

IN THE CONTINUUM

Vol. II, No. 6

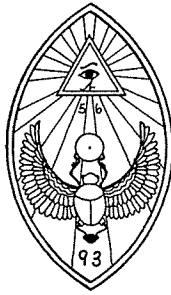
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An LXXV, 1979 e.v., Sun in 0° Libra
Published by the College of Thelema
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The College of Thelema
Founded in Service to
the A.'.A.'.

COLLEGE of THELEMA



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Sun in ♎ Libra
An. LXXV, 1979 e.v.

Cari Fratres et Sorores,

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

"Every man and every woman is a star." LIBER AL, Cap. I, v.3.

In the change from the thinking and behaviour of the old aeon to that of the new aeon, there is bound to be a great deal of confusion. As children, most of us had to face and suffer programming by old aeon thinking, and to some of us, it has been very difficult to change old habits of the past and to let our true selves shine through. Especially in the cases of many new aeon women do we see a great deal of difficulty in this change because of the fact that the past aeon, that of Osiris, the dying God who was slain and resurrected, was a paternal or male dominated age.

That this old paternal aeon was exactly parallel to the male sexual responses was not much aid in understanding the different functioning of the female. Women still produced, preserved and nurtured the race, as has been their function forever, but they were discouraged from participation in government, from artistic and creative work of all kinds, from working with or practicing in any of the traditionally male dominated professions or trades, etc. Even if women had, in their own right, ability for these fields of work, they were forced by the might of custom and male domination to use their intelligence and their abilities for domestic matters and the rearing of children. Only a few women escaped such bonds, a Queen here and there, actresses, singers and courtesans. The male arrogated to himself all power and action in the world outside the home and women all over the world were reduced to the status of slaves and chattels. They had to comply for the sake of the offspring. They had to adapt in order to survive.

We still suffer today the psychological consequences of these old attitudes; even though women are gradually awakening to their true natures. But this awakening brings with it a great deal of confusion and unhappiness as women struggle to become the Star that each one of them is, equal in importance to men, but with a different behaviour and point of view. Let us see if we can clear away some of the myths concerning women due to old aeon ideas and reorient ourselves to a new view more fitting to the new age.

First, let us view a general over-all classification which

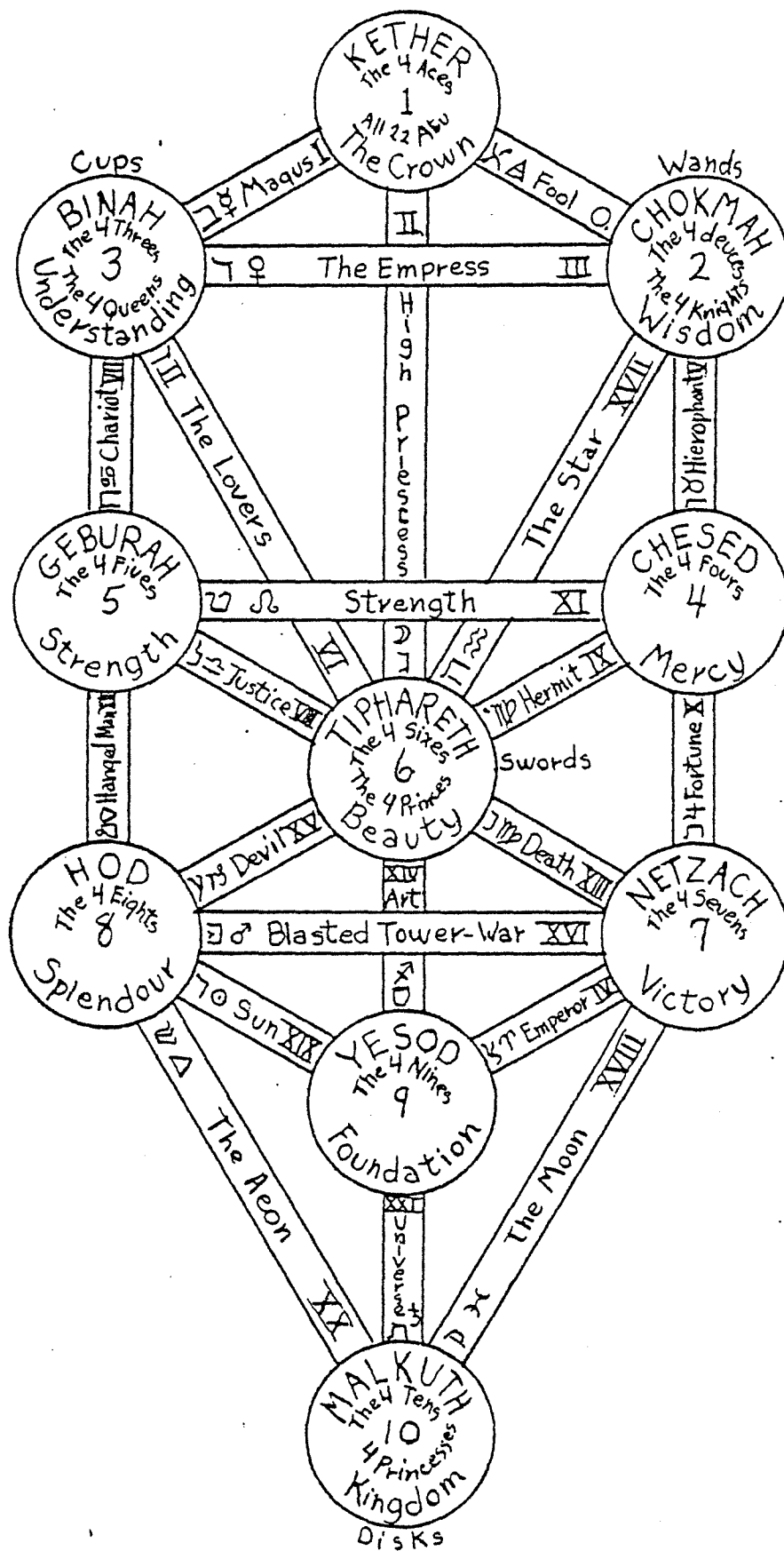
Crowley mentions. He divides women into three types; the Isis, the Osiris, the Horus types.

The Isis woman is all mother, she takes a man as spouse who will be as interested as she is in rearing children. If this kind of woman does not see herself clearly and takes the wrong man, she may end up bringing the children into maturity by herself. This is a very large problem in this age; the number of women having to be both mother and father to the children is uncountable. Male thinking on this score is confused also, due to the fact that this is the Aeon of the Child and this child has not grown up as yet. Irresponsibility is one of the hallmarks of children. Also, the Isis type of woman will seek to mother the male to which she is attached, she may even try to mother friends and acquaintances. She is full of good advice, nurturing, compassion, kindness, you name it. How was your mother to you?

Next, the Osiris type of woman prefers to work with her man in his endeavours and his profession. Her will centers in his will and children are secondary in her preference. They may be welcomed as an aid to the man's work, or as an aid to his pride in achievement. This type of woman is most valuable to the man who has a great ambition towards his particular work. She can aid with her intuition or with an understanding of psychology if she has developed this. She is the helpmate, the confidante, the willing helper or whatever it takes for her man to achieve his ambition. This type of woman is clearly seen among the wives of professional men and politicians, for instance. A great many men prefer this type, as is natural, as such men consider that his work is enough for the two of them and she should remain as his sidekick and his helper. If she mistakes herself and finds later that she wants to achieve some ambition of her own, trouble may be brewing.

Last, the Horus type of woman is a woman of the new aeon. just now coming into more prominence than ever before in the known history of the race. She is the one who can challenge a man in his own field. She is creative, she can be artist or writer, conductor of great orchestras, composer, physician, lawyer, judge, governor. She can excel in fields often, in the past, the province of men only. Here we see the professional women, those in business for themselves, and again the singers and actresses as prevailed in the past. There are a few of these types in our history, George Sand, the Brontë sisters, Queen Elizabeth I, Queen Victoria, and so on. But now there are many more of these kinds of women, there is a great explosion as women realize that they are no more shackled by the traditions of the past age and by the dominance of men.

Often, the male is a consort to this type of woman, inevitably we see that the consorts of Queen Victoria and Queen Elizabeth II are a great deal in the background, while the Queen is ruler and governor accepting or rejecting his advice and help. Such a backseat role is



The Tarot Cards on the Tree of Life

distasteful to many men, as male ego and intellect has ruled for so long. It would take a very unusual type of man to be affiliated with the Horus type of woman for very long.

The problem isn't insuperable, though, as nothing prevents the male from carrying out his own will. But he ought not to think that he can dominate the Horus type of woman and here he may need some help with psycho-analysis to get over his prejudices that males are the favoured creatures in the world.

Often successful households can be set up with both partners truly accomplishing their wills. They may hire outside help for domestic duties and the care of children, or they may dispense with this and share the domestic work equally. There ought not to be a need for dependence or superiority on the part of either one in such an arrangement. There is a good chance that they could love without outside considerations, that they could love freely and without bonds. As the new aeon grows, we will probably see a great deal more of this type of partnership.

Please bear in mind that any one woman may play all of these roles in various phases of her life, or she might even combine two or more of the roles at any one time. She might play only one of these roles for all of her life, or perhaps two without the third for the whole of her incarnation. The possibilities are quite a few. However, this simple classification may also be too simple as human nature is invariably more complicated than any classification could be. But at least, with this sort of tool, one can sort out one's preferences and thinking and evaluate how one's reactions to life events predispose one towards this or that role. Perhaps, in many individual instances, some of the confusion will vanish or be resolved in an acceptable fashion.

Next let us consider the natural polarities of men and women as applied to the physical, emotional, mental and spiritual planes. These polarities are an old occult (secret) tradition and mention of them can be found among such writers as Rudolph Steiner, Dion Fortune, many Alchemists and others. There are hints of the polarities in Crowley's writings also. Please refer to the quotes at the end of this article.

On the physical plane we find that men, generally speaking, will behave in a positive fashion. It is men who indulge in feats of strength one against the other, who wage war, who tear down mountains and build them up again. Men like to build cities and tear them down, construct roads, invent new machines which change daily living for all time to come. Men explore new worlds and the space outside of this world, no matter what the cost to the rest of humankind. These are the types of tasks and work conceived by men and mostly carried through by them. Men like to change the face of the earth and often attempt to subvert natural laws in their strivings.

Women, on the other hand, usually behave in a negative fashion on the physical plane. Very seldom will you see a woman interested in displaying pure physical strength against another, or with a great interest in fighting and war. She does not ordinarily have an interest in changing the face of the earth. Women are more oriented towards the preservation of what is on the earth; they do not care for such changes as will threaten their lives or the lives of their offspring. Women like to nurture and preserve. This can be referred to the form of the cross; the women exert a force more like the horizontal line and seek a level as does water. Male force is more like the vertical line, with great heights and depths, great upheavals and changes.

On the next plane, that of the emotional, women behave in a positive fashion and men behave in a negative fashion. It is women who will pay attention to the feeling relationships between other people. She will spend endless hours with other women discussing emotional reactions to life events. She is not afraid to cry or to give expression to many other emotions. She is well able to descend to the depths of the subconscious world, (to hell, the concealed world) and dredge up out of the unconscious those emotional reactions which have had an effect upon her. Thus, knowing and admitting emotions and their power over herself, she is well able to conquer them. Through this sympathy with emotions and her experience of them that is developed through her life, she can often sense the mood of a whole roomful of people, of her spouse or of her children, without one word being spoken. She will know, again without words necessarily, why one person cannot get along with another person. She will often respect these differences in emotional orientation. Through this knowledge she can sometimes rearrange matters so that harmony will prevail in her surrounding group.

A man is more likely to want to act tough; to think it unworthy of himself if he should give way to tears or deeply felt emotions. He is much more disposed to ignore his emotional reactions to others and theirs to him. If matters get out of hand and he is not allowed to express what he really feels about events, he may retreat into repression and feign ignorance that he ever had such an emotion as now threatens his male status. Repression can build up into a dangerous influence, as every psychologist knows, and often bursts forth from a man in violence of some sort or another. He can go to extremes and commit crimes and many other types of anti-social acts. This probably explains why we find prisons, hospitals and insane asylums with a larger proportion of men than of women.

Or, when faced with emotional reactions that a man cannot admit, he may retreat into the intellectual world in an effort to escape their influence, as here he functions in a positive fashion. However, many distortions of intellectual thinking can occur too, among such men as do not admit their emotional natures.

