operation of "love under will" which is perpetual. The Angel calls upon the Adept to display his brilliance as

10. In my sleep I beheld the Universe like a clear crystal
without one speck.
11. There are purse-proud penniless ones that stand at the
door of the tavern and prate of their feats of wine-
bibbing.
12. There are purse-proud penniless ones that stand at the
door of the tavern and revile the guests.
13. The guests dally upon couches of mother-of-pearl in the
garden; the noise of the foolish men is hidden from
them.
14. Only the inn-keeper feareth lest the favour of the king
be withdrawn from him.

if the Knowledge and Conversation were a transcendental sacrament beyond that implied in all acts. The opium poppy is a symbol of peace, exaltation, and delight, the giver of sleep, by which is meant the silencing of all possible distractions. The mouth of the Adept, the organ by which he is nourished, expresses his thoughts, and symbolizes his passion; by the kiss of this mouth is meant its surrender to the Angel, the act of marriage, and this is the key to the infinite sleep and lucid. Sleep has been explained above. It is infinite, being freed from the limitations of condition, and lucid as being characterized by pure vision. Shi-loh-am: the word means peace. $\Psi = \Delta$, $\zeta = \equiv$, $\Delta = \nabla$. ✨

10. The Angel explains that (in the reposeful ecstasy of love, I might even say in the orgasm of love, the reference is to the particular Samadhi of the attainment of the K. and C. of the H.G.A.) in his 'sleep' he obtained the vision of the Universe as a continuous and immaculate phenomenon. This is contrasted implicitly with the effect of the same act on the Adept, to whom it simply means Union with God-head. The Angel has found perfection in his own Adept: this completes Perfection.

Verses 11-14. The Adept now speaks, or rather, the Master of the Temple speaks.

11. The tavern is the temple of spiritual intoxication. Without it are the Black Brothers boasting of their own attainments.
12. They are purse-proud, i.e., mean and selfish, yet penniless, i.e., their attainments are worthless. They also revile those who have attained the K. and C. of the H.G.A.: the Black Brother for all his arrogance is aware (like Klingsor) of his real condition, and he therefore blasphemes the White Lodge.
13. The couches symbolize repose. The mother-of-pearl the opalescence of phenomena when observed by the Initiate. (Compare the symbolism of the Rainbow.) Note that they are in the garden, not the tavern. This may mean that they have passed beyond the stage where the act is unique with one such as is described in vv. 8,9. The foolish man: see Cap. III, v. 57. Noise is a symbol of distraction and lack of harmony. It is "hidden from them" - a stronger phrase than "unheard by them".
14. The innkeeper is the Guardian of the Mysteries, and the king the authority by which men's lives are governed. It is his business to protect the guests from the arrogance

15. Thus spake the Magister V.V.V.V.V. unto Adonai his God,
as they played together in the starlight over against
the deep black pool that is in the Holy Place of the Holy
House beneath the Altar of the Holiest One.

16. But Adonai laughed, and played more languidly.

17. Then the scribe took note, and was glad. But Adonai had
no fear of the Magician and his play.
For it was Adonai who had taught all his tricks to the
Magician.

of the Black Brothers, but also to prevent their malice from making the sacrament unlawful. (Lévi has a passage on this point. He says that when the arcanum was divulged in the time of the French Revolution it became impossible to put it into practice. The adepts consequently quarrelled among themselves and chaos resulted. We must not suppose that this is a mere matter of the vow of secrecy. Nor does it imply that the publication of the means of attainment may lead to disaster. It is the fourth power of the Sphinx which was somehow lost.) It seems strange that the Magister in the midst of his rapture with the allocution of his Angel yet ringing in his ears should find nothing less incongruous in reply. The difficulty is easily explained. For one thing his ecstasy is ineffable. For another, it is perfect, so that he cannot possibly speak about it. Thirdly, he is aware that part of the price of his attainment is his responsibility as Guardian of the Mysteries. He therefore calls the attention of his Angel to what I may describe as the political situation.

Verses 15-21. The above peculiarity of the previous dialogue is the subject of part of this passage. Generally it discusses the question of the relations between certain powers of Nature.

15. The circumstances of the dialogue are carefully explained. He is the Master of the Temple, V.V.V.V.V., not merely the Adept who simply attained union. The Angel is moreover identified specifically with the symbol of Adonai. They are playing together, i.e., in conscious communion; in the starlight, i.e., in the presence of Nuit; and the place of their meeting is the "deep black pool" symbolic of Binah, the sphere of the sorrow of Motherhood, the place of conception and the abode of Understanding. The holy place is the three first Sephiroth, i.e., above the Abyss. The holy house is the Tree of Life. And the Altar of the holiest one is Kether.
16. Adonai replies to the passage v.v. 11-14 by simply changing the rhythm of his music to a more languid measure. In this way he implies that there is no need for haste or anxiety.
17. The scribe who is the conscious human being charged to report these matters understands by this that all is well. The Magician is Atu I, Mayan (see Cap. II, v. 58 and the references in Liber 418.) The Angel has no fear that the forces of illusion can ever interfere with the Great Work. He is himself Macroprosopus. This phrase needs explanation. Just as a man aspires to the K. and C. of his H.G.A. and attains it, so too does the Angel aspire to the "unity

18. And the Magister entered into the play of the Magician.
When the Magician laughed he laughed; all as a man should
do.
19. And Adonai said: Thou art enmeshed in the web of the
Magician. This he said subtly, to try him.
20. But the Magister gave the sign of the Magistry, and
laughed back on Him: O Lord, O beloved, did these ~~fin~~
fingers relax on Thy curls, or these eyes turn away
from Thine eye?
21. And Adonai delighted in him exceedingly.
22. Yea, O my master, thou art the beloved of the Beloved
One; the Bennu Bird is set up in Philae not in vain.

uttermost showed"; for his position is the Path of Gimel. In his attainment he has therefore reached Kether, from which spring not only his own path of Gimel (leading to Tiphereth) but that of Beth (leading to Binah). To understand properly the full nature of Binah we must remember this point. The Sorrow connected with the idea of this Sephira is due to the fact that she is the recipient of the original illusion. There is no sorrow in the other current, the Path of Daleth through which her lord communicates his essence.

18. The Magister whose abode is Binah now uses illusion itself as a means of enjoyment. He behaves naturally like a child without fear that there may be some sinister significance in the operations of Nature.
19. To test him the Angel suggests that his enjoyment of illusion is identical with that of the profane.
20. The Magister replies that although apparently enjoying the good things of life (so to speak) he has never for one instant forgotten that he is enjoying the love of his Angel. Neither by action of the fingers which grasp the curls or spiral energies of the Angel, nor by loss of concentration upon the eye (symbol of sight, creative energy, unity, etc. See also "Eye of Horus") of his lover did he fall from the summit of his Samadhi. The Magister is therefore shown as perfectly initiated; he has deliberately embraced the terrible illusion which is the source of all sorrow, and made it part integrally of the Great Work. There being no other direction from which misfortune might touch him, since he is protected by the Guardians of the Abyss from the interference of the Paths of Zayin and Cheth, he is henceforth immune.
22. The Bennu Bird refers to the currents and sub-currents set in motion by the A.A.A. every 600 years approximately, that is twice in the course of each Aeon.

Ψx - 1900 Aiwass TO META OHPION.

15 - 1600 Dee and Kelly, Christian Rosencreutz,
Luther, Paracelsus 1490-1541.
1300 Jacobus Burgundus Molensis.

9 - 1000

6 - 700 Mohammed

0 Appollonius of Tyana

B.C. 300 Gautama Buddha.

Note: Scale of Time - resolved images dilated presentation. Race-horse legs. 'n' a series of 'm'events, none of which suggest 'n'. Cf. glyphs of A, spelling of words, etc. Therefore no guage of reality. (LXV I, 32 sqq.). Philae is an island in the Nile, now submerged by industrialism, famous for its Temple of Ahathoor.

In Liber VII,vii,27, the Bennu Bird is identified definitely with the Phoenix - or Set the Wild Ass - through the symbolism of the Wand of the Second Adept of Adeptus Minor of R.R. et A.C.

The text affirms the Mission of TO META OHPION, 666, $9^0=2^0$ A.A.A. as Logos of the Aeon. The speaker seems to be the scribe, that is, the individual Aleister Crowley through whom these energies 666 etc. manifest. He rejoices in the Attainment of the K. and C. of the H.G.A.

The remainder of this chapter concerns in great part the relation of this scribe with the Adept and the Angel who complete and crown his personality. The following verses describe the Equinox of the Gods and the Attainment of the K. and C. of the H.G.A. They indicate the effect thereof upon the individual; for this chapter refers to Fire, the God of Tetragrammaton, that is to the essence of the personality of the man concerned as a man. The K. and C. of the H.G.A. represents the descent of the element Spirit into the midst of his being, according to the regular formula of the formation of the Pentagram IHShVH from IHVH. The chief difficulty of interpretation lies in the complication introduced by the Equinox of the Gods.

- 22-27 describes this Event.
- 28-29 describes the state of the scribe.
- 30-32 describes the preparation of the scribe for his Attainment.
- 33-37 describes the threshold of his Initiation.
- 36-41 describes the Initiation itself.
- 42-44 describes an Understanding thereby given of the necessary relations of Spirit and Matter.
- 45-53 describes the results of Initiation.
- 54-56 brings together the Attainment and the Equinox of the Gods.
- 57-60 answers the question thus propounded.
- 61-65 a prophecy concerning the future of the individual scribe, the circumstances in which he shall come to the Perfection of his Attainment.

23. I who was the priestess of Ahathoor rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow of Heaven! Let the milk of the stars be drunk up by Sebek the dweller of Nile!
24. Arise, O serpent Apep, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!
25. For Thou art He! Yea, Thou shalt swallow up Asi and Asar and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; Thou shalt blacken his throat, wherein his spirit abideth. Ah, serpent Apep, but I love Thee!
26. My God! Let Thy secret fang pierce to the marrow of the little secret bone that I have kept against the Day of Vengeance of Hoor-Ra. Let Kheph-Ra sound his sharded drone! let the jackals of Day and Night howl in the wilderness of Time! let the Towers of the Universe totter, and the guardians hasten away! For my Lord hath revealed Himself as a mighty serpent, and my heart is the blood of His body.

23. The scribe recalls his incarnation as a priestess of Ahathoor, goddess of Love and Beauty. He calls upon the forces of the Nile and of Sebek the crocodile that is dweller thereof. They are to put an end to the regimen of the Mother (Aeon of Isis).
24. Apophis replaces Isis.
25. AIWASS (identified with the H.G.A. of Aleister Crowley) is to destroy the formulae of Isis and Osiris (Aeon of the Dying God). There is no Aeon of Apophis; His function is always to destroy. Now the Destroyer shall devour Destruction itself. There is here a reference to the legend of Shiva who drank up the poison caused by the churning of the "Milk of the Stars" or manifestation of Phenomenal Existence. His throat became black (or indigo blue) as a result. Aiwass has thus turned Apophis against himself, to make way for the Aeon of Horus, the Crowned and Conquering Child. Apep is loved; i.e., vanishes in ecstasy at the caress of Aiwass the "mighty serpent" of verse 26 (the throat is the seat of the Element of Spirit - Akasha dwells in the Visuddhi Cakkram). The meaning is that the formula given by Aiwass destroys the idea of Destruction as such. What was until now called 'Death', the means of resurrection in the Formula of Osiris IAO, is to be understood henceforth as "love under will".
26. This Day of Vengeance is the Aeon of Horus - beginning with the Spring Equinox of 1904 e.v. (Note CCXX, III, and AACTNP the Avenger). The "little secret bone" is found in the Phallus of the Bear. (Heb. 17, 6) This is an anatomical fact. The nature of this animal - which is of great importance in Alchemy - may be studied in the Ash Metzareph. The Bear is symbolic of part of TO MEFA OHPION, 666, according to the description given of Him in the Apocalypse.

I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world

wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world.

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and all which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by sword, and did live.

And he had power to give life unto the image of the

beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their fore-heads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is Six hundred three score and six.

(Rev. Cap. XIII)

This bone is consequently the Quintessential and Individuality of the Unconscious of Aleister Crowley; he having retained his human personality in order to serve as the Instrument of the Logos of this Aeon. He now demands that the 'fang' (tooth - ♃ - Spirit) of his Angel shall penetrate to his inmost self.

Khephra, the Scarabaeus Beetle, is the Sun at midnight. He appears in Atu XVIII (The Moon, referred to Pisces in the Zodiac) at the bottom of the hieroglyph, in a pool (the firmament of the Nadir). Above this is a path leading between two mountains crowned by towers. Beneath the Moon, symbolic of glamour and illusion as opposed to the Moon of the Path of Gimel symbolic of Purity, Aspiration, etc., where goes the H.G.A. This Path is guarded by two dogs or jackals symbolic of Anubis, Warder of the Threshold (see V. 34.) The meaning of the verse is thus that Aiwass (revealed "as a mighty serpent" - see above) has destroyed the principle of illusion. In particular, the belief of man that he is mortal (Osiris) must yield to the consciousness that he is the Crowned Child (Horus). My 'heart' - i.e., the human will and consciousness of Aleister Crowley is identified with the essence of the life of Aiwass (the blood of His body is used by Him as the physical basis of His manifestation in CCXX).

27. I am like a love-sick courtesan of Corinth. I have toyed with kings and captains, and made them my slaves. Today I am the slave of the little asp of death; and who shall loosen our love?
28. Weary, weary! saith the scribe, who shall lead me to the sight of the Rapture of my master?
29. The body is weary and the soul is sore weary and sleep weighs down their eyelids, Yet ever abides the sure consciousness of ecstasy, unknown, yet known in that its being is certain. O Lord, be my helper, and bring me to the bliss of the Beloved!
30. I came to the house of the Beloved, and the wine was like fire that flieth with green wings through the world of waters.
31. I felt the red lips of nature and the black lips of perfection. Like sisters they fondled me their little brother; they decked me out as a bride; they mounted me for Thy bridal chamber.
32. They fled away at Thy coming; I was alone before Thee.
33. I trembled at Thy coming, O my God, for Thy messenger was more terrible than the Death-star.

27. Aleister Crowley has abandoned all his personal ambitions to 'die' at the caress of Aiwass in His function as his H.G.A. (The Microcosmic "little asp" as opposed to the "mighty serpent" who is responsible for the Macrocosmic Event, the Equinox of the Gods). The images of the love-sick courtesan and of Cleopatra show the implication of the Nephesch or "animal soul" of Aleister Crowley in this matter.
28. The scribe confesses the utter weariness of his human consciousness so far as it is divorced from communion with the rapture of the Adept ("my master") who controls him.
29. The "soul" here means Nephesch. The scribe is supported even in his conscious weariness, by the certainty of his "Unconscious" that he has come to his Attainment, despite his human conscious forgetfulness of the fact. He appeals to the Angel to flood the human consciousness with the "Bliss of the Beloved", as heretofore expressed in this Book.
30. This is granted: the human consciousness enters into the Pleasure-House of Adeptship. The wine of spiritual rapture, which intoxicates him is likened to "fire that flieth" (𐤓) with "green wings" (𐤓, love) "through the world of Waters" (𐤔). Previous passages should enable the Aspirant to understand this symbolism quite thoroughly. (𐤓𐤓 is in the Qabalah "The Name" and "Heaven": 𐤓𐤓 means "Almighty Power"; and 𐤓𐤓 means "Blood".) These symbols thus explain the text in detail.
31. Nature and Perfection are Isis and Nephthys, who prepare Osiris (see Papyrus of Ani and the Book of the Dead generally) for Initiation. The Candidate is here represented as their brother (Aleister Crowley is Vau of IHVH, "the Son", the human consciousness in Tiphereth - male) but decked out as a bride (for he is symbolically feminine towards his H.G. Angel,) the Heart about to meet the embrace of the Serpent. See too, Chapter III, vv. 49-50.
32. The Ego is deprived of its attributes before it can receive the impact of the H.G.A. It must be the pure Human Self as an Individual independent of its manifestations as such, the phenomena of its relation with its environment.
33. The Ego realizes that the H.G.A. will annihilate it. It trembles, and this shaking of its identity is the token of its surrender (compare the ecstasy of fear of Amfortas at the onset of his Healing; and see Chapter II, vv. 60

34. On the threshold stood the fulminant figure of Evil, the Horror of emptiness, with his ghastly eyes like poisonous wells. He stood, and the chamber was corrupt; the air stank. He was an old gnarled fish more hideous than the shells of Abaddon.

and 62 with several similar passages elsewhere. The doctrine is everywhere implicit; but compare also Liber 418, 14th Aethyr, etc.) Also, the first appearance of the Angel is necessarily misunderstood; for while the human Ego exists, it is bound by the conditions of its being; and this implies a certain falsity of apprehension, the root of which is in the very Illusion of Separateness which makes the Idea of an Ego possible.