There are, of course, exceptions to the above, as there are to

all classifications. The horoscope, if it has a predominance of planets in water signs in a male nativity, will make it easier for a man to recognise and control his emotions. The depth-psychologists, such as C.G. Jung, Freud and others, spend much energy on the study of the power of emotional reactions. Alchemy and Magick practices demand that the student pay attention to these forces. If he does not, as is sometimes the case, he will ride for quite a fall. He sometimes will not know or understand that to control effects of emotions, he must first know what that emotion is, what it does to him, how it controls his life and his fate.

Many thoughts can pass through the mind and come to nothing in the end. It is the emotions which help to crystallize the thought into phenomena. Here is one very potent reason why Aspirants to the study of the occult arts should go through a protracted session of psycho-analysis. If they refuse to know about the well-springs of their being, the power of emotional reactions, they may suffer from delusions, obsession, and finally death.

Often a woman well informed and wise in emotional matters can be of great assistance to male occultists.

Because a woman accepts and understands the emotional reactions and feelings of others, she is more likely to accept persons as individuals. It would be much more likely that a man would become a dictator in his business or in government, riding over the basic differences of all people in order to establish his own supremacy, or the supremacy of his Ideal or of the State. In the past age many men enjoyed being the absolute dictator in their own homes, showing very little concern for the reactions of wife and children. This still happens today, with unhappy results for all.

On the mental plane, men usually behave in a positive fashion and women behave in a negative fashion. Men can use logic, the powers of reason, the intellect, to solve certain life problems. But because this plane of phenomena is so easy for him, he would like to think that everything can be solved mentally, that his physical and abstract sciences can do nothing but benefit the whole world. That they fall far short of doing this, that they have now posed a bigger problem for the whole world to face and solve, that they have lead to racial strife and personal unhappiness as often as not, is now becoming evident.

Many men would like to stop at the mental plane and claim that nothing else exists. This plane and its proper use proves to him his own superiority over women. Some men like to scoff at the type of womanly reactions that he is acquainted with; they like to claim that a woman is not logical and thinks in ways foreign to his own type of thinking and therefore, she must be an inferior being. But the Age of Reason, which had its highest growth in the 18th and 19th centuries, is on its way out. Here we might refer to the diatribes

in LIBER AL, especially in Chapter 2, against the unbalanced and exclusive use of reason. Verse 32 states: "Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise."

On the mental plane women have been traditionally negative. They have relied on the two planes in which they function in a positive fashion, the emotional and the spiritual. But in the new aeon of Thelema, the woman has been asked to change her natural way of viewing life events and reacting to them. In LIBER AL, Cap. II, v. 11, we read, "Let the woman be girt with a sword before me." The sword refers to intellect, mentality, air. Today we see that women are learning to be positive on the mental plane. They challenge men in their traditional mental occupations: they become doctors, lawyers, judges, business people and now can do just about everything that men arrogated to themselves in the past. Even if none of these modern women has seen LIBER AL, the change is nevertheless operative. In due time we shall probably see as great a proportion of women in formerly traditional male occupations as we see of males. Perhaps, because women outnumber men, and fewer of them succumb to the ailments and troubles that men do, this would not be too difficult of development, even though some women may prefer a certain time set aside for child bearing and rearing. Certainly with the economic situation as it is, hardly any household can exist without the labour of both spouses.

The question might be asked, that if men refuse to function in a positive fashion on the emotional plane, and that if women now become positive on the mental plane, in what sort of position does this leave men? Will women outstrip men in development? Will women finally rule the world if men refuse to grow and develop either positive or negative functioning on all planes? Is this what LIBER AL means when in Chapter I, v. 15, it is stated that in the Scarlet Woman is all power given?

But before we discuss what the Scarlet Woman might be, let us consider the last plane, that of the spiritual. Here women function in a positive fashion and men in a negative fashion.

In the mundane world, we notice that a great many more women than men will support and work with churches; will insist that the family learn something of religion; or will be attending lectures and filling up groups interested in metaphysics, religious matters and anything to do with the spiritual side of life. Even in Thelema, when Crowley wrote MAGICK WITHOUT TEARS, his letters were addressed to the enquiries of women.

This phenomena has been noticed also, in LIBER VII, Cap. VI, v. 40 and 41. "There are few men; there are enough." "We shall be full of cup-bearers, and the wine is not stinted." Cup-bearers, of course, refer to the well-known office of the priestess, to behave

as a cup to receive the force of the male. She nurtures this force and brings it to birth, whether as a material or immaterial Child. Water is a symbol of the Universal menstruum which brings all to birth out of its depths. As the physical babe in the womb floats in water, so is this reflected on less material planes. The High Priestess of Atu II, Gimel, refers to this fact. The Priestess is herself hidden partly by veils but she is reflected in water, and it is the cup which holds water.

Each plane which the Aspirant is desirous of conquering as seen on the Tree of Life, each step upward, is like a male force. The H.G.A. acts like a male force and the Aspirant must learn to behave like a cup to receive the influence from on High, from Mezla. Women act this way naturally, out of their own natural orientation, but men, being positive on the intellectual plane, must ever strive to learn to receive the influence from on High as a cup. The Ruach, or the intellectual plane, is a plane which invites the Aspirant to project his or her own forces, to behave in a positive and outgoing fashion. But this plane is not the last one, and must in due time be thoroughly understood as only another tool which is at the moment of consciousness and intellectuality of use to the God within, but must be set aside as the Aspirant crosses the Abyss.

We can observe this behaviour of each of the sexes in their particular action of the polarities in various of the myths and legends and fairy stories which spring up all over the world. Notice how often the woman is equated with the soul, with the highest spirituality. She is the King's daughter who awaits the arrival of the Magician or Prince. In his wanderings he has had to purify his aspiration into pure love of this daughter. He has had to become one-pointed in his Will so that he might achieve union with her. In LIBER AL, the formula of Nuit is always this calling of the Aspirant, "To Me", she says over and over again. She is also represented as Babalon on a lower plane, the great sea, Binah, the first phenomena which the Aspirant must assimilate in order to reach the Highest, Kether.

We see this carefully put before our eyes in poesy and ritual in the beauties of the Gnostic Catholic Mass.* The Priestess is the representative of Nuit because she is naturally positive on the spiritual plane. She can act like a cup more easily due to her nature and receive the word from Heaven, from Nuit. Then she imparts this message to the Priest who can benefit thereby and grow in spirituality. Hers, then, is the voice of pure intuition and love, which is our law.

Let us refer to the Tree of Life for a confirmation of this action. Notice that the only purely one-sexed Atu above the Abyss is the Atu of Daleth, Venus, the door, and the symbol of love. Notice that on the symbol of Venus, the whole of the Tree of Life may be drawn. This is not true of the other planets. (See diagram)

* See IN THE CONTINUUM, Vol. II, No. 4 for further explanations.

The other two cards above the Abyss bear an admixture of male and female, these are O, the Fool, and I, the Magus which is referred to Mercury, a double sexed God. Then the one card that leads the Aspirant upward from Tiphereth, the center of the whole Tree, and of the Ruach, and the center which exemplifies the Knowledge and Conversation of the Holy Guardian Angel, is the Atu of Gimel, the Moon, and a wholly feminine symbol.

Crowly admits in his diaries and in other places, that Initiation to Tiphereth was accomplished with the help of male force, of other men, but that his Initiations from there and upward depended on the right use of the female force, and it was women, the current Scarlet Woman of the moment, who aided him to reach Kether.

Further, let us quote from THE BOOK OF LIES by Crowley, Chap. 3, "The Oyster":

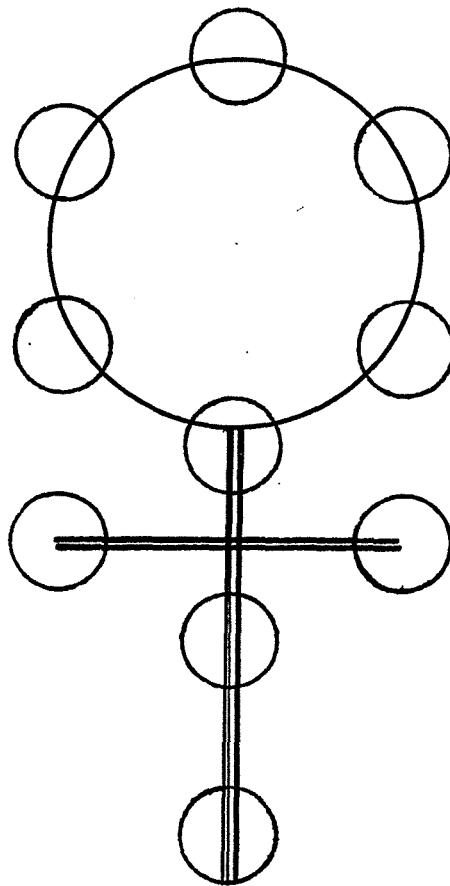
"The Brothers of A.:A.: are one with the Mother of the Child. The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many. And All, thus interwoven of These, is Bliss. Naught is beyond Bliss. The Man delights in uniting with the Woman; the Woman in parting from the Child. The Brothers of the A.:A.: are Women; the Aspirants to A.:A.: are Men."

And, in Chapter 90, "Starlight":

"Behold! I have lived many years, and I have travelled in every land that is under the dominion of the Sun, and I have sailed the seas from pole to pole. Now do I lift up my voice and testify that all is vanity on earth, except the love of a good woman, and that good woman LAYLAH. And I testify that in heaven all is vanity (for I have journeyed oft, in every heaven), except the love of OUR LADY BABALON. And I testify that beyond heaven and earth is the love of OUR LADY NUIT. And seeing that I am old and well stricken in years, and that my natural forces fail, therefore do I rise up in my throne and call upon THE END. For I am youth eternal and force infinite. And at THE END is SHE that was LAYLAH, and BABALON, and NUIT, being. . . ."

There is much more in THE BOOK OF LIES along the same themes. This is well worth the study that an Aspirant can bring to it.

But is the earthly, everyday woman always the high Priestess, or the Scarlet Woman, or a representative of Babalon and Nuit?



There are 6 squares on each side of the Square of the Sun, 36 squares in all. Each line adds to 111.

6	32	3	34	35	1	
7	11	27	28	8	30	
19	14	16	15	23	24	
18	20	22	21	17	13	
25	29	10	9	26	12	
36	5	33	4	2	31	

||| ||| ||| ||| ||| ||| 666
The sum of all is 666.

H KOKKINHΓ YNH = 667 = The Scarlet Woman

H	-	8
K	-	20
O	-	70
K	-	20
K	-	20
I	-	10
N	-	50
H	-	8
Γ	-	3
Y	-	400
N	-	50
H	-	8
		<hr/>
		667

The ordinary, everyday woman is no more a Priestess or a Scarlet Woman than is the man who never bothers to develop his magical and spiritual self, a priest. Such feminine high offices demand a rigorous training, just as exacting as that which the man undergoes.

It might be objected that the Priestess in the Gnostic Catholic Mass seems not to have to undergo such training but this is only if she is actually virgo intacta. That is, she will never have had sex with a man. There is a peculiar spiritual quality to some virgins, as they reflect the influences from Mezla. If she has once had sex this natural purity disappears and from then on, in order for her to be a "Virgin pure without spot", she must be wholly and entirely dedicated to her One Will, that is, the Knowledge and Conversation of her own Holy Guardian Angel.

A description of what it means to be virgin, whether of male or female gender, is given in LIBER LXV, Cap. 5, vv. 9 and 10. Here is the utterance of the Holy Guardian Angel to the scribe, Crowley.

9. "But I have burnt within thee as a pure flame without oil. In the midnight I was brighter than the moon; in the daytime I exceeded utterly the sun; in the byways of thy being I flamed, and dispelled the illusion."

10. "Therefore thou art wholly pure before Me; therefore thou art My virgin unto eternity."

In LIBER AL VEL LEGIS we read in Cap. I, vv. 44 and 45;

"For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect. The Perfect and the Perfect are one Perfect and not two; may are none!"

Such perfection as is spoken of in the above can be applied to the perfection of male and female as they walk on this earth. This is not easy of attainment and it certainly implies that both male and female have each only one Will as above described.

It is true that women naturally have the capacity to act in a positive fashion on the spiritual plane, but women, like a majority of men, have not developed their possibilities and birthrights in every instance. Sometimes negative and uncontrolled passions and emotions stand in the way of their development, as they do with men. Sometimes early life conditioning in this phenomenal world blocks their capacities; sometimes a past karma and its dreadful results needs to be worked out and rectification established. There are very many reasons why a lot of women would not be able to function as a Priestess or as a Scarlet Woman.