34. The "threshold" is before the "door" or "pylon" of Daleth. (Daleth means a door; its attribution is Venus, pure Love, and its Path is from Chokmah to Binah, the base of the triangle of the Supernals. This "door" is thus in all ways a fit symbol of the entrance to Initiation). The "threshold" is then below the Path of Daleth on the Tree of Life; i.e., it is the Abyss.

The above symbolism refers strictly to the Attainment of Master of the Temple; but its Truth is reflected into the technically correct account of the Initiation of the Dominis Liminis to Adeptus Minor. Here the "door" is the third Reciprocal or Transverse Path (Daleth is the first), Pé which means mouth - the door of the vital organs. Pé is the letter of Atu XVI the "House of God" or "Blasted Tower". The Hieroglyph represents a Tower - symbolic of the Ego in its Phallic aspect, yet shut up, i.e., separate. This Tower is smitten by the Lightning Flash of Illumination, the impact of the H.G.A. and the Flaming Sword of the Energy that proceeds from Kether to Malkuth. Thence are cast forth two figures forming by their attitude the letter Y; these are the twins $\overline{\Pi}$ $\overline{\Gamma}$ (Horus and Harpocrates) born at the breaking-open of the Womb of the Mother (the second aspect of the Tower as a "spring shut up, a fountain sealed"). They represent in respect of the male aspect of the Tower the spermatozoa ($\overline{\Psi}$ is $\overline{\Sigma}$, the sign in which is the Sun at the Winter Solstice, when the New Year begins) emitted when the Phallus is smitten by the ecstasy of the Orgasm (Lightning Flash) and "blasted" by losing its erection.

On the "threshold" the Dominis Liminis is menaced by the Paths of $\overline{\beth}$, $\overline{\delta}$ and $\overline{\Psi}$, the Atus XIV, XV, XVI, (Temperance or Restriction, Death, and the Devil, which issue from Tiphereth the abode of His Angel to ward off the profane of the Outer Order of G.:D.:).

The main difference (in essence) between the formulae of the two Initiations, into the R.R. et A.C. and the A.:A.: respectively, are that the Adeptus Exemptus is below Daleth altogether, though he has crossed the Second

Reciprocal Path, Teth, on his way to become an Adeptus Exemptus, and has no Path by which he may travel (save Gimel, which leads from Tiphereth to Kether, not from Chesed to Binah wither he is bound. This is to ward off the profane of the Inner Order of R.R. et A.C.), while the Dominis Liminis has already traversed the Path of Pé to attain the Grade of Philosophus, and the threshold is within, instead of without, the Pylon.

The significance of this is as follows:-

In crossing the Abyss the aim is to annihilate the Ego and its appurtenance altogether. In Qabalistic symbolism: to attain to Zero. The peril is therefore that of identification with any of the products of disintegration. Choronzon, therefore, by which name we signify the idea of Dispersion, has no place within the Supernal Triad. The threshold of initiation, the Abyss, lies wholly without the door of Daleth. The completeness of the disintegration, the impotence (*avikarotēs*) and idleness (*ἀεργία*) is guaranteed by the absence of love (Daleth) which might otherwise bind together the dissipated events to form a unity (in the 7th Aethyr, Liber 418, we learn that if the Black Brothers were only able to look up to the Goddess of Love (Daleth) above them, they might yet attain to Understanding.)

In the Initiation to Adeptus Minor, the conditions are altogether other. The aim is the attainment of unity, not negativity, and there is no such perfection in the Sephiroth of the Ruach; Chesed, Geburah, Tiphereth, which compose the Grades of the Inner Order (R.R. et A.C.) as necessarily excluding Choronzon from the three Grades of the A.:A.:. The student is now referred to the Elemental Watch-Towers of Sir Edward Kelly (See Equinox I, vii and viii). The four Elemental Tablets (12 x 13) are bound together by the little Tablet of Spirit (4 x 5), or, when the tablets are arranged to show them as each a sub-section of the unity of Tetragrammaton, by a black cross containing the letters of this little Tablet of Spirit. The names of evil demons are found notably by taking some imperfect and unbalanced symbol from the Watch-Towers such as a biliteral name from beneath the bar of the Calvary Cross in any of the Lesser Angles - and prefixing the appropriate letter from the Black Cross.

The doctrine implied is that the nature of Spirit is not only represented by Shin, the Holy Spirit, whose descent into the midst of Tetragrammaton sanctifies and illuminates the blind forces of the Elements, but is also soulless

matter, dark, formless and void, the mere background for the manifestation of all phenomena indifferently; and this truth is also symbolized by the blackness and undeveloped potentiality of Akasa as explained by the legend of Shiva mentioned in a previous paragraph.

Spirit may therefore be manifested either as the H.G.A. or as the Evil Persona, the Dweller on the Threshold, portrayed sensationally for trade by Lord Bulwer-Lytton in his romance Zanoni. The doctrine is also frequently found in folk-lore, where man is represented as attended by both a good and an evil genius. The horror of the latter is intensified by his function as the alternative to the H.G.A. No other evil intelligence can compare with this either as subjectively terrible and loathsome or as objectively hostile. For the evil genius is no less a possibility of Attainment than the H.G.A. Now, in the case of the Exempt Adept, should he be beaten back from the City of the Pyramids by failure to comply perfectly with the formula of "love under will" he remains lost in the Abyss with no future possibility than to identify himself in turn with each incoherent and unintelligible phenomenon that appears in the sensorium of the man, who has been disintegrated as the first effect of his operation, whose essence is to refuse recognition to each and every imperfection which claims to be. Entirely different is the case of the Dominis Liminis whose operation, if unsuccessful, may be a simple failure perhaps due to no serious error of his own. Apart from slight discouragement he should be able to try again without disadvantage. Indeed he should have used his failure as a means of instruction. But he may also fail from not having thoroughly assimilated the injunction of the Hereus in the ceremony of his initiation into the Grade of Neophyte: "Fear is failure and the forerunner of failure. Be thou therefore without fear! for in the heart of the coward Virtue abideth not!" Similarly, he may have been unable to fulfill the formula of the Hierophant in that ceremony: "Remember that Unbalanced Force is evil. Unbalanced Mercy is but weakness: Unbalanced Severity is but oppression." Once more the fascination of evil may be no less perilous than the fear. In any case he may expect to be confronted first of all by his Evil Genius (Cf., further, the ceremony of Zelator in G.:D.: - the appearance of the Angels Samael, Metatron, and Sandalphon). He may fail to abide the onslaught. He may be thrust back from the threshold, and his defeat may be more or less damaging according to circumstances. But his fear may be so great as to induce him to transform it into fascination, or his exhaustion so complete that he is prepared to purchase rest at any

price. In either case the result may be that he accepts his Evil Persona as his Guardian Angel. I should be loth to assert that even so fearful a form of failure is necessarily fatal and final although evidently it must always create a disastrous Karma as involving the assertion fortified by the most solemn oaths and sealed by the most intense ecstasy of the absolute existence of evil, in a sense of the word, actually ad hoc defined by himself, i.e., he has acquiesced in duality, established an interior conflict in himself, and ceremonially blasphemed and denied the unity of his own True Will. Appalling as is such a catastrophe, it lacks the element of finality since the principles involved do not extend above Tiphereth. He has become a Black Magician no doubt, but this is far indeed from being a Black Brother. It cannot be said that such an one thereby manifests any tendency to become a Black Brother when the time is ripe; for his union even with the personification of Evil is also an act of love under will, though that will be false and vitiated by every conceivable defect and error. His chief danger is presumably that the intensity of the suffering which results from his *apaptiamay*, as in the case of Glyndon in Zanon, lead him to seek to escape altogether from Magick, to refrain from any act of love for fear lest he stray still farther from his true path. Let him remember the words of my brother: "If the fool would persist in his folly he would become wise". Let him resolutely continue in iniquity, invoking the vengeance of the Gods, so that at the end, in the excess of his love and its transcendence of anguish may bring him back into the way of truth.