I might remark here that Crowley accepted some of his female lovers as Scarlet Women, and some he did not accept in this way. However, even though he says that some were such, the office of Scarlet Woman goes far beyond the particular incarnation of any woman who had represented this high office to Crowley for such a

short span of time. This office is operable for the whole of this present Aeon of Horus, which will last for over 2,000 years. Just the same is the office of the Beast operable during this long time.

How rigorous and exacting is the preparation for the office of the Scarlet Woman, a step beyond the office of Priestess, is clearly stated to us in LIBER AL in several places in the first two chapters, but most especially in Chapter III. These verses are quite specific.

"43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses; then shall my vengeance be known. I will slay me her child; I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungred."

"44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels and rich garments, and let her be shameless before all men!"

"45. Then will I lift her to pinnacles of power; then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy; with my force shall she see & strike at the worship of Nu; she shall achieve Hadit."

Who is talking? It is the utterance of the God Heru-ra-ha, who functions as a twin God, known in his two aspects as Hoor-pa-kraat and Ra-Hoor-Khut. This God contains in his name a reference to Kether, Heru, and a reference to the Sun, Ra, or Tiphereth. The whole name adds to 418, which is a number that is a symbol of the Great Work, the achievement of the Knowledge and Conversation of the Holy Guardian Angel.

The first utterance is a stern warning on the subject of how a woman may fail to attain. This is probably due to the fact that very few women attained the Great Work in the past ages, due to their absorption in the affairs and the will of their men. So the woman of today must first of all avoid old sweetesses out of the past, the desire to relax and be only a cup, not stirring herself in particular on her own behalf, but accepting all that her man has in his mind and behaviour for her welfare or otherwise.

Once she has set out on the Path to Attainment, though, she must then strike out for herself in many ways. It is not that she now spurns a man, far from it, but her relationship to him is now very different. She is no longer merely a wife or a harlot, she must add to these offices and must attain perfection through her own strivings.

The instructions for doing this come in the next verse 44.

Women must raise themselves in pride in this new aeon and be whole in attainment to the highest spiritual states in their own right. They must no longer allow themselves to be chattels or slaves, subject to the whims of men. They must develop and do their own wills, even if they are in the "man of earth" phase of development. This is clear from LIBER AL, Cap. I, v. 41, when Nuit demands that the men do not obstruct the women or refuse them to do their own wills.

This attitude is already showing itself even in the mundane world where none of the women now working for women's rights have ever heard of LIBER AL VEL LEGIS. This struggle is often bitter and confused and fraught with peril and trouble, but victory must be won in time. When a pendulum in human affairs swings too far in one direction, it must be compensated for by a swing just as far in the other direction. This pendulum for over 2,000 years has swung too far in favor of the male, and now to right the balance will take a great deal of difficult work and devotion on the part of women, awake to the peril to the race when the balance between the two sexes is lost.

In order for a woman to first carry out what is her finite will and then to become devoted and virgin towards her infinite will, which would be to attain the Knowledge and Conversation of the Holy Guardian Angel, she must work at the disciplines ordained towards these ends. In the finite will she must be trained in some way so that she can carry out her work in the world. This is just as true for accomplishing the infinite will. She must take up and perform tasks in yoga, magick and ritual, study of Qabalah and all the rest of the tasks as prescribed for the Great Work. So her pride, then, would be that pride which is based on honest accomplishment, and not that pride which is seen in lying ego-maniacs who make claims for accomplishments that are not theirs through work.

Next, she must "follow me in my way!" What is the way of this God of the new Aeon? His way is clearly stated in the verses in Chapter III and where these are understood, the women can put into action the commands in this chapter. But notice the word understand here! If she does not understand herself, if she has no notion of her H.G.A., she would be making a great miss in trying to follow Ra-Hoor-Khuit. Also, remember that we have already established that this God, Heru-Ra-Ha, more familiarly known or spoken of as Ra-Hoor-Khuit, is a stand-in for the Holy Guardian Angel on this earth. He represents this highest attainment. So to follow him is to attain in this fashion. There is no need to expand on the intricacies of Qabalistic meaning in this sentence but the serious student will find some of this inner meaning written down in the MAGICAL AND PHILOSOPHICAL COMMENTARIES ON THE BOOK OF THE LAW. There is still more which has not been discovered by Crowley or by those who have taken up Qabalistic work after him, but in due time this will become very clear.

Then the woman who would attain to be a Scarlet Woman must

"work the work of wickedness!" The three w's in this sentence are underlined to bring out their significance. W is equivalent to 6, which is a number of the Sun. Line up the three sixes, and we have 666, a symbol of the Beast. This number of 666 is the sum of all the numbers in the magic square of the Sun which has six divisions on each side. Please refer to diagram. 666 is not especially the man Crowley, it is the sigil of the avatar of this aeon, of a God incarnate in a human. 666 would represent the utmost development of the sphere of Tiphereth, the center of any human's Being, and the sphere which represents the Knowledge and Conversation of the Holy Guardian Angel. Clearly then, in this sentence we are asked to make the attainment the same as did the Beast.

Further, Scarlet Woman in Greek adds up to 667, which is 666 plus one, which is unity. See diagram. Unity refers to Ra-Hoor-Khuit again. We can check this against the verse which begins "Unity uttermost showed" in LIBER AL, Cap. III, v. 37.

Then the word wicked must be looked up in the dictionary. The idea that anything could now be morally bad, which is one of these definitions, has been exploded by the BOOK OF THE LAW itself and further commented upon in Crowley's Commentaries. Anything is lawful if it is the True Will. But remember, that is One Will, and not several! Remember that it is pure and virgin!

The next sentence asks the woman set upon the highest attainment to kill her heart. That is, she must no longer be swayed by emotional attachment to any one man, she must not hang on to him. She needs to develop intellect, mind and rationality in order to accomplish this task. Would men be out of her province then with this accomplishment? Not at all! It is only that in controlling her emotions, her love, she puts these powers under her Will! Is not our Law that of Love under Will?

Once having controlled her emotional attachments, she can then be loud and adulterous and be a true representative of Babalon. Since Nuit and Babalon make no difference, the initiate woman does not make a difference, either. Let her lovers come and go as they please, she has the situation under control and is not overly upset when they depart. This is the attitude of a refined and spiritual courtesan.

Jewels and rich garments can also refer to the accomplishments of the Scarlet Woman. She might be a true artist, or she might be highly developed in the intellectual sphere. At any rate, she has the highest development for her finite will, and also for her infinite will. The jewels and rich garments are a sign of this. She is without shame before all men because she now has pride in herself.

A woman is just as much of a star as is a man and no longer can she be trampled upon or suffer men's cruelties towards her.

A woman can awaken kundalini as does the man and unite herself

with Nuit. In the end, she also attains to Hadit. If she has been termed a hollow Star, and the man has been termed a Star with a center, she would now attain a center to her Star, the same as he has. This is an accomplishment probably far in the future. No woman to date has exhibited signs of this attainment. This is all the more reason for supposing that the office of Scarlet Woman has not as yet been manifested in the body of a woman. This high office, is just as much the avatar of a Goddess as the idea of 666 is the avatar of a God.

Verse 45 is more of a promise to the woman when she has attained than it is an instruction. The child promised has, of course, been willed by the Beast, her partner, or we can call him the Magician, or he who has attained to the highest concept of Tiphereth. This child might be a physical child, or it might be a particular work done by these two high officers of the Thelemic Aeon. It could even be a creation of the woman conjoined to her own Holy Guardian Angel, that is, a woman who has crossed the Abyss. The meaning of "child" goes far beyond the physical plane, though it is also tied to physical phenomena. This child could even represent Thelema itself.

The Scarlet Woman might bear the seed of purpose of To Mega Therion himself and bring it to birth in the lives and hearts of mankind, even if she does not manifest for some hundreds of years. She might, also, be more than one person, and Crowley seemed to think this was the case. She might be more willing to "Obey my prophet" as is asked of us all in LIBER AL, Cap. I, v. 32, because of her own makeup as woman and because she can more easily receive, as a cup, the influence of the highest as it is known to us in this New Aeon.

That this might be the case, we must look to the original nature of men. They like too much to change things around to suit their own egos, whether developed or undeveloped. They are always disposed to make new systems, new laws for mankind, even to the point of altering Thelemic intention as set forth in LIBER AL. This is even now happening all over the world among men of some attainment who profess to be Thelemites. The women are not so likely to be revisionists.

In the quotes from LIBER ALEPH at the end of this article are many sentences which might be abhorrent to women. Could it be, that because Crowley had not really penetrated to the meaning of these verses in LIBER AL, and because he was a man, and because he had never met a fully developed Scarlet Woman, that he did not fully understand the office of women in the New Aeon of Thelema? I think only the future can tell us this when women develop to the highest attainment which can match the attainment of the Beast, 666.

Love is the law, love under will.

meral

DE FORMULA FEMINEA

"Now this is the right Power and Property of a Woman, to arrange and adjust all Things that exist in their proper Sphere, but not to create or to transcend. Therefore in all practical Matters is She of Might and of Wit to produce an Effect consonant with her Mood. And her Symbol is Water, that seeketh the Level, whether for Wrath, eating away the Mountains (yet even in this making smooth the Plains) or for Love, in Fecundity of Earth. But it is Fire of Man that hath heaved up those Mountains, in huge Turmoil. Man then maketh Mischief and Trouble by his Violence, be his Will convenient to his Environment, or antipathetic; but Woman disturbeth by Manipulation, adroit or sinister as her Mood may be of Order or of Disorder. For any Man to meddle in Her Affair is Folly, for he comprehendeth not Quiet; so also for her to emulate him in his Office is Fatuity. Therefore in Magick though a Woman excel all Men in every Quality that is profitable to her for Attainment, yet she is Naught in that Work, even as a Man without Hands in the Shop of a Carpenter; for she hath not the Organism that might make Use of this Opportunity. Of all this is she aware by her Instinct, for her Nature is to Understand, even without Knowledge; and if thou doubt herein the Wisdom of thy Sire, do thou seek out a Woman (but with Precaution) and affirm these my Words. So shall she wax woundily wrath, and look griesly upon thee, proclaiming in shrill Voice her manifold Excellences, which she hath, and concern this Matter not one Whit.

VERBA MAGISTRI SUI DE FEMINA

"Of a Thousand Years it is nigh unto the Fiftieth Part, O my Son, since I obtained Favour in the Sight of a great Master of Truth, whom Men called Allan Bennett, so that he received me for his Discipulus in Magick. And he was instant with me in this Matter, and vehement, adjuring his Gods that this (which I have myself here above declared unto thee) was the Truth concerning the Nature of Woman. But I being but a Youth, and headstrong, and being enraptured in Love of Women, and Admiration of them, and Worship, delighting in them eagerly, and learning constantly from them, nourished by the Milk of their Mystery, as it should be for all True Men, did resist angrily the Doctrine of that Most Holy Man of God. And because (as it was written) he was a Vowed Virgin from his Birth, and had no Commerce with any in the Way of Carnality, I disabled his Judgment herein, as if he, being a Fish, had disallowed the Flight of Birds. But I, O my Son, am not wholly ignorant of Women, save as all Men must be in the Limitation of their Nature, for the Number of my Concubines is not notably or shamefully exceeded by that of the Phases of the Moon since my Birth. Many also have been my Disciples in Magick that were Women, and (more also) I do owe, acknowledging the same with open Gladness, the Greater Part of mine own Initiation and Advancement to the Operation of Women. Notwithstanding all these Things, I bow humbly before Allan Bennett, and repent mine Insolence, for his Saying was Sooth.

DE VIA PROPRIA FEMINIS

It is indeed easy for a Woman to obtain the Experiences of Magick, in a certain Sort, as Visions, Trances, and the Like; yet they take not Hold upon her, to transform her, as with Men, but pass only as Images upon a Speculum. So then a Woman advanceth never in Magick, but remaineth the same, rightly or wrongly ordered according to the Force that moveth Her. Here therefore is the Limit of her Aspiration in Magick, to abide joyous and obedient beneath the Man that her instinct shall divine, so that, becoming by Habit a Temple well-ordered, comely and consecrated, she may in her next Incarnation attract by her Fitness a Man-Soul. For this Cause hath Man esteemed Constancy and Patience as Qualities pre-eminent in Good Women, because by these she gaineth her Going toward Our Godliness. Her Ordeal therefore is principally to resist Moods, which make Disorder, that is of Choronzon. Unto the which be Restriction in the Name of BABALON. Also, let her be content in this Way, for verily she hath a noble and an excellent Portion in Our Holy Banquet, and escapeth many a Peril that is proper to us others. Only, be she in Awe and Wariness, for in her is no principle of Resistance to Choronzon, so that if she become disordered in her Moods, as by Lust, or by Drunkenness, or by Idleness, she hath no Standard whereunto she may rally her Forces. In this see thou her need of a well-guarded Life, and of a True Man for her God.