From the above it should have become clear how it is that the Evil Genius is within the Sanctuary of the Temple of the Rosy Cross whose formula is "love under will", while Choronzon is excluded alike from that shrine and from the City of the Pyramids whose law, although still "love under will", understands both these terms as without limit.

The Evil Genius is now described. The language is of course symbolic. At the same time the appearance here given might correspond very closely with the actual sensory expressions of experience.

We are twice told that he "stood" which is to be contrasted with the activity of "going" of the H.G.A. (See vv. 37-41). It is the peculiar token of any God that he should go. For this reason he bears the Ankh or sandalstraps in the AEgyptian monuments. This antithesis is connected with the conception of the Black Brothers as shutting themselves up, of resenting change. The Thelemic

conception of the Universe is dynamic, so that stasis is inevitably the symbol of conflict with Nature. It is the equivalent of Death; for Death being a change, it is an event, i.e., a phenomenon of activity of life. This doctrine should be studied very thoroughly in CCXX.

Let the student attend, moreover, to the contrast between the symbols of the H.G.A. and those of the Evil Genius. The former, (see vv. 38-41) are positive, active, solid, dynamic; of chariots, horsemen, spearmen, the weapons of Jupiter and Pan are tremendously vital in his hands. Per contra the Evil Genius is vague, unreal, and inactive. His characteristics are horror and emptiness. His eyes are ghastly, which I take in its strict sense as connected with Geist. And this epithet is peculiarly abhorrent since the sense of sight is attributed to Fire, and should be clear-cut and luminous. Such activities as he commands are slow, oozy and vermicular. They resemble wells of poisoned water, i.e., they lurk and receive as little light as possible, whereas the ideal eye should dart forth flame. He causes even the air about him to stagnate and stink. Anatomically he resembles a fish, a cold-blooded inhabitant of the passive element. (Note the fish as the accepted symbol of Jesus). Even so, he is old, slow-moving, while the chief virtue of a fish is to be quickly gliding. And he is gnarled, offering unnecessary resistance to his own movement, and increasing its friction. Hideous!

Shells or Oliphoth are lifeless excrement; and Abaddon is the destroyer or disperser - the destroyer by dispersion.

35. He enveloped me with his demon tentacles; yea, the eight fears took hold upon me.

36. But I was anointed with the right sweet oil of the Magister. I slipped from the embrace as a stone from the sling of a boy of the woodlands.

35. His methods of combat as distinct from that of the Angel which is to pierce with a spear or smite with a thunder-bolt is to envelop with his demoniacal and therefore illusory tentacles. This method is to restrict the Aspirant, well knowing that the "word of Sin is Restriction". He succeeds in communicating the 'eight fears', which are connected with the eight heads of the stooping dragon. (See, for this symbolism, the Temple of Solomon the King, Equinox I, i, ii, and iii). They are the restrictions of the Supernal Triad attempted by the seven lower Sephiroth and Daath. Hence the Stooping Dragon is shown on the Tree of Life below the Abyss after the Fall, and on the floor of the Vault of Christian Rosencreutz. In the older symbolism they are the eight Kings of Edom.
36. The Aspirant is "anointed with the right sweet oil of the Magister". The Magister pertaining to Binah, this oil may be taken to symbolize his Neschamah or aspiration. See the account of the Holy Oil given in Book 4, Part II. (The Holy Oil is the Aspiration of the Magician; it is that which consecrates him to the performance of the Great Work; and such is its efficacy that it also consecrates all the furniture of the Temple and the instruments thereof. It is also the grace of chrism; for this aspiration is not ambition; it is a quality bestowed from above It is the pure light translated into terms of desire. It is not the Will of the Magician, the desire of the lower to reach the higher; but it is that spark of the higher in the Magician which wishes to unite the lower with itself). Also the essential property of oil is to diminish friction and increase ease of movement. It is therefore the precisely right reply to this type of attack.

Furthermore, the Aspirant compares himself to a stone, which refers to the cubic stone symbolic of perfect Adeptship, being the squared and equilibrated perfection of the spiritual Masonry; it is bounded by six squares which signify protection by Macroprosopus. See also the symbolism of the Stone in the Zohar, a subject far too extensive to make more than this single indication practicable. There is, furthermore, an identification of the Stone with the Sacred Phallus and of the Sun as worshipped in the Temple of Diana at Ephesus and in the word ABRASAX. In our own Holy Books, see Cap. V, vv. 6 and 58 of this Book and Liber VII, Cap. vi, v. 2. (We made us a temple of stones in the shape of the Universe, even as thou didst wear openly and I concealed". In this last connection note the proper juxtaposition of stones as symbolic of the Great Work. This is to be found also in the "Voice of the Silence", where those who have attained build themselves

37. I was smooth and hard as ivory; the horror gat no hold.
Then at the noise of the wind of Thy coming he was dis-
solved away, and the abyss of the great void was unfolded
before me.

into a wall to protect mankind. See also Liber VII, Cap. vii, v.6. ("We know why all is hidden in the stone, within the coffin, within the mighty sephulchre, and we too answer Olalam! Imal! Tutulu! as it is written in the ancient book.")

This stone is a missile in the "sling of the boy of the woodlands" who may be taken to represent the most youthful and active form of Pan, i.e., the aspirant considers himself as flung forth from the infinite and released from his swathings, (compare Liber VII, Cap. vii, vv. 3-5) that he may perform the Great Work.

37. The aspirant is smooth; his qualities have been perfectly harmonized. He is hard, having perfected his resistance to extreme pressure. The analogy is with ivory. Ivory is the substance of the tooth, the letter Shin of the Holy Spirit and also of the substance of the skeleton on which his being is being built. The sound Sh moreover represents the power of silence as well as the activity and alertness which accompany the will to manifest oneself through one's True Will. I here quote from my original notes on the intrinsic meaning of the letter: - S is the serpent-hiss, the sharp breath, teeth bared yet clenched, which is the natural token of alarm, hate, defiance, natural to a man who meets his fellow - aberration from legitimate monkeyhood. By it he recognizes his brother, and named him accordingly, when need was. (Later, when alarm had died, we still have Sh! - Hush! - not a call for Silence, which it breaks, but a claim on the attention of other men.) In S is this idea of fear and anger, also of air, because of the breath's quickened rush. "Storm" combines these ideas; so the first S-gods were storm-gods.

Later, this breath, air moving in man, might be known for a proof that he lived; then this breath-letter, S, might come to mean "life". For instance, God breathes on Adam to make him a "living soul"; and Elisha raises a boy to life by breathing on him. The Ruach Elohim again is a Breath that broods on Chaos. At last we find a Holy Ghost begetting by dint of a breath. And was not Maut the Mother-Vulture impregnated by the wind? Perhaps too, the hiss of the rain which fertilizes earth, as even a savage must observe in tropical lands where the result is so swift, may have helped him to the convention that S should mean Life. This rain comes from the air which he breathes, though from beyond him; it seems then to him natural to make Zeus or Shu rain-gods and life-gods as well as air-gods, storm-gods, names for the fierce, the

38. Across the waveless sea of eternity Thou didst ride with
Thy captains and Thy hosts; with Thy chariots and horse-
men and spearmen: didst Thou travel through the blue.

39. Before I saw Thee Thou wast already with me. I was
smitten through by Thy marvellous spear.

40. I was stricken as a bird by the bolt of the thunderer;
I was pierced as the thief by the Lord of the Garden.

41. O my Lord, let us sail upon the sea of blood!

fearful anger which at first only meant "an enemy" - his fellow-man! (Diary, June 1920).

The Evil Genius is accordingly unable to dominate the aspirant. He, having proved his virtue, is now ready to receive the H.G.A. Firstly is the noise of His coming. "For the Lord shall descend from Heaven, with a shout, with the voice of the Archangel, and with the Trump of God." "The Lord" is Adonai - which is the Hebrew for "My Lord"; and He descends from Heaven, the supernal Eden, the Sahasrara Cakra in man, with a "shout", a "voice", and a "trump", again airy symbols, for it is air that carries sound. These sounds refer to those heard by the Adept at the moment of rapture." (Book 4, Part II.) This by itself is sufficient to destroy the illusion of the Evil Genius. The "Abyss of the great void" is unfolded before the aspirant, i.e., all positive phenomena disappear. What remains is the "infinite space" of Nuit. The continuous body of infinite possibilities.

38. "The waveless sea of Eternity" repeats this idea. It is the timeless menstruum of action, unstirred by any vibration, while ready to receive and transmit that which is imposed thereupon by the will. The H.G.A. approaches rapidly ("rides") accompanied by his hosts (Note TZBA, an host = 93).
39. The arrival of the Angel is too rapid for the perception of the Adept. Cf. Cap. II, v. 60, etc. The symbolism of the spear should be studied in the legends of the Crucifixion, of Parzifal, and others. The matter is further elucidated in B-i-M.
40. The Thunderer is Jupiter, here considered as the creative paternal, and warrior Lord of the Air. The bolt is the Swastika, or Disc of Zeus. Its symbolism is ultimately identical with that of the sphere. The bird is the natural symbol of the aspiring soul. Cf. Cap. II, vv. 39-41. The Swastika has the shape of the letter Aleph whose Temurah is PLA, (See Sepher Sephiroth) by which we mean the instantaneous destruction of the Ego in Samadhi. The second phrase echoes the two former. The Lord of the Garden is Pan or Priapus whom my brother Catullus constantly represents as punishing thieves in his peculiar manner. There is a special symbolism of the thief in which perhaps we find traces of the legend of the Crucifixion and in the ritual of the priest of Nemi, but its detailed signification has been to a great extent lost or abandoned.
41. Cf. Cap. II, v. 15, similar passages. I, 33-41, especially

42. There is a deep taint beneath the ineffable bliss, it is the taint of generation.

43. Yea, though the flower wave bright in the sunshine, the root is deep in the darkness of earth.

44. Praise to thee, O beautiful dark earth, thou art the mother of a million myriads of myriads of flowers.

45. Also I beheld my God, and the countenance of Him was a thousandfold brighter than the lightning. Yet in his heart I beheld the slow and dark One, the ancient one, the devourer of His children.

vv. 33 and 39.

Immediately the Adept has attained to the K. and C. of his H.G.A., he loses no time, but goes on the way of his True Will, borne upon the flood of the physical life which he has spilt in order to enjoy the impersonal and effortless life in communion with his Angel.

Verses 42-44 present a lyrical picture of the Mystery of Evil.

42. The bliss of the union of the Adept and his Angel appears to contain a flaw, in that being an operation of change "the taint of generation" it shares the impermanence of all complex phenomena and therefore the liability to sorrow. See v. 21.
43. Admits that the most admirable manifestations spring from deep-seated mysteries. Corruption lies at the heart of all things.
44. No attempt is made to contradict the above or to explain it away. The solution comes from looking at the other side of the matter. Corruption itself and all the mysteries of sorrow are to be held matters for rejoicing, since they are the engines whose work results in truth and beauty. Cf. CCXX, Cap. I, vv. 29, 30.

Verses 45-53. This passage is the most difficult in the chapter. It is difficult to consider its verses separately. Yet there seems to be no proper coherence in them, no single orderly idea in their diversity. The solution seems to be in the direction of a realisation that the passage is in the nature of progressive discovery. It resembles the account of a mental journey. One of the keys to it is the sudden shifting of the point of view noted above, vv. 43-44. The contemplation of Beauty leads to the reflection upon the elements of Beauty which we do not recognize as beautiful because our sensorium is not adjusted to that stage of existence. Cf. my poem on "Ovariectomy", where the plastic beauty of woman seems to be destroyed by cutting her up. Yet the beauty reappears in a different form when the cells of which she is composed are examined under the microscope. Let us apply this key to the passage here under consideration.

45. In the first sentence attention is called to the brilliance of the appearance of the Angel. The second sentence recognizes that beneath this appearance is a symbol of terror, viz., Saturn, who is here understood by his astrological and legendary attributions. We must be at pains

46. In the height and the abyss, O my beautiful, there is no thing, verily, there is no thing at all, that is not altogether and perfectly fashioned for Thy delight.
47. Light cleaveth unto Light, and filth to filth; with pride one contemneth another. But not Thou, who art all, and beyond it; who art absolved from the Division of the Shadows.
48. O day of Eternity, let Thy wave break in foamless glory of sapphire upon the laborious coral of our making!

to note that Saturn is the god of generation. This establishes a reference to v. 42. Saturn is called the devourer of his children because he is Time who conceals in oblivion the phenomena he has brought forth from the inane. But there is a further meaning which is that he is not bound by the results of his action. Whatever he does results only in a transitory phenomenon which vanishes automatically as time goes on. Shallow minded people are accustomed to regret impermanence. They fail to realize that if everything that happened remained in existence the burden of facts would soon become intolerable. Nature requires an excretory system or she would soon become clogged with the multiplicity of her own illusions. The progress of the human mind depends upon its power to assimilate the details of any work. They constitute the finished product and appear therein only in a changed form. The rough working must be destroyed. The process is continuous. The art of progress is to compose constantly more complex and comprehensive syntheses; just as the words of a poem surrender their intrinsic meaning in order to compose the unity of the impression made by the poem as a whole, so again the poems themselves must be absorbed in the simpler concept of the message of the poet. This formula is universally applicable. It is particularly the subject of biology.

46. Is to verse 45 as verse 44 is to verse 43. The work of Saturn seems no longer mysterious and terrible because its nature changes and is lost in the admirable result of its operation.
47. Cf. CCXX, Cap. I, vv 22, 23 and similar passages. It is natural to us to make a distinction between things, to prefer one thing to another. But the Angel is above such duality. All things equally contribute to his perfection. He is said to be "absolved from the Division of the Shadows", i.e., from the illusion of dividuality. It is only an illusion that difference is apparent between diverse phenomena. The most fatal mistake that the Adept can make is to emphasize the desirability of one set of things and the undesirability of another. If he persists in so doing his sectarianism will thwart his ideal so that his Angel, instead of being complete, comprehensive, and perfect, will represent his personal prejudices. In such a case the Adept will suffer whenever his attention is called to any idea in Nature which is not successfully transmuted and included in the scope of his aspiration.
48. This doctrine is restated. The coral is the Karma produced by the accumulation of our acts. This construction

49. We have made us a ring of glistening white sand, strewn wisely in the midst of the Delightful Ocean.
50. Let the palms of brilliance flower upon our island, we shall eat of their fruit, and be glad.
51. But for me the lustral water, the great ablution, the dissolving of the soul in that resounding abyss.
52. I have a little son like a wanton goat; my daughter is like an unfledged eaglet; they shall get them fins, that they may swim.
53. That they may swim, O my beloved, swim far in the warm honey of Thy being, O blessed one, O boy of beatitude!
54. This heart of mine is girt about with the serpent that devoureth his own coils.
55. When shall there be an end, O my darling, O when shall

has taken place in time and its need is to be covered by the rhythm of Eternal Delight. The K. and C. of the H.G.A. act as a point of contact between two continua. Neither is comprehensible without the other.

49. The symbolism of the previous verse is carried on. The ring indicates the perfection of our own being on the synthesis of our actions. We have constituted ourselves as a positive phenomenon situated in a realm of infinite possibilities, with which we can make contact, as we choose. To understand this passage properly we must keep in mind the teaching of CCXX about the nature of existence. The appearance of the Khu, a series of marriages of Hadit and Nuit, lead to the congregation of what may be called a positive individuality of the Second Order which is ready to act as an unit, and to invoke Nuit.