LIBER ALEPH
by Aleister Crowley

and from THE BOOK OF LIES by Crowley:

4.
KEQAAH Δ

PEACHES

Soft and hollow, how thou dost overcome the hard and full!
It dies, it gives itself; to Thee is the fruit!
Be thou the Bride; thou shalt be the Mother hereafter.
To all impressions thus. Let them not overcome thee; yet let them
breed within thee. The least of the impressions, come to its
perfection, is Pan.
Receive a thousand lovers; thou shalt bear but One Child.
This child shall be the heir of Fate the Father.

Commentary (Δ)

Daleth is the Empress of the Tarot, the letter of Venus, and the title, Peaches, again refers to the Yoni. The chapter is a counsel to accept all impressions; it is the formula of the Scarlet Woman; but no impression must be allowed to dominate you, only to fructify you; just as the artist, seeing an object, does not worship it, but breeds a masterpiece from it. This process is exhibited as one aspect of the Great Work. The last two paragraphs may have some reference to the 13th Aethyr (see The Vision & the Voice.)

QABALIST'S CORNER

Some meanings for the number 78

There are 78 cards in the Tarot deck. Trumps - 22
 Court cards 16
 Small cards 40
 78

Aiwass spelled in Hebrew letters = 78

A	X	1	(Aiwass spelled differently also is equal to 93 and 418, q.v.)
I	.	10	
W	1	6	
A	X	1	
S	D	60	
		<u>78</u>	

MEZLA (the influence from on High or the Highest Crown, referred
to the Path of Gimel)

M	D	40
Z	1	7
L	5	30
A	X	1
		<u>78</u>

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

T	U	9	By	2	Notice that two numbers of 78 are in this verse. 2 x 78 = 156, the number of BABALON
A	X	1	W	6	
N	J	50	I	10	
I	.	10	S	60	
Ch	Π	8			
		<u>78</u>		<u>78</u>	

LIBER AL, Cap. II, v. 24 - the words, "beasts of women."

B = 2, o = 70 w = 6 = 78

LIBER AL, Cap. II, v. 15. "----Which is vital, for I am none indeed."

I	10
N	50
D	4
E	5
E	5
D	4
	<u>78</u>

Achad = Unity = 13 and 13 x 6 (a number of Tiphereth) = 78

Beth's "Mystic No. of the Sephiroth" is 78, obtained by adding all numbers up to the Path of Beth. 1+2+3+4+5+6+7+8+9+10+11+12 = 78

Beth = Magus = Atu I = Mercury. His knowledge hidden in the Tarot.

Excerpts from a letter from Karl Germer to a brother.

My dear - - -,

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

Your remark about "consciousness persists beyond the grave" struck me and reminds me when in an earlier letter to you I pointed out the difference between A.C., the man, and 666, the Beast - and other references. Perceive that A.C. is nowhere mentioned in Liber Legis. What counts is the invisible string on which the pearls are strung; so with the conception of the "Beast" which is ever present; so with Scarlet Woman, and all the rest. Liber AL is written on a four dimensional plane, with no regard to this plane which from it looks rather silly, I presume.

So then "consciousness does persist beyond hundreds of graves" which are but the pearls on that which you really incarnate. What does it matter if in one particular incarnation a pearl has not the glitter? If you knew the record of the past many incarnations which A.C., when he made the operation, remembered, you would be shocked! Only a few of the incarnations he remembered were in any way outstanding. He remembered some where he was in very inferior positions, some when he was a woman (in order not to forget the application of the female formula in the total). What does it all mean? That, for instance, there are many mature stars who operate as Masters, etc., etc. For each particular job in a given Zeitgeist period of humanity someone is chosen, and then given a particular nativity, and training. It will be usually, hell on earth if the job involves swimming against the inertia of the whole old Aeon.

The conviction, or rather, knowledge, that for instance, such conceptions as the H.G.A. have nothing to do with this physical earth, or a man or woman in whom He or She may have incarnated, has long been with me. The H.G.A. is clearly a four-dimensional Being, who may well be incarnated as a human at this time, but it would take a long initiation for the human part of Him to obtain this knowledge. Yet, the H.G.A. is operative right along, entirely unknown to the candidate, or to his Beloved whom He has to guard.

It will be obvious then that "Death is not the way out of it" (suicide) - see "The Drug Fiend". Therefore the eternal condemnation of this easy way. Take Napoleon: he wanted death in St. Helena, where he felt every day, every minute as hell and torture. Take A.C. who would have liked to have died in 1931, and every long and agonizing year after. So that is out. What is the way in? I think only the way to accept your lot as a self-chosen one from eternity and let it take its natural course. And make it teach you the lessons that very probably have been assigned to you.

What can this be? I don't know. One thing I suspect: you have studied A.C.'s works deeper than anyone I know. Every one who has done this and with whose cases I have become acquainted, has been stung by the AL or Holy Book bug, as I call it. All these, I have found, meet first the seductive power of the demon that has to be overcome in every verse, before one can hope to penetrate to the real arcanum that is hidden. I could name you some that you know, and more that you never heard of. They identified themselves with certain pet verses, and went down the drain. What, in such a case, would be essential, is to analyze yourself deeply and see whether there has been or is a danger of this.

Another thing is to apply the Tao, and not care about any one line of thought or any other, unless your True Will is demonstrably involved.* Even then, Patience is one of the greatest virtues.

It comes to me that possibly you mean something different with Consciousness persisting than I do when I use the term as going beyond the grave. What I really mean is that there is a conscious world where beings live and operate all the time, inspiring the incarnated humans invisibly (unless they are initiates), while these latter consider it all their own brilliant ideas. That kind of consciousness is thus different from that of someone who can't sleep at night.

When I get into such a phase, which is rare, I recite the Holy Books. They soon begin to act like a mantram and are effective. As you know, the idea of the mantra practice is partly to do just that: move from the outer rational consciousness to deeper layers where there are no waves, but the silent swell, and deeper yet the waveless depth of the ocean. I believe this, practiced regularly, removes the trouble by the root. But you should know about these techniques better than I. - - -

Love is the law, love under will

Faternally yours,

Karl

* See LIBER AL, Cap. I, v. 22 "- - - 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." (Ed.)

63, Washington Square, New York City

May 20, 1919

My dear Miss Wolfe,

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

But do you keep silence? If I thought you could - - -
You spoke; I merely made the elastic natural response, in the Way
of the Tao.

Asana is any posture which is steady and easy. You do not know
what physical comfort is till you have mastered an Asana. It is
hard work because you were wrong to begin with.

An Arahāt is a Perfected man.

I do not understand quite about humility, meekness, love, etc.,
of which Los Angeles seems so full. What distant horizons?

As for your vision, I don't get much without any context. Iso-
lated visions rarely mean much; you need to make a long series of
willed experiments, and keep a careful record on the model shewn in
The Equinox.

I wanted you to write fully because that helps me to find out
where you are, even who you are. I can help you to shine, star, if
I can trace your orbit. This is particularly interesting in your
case (though it is the rule anyhow) because I have a suspicion that
your orbit is (has been or will be) somehow mixed up with mine. I
feel a strong sense of familiarity about your personality, and the
idea comes to me of a bygone intimacy. The deeper layer of this
seems to be that you had the natural right to speak with absolute
frankness, so that you might have been a near relative, or a col-
league of long standing. I hope I do not have to tell you that
these impressions are rare with me.

I have for some time suspected that sooner or later I shall have
to come to California. I was there in 1916, but conditions were all
wrong. It looks as if it might be better in the next few months.
Unless a definite current sets in, I am more likely to go to Tizi-
Ouzou. However, as I say, a current would not surprise me.

Well, that was a digression. All I want at present is for you
to let me know more - - nay, all - - about yourself. I should like
to know if you have any feeling about me such as I get about you.
Do my writings wake up anything of a sense of recollection?

Love is the law, love under will.
Yours most sincerely,

666

63, Washington Square, New York City.

June 4, 1919

My dear Miss Wolfe,

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

Thank you so very much for your letter of May 29. I am glad to know of the 21st of March; but - in the strictest confidence - the hour and the year, please! Also the place. If you don't know the hour, two photographs, a profile and a full face, would help me to judge the rising sign, which is the most important thing in a nativity.

I do not quite know who is the Master referred to in your Montana work. Personally, I am very careful to avoid 'telling' anybody to do anything. A pretty good rule; if anybody kicks, there's talk of undue influence, and all that sort of thing. (This typewriter is in a vile temper this morning!)

You are quite right to with-hold information about your Work; but (as the villain said) Mark me, a time will come! I may say, however, that intellectual work is definitely higher than emotional. You have got to analyse yourself most intimately before you synthesize again.

666: yes, I am The Beast. The various correspondences are given in Equinox I, 8. Suppl. p. 57. It is The Sun. I am the Lion of the Sun. (Of course there isn't any I about it; 'I' am just one of the things between which and any other thing no difference must be made.)

I don't quite get you - "Is A.'.A.'. a part of your Order?"

A.'.A.'. is the name of our Order. By the way, don't accept anybody's word for connection with us; all genuine Brethren have papers to prove it.

I hope you will take the utmost pains to prepare a full Magical Record on the lines of LIBER CLXV in the new Equinox. You will find it sword and shield in the Big Scrap with Choronzon.

I think you could do a great deal to help us spread the Law in California. I wish I could get out for a month or so; if things go as I expect, I might be able to pay a visit in July. Do lay in a million gallons of honest-to-God drink in case; I do so object to these morphia ring people forcing the world to take to dope. (You perhaps know that the missionaries in China are mostly agents of this gang. Opium-smoking does little harm, especially to a Chink. They have made the outcry against it in order to sell their product.)

I have just looked up your symbol. It is important, and very pleasant; but there is a very mysterious element in it which I do

not yet understand. Is there a brilliant, active, but rather unstable-minded man in your life just now? Or just lately? -- he is shown as going away.

Must close now, this being my busy day; here's to Soon!

Love is the law, love under will.
Yours,

Aleister Crowley

63, Washington Square, New York City

June 18, 1919 E.V.

My dear Miss Wolfe,

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

To begin at the beginning, birth, you certainly have a most remarkable figure. If you were born at 4 A.M., with the Sun exalted in the ninth House, the question arises: did the Sun get scared and take to his heels? For on ordinary days He doesn't get to the ninth house till afternoon!

As a matter of fact, though, you have given yourself away quite hopelessly -- if the nod has been as good as the wink to a blind horse. For then I have you not uncharted, but a course eagerly mapped for months; with only a few slight differences. There are some very important cross-currents between your horoscope and mine. It is a splendid nativity; you should certainly do great things.

P.S. I have just got the photographs; I had to break off this letter to attend to less amusing things. And I have to break off again, to fight publishers. But I've time to say this: the pictures confirm my diagnosis to the utmost. Let me say: you have courage, the real kind; and wit, the best of it; and there is a great light ahead of you. I'll write properly to-morrow.

Love is the law, love under will.
Thine,

666

63, Washington Square, New York City

June 19, 1919.

My dear Miss Wolfe,

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

At last I am free, more or less.

I must begin by warning you not to pay the slightest attention to visions unless they are scientifically checked. I admit gladly that Fee Wah seems to have been fairly good so far; but what assurance have you of it? Who is Fee Wah? What right has he to dictate to you? How can you know that it is he speaking? What did Shakespeare say about "woo you with honest trifles to betray you in deepest consequence"? If you saw how I treat 'disembodied masters' you would have a fit! Every interview is a savage cross-examination. Your great will and purity have been a guard to you so far; but it's taking a chance.

'Unstable mind' describes L.V.J.; the adjective was meant to include 'sensitive'.

It is the worst possible habit to discuss your occult activities with 'critics' or anybody else. The A.'.A.'. training provides for one criticism by an expert at the end of a year; during that period you are supposed to keep to yourself. You cannot work with other people, except on very exceptional things. The preliminary work, the acquisition of a magical and mystical technique, is absolutely individual.

About the vision in yours of June 13, you're all wrong. This is all guess-work. You don't seem to have any control over the vision. When you go into other worlds, act like a factory inspector in a bad temper. You seem to have no idea of discrimination, or at least no canon of criticism. The other worlds are bigger than this planet, and the company is just as mixed. You have got to test each and every communication as scrupulously as you would perform a chemical analysis. It is not merely a question of being convinced; your record ought to be such as to convince any unprejudiced observer who knew the facts.