Verses 50-51 show the two forms in which this plan can be executed.

50. Acts of love under will may be directed to the creation of masterpieces. These are the "palms" whose flower delights, whose fruit nourishes our personality. Such acts may also be directed inwardly - the mystical process as opposed to the magical, the dissolution of the personality regarded as imperfection. The text indicates a preference for the latter process. This is natural, the work at issue being the K. and C. of the H.G.A., and this is primarily a work of dissolution rather than of further construction.
52. The symbolism is here particularly obscure. The son is presumably Ruach and the daughter Nephesch. The former seems to be described in respect of its capriciousness and the latter of its poor undevelopment in the matter of aspiration. They are to be furnished with the means of rhythmical motion. The defect of the goat is its wantonness, the erratic character of its leaping. That of the Nephesch is its idleness, its lack of wings. They are then to be rendered capable of ordered movement within the element of the nature of the Angel.
54. The symbols of the heart and the serpent are retained to represent the Adept and the Angel, but the Angel is now shown as identical with the great Snake, Ananta, which surrounds the Universe and by constantly devouring its own coils gradually restricts the manifested Cosmos.
55. The Adept enquires with regard to the process. (The)

the Universe and the Lord thereof be utterly swallowed up?

56. Nay! who shall devour the Infinite? Who shall undo the Wrong of the Beginning?

57. Thou criest like a white cat upon the roof of the Universe; there is none to answer Thee.

answer is apparently given in verse 65.) Despite the perfection of his rapture, the Adept appears to recognize that it is only so to speak an oasis in the desert. He extends his aspiration from the personal problem of his own error to the contemplation of the Universal Sorrow.

56. The Adept appears to be overwhelmed by this consideration. It seems to him theoretically impossible to "undo the Wrong of the Beginning". This means that he has now understood the doctrine that the beginning (Berashith) is necessarily of the nature of error. Any separateness, any sense of finitude represents imperfection. It is a matter of plain logic that it should be so. He has, of course, succeeded in making his personal imperfection the means of attaining self-consciousness and thereby a spiritual state beyond anything of which he seemed capable. But his attainment having made him aware of the whole Universe and identified it with the conditions of his own sublime being he experiences the Trance of Sorrow.

It must be borne in mind that Qabalistically the Adept has no special cognizance of any Sephira above Tiphereth until he has attained thereto. This postulate is promulgated simply for convenience of calculation. In actual practice it is of course usual for the aspirant to be imbued by wiser motives than those determined by his recognition of his personal imperfections.

The point of the passage is to show how the attainment, instead of being as the postulant was apt to imagine the completion of the Great Work, may extend his conception of that work from a personal to an impersonal sphere. The first lesson that he learns in fact is that he must apply himself immediately to fitting himself to enter the Third Order, now that at last he is admitted to the Second. I quote Liber 418, the 14th Aethyr. It states the doctrine with singular insight and eloquence.

57. This verse throws light on the three previous. The Angel is now clearly understood as only concerned with the Adept as such in total fraction of his whole function. He is no longer the goal and crown of the Adept. That work being accomplished it is seen in proper perspective. The Adept begins to apprehend the nature of the Angel as he is in himself, i.e., as he is a relation of the Macrocosm. Now in the particular case of 666, The Angel being Aiwass, the pertinence of vv. 54-56, which were at first rather puzzling, as indicating a new and unfamiliar aspect of the Angel, is seen to be absolute. Aiwass is the Logos of the Aeon, his number being 93, like that of Thelema the Word of the Law. 666 is the instrument which he and the secret

58. Thou art like a lonely pillar in the midst of the sea;
there is none to behold Thee, O Thou who beholdest all!

chiefs of the A.:A.: prepared and employed as an instrument by which the Law might be proclaimed. 666 is the fourth number of Sol whose house is Leo, the Lion, which again is the sign of the man 666 (rising at his birth). This man therefore apprehending his Angel as the perfection of his own symbol likened him to a white (Kether) cat (lion) and, since he is the Logos, says to him "Thou criest". This is the link with vv. 54-56, for 666 looks to Aiwass to undo the Wrong of the Beginning by the utterance of a Word. It seems, however, to 666 that this Word is cried upon the roof of the Universe, i.e., the nature of the Word is altogether sublime. The roof of the Universe is a symbol of Kether, or of Kether with the Paths Aleph and Beth which issue from it forming symbolically a roof to the Tree of Life. "There is none to answer". Above Kether is None or the Negative, the three kinds of Ain or Nothing. The complaint of 666 is therefore that this Word will find no echo save in the heart of Nuit.

58. Repeats the idea of verse 57. The "lonely pillar" represents Chokmah, the Creative Word, the Phallic Mercury, the Wisdom by which the worlds were created. The sea is Binah, the natural abode of Chokmah. The nature of Binah though indeed to understand is to be the great darkness. This is the conventional symbolism. Many examples of it are given in this and other sacred books. But see in particular Liber 418: -

This is the Mystery of Babylon, the Mother of Abominations, and this is the mystery of her adulteries, for she has yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.

Beautiful art thou, O Babylon, and desirable, for thou hast given thyself to everything that liveth, and thy weakness hath subdued their strength. For in that union didst thou understand. Therefore art thou called Understanding, O Babylon Lady of the Night!

This is that which is written, "O my God, in one last rapture let me attain to the Union with the many!" For she is Love, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal with The One, and therefore is she passed "from the Assembly and the Law and the Enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of her Self."

O Babylon, Babylon, thou mighty Mother, that ridest upon the crowned beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cup-bearer, may understand.

Now through the ruddy glow of the cup, I may perceive far above, and infinitely great, the vision of Babylon. And the Beast whereon she rideth is the Lord of the City of the Pyramids, that I beheld in the Fourteenth Aethyr.

(Twelfth Aethyr)

O thou that art master of the fifty gates of Understanding, is not my mother a black woman? O thou that art master of the Pentagram, is not the egg of spirit a black egg? Here abideth terror, and the blind ache of the soul, and lo! even I, who am the sole light, a spark shut up, stand in the sign of Apophis and Typhon.
(Fourteenth Aethyr)

I am the One beyond these all; and I bear the symbols of the mighty darkness.

There shall be a sigil as of a vast black brooding ocean of death and the central blaze of darkness, radiating its night upon all.

It shall swallow up that lesser darkness,

But in that profound who shall answer: what is?
Not I.
Not Thou, O God!

(Liber VII, Cap. vii, v.v. 28-33)

A principal symbol of Chokmah as the Phallic Mercury is the eye. I quote from the vision of Him as observed in the Paris Working: "He, (Mercury), is essentially Phallic, but he has a book in his hand, the Book which has one hundred and six pages. On the last page, as a colophon, is a four-pointed star, very luminous, and this is to be identified with the eye of Shiva, and the book pertains to the Grade of 7° = 4°. The sub-title of the Book is BIA, which is said to mean "force".

In this aspect, although Chokmah is the Word, he sees and does not speak, the Word is in fact Act itself, rather than any intelligible utterance. The complaint of 666 seems then to be that neither by word nor deed can Aiwass undo the Wrong of the Beginning. Thelema (which is itself an absolute symbol of Chokmah) is beyond the comprehension

59. Thou dost faint, thou dost fail, thou scribe; cried
the desolate Voice; but I have filled thee with a
wine whose savour thou knowest not.

60. It shall avail to make drunken the people of the old
gray sphere that rolls in the infinite Far-off; they
shall lap the wine as dogs that lap the blood of a
beautiful courtesan pierced through by the Spear of a
swift rider through the city.

of the Universe whose imperfection its function is to remedy.

59. The epithet "desolate" attracts the attention immediately. The word is derived from de-solare, de having an intensive force, so that desolate means "utterly alone". The Hierophants have however been accustomed to communicate arcana in the presence of the profane by taking advantage of the similarity of sound between Sol and solus, especially in such parts of the declension as soli which is genitive singular of solus and dative singular of Sol, and Solis, genitive singular of sol and ablative plural of solus. The word desolate may therefore be intended to indicate the attribution of the Angel both to Kether (Solus) and to Tiphereth (Sol). The de may imply a reference to his relation with the Adept through the Path of Daleth, Love, especially in view of the fact that His Word Thelema, 93, contains the idea of Agape, 93.