Here is an example. Fee Wah obviously speaks Chinese. Copy a quotation from one of the Classics, and get him to give you the English. Then take the quotation to a scholar; if the two translations correspond, it is evidence that 'Fee Wah' is at least a Chinese scholar. Then, how do you know whether he is an adept or no? Ability to say nice things about 'will' and 'surrender' is not any proof. Can he give you the formulae of Mercury, for instance? Take this sentence: "Love is the law, love under will". Anybody could have said that. But then 'Will' in Greek (Word given in Greek in another passage) adds to 93; and 'Love' in Greek adds to 93; and the name of the communicating intelligence adds up to 93. None of this I knew at the time of getting the message; but I did find later two most important Words of Mystery, and they too added to 93 each. Each of these things is arrived at in an entirely separate way; so the proof is cumulative. Interwoven with many other proofs of the same type, there is no more room for doubt. And you should go on until that happens. Till it does, you will be very foolish to believe anything you may hear. This is why I do not say

at present, what, if anything, I would like of you, except to see you. There is a good deal of indication that there is something important in the wind. But -- the wind bloweth where it listeth. I would not advise you in the slightest matter unless I felt about it as I should before I voted "guilty" on a jury in a murder case. I think your Way just as vital to Existence as a man's life. You can do worse things to people than cut their throats. In point of fact, if I had to choose, I would gladly cut your throat; that could hardly do any serious harm.

I seem to be in a scolding mood; nay, 'tis no seeming; I feel rotten. I am having to wait for various things to happen, and it is too easy to disturb me for me to settle down into trances. However, it gives me the greatest pleasure to be tapping this stuff off, and I hope it will not make you too cross.

I must say that I wish I could drop in at Los Angeles; this town is bad for work of all kinds; and I don't feel like working anyhow; and this town is dreadfully dull when one isn't working, and I don't want to be amused. Now you have my psychology; so fare thee well. Anon.

Love is the law, love under will.

Ever fraternally,

666

63 Washington Square, New York, July 7, 1919

My dear Miss Wolfe,

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

Yes, I have been a long while answering letters! You see, I ought to be with you this very minute, but my money didn't come, so I thought I'd better get as far away from you as possible. Result, I'm in a tent on a spit of sand called Montauk.

Your letters drive me dippy: they are as piquant as your face. I am quite sure we shall never understand properly by writing, except just the one thing: that we understand. But every sentence of yours seems to refer to endless things intangible and beautiful, and there is a big bit of me that wants everything down in black and white. Of course you make mistakes, but the point is - do you record them in a true scientific spirit? Only so can they help others - which you have to do in the A.'.A.'.

Steiner is in relations with the O.T.O.; but he lets a lot of drivel go out, so as to sort out the wheat and the tares. He tells

nothing at all until you have proved your right to know it. Personally, I don't follow this plan, save in one or two important matters; and I feel inclined to publish these too one day. I may ask your advice on this ere long. It's funny, the world seems to revolve around you just now; I feel it out here alone by the sea, having got into a more or less proper state of mind. In N.Y. one has to be a crustacean. This, too, is part of the reason for my not writing earlier. I felt that you were not getting the real 666; nor was he there to get you. But out here I feel time and space dissolved in - you again - this is absurd. What have you to do that matters so much?

Love is the law, love under will.

Ever yours,

666

c/o Thos. Cook & Son, 245 Broadway, New York City--Bastille Day 1919

My dear Miss Wolfe,

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

I like writing to you because I feel that I do not have to say anything in particular. Saying things, in fact, is a bore; singing is the only sensible alternative to silence. And you always make me feel like singing. It is rather a curious thing that Los Angeles was about the last place I ever felt lyric in - that was November, 1916.

I am still out in my tent on Montauk, and working very hard on the Yi King and the Greek Qabalah, as well as my personal Magick. Probably I shall stay here 'till the end of August; I must be near N.Y. to get Equinox II through the press. That is my constant pre-occupation, of course. It worries me a good deal as the whole strain, auctorial, editorial, printers'-reader-ial, and financial, falls on me alone, or almost alone.

I must close up this letter, as I have to go into Montauk, and that is my chance to get letters mailed.

I hope you are writing me long letters all the time; it is very cheerful to have news of Somebody, in a place like this.

Love is the law, love under will.

Ever yours,

666

Aug. Non. a.d. VII die Saturn (Aug. 4, 1919)

Vivien beloved (since you insist on being Arthurian!)

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

I moped all day yesterday, and couldn't answer your sweet letter. I had something on my mind. I was working out the roots of 'LV 'LYKY which seems to be actually beyond TO XY. But if we limit TO XY, don't we destroy it altogether as a notion? And if so, what then? Some conditions are to be referred to all possibilities - so we limit them. Hence Being (or Becoming, or Not - Being) is a complex idea after all, and therefore passes. Yet, as previously demonstrated, a Simplicity is impossible, except O^0 . Then has O^0 these inherent limitations? By definition it has not - or so it seems to me. These are indeed deep waters, Watson. Thank you for the 'Vision', but we can't use these sex-things. What are you, by the way, in your calmer moments? I don't see your name in the movies. Do you write, or direct, or what? Why not be open and candid in these matters? Candid, oh yes! I trust you for the box, which reached N.Y. but has not got here yet. I wish you had come yourself, instead of sending your frog sister. (No news of her yet!) Frog and Wolf; it's Aesop's Fables. I wish I could divine what is to come of all this: physical obstacles seem huge. I am passionately eager to get No. 2 out, and there's infinite trouble about it. However, the Gods are presumably on the job. So then, what about you? Leave that to the Gods too, I suppose. Just go on with the sand and the wind, the sea and the sun. Ah, there's a human bit of me that kicks whenever you come on the scene too vigorously; and that is always happening. The more I stay here, the more I want to know about you and the Work. Luckily (I suppose) the Gods have planted me on this spit of sand, to teach me not to worry.

Love is the law, love under will.

Yours ever,

666

c/o Cook, 245 Broadway, New York City, Aug. 20, 1919

Best beloved,

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

I think the business about your brother utterly stupid, and the explanation beneath contempt. Fee Wah talks like an American medium, not like a Chinese. I am quite ashamed of you. But so long as you WON'T use critical methods, you must expect it. Your own purity of soul enabled you to turn the matter to account, but that doesn't make

it any better in itself. Do please believe me that the Masters do not do this sort of thing. Masters do not talk English, much less American, and there is no cant. Masters always prove their words; the atmosphere of the 'explanation' is that of Mr. Sludge the Medium. If you have not read that, sell your rubbishy Tennyson, and buy a Browning, and learn that poem by heart. Damn you (darling) you do make me mad! I want you so badly to do the Great Work; your dope is right so far, that you have got it to do; and I think I may be the one to show you how. I wish you were over here. I hate the way F.W. speaks of your sister. A Master wouldn't do that. Why is it better to ease a man's pain in one way than another? I bet your sister knows her own business. All nurses are vampires; it's part of the general Sympathy. Oh dear, I do wish I could talk to you for a few incarnations. But I'm tied by both legs just now. The situation as to Equinox 2 is terribly critical. The Detroit publishers have left me flat on No. 1; they owe me over \$4,000.00, and I can't collect a cent. The result is that I need about \$2,000.00 to pay for the printing of No. 2. So far I haven't got a publisher to take it off my hands, and I'm in despair. Luckily, experience tells me that the Gods always play that little joke on me, and clear things up, often in the most unexpected and phantastic way, at the very last minute. But it serves to shew me the human side of me, in case I should get too gay; for I cannot be insensible to anxiety and distress. I have to do definite work to put myself right.

This explains why I have been lax in writing to you; I haven't been in the right mood, and I've been cudgeling these mouldy brains to find a way out. There seems to be one, but it's a devil of a way. There seem to be great changes pending. I had a wild hope when your second letter turned up this afternoon that you were coming east.

I was very much amused at your symbol; you might read "The Interpretation of Dreams", by Freud. Sancta Simplicitas! You are certainly the right Woman for the Work; that is the tragedy of the Devil, that all his lies turn out to be true, when they get into the right hands. I love you for your sweet and saintly innocence; it is what I most need to find, especially just now. Well, never mind the why; enough of Because!

Love is the law, love under will.

Ever yours devotedly,

666

To be continued:

THE GARDEN OF JANUS

I

The cloud my bed is tinged with blood and foam.
The vault yet blazes with the sun
Writhing above the West, brave hippodrome
Whose gladiators shock and shun
As the blue night devours them, crested comb
Of sleep's dead sea
That eats the shores of life, rings round eternity!

II

So, he is gone whose giant sword shed flame
Into my bowels; my blood's bewitched;
My brain's afloat with ecstasy of shame.
That tearing pain is gone, enriched
By his life-spasm; but he being gone, the same
Myself is gone
Sucked by the dragon down below death's horizon.

III

I woke from this. I lay upon the lawn;
They had thrown roses on the moss
With all their thorns; we came there at the dawn,
My lord and I; God sailed across
The sky in's galleon of amber, drawn
By singing winds
While we wove garlands of the flowers of our minds.

IV

All day my lover deigned to murder me,
Linking his kisses in a chain
About my neck; demon-embroidery!
Bruises like far-off mountains stain
The valley of my body of ivory!
Then last came sleep.
I wake, and he is gone; what should I do but weep?

V

Nay, for I wept enough - more sacred tears! -
When first he pinned me, gripped
My flesh, and as a stallion that rears,
Sprang, hero- thewed and satyr-lipped;
Crushed, as a grape between his teeth, my fears;
Sucked out my life
And stamped me with the shame, the monstrous word of wife.

VI

I will not weep; nay, I will follow him.
Perchance he is not far,
Bathing his limbs in some delicious dim
Depth, where the evening star
May kiss his mouth, or by the black sky's rim
He makes his prayer
To the great serpent that is coiled in rapture there.

VII

I rose to seek him. First my footsteps faint
Pressed the starred moss; but soon
I wandered, like some sweet sequestered saint,
Into the wood, my mind. The moon
Was staggered by the trees; with fierce constraint
Hardly one ray
Pierced to the ragged earth about their roots that lay.

VIII

I wandered, crying on my Lord. I wandered
Eagerly seeking everywhere.
The stores of life that on my lips he squandered
Grew into shrill cries of despair,
Until the dryads frightened and dumfounded
Fled into space -
Like to a demon-king's was grown my maiden face!

IX

At last I came unto the well, my soul.
In that still glass, I saw no sign
Of him, and yet - what visions there uproll
To cloud that mirror-soul of mine?
Above my head there screams a flying scroll
Whose word burnt through
My being as when stars drop in black disastrous dew.

X

For in that scroll was written how the globe
Of space became; of how the light
Broke in that space and wrapped it in a robe
Of glory; of how One most white
Withdrew that Whole, and hid it in the lobe
Of his right Ear,
So that the Universe one dewdrop did appear.

XI

Yea! and the end revealed a word, a spell,
 An incantation, a device
 Whereby the Eye of the Most Terrible
 Wakes from Its wilderness of ice
 To flame, whereby the very core of hell
 Bursts from its rind,
 Sweeping the world away into the blank of mind.

XII

So then I saw my fault; I plunged within
 The well, and brake the images
 That I had made, as I must make - Men spin
 The webs that snare them - while the knees
 Bend to the tyrant God, or unto Sin
 The lecher sunder!
 Ah! came that undulant light from over or from under?

XIII

It matters not. Come, change! Come, woe! Come, mask!
 Drive Light, Life, Love into the deep!
 In vain we labour at the loathsome task
 Not knowing if we wake or sleep;
 But in the end we lift the plumed casque
 Of the dead warrior;
 Find no chaste corpse therein, but a soft-smiling whore.

XIV

Then I returned into myself, and took
 All in my arms, God's universe:
 Crushed its black juice out, while His anger shook
 His dumbness pregnant with a curse.
 I made me ink, and in a little book
 I wrote one word
 That God himself, the adder of Thought, had never heard.

XV

It detonated. Nature, God, mankind
 Like sulphur, nitre, charcoal, once
 Blended, in one annihilation blind
 Were rent into a myriad of suns.
 Yea! all the mighty fabric of a Mind
 Stood in the abyss,
 Belching a Law for That more awful than for This.

XVI

Vain was the toil. So then I left the wood
And came unto the still black sea,
That oily monster of beatitude!
(Hath Thee for Me, and Me for Thee!)
There as I stood, a mask of solitude
Hiding a face
Wried as a satyr's, rolled that ocean into space.

XVII

Then did I build an altar on the shore
Of oyster-shells, and ringed it round
With star-fish. Thither a green flame I bore
Of phosphor foam, and strewed the ground
With dew-drops, children of my wand, whose core
Was trembling steel
Electric that made spin the universal Wheel.

XVIII

With that a goat came running from the cave
That lurked below the tall white cliff.
Thy name! cried I. The answer that he gave
Was but one tempest-whisper - "If!"
Ah, then! his tongue to his black palate clave;
For on Soul's curtain
Is written this one certainty that naught is certain!

XIX

So then I caught that goat up in a kiss,
And cried Io Pan! Io Pan! Io Pan!
Then all this body's wealth of ambergris
(Narcissus-scented flesh of man!)
I burnt before him in the sacrifice;
For he was sure -
Being the Doubt of Things, the one thing to endure!

XX

Wherefore, when madness took him at the end,
He, doubt-goat, slew the goat of doubt;
And that which inward did for ever tend
Came at the last to have come out;
And I who had the World and God to friend
Found all three foes!
Drowned in that sea of changes, vacancies, and woes!

XXI

Yet all that Sea was swallowed up therein;
So they were not, and it was not.
As who should sweat his soul out through the skin
And find (sad fool!) he had begot
All that without him that he had left in,
And in himself
All he had taken out thereof, a mocking elf!

XXII

But now that all was gone, great Pan appeared.
Him then I strove to woo, to win
Kissing his curlèd lips, playing with his beard,
Setting his brain a-shake, a-spin,
By that strong wand, and muttering of the weird
That only I
Knew of all souls alive or dead beneath the sky.

XXIII

So still I conquered, and the vision passed.
Yet still was beaten, for I knew
Myself was He, Himself, the first and last;
And as an unicorn drinks dew
From under oak-leaves, so my strength was cast
Into the mire;
For all I did was dream, and all I dreamt desire.

XXIV

More; in this journey I had clean forgotten
The quest, my lover. But the tomb
Of all these thoughts, the rancid and the rotten,
Proved in the end to be my womb
Wherein my Lord and lover had begotten
A little child
To drive me, laughing lion, into the wanton wild!

XXV

This child hath not one hair upon his head,
But he hath wings instead of ears.
No eyes hath he, but all his light is shed
Within him on the ordered spheres
Of nature that he hideth; and instead
Of mouth he hath
One minute point of jet: silence, the lightning path!

XXVI

Also his nostrils are shut up; for he
Hath not the need of any breath;
Nor can the curtain of eternity
Cover that head with life or death.
So all his body, a slim almond tree,
Knoweth nor bough
Nor branch nor twig nor bud, from never until now.

XXVII

This thought I bred within my bowels, I am.
I am in him, as he in me;
And like a satyr ravishing a lamb
So either seems, or as the sea
Swallows the whale that swallows it, the ram
Beats its own head
Upon the city walls, that fall as it falls dead.

XXVIII

Come, let me back unto the liliated lawn!
Pile me the roses and the thorns
Upon this bed from which he hath withdrawn!
He may return. A million morns
May follow that first dire daemonic dawn
When he did split
My spirit with his lightnings and enveloped it!

XXIX

So I am stretched out naked to the knife,
My whole soul twitching with the stress
Of the expected yet surprising strife,
A martyrdom of blessedness.
Though Death came, I could kiss him into life;
Though Life came, I
Could kiss him into death, and yet nor live nor die!

XXX

Yet I that am the babe, the sire, the dam,
Am also none of these at all;
For now that cosmic chaos of I AM
Bursts like a bubble. Mystical
The night comes down, a soaring wedge of flame
Woven therein
To be a sign to them who yet have never been.

XXXI

The universe I measured with my rod.
The blacks were balanced with the whites;
Satan dropped down even as up soared God;
Whores prayed and danced with anchorites.
So in my book the even matched the odd;
No word I wrote
Therein, but sealed it with the signet of the goat.

XXXII

This also I seal up. Read thou herein
Whose eyes are blind! Thou may'st behold
Within the wheel (that alway seems to spin
All ways) a point of static gold.
Then may'st thou out therewith, and fit it in
That extreme sphere
Whose boundless farness makes it infinitely near.

Aleister Crowley

from

The Winged Beetle

INVOCATION TO HECATE

From Orpheus

O triple form of darkness! Sombre splendour!
Thou moon unseen of men! Thou huntress dread!
Thou crownèd demon of the crownless dead!
O breasts of blood, too bitter and too tender!
Unseen of gentle spring,
Let me the offering
Bring to thy shrine's sepulchral glittering!
I slay the swart beast! I bestow the bloom
Sown in the dusk, and gathered in the gloom
Under the waning moon.
At midnight hardly lightening the East;
And the black lamb from the black ewe's dead womb
I bring, and stir the slow infernal tune
Fit for thy chosen priest.

Here where the band of Ocean breaks the road
Black-trodden, deeply-stooping, to the abyss,
I shall salute thee with the nameless kiss
Pronounced toward the uttermost abode
Of thy supreme desire.
I shall illumine the fire
Whence they wild stryges shall obey the lyre,
Whence thy Lemurs shall gather and spring round,
Girdling me in the sad funereal ground
With faces turnèd back,
My face averted! I shall consummate
The awful act of worship, O renowned
Fear upon earth, and fear in hell, and black
Fear in the sky beyond Fate!

I hear the whining of thy wolves! I hear
The howling of the hounds about thy form,
Who comest in the terror of thy storm,
And night falls faster ere thine eyes appear
Glittering through the mist.
O face of woman unkissed
Save by the dead whose love is taken ere they wist!
Thee, thee I call! O dire one! O divine!
I, the sole mortal, seek thy deadly shrine,
Pour the dark stream of blood,
A sleepy and reluctant river
Even as thou drawest, with thine eyes on mine,
To me across the sense-bewildering flood
That holds my soul for ever!

Aleister Crowley



STAR PLAY

Oh, beloved One and my only Master,
Oh, splendid One with the wings of a Dove;
Impassioned, empearled and glittering
I await Thee. My heart beats faster
At the wing sounds swirling above.
I faint, oh, dewy One, Thou art entrancing.

On the wings of song I hear you approach
As bright daffodils bend their heads
Swaying before Thy fresh breath,
Thou Essence of perfume. Oh, touch
My brow. My worldly cares are shed
Far into the abyss, a part of death.

For aeons upon aeons we have loved; draw nigh
And pledge our beatific love once again.
As I await Thy touch in honeyed kiss,
Thou who art silent rapture, who art I
In my unknown Essence. It is in vain
If ever I turn from Thee, my soul's bliss.

Great One, a point nestled in vast night's bosom;
We are One, and in ourselves also None;
By the ancient starry light enchanted.
Voluptuous in Her sorcery, hearts blossom
Amongst Her stars. See then, not alone
Are we; our loves are streams of light slanted

From star to star. As the Holy Angel sends
Light essences of ineffable love,
As each love is an ecstasy of Nuit,
So the secret ray of my eyes bends
Before Her implacable gaze, oh tender dove,
Our Lady of the Stars, mysterious Nuit.

Meral.

Feb. 4, 1970

BERASHITH

AN ESSAY IN ONTOLOGY

With Some Remarks on Ceremonial Magick

O Man, of a daring nature, thou subtle production!
Thou wilt not comprehend it, as when understanding some
common thing.

Oracles of Zoroaster.

In presenting this theory of the Universe to the world, I have but one hope of making any profound impression, viz. - that my theory has the merit of explaining the divergences between three great forms of religion now existing in the world - Buddhism, Hinduism, and Christianity, and of adapting them to ontological science by conclusions not mystical but mathematical. Of Mohammedanism I shall not now treat, as, in whatever light we may decide to regard it (and its esoteric schools are often orthodox), in any case it must fall under one of the three heads of Nihilism, Advaitism, and Dvaitism.

Taking the ordinary hypothesis of the universe, that of its infinity, or at any rate that of the infinity of God, or of the infinity of some substance or idea actually existing, we first come to the question of the possibility of the co-existence of God and man.

The Christians, in the category of the existent, enumerate among other things, whose consideration we may discard for the purposes of this argument, God, an infinite being; man; Satan and his angels; man certainly, Satan presumably, finite beings. These are not aspects of one being, but separate and even antagonistic existences. All are equally real: we cannot accept mystics of the type of Caird as being orthodox exponents of the religion of Christ.

The Hindus enumerate Brahm, infinite in all dimensions and directions - indistinguishable from the Pleroma of the Gnostics - and Maya, illusion. This is in a sense the antithesis of noumenon and phenomenon, noumenon being negated of all predicates until it becomes almost extinguished in the Nichts under the title of the Alles. (Cf. Max Muller on the metaphysical Nirvana, in his Dhammapada, Introductory Essay.) The Buddhists express no opinion.

Let us consider the force-quality in the existences conceived of by these two religions respectively, remembering that the God of the Christian is infinite, and yet discussing the alternative if we could suppose him to be a finite God. In any equilibrated system of forces, we may sum and represent them as a triangle or

series of triangles which again resolve into one. In any moving system, if the resultant motion be applied in a contrary direction, the equilibrium can also thus be represented. And if any one of the original forces in such a system may be considered, that one is equal to the resultant of the remainder. Let x , the purpose of the universe be the resultant of the forces G , S , and M (God, Satan and Man). Then M is also the resultant of G , S and $-x$. So that we can regard either of our forces as the supreme, and there is no reason for worshipping one rather than another. All are finite. This argument the Christians clearly see: hence the development of God from the petty joss of Genesis to the intangible, but self-contradictory spectre of to-day. But if G be infinite, the other forces can have no possible effect on it. As Whewell says, in the strange accident by which he anticipates the metre of "In Memoriam": "No force on earth, however great, can stretch a chord, however fine, into a horizontal line that shall be absolutely straight."

The definition of God as infinite therefore denies man implicitly; while if he be finite, there is an end of the usual Christian reasons for worship, though I daresay I could myself discover some reasonably good ones. (I hardly expect to be asked, somehow.)

The resulting equilibrium of God and man, destructive of worship, is of course absurd. We must reject it, unless we want to fall into Positivism, Materialism, or something of the sort. But if, then, we call God infinite, how are we to regard man, and Satan? (the latter, at the very least, surely no integral part of him). The fallacy lies not in my demonstration (which is also that of orthodoxy) that a finite God is absurd, but in the assumption that man has any real force.¹

In our mechanical system (as I have hinted above), if one of the forces be infinite, the others, however great, are both relatively and absolutely nothing.

In any category, infinity excludes finity, unless that finity be an identical part of that infinity.

In the category of existing things, space being infinite, for on that hypothesis we are still working, either matter fills or does not fill it. If the former, matter is infinitely great; if the latter, infinitely small. Whether the matter-universe be 10^{10000} light-years in diameter or half a mile makes no difference; it is infinitely small - in effect, Nothing. The unmathematical illusion that it does exist is what the Hindus call Maya.

If, on the other hand, the matter-universe is infinite, Brahm and God are crowded out, and the possibility of religion is equally excluded.

1. Lully, Descartes, Spinoza, Schelling. See their works.

We may now shift our objective. The Hindus cannot account intelligibly, though they try hard, for Maya, the cause of all suffering. Their position is radically weak, but at least we may say for them that they have tried to square their religion with their common sense. The Christians, on the other hand, though they saw whither the Manichean Heresy must lead, and crushed it, have not officially admitted the precisely similar conclusion with regard to man, and denied the existence of the human soul as distinct from the divine soul.

Trismegistus, Iamblicus, Porphyry, Boehme, and the mystics generally have of course substantially done so, though occasionally with rather inexplicable reservations, similar to those made in some cases by the Vedantists themselves.

Man then being disproved, God the Person disappears for ever, and becomes Atman, Pleroma, Ain Soph, what name you will, infinite in all directions and in all categories- to deny one is to destroy the entire argument and throw us back on to our old Dvaitistic bases.

I entirely sympathise with my unhappy friend, Rev. Mansel, B.D.,² in his piteous and pitiful complaints against the logical results of the Advaitist School. But on his basal hypothesis of an infinite God, infinite space, time, and so on, no other conclusion is possible. Dean Mansel is found in the impossible position of one who will neither give up his premisses nor dispute the validity of his logical processes, but who shrinks in horror from the inevitable conclusion; he supposes there must be something wrong somewhere, and concludes that the sole use of reason is to discover its own inferiority to faith. As Deussen³ well points out, faith in the Christian sense merely amounts to being convinced on insufficient grounds.⁴ This is surely the last refuge of incompetence.

But though, always on the original hypothesis of the infinity of space, &c., the Advaitist position of the Vedantists and the great Germans is unassailable, yet on practical grounds the Dvaitists have all the advantage. Fichte and the others exhaust themselves trying to turn the simple and obvious position that: "If the Ego alone exists, where is any place, not only for morals and religion, which we can very well do without, but for the most essential and continuous acts of life? Why should an infinite Ego fill a non-existent body with imaginary food cooked in thought only over an illusionary fire by a cook who is not there? Why should infinite power use such finite means, and very often fail even then?