The verse is a direct reply of Aiwass to 666 who was actually very disheartened at realising that the Great Work which he had accomplished, for all its rapture of his personal sorrow, was but the gateway of the Path of the Stupendous task of rediscovering the Universe as he had done for himself. Aiwass explains that he has actually made the magical link necessary between Himself and the World through the man 666. My fainting under the sense of my responsibility, my feeling that my work for the world was foredoomed to failure, were due to my ignorance of what Aiwass had done. He claims that He has filled me with "a wine whose savour thou knowest not". Wine is the universal symbol for spiritual ecstasy and the means of producing it. 666 does not know precisely how this ecstasy which throbs his life will affect others.

60. "The old gray sphere that rolls in the infinite far-off" is the earth; for the place into which the Adept is caught up to hold communion with his Angel is remote from the material Universe. Nevertheless this wine which may symbolize CCXX itself or even the poetry or the biography of the man 666 is guaranteed to possess the virtue of intoxicating the inhabitants of this planet.

The final symbol is strangely and even formidably vivid. The reference to the dogs, the blood, and the swift rider suggest the story of Jehu and Jezebel, but the allusion is not accurate or altogether intelligible. The general symbolism is nevertheless sufficiently clear. Cf., in the first place, Cap. III, v. 40; Cap. V., v. 8; Liber VII, Cap. vii, vv. 15-16. Cf. also the uniform representation of the Adept as a maiden or harlot. For the swift rider

Cf. Cap. IV, vv. 38-39 and the general symbolism of the Angel as bearer of the sacred lance or phallus and as mounted on a horse to indicate his swiftness and his power over the animal nature.

Blood is constantly used as a symbol of the flowing life, the vehicle of animal energy.

The meaning of the verse is then that this spilth of the orgia of the K. and C. of the H.G.A. becomes the nourishment and the means of intoxication of the dogs, i.e., of animals of a lower stage of evolution. It is, however, hinted that they contain in themselves the hidden godhead. See CCXX, Cap. II, v. 19. They have only to reverse their magical formula to attain the divinity. Note also the use of the word "lap" which suggests their thirst, eagerness and enjoyment, but also is connected with the symbolism of the number 111. This implies the "thick darkness" and the "sudden death" involved in the process of Initiation. There is also the whole doctrine of "The Fool". Besides all this, the word "lap" is in the Angelic language. (See Equinox I, viii. "The 48 Calls or Keys".) Because thus indicating that the limitation and sorrow of these dogs is due to their subservience to the faculty of reason. "There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason. Now a curse upon Because and his kin! May Because be accursed for ever! If Will stops and cries Why, invoking Because, then Will stops & does nought. If Power asks why, then is Power weakness. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise. Enough of Because! be he damned for a dog!" (Liber CCXX, Cap. II, vv. 27-33).

The student should meditate upon these considerations until he has thoroughly assimilated them, severally and in combination. He should then construct a visual projection of the scene described in this verse. In this way he should eventually arrive at a direct intuitive apprehension of the way in which the life work of 666 may avail him to become a partaker of the sacrament of initiation. Cf. also Liber VII, Cap. III, v. 16, vv. 20-25 (24), vv. 49, 50; vv. 56-60; Cap. IV, vv. 17-24; Cap. VII, vv. 47-49.

I have emphasised the importance of this passage on the following consideration: -

My own magical career began by my taking an oath to attain K. and C. of the H.G.A., on entirely selfish and personal grounds. I had, it is true, experienced the Trance of

Sorrow, but the motive power in this Trance to formulate the oath was strictly confined to my individual dissatisfaction with the situation in which I found myself - as far as I knew without any intention of my own. In the course of preparing to carry out the Operation of the Sacred Magic of Abramelin the Mage, I discovered that my interests were inseparable from those of humanity at large. I however formulated my True Will in this way. My mission on earth was to teach men "the next step", i.e., to induce them to devote themselves to attain the K. and C. of the H.G.A. as opposed to more philosophically universal tasks such as the Hindu and Buddhist sages proposed. It was my own attainment that compelled me to extend the scope of my Work to the function of the Logos of the Aeon much as has been explained in the passages of the Chapter just discussed. The two most important works of strictly inspired origin which I have produced are LXV and VII and it now becomes clear that it is natural and necessary that this should be so. For Liber LXV covers every possible point that may arise in connection with the Grade of Adeptus Minor, and Liber VII of Magister Templi.

61. I too am the Soul of the desert; thou shalt seek me yet again in the wilderness of sand.
62. At thy right hand a great lord and a comely; at thy left hand a woman clad in gossamer and gold and having the stars in her hair. Ye shall journey far into a land of pestilence and evil; ye shall encamp in the river of a foolish city forgotten; there shall ye meet with Me.
63. There will I make Mine habitation; as for bridal will I come bedecked and anointed; there shall the Consummation be accomplished.

Verses 61-63. Beginning with verse 54 the subject of this Chapter and indeed of the whole Book has undergone a process of modification. Previously it had been concerned almost exclusively with the relations between the Angel and the man, the only variety being due to the division of the man for convenience into Nephesch, Ruach, and so on. Indeed if we identify the Angel with Jechidah it might be fair to say that Liber LXV is nothing but an extended comment upon Column LXVII of Liber 777. But now we reach firstly the consciousness of the Universe in its totality and then the peculiar relation of 666 with his fellow men. We have seen that his function in the life of the Planet has been defined, and it is consequently not unnatural that the Angel should indicate the actual physical condition of His future relations with 666.

61. The Angel declares Himself to be the Soul of the Desert. This remark may be taken generally as a reference to His attribution to the Path of Gimel which joins Kether and Tiphereth crossing the Abyss or Desert whose essential characteristic is the absence of a soul. See Liber 418, 10th Aethyr. Choronzon is defined as soullessness. Pro-
tean as are the forms of his appearance this quality is common to them all that there is no essence behind them. They are the Qliphoth (shells or husks), devoid of meaning or substance because mere categories uninformed by any individuality. Gimel incidentally means a camel "the ship of the desert". Cf. Liber VII, Cap. vii, vv. 22-23, and Liber 333, Cap. 73:-

THE DEVIL, THE OSTRICH, AND THE ORPHAN CHILD.

Death rides the Camel of Initiation,
Thou humped and stiff-necked one that groanest in
Thine Asana, death will relieve thee!
Bite not, Zelator dear, but bide! Ten days didst
thou go with water in thy belly? Thou shalt go
twenty more with a fire brand at thy rump!
Ay! all thine aspiration is to death: death is the
crown of all thine aspiration. Triple is the cord
of silver moonlight; it shall hang thee, O Holy
One, O hanged Man, O Camel-Termination-of-the-
third-person-plural for thy multiplicity, thou
Ghost of a Non-Ego!
Could but Thy mother behold thee, O thou UNT!
The Infinite Snake Ananta that surroundeth the
Universe is but the Coffin-Worm!

V.V.V.V.V. is the Motto of 666 in his Grade of Magister Templi. See Liber LXI, vv. 29 - 30. The function of the Magister Templi is to cause the desert to blossom

by transmitting the Logos of the Aeon to those that are below the Abyss.

Apart from this general signification there is a personal allusion to 666 who is Alastor, the Spirit of Solitude. Foolish Rabbins have included this symbol in their list of demons. To the well-fed Pharisee as to the modern bourgeois nothing seems more frightful than solitude in which the mind is compelled to face reality. Such people fear nothing so much as the wilderness. The very legend of their tribe deals with the "land of milk and honey", the Promised Land, the wish phantasm of the sensual.