1. The conception of Satan as a positive evil force; the lower triangle of the Hexagram.
2. "Encyclopedia Britannica." Art. Metaphysics.
3. "The Principles of Metaphysics." Macmillan.
4. Or as the Sunday-school boy said: "Faith is the power of believing what we know to be untrue." I quote Deussen with the more pleasure, because it is about the only sentence in all his writings with which I am in accord. - A.C.

What is the sum total of the Vedantist position? "'I' am an illusion, externally. In reality, the true 'I' am the Infinite, and if the illusionary 'I' could only realise Who 'I' really am, how very happy we should all be!" And here we have Karma, rebirth, all the mighty laws of nature operating nowhere in nothing!

There is no room for worship or for morality in the Advaitist system. All the specious pleas of the Bhagavad-Gita, and the ethical works of Western Advaitist philosophers, are more or less consciously confusion of thought. But no subtlety can turn the practical argument; the grinning mouths of the Dvaitist guns keep the fort of Ethics, and warn metaphysics to keep off the rather green grass of religion.

That its apologists should have devoted so much time, thought, scholarship, and ingenuity to this question is the best proof of the fatuity of the Advaita position.

There is then a flaw somewhere. I boldly take up the glove against all previous wisdom, revert to the most elementary ideas of cannibal savages, challenge all the most vital premisses and axiomata that have passed current coin with philosophy for centuries, and present my theory.

I clearly foresee the one difficulty, and will discuss it in advance. If my conclusions on this point are not accepted, we may at once get back to our previous irritable agnosticism, and look for our Messiah elsewhere. But if we can see together on this one point, I think things will go fairly smoothly afterwards.

Consider¹ Darkness! Can we philosophically or actually regard as different the darkness produced by interference of light and that existing in the mere absence of light?

Is Unity really identical with .9 recurring?

Do we not mean different things when we speak respectively of $2 \sin 60^\circ$ and of $\sqrt{3}$?

Charcoal and diamond are obviously different in the categories of colour, crystallisation, hardness, and so on; but are they not really so even in that of existence?

The third example is to my mind the best. $2 \sin 60^\circ$ and $\sqrt{3}$ are unreal and therefore never conceivable, at least to the present constitution of our human intelligences. Worked out, neither has meaning; unworked, both have meaning, and that a different meaning in one case and the other.

1. Ratiocination may perhaps not take us far. But a continuous and attentive study of these quaint points of distinction may give us an intuition, or direct mind-apperception of what we want, one way or the other. - A.C.

We have thus two terms, both unreal, both inconceivable, yet both representing intelligible and diverse ideas to our minds (and this is the point!) though identical in reality and convertible by a process of reason which simulates or replaces that apprehension which we can never (one may suppose) attain to.

Let us apply this idea to the Beginning of all things, about which the Christians lie frankly, the Hindus prevaricate, and the Buddhists are discretely silent, while not contradicting even the gross and ridiculous accounts of the more fantastic Hindu visionaries.

The Qabalists explaining the "First Cause"¹ by the phrase: "From 0 to 1, as the circle opening out into the line." The Christian dogma is really identical, for both conceive of a previous and eternally existing God, though the Qabalists hedge by describing this latent Deity as "Not". Later commentators, notably the illustrious² Mac-Gregor-Mathers, have explained this Not as "negatively-existing." Profound as is my respect for the intellectual and spiritual attainments of him whom I am proud to have been permitted to call my master,² I am bound to express my view that when the Qabalists said Not, they meant Not, and nothing else. In fact, I really claim to have re-discovered the long-lost and central Arcanum of those divine philosophers.

I have no serious objection to a finite god, or gods, distinct from men and things. In fact, personally, I believe in them all, and admit them to possess inconceivable though not infinite power.

The Buddhists admit the existence of Maha-Brahma, but his power and knowledge are limited; and his age-long day must end. I find evidence everywhere, even in our garbled and mutilated version of the Hebrew Scriptures, that Jehovah's power was limited in all sorts of ways. At the Fall, for instance, Tetragrammaton Elohim has to summon his angels hastily to guard the Tree of Life, lest he should be proved a liar. For had it occurred to Adam to eat of that Tree before their transgression was discovered, or had the Serpent been aware of its properties, Adam would indeed have lived and not died. So that a mere accident saved the remnants of the already besmirched reputation of the Hebrew tribal Fetish.

When Buddha was asked how things came to be, he took refuge in silence, which his disciples very conveniently interpreted as meaning that the question tended not to edification.

I take it that the Buddha (ignorant, doubtless, of algebra) had sufficiently studied philosophy and possessed enough worldly wisdom to be well aware that any system he might promulgate would be instantly attacked and annihilated by the acumen of his numerous and

1. An expression they carefully avoid using. - A.C.

2. I retain this sly joke from the first edition.

versatile opponents.

Such teaching as he gave on the point may be summed up as follows. "Whence, whither, why, we know not; but we do know that we are here, that we dislike being here, that there is a way out of the whole loathsome affair - let us make haste and take it!"

I am not so retiring in disposition; I persist in my inquiries, and at last the appalling question is answered, and the past ceases to intrude its problems upon my mind.

Here you are! Three shies a penny! Change all bad arguments.

I ASSERT THE ABSOLUTENESS OF THE QABALISTIC ZERO.

When we say that the Cosmos sprang from 0, what kind of 0 do we mean? By 0 in the ordinary sense of the term we mean "absence of extension in any of the categories."

When I say "No cat has two tails," I do not mean, as the old fallacy runs, that "Absence-of-cat possesses two tails"; but that "In the category of two-tailed things, there is no extension of cat."

Nothingness is that about which no positive proposition is valid. We cannot truly affirm: "Nothingness is green, or heavy, or sweet."

Let us call time, space, being, heaviness, hunger, the categories.¹ If a man be heavy and hungry, he is extended in all these, besides, of course, many more. But let us suppose that these five are all. Call the man X; his formula is then $X^{t+s+b+h}$. If he now eat, he will cease to be extended in hunger; if he be cut off from time and gravitation as well, he will now be represented by the formula X^{s+b} . Should he cease to occupy space and to exist, his formula would then be X^0 . This expression is equal to 1; whatever X may represent, if it be raised to the power of 0 (this meaning mathematically "if it be extended in no dimension or category"), the result is Unity, and the unknown factor X is eliminated.

This is the Advaitist idea of the future of man; his personality, bereft of all its qualities, disappears and is lost, while in its place arises the impersonal Unity, the Pleroma, Parabrahma, or Allah of the Unity-adoring followers of Mohammed. (To the Musulman fakir, Allah is by no means a personal God.)

Unity is thus unaffected, whether or no it be extended in any of the categories. But we have already agreed to look to 0 for the uncaused.

1. I cannot here discuss the propriety of representing the categories as dimensions. It will be obvious to any student of the integral calculus, or to any one who appreciates the geometrical significance of the term x^4 . - A.C.

Now if there was in truth O "before the beginning of years," THAT O WAS EXTENDED IN NONE OF THE CATEGORIES, FOR THERE COULD HAVE BEEN NO CATEGORIES IN WHICH IT COULD EXTEND! If our O was the ordinary O of mathematics, there was not truly absolute O, for O is, as I have shown, dependent on the idea of categories. If these existed, then the whole question is merely thrown back; we must reach a state in which the O is absolute. Not only must we get rid of all subjects, but of all predicates. By O (in mathematics) we really mean O^n , where n is the final term of a natural scale of dimensions, categories, or predicates. Our Cosmic Egg, then, from which the present universe arose, was Nothingness, extended in no categories, or, graphically, O^0 . This expression is in its present form meaningless. Let us discover its value by a simple mathematical process!

$$O^0 = O^{1-1} = \frac{O^1}{O^1} \left[\text{Multiply by } 1 = \frac{n}{n} \right]$$

$$\text{Then } \frac{O^1}{n} \times \frac{n}{O^1} = 0 \times \infty.$$

Now the multiplying of the infinitely great by the infinitely small results in SOME UNKNOWN FINITE NUMBER EXTENDED IN AN UNKNOWN NUMBER OF CATEGORIES. It happened, when this our Great Inversion took place, from the essence of all nothingness to finity extended in innumerable categories, that an incalculably vast system was produced. Merely by chance, chance in the truest sense of the term, we are found with gods, men, stars, planets, devils, colours, forces, and all the materials of the Cosmos: and with time, space, and causality, the conditions limiting and involving them all.

Remember that it is not true to say that our O^0 existed; nor that it did not exist. The idea of existence was just as much unformulated as that of toasted cheese.

But O^0 is a finite expression, or has a finite phase, and our universe is a finite universe; its categories are themselves finite, and the expression "infinite space" is a contradiction in terms. The idea of an absolute and of an infinite² God is relegated to the limbo of all similar idle and pernicious perversions of truth. Infinity remains, but only as a mathematical conception as impossible in nature as the square root of -1. Against all this mathematical or semi-mathematical reasoning, it may doubtless be objected that our whole system of numbers, and of manipulating them, is merely a

1. Compare and contrast this doctrine with that of Herbert Spencer ("First Principles", Pt. 1.), and see my "Science and Buddhism" for a full discussion of the difference involved. - A.C.
2. If by "infinitely great" we only mean "indefinitely great", as a mathematician would perhaps tell us, we of course begin at the very point I am aiming at, viz., *Ecrasez l'Infini*. - A.C.

series of conventions. When I say that the square root of three is unreal, I know quite well that it is only so in relation to the series 1,2,3,&c., and that this series is equally unreal if I make $\sqrt{3}$, π , $3\sqrt{50}$ the members of a ternary scale. But this, theoretically true, is practically absurd. If I mean "the number of a, b, and c," it does not matter if I write 3 or $3\sqrt{50}$; the idea is a definite one; and it is the fundamental ideas of consciousness of which we are treating, and to which we are compelled to refer everything, whether proximately or ultimately.

So also my equation, fantastic as it may seem, has a perfect and absolute parallel in logic. Thus: let us convert twice the proposition "some books are on the table." By negating both terms we get "Absence-of-book is not on the table," which is precisely my equation backwards, and a thinkable thing. To reverse the process, what do I mean when I say "some pigs, but not the black pig, are not in the sty"? I imply that the black pig is in the sty. All I have done is to represent the conversion as a change, rather than as merely another way of expressing the same thing. And "change" is really not my meaning either; for change, to our minds, involves the idea of time. But the whole thing is inconceivable - to ratiocination, though not to thought. Note well too that if I say "Absence-of-books is not on the table," I cannot convert it into "All books are on the table" but only to "some books are on the table." The proposition is an "I" and not an "A" proposition. It is the Advaita blunder to make it so; and many a schoolboy has fed off the mantelpiece for less.

There is yet another proof - the proof by exclusion. I have shown, and metaphysicians practically admit, the falsity alike of Dvaitism and Advaitism. The third, the only remaining theory, this theory, must, however antecedently improbable, however difficult to assimilate, be true.¹

"My friend, my young friend," I think I hear some Christian cleric say, with an air of profound wisdom, not untinged with pity, condescending to pose beardless and brainless impertinence: "where is the Cause for this truly remarkable change?"

That is exactly where the theory rears to heaven its stoutest bastion! There is not, and could not be, any cause. Had 0^0 been extended in causality, no change could have taken place.²

Here, then, are we, finite beings in a finite univers, time, space, and causality themselves finite (inconceivable as it may

1. I may remark that the distinction between this theory and the normal one of the Immanence of the Universe, is trivial, perhaps even verbal only. Its advantage, however, is that, by hypostatizing nothing, we avoid the necessity of any explanation. How did nothing come to be? is a question which requires no answer.

2. See the Questions of King Milinda, vol ii, p. 103

seem) with our individuality, and all the "illusions" of the Advaitists, just as real as they practically are to our normal consciousness.

As Schopenhauer, following Buddha, points out, suffering is a necessary condition of this existence.¹ The war of the contending forces as they grind themselves down to the final resultant must cause endless agony. We may one day be able to transform the categories of emotion as certainly and easily as we now transform the categories of force, so that in a few years Chicago may be importing suffering in the raw state and turning it into tinned salmon: but at present the reverse process is alone practicable.

How, then, shall we escape? Can we expect the entire universe to resolve itself back into the phase of O^0 ? Surely not. In the first place, there is no reason why the whole should do so; $\frac{x}{y}$ is just as convertible as x . But worse, the category of causality has been formed, and its inertia is sufficient to oppose a most serious stumbling-block to so gigantic a process.

The task before us is consequently of a terrible nature. It is easy to let things slide, to grin and bear it in fact, until everything is merged in the ultimate unity, which may or may not be decently tolerable. But while we wait?

There now arises the question of freewill. Causality is probably not fully extended in its own category,² a circumstance which gives room for a fractional amount of freewill. If this be not so, it matters little; for if I find myself in a good state, that merely proves that destiny took me there. We are, as Herbert Spencer observes, self-deluded with the idea of freewill; but if this be so, nothing matters at all. If, however, Herbert Spencer is mistaken (unlikely as it must appear), then our reason is valid, and we should seek out the right path and pursue it. The question therefore need not trouble us at all.

Here then we see the use of morals and of religion, and all the rest of the bag of tricks. All these are methods, bad or good, for extricating ourselves from the universe.

Closely connected with this question is that of the will of God. People argue that an Infinite intelligence must have been at work on this cosmos. I reply No! There is no intelligence at work worthy of the name. The Laws of Nature may be generalised in one - the Law of Inertia. Everything moves in the direction determined

1. See also Huxley, "Evolution and Ethics."

2. Causality is itself a secondary, and in its limitation as applied to volition, an inconceivable idea. H. Spencer, op. cit. This consideration alone should add great weight to the agnostic, and a fortiori to the Buddhist, position.

by the path of least resistance; species arise, develop, and die as their collective inertia determines; to this Law there is no exception but the doubtful one of Free-will; the Law of Destiny itself is formally and really identical with it.¹

As to an infinite intelligence, all philosophers of any standing are agreed that all-love and all-power are incompatible. The existence of the universe is a standing proof of this.

The Deist needs the Optimist to keep him company: over their firesides all goes well, but it is a sad shipwreck they suffer on emerging into the cold world.

This is why those who seek to buttress up religion are so anxious to prove that the universe has no real existence, or only a temporary and relatively unimportant one; the result is of course the usual self-destructive Advaitist muddle.

The precepts of morality and religion are thus of use, of vital use to us, in restraining the more violent forces alike of nature and of man. For unless law and order prevail, we have not the necessary quiet and resources for investigating and learning to bring under our control, all the divergent phenomena of our prison, a work which we undertake that at last we may be able to break down the walls, and find that freedom which an inconsiderate Inversion has denied.

The mystical precepts of pseudo-Zoroaster, Buddha, Cankaracharya, pseudo-Christ and the rest, are for advanced students only, for a direct attack on the problem. Our servants, the soldiers, lawyers, all forms of government, make this our nobler work possible, and it is the gravest possible mistake to sneer at these humble but faithful followers of the great minds of the world.

What then, are the best, easiest, directest methods to attain our result? And how shall we, in mortal language, convey to the minds of others the nature of a result so beyond language, baffling even imagination eagle-pinioned? It may help us if we endeavour to outline the distinction between the Hindu and Buddhist methods and aims of the Great Work.

The Hindu method is really mystical in the truest sense; for, as I have shown, the Atman is not infinite and eternal: one day it must sink down with the other forces. But by creating in thought

1. See H. Spencer, "First Principles", "The Knowable," for a fair summary of the facts underlying this generalisation; which indeed he comes within an ace of making in so many words. It may be observed that this law is nearly if not quite axiomatic, its contrary being enormously difficult if not impossible to formulate mentally.

an infinite Impersonal Personality, by defining it as such, all religions except the Buddhist and, as I believe, the Qabalistic, have sought to annihilate their own personality. The Buddhist aims directly at extinction; the Hindu denies and abolishes his own finity by the creation of an absolute.

As this cannot be done in reality, the process is illusory; yet it is useful in the early stages - as far, at any rate, as the fourth stage of Dhyana, where the Buddha places it, though the Yogis claim to attain to Nirvikalpa-Samadhi, and that Moksha is identical with Nirvana; the former claim I see no reason to deny them; the latter statement I must decline at present to accept.

The task of the Buddhist recluse is roughly as follows. He must plunge every particle of his being into one idea: right views, aspirations, word, deed, life, will-power, meditation, rapture, such are the stages of his liberation, which resolves itself into a struggle against the law of causality. He cannot prevent past causes taking effect, but he can prevent present causes from having any future results. The exoteric Christian and Hindu rather rely on another person to do this for them, and are further blinded by the thirst for life and individual existence, the most formidable obstacle of all, in fact a negation of the very object of all religion. Schopenhauer shows that life is assured to the will-to-live, and unless Christ (or Krishna, as the case may be) destroys these folk by superior power - a task from which almightiness might well recoil baffled! - I much fear that eternal life, and consequently eternal suffering, joy, and change of all kinds, will be their melancholy fate. Such persons are in truth their own real enemies. Many of them, however, believing erroneously that they are being "unselfish", do fill their hearts with devotion for the beloved Saviour, and this process is, in its ultimatum, so similar to the earlier stages of the Great Work itself, that some confusion has, stupidly enough, arisen; but for all that the practice has been the means of bringing some devotees on to the true Path of the Wise, unpromising as such material must sound to intelligent ears.

The esoteric Christian or Hindu adopts a middle path. Having projected the Absolute from his mind, he endeavours to unite his consciousness with that of his Absolute, and of course his personality is destroyed in the process. Yet it is to be feared that such an adept too often starts on the path with the hideous idea of aggrandising his own personality to the utmost. But his method is so near to the true one that this tendency is soon corrected, as it were automatically.

(The mathematical analogue of this process is to procure for yourself the realisation of the nothingness of yourself by keeping the fourth dimension ever present to your mind.)

The illusory nature of this idea of an infinite Atman is well shown by the very proof which that most distinguished Vedantist,

the late Swami Vivekananda (no connection with the firm of a similar name¹ across the street), gives of the existence of the infinite. "Think of a circle!" says he. "You will in a moment become conscious of an infinite circle around your original small one." The fallacy is obvious. The big circle is not infinite at all, but is itself limited by the little one. But to take away the little circle, that is the method of the esoteric Christian or the mystic. But the process is never perfect, because however small the little circle becomes, its relation with the big circle is still finite. But even allowing for a moment that the Absolute is really attainable, is the nothingness of the finity related to it really identical with that attained directly by the Buddhist Arahats? This, consistently with my former attitude, I feel constrained to deny. The consciousness of the Absolute-wala² is really extended infinitely rather than diminished infinitely, as he will himself assure you. True, Hegel says: "Pure being is pure nothing!" and it is true that the infinite heat and cold, joy and sorrow, light and darkness, and all the other pairs of opposites,³ cancel one another out: yet I feel rather afraid of this Absolute! Maybe its joy and sorrow are represented in phases, just as 0° and finity are phases of an identical expression, and I have an even chance only of being on the right side of the fence!

The Buddhist leaves no chances of this kind; in all his categories he is infinitely unextended: though the categories themselves exist; he is in fact $O^{A+B+C+D+E...N}$ and capable of no conceivable change, unless we imagine Nirvana to be incomprehensibly divided by Nirvana, which would (supposing the two Nirvanas to possess identical categories) result in the production of the original 0°. But a further change would be necessary even then before serious mischief could result. In short, I think we may dismiss from our minds any alarm in respect of this contingency.

On mature consideration therefore, I confidently and deliberately take my refuge in the Triple Gem.

Namo Tasso Bhagavato Arahato Sammasambuddhasa!⁴

1. The Swami Vive Ananda, Madame Horos, for whose history consult the Criminal Law Reports.
2. Wala, one whose business is connected with anything. E.G. Jangli-wala, one who lives in, or has business with, a jungle, i.e. a wild man, or a Forest Conservator.
3. The Hindus see this as well as any one, and call Atman Sat-chit-ananda, these being above the pairs of opposites, rather on the Hegelian lines of the reconciliation (rather than the identity) of opposites in a master-idea. We have dismissed infinity as the figment of a morbid mathematic: but in any case the same disproof applies to it as to God. - A.C.
4. Hail unto Thee, the Blessed One, the Perfect One, the Enlightened One!

Let there be hereafter no discussion of the classical problems of philosophy and religion! In the light of this exposition the antitheses of noumenon and phenomenon, unity and multiplicity, and their kind, are all reconciled, and the only question that remains is that of finding the most satisfactory means of attaining Nirvana - extinction of all that exists, knows, or feels; extinction final and complete, utter and absolute extinction. For by these words only can we indicate Nirvana: a state which transcends thought cannot be described in thought's language. But from the point of view of thought extinction is complete: we have no data for discussing that which is unthinkable, and must decline to do so. This is the answer to those who accuse the Buddha of hurling his Arahats (and himself) from Samma Samadhi to annihilation.

Pray observe in the first place that my solution of the Great Problem permits the co-existence of an indefinite number of means: they need not even be compatible; Karma, rebirth, Providence, prayer, sacrifice, baptism, there is room for all. On the old and, I hope, now finally discredited hypothesis of an infinite being, the supporters of these various ideas, while explicitly affirming them, implicitly denied. Similarly, note that the Qabalistic idea of a supreme God (and innumerable hierarchies) is quite compatible with this theory, provided that the supreme God is not infinite.

Now as to our weapons. The more advanced Yogis of the East, like the Nonconformists at home, have practically abandoned ceremonial as idle. I have yet to learn, however, by what dissenters have replaced it! I take this to be an error, except in the case of a very advanced Yogi. For there exists a true magical ceremonial, vital and direct, whose purpose has, however, at any rate of recent times, been hopelessly misunderstood.

Nobody any longer supposes that any means but that of meditation is of avail to grasp the immediate causes of our being; if some person retort that he prefers to rely on a Glorified Redeemer, I simply answer that he is the very nobody to whom I now refer.

Meditation is then the means; but only the supreme means. The agony column of the "Times" is the supreme means of meeting with the gentleman in the brown billycock and frock coat, wearing a green tie and chewing a straw, who was at the soiree of the Carlton Club last Monday night; no doubt! but this means is seldom or never used in the similar contingency of a cow-elephant desiring her bull in the jungles of Ceylon.

Meditation is not within the reach of every one; not all possess the ability; very few indeed (in the West at least) have the opportunity.

In any case what the Easterns call "one-pointedness" is an essential preliminary to even early stages of true meditation. And iron will-power is still earlier qualification.

By meditation I do not mean merely "thinking about" anything, however profoundly, but the absolute restraint of the mind to the contemplation of a single object, whether gross, fine, or altogether spiritual.

Now true magical ceremonial is entirely directed to attain this end, and forms a magnificent gymnasium for those who are not already finished mental athletes. By act, word, and thought, both in quantity and quality, the one object of the ceremony is being constantly indicated. Every fumigation, purification, banishing, invocation, evocation, is chiefly a reminder of the single purpose, until the supreme moment arrives, and every fibre of the body, every force-channel of the mind, is strained out in one overwhelming rush of the Will in the direction desired. Such is the real purport of all the apparently fantastic directions of Solomon, Abramelin, and other sages of repute. When a man has evoked and mastered such forces as Taphthatharath, Belial, Amaimon, and the great powers of the elements, then he may safely be permitted to begin to try to stop thinking. For, needless to say, the universe, including the thinker, exists only by virtue of the thinker's thought.¹

In yet one other way is magic a capital training ground for the Arahats.² True symbols do really awake those macrocosmic forces of which they are the eidola, and it is possible in this manner very largely to increase the magical "potential", to borrow a term from electrical science.

Of course, there are bad and invalid processes, which tend rather to disperse or to excite the mind-stuff than to control it; these we must discard. But there is a true magical ceremonial, the central Arcanum alike of Eastern and Western practical transcendentalism. Needless to observe, if I knew it, I should not disclose it.

1. See Berkeley and his expounders, for the Western shape of this Eastern commonplace. Huxley, however, curiously enough, states the fact almost in these words. - A.C.

2. A possible mystic transfiguration of the Vedanta system has been suggested to me on the lines of the Syllogism -

God	= Being (Patanjali).
Being	= Nothing (Hegel)
∴ God	= Nothing (Buddhism)

Or, in the language of religion:

Every one may admit that monotheism, exalted by the introduction of the ∞ symbol, is equivalent to pantheism. Pantheism and atheism are really identical, as the opponents of both are the first to admit.

If this be really taught, I must tender my apologies, for the reconciliation is of course complete. - A.C.

I therefore definitely affirm the validity of the Qabalistic tradition in its practical part as well as in those exalted regions of thought through which we have so recently, and so hardly, travelled.

Eight are the limbs of Yoga: morality and virtue, control of body, thought, and force, leading to concentration, meditation and rapture.

Only when the last of these has been attained, and itself refined upon by removing the gross and even the fine objects of its sphere, can the causes, subtle