Observe that this is merely a matter of point of view. Cap. V. vv. 59-62. What is to the smug Jew with his Oedipus complex the extreme abomination is to us a "land beyond honey and spice and all perfection", though we call it "Naught". We consider them "weary ones" and their ideal of comfort and civilisation as "old grey land". De gustibus non est disputandum. But there is a criterion in this case by which we can determine whether we or they have chosen the better part. For it is evident that no condition of existence can be really satisfactory if its joy is liable to be disturbed. The question is whether its nature is harmonious with that of the Universe. For Stability depends thereon. We should find consequently that the ideal of the bourgeois is repose and his conception of the Cosmos static. Now we find that this is not the case. The Universe is a constant flux. To desire repose is thus contrary to Nature herself. We accept this fact and define the Black Brothers directly as those who seek to check the course of events. The bourgeois is for us therefore a clumsy ignorant amateur Black Magician. Our idea of joy is unchecked free motion, and the stability of our joy is assured by our very conception of Yesod. We find the foundation of the Universe to be continuous change. The more we change the more fixed we are in our joy. (Refer to the 11th and 3rd Aethyrs, and several similar passages in the Holy Books.) We are guaranteed by the nature of things in themselves whereas the bourgeois is constantly being upset by such trivial matters as the efflux of time and the rate of exchange.

The hardships of desert life and in particular its psychological horror indicate this correspondence emphatically.

Apart from this reference to Alastor the word again recalls the historic events of the 3rd of December 1909, e.v. at Bou Saada when 666 ceremonially underwent the Initiation into the Grade of Magister Templi. This points the allusion. From this it is evident that the import of these

verses is entirely practical. They are not to be taken in a mystical sense, but as definitely predicting a Great Magical Retirement, to be undertaken by 666 at some period in the future. There do not seem to be any clear indications as to the date of this journey, but its conditions are laid down with considerable precision and the actual place of the "consummation" is described in terms which should leave no room for doubt.

The student should refer to the accounts of such events as the finding of the Villa Caldarezzo if he would learn to interpret the instructions communicated by means of visions and oracles.

I have always taken this passage in this sense. I have expected to find sooner or later that my circumstances were such that the proper course of action would be to take a journey such that afterwards it would be found to have been a precise and exact fulfilment of this prediction. At the moment of writing this Comment some such journey is actually in contemplation and it may be part of the preparation for that journey that I should have been moved to devote my energies to the analysis of this Book. It is therefore immediately pertinent to my own work and should be exceedingly useful in the most practical way to the student to trace out as minutely as possible the probable bearings of the symbolism of the text.

In view, however, of the extreme importance of this Great Magical Retirement it would be in the last degree improper to discuss it ooram populo while yet inchoate. Moreover it is a well-known characteristic of all true prediction that while some of the allusions should be intelligible at the time of utterance so that its general bearing should be unmistakeable there should be other passages altogether beyond the possibility of interpretation until the occurrence of the event foretold. In Macbeth and Part II of Henry VI, Act I, Scene 4, and Act IV, Scene I, lines 30-35, and Act V, Scene II, lines 67-69 illustrate this condition. The student is also referred to the interpretation and fulfilment of CCXX, III, 47. (See the Commentaries on Liber AL vel Legis). No amount of investigation would have enabled me to say in what sense the words of the prediction would justify themselves.

In the case of the Great Magical Retirement indicated in these verses the data are singularly precise. Even in the matter of the effect of the Work, V. 63, there are a number of unusual expressions - "bedecked", "anointed", "Consummation" - which are at present and must be, until

64. O my darling, I also wait for the brilliance of the hour ineffable, when the universe shall be like a girdle for the midst of the ray of our love, extending beyond the permitted end of the endless One.

the event, perfectly obscure. The verse is superficially the maximum of vagueness. These expressions might apply to almost any form of intercourse between Aiwass and the Beast. When the Retirement is a matter of history it will appear that these express with almost mathematical precision the nature of the orgia, and that no other words exist which could replace them adequately. This circumstance should be irrefutable proof to those who understand anything of the laws of Nature especially in regard to the doctrine of probability that Aiwass possesses the power of foretelling future events and bringing them to pass in conformity with His plans. The vagueness of the expressions at present is evidently an essential part of this proof. For if I were able to interpret them with certainty in the striking and convincing way which time will permit me to do, I should be able by the exercise of prudence to arrange for the fulfilment of the prediction and thereby destroy its evidential character. This paragraph was dictated by me to Frater O.P.V. on the evening of 17th July, 1923, e.v. (In fact 10 - 10:20 p.m., Tuesday, 17th July, 1923, at the Hotel Au Souffle du Zephir, Marsa Plage, Tunisia). (An. XIX, Sol in 24° Cancer, Luna in 14° Virgo). The passage will be shown for confirmation to Eddie.

64. The language of this verse is curiously extravagant yet curiously exact. The impression is that the Angel is doing violence to the language by compelling ambiguous glyphs to assume definite form.

Refer to Cap. III, v. 12, and my Comment upon them. Verses 64-65 apparently fix the connotation of the word "consummation" in verse 63.

It is difficult to assign any exact reason for my impression, but that impression is that the love will extend no more as hitherto merely to Tiphereth (Liber LXV) or to Binah (Liber VII) but to Kether and the Ain Soph (Limitless). The endless One seemed to be Kether. At least, I cannot think of any alternative. It may legitimately be described as endless on account of its unity. But in that case what meaning can we assign to "permitted end"? The suggestion is that there are really two ends, one permitted, i.e., arbitrarily assigned, the other inherent in its nature. The reference might then be either to Malkuth or to the Ain.

Alternative "end" may not represent "finis" but τέλος. The permitted end may be paraphrased the lawful goal.

Again "endless" might be taken as equivalent to objectless.

65. Then, O thou heart, will I the serpent eat thee wholly
up; yea, I will eat thee wholly up.

The canon of perfection of will is given in CCXX, I, 44:-
"For pure will, unassuaged of purpose, delivered from the
lust of result, is every way perfect".

Kether as unity may be described as endless because it is
itself a result, a product of "love under will", the reso-
lution of the Dyad.

The Universe is compared to a "girdle" for the midst of
the "ray of our love", as if that ray were a limitless
line of light. The totality of manifested existence would
then be the boundary of the simple central SECTION of this
love.

This state of things will arise when each of the two lovers
has become identified with the infinite idea of which he is
naturally a (centralized or constricted) particular case.
In other words, the Angel and the Adept will each have
attained to self-annihilation or dissolution in the being
of Nuit and Hadit respectively, and thus the point of junc-
tion, the bridal chamber, will be in the midst of the Uni-
verse of the finite phenomena precipitated by the union of
the infinite complementaries. The Universe will, in fact,
be determined by the ray which represents the will to love
of these two. The phenomenon is therefore parallel with
that of the fundamental act of creation. This formula is
so profound and important that it must be apprehended and
assimilated by study of the theories concerning it in CCXX
before the student can expect to attach any truly definite
meaning to the ideas which I have endeavoured to translate
into the language of intellectual concepts.

Besides all this there is undoubtedly a Neschamic or Samad-
hic meaning to verse 64 which is not in any way susceptible
of intellectual interpretation unless by a Magister Templi
who has made a special effort to construct a language cap-
able of bridging the Abyss between Neschamah and Ruach,
between the Samadhic and the normal conditions of conscious-
ness.

65. The conclusion - and be it remembered that this whole chap-
ter concerns itself with the expression of the Unconscious
Will - is that the "Consummation" of the K. and C. of the
H.G.A. whose connotation is fixed by verse 64 is the com-
plete and irrevocable absorption of the human conscious-
ness of the Adept in that of his H.G.A. The symbol of the
heart, i.e., of the passive passionate life of the Adept
is consumed (consummation) in the divine and eternal life
represented by the serpent. The serpent is a vibration of
energy whose complimentary curves appear as death and life.
It is the change of direction at the solstitial points of

the curves which produce the illusion of stasis and therefore invite nomenclature on the part of those who fail to understand the continuity of the line, seeing as they do only a minute arc of it. The idea is cognate when the serpent is taken as in verse 54. Whatever glyph be chosen the thought is the same. The consummation implies the transformation of the reverberatory vibration of human life into the continuous serpentine spiral vibration of that pure energy which is not assuaged by its results, which neither lusts for its results nor is assuaged by them.

To be continued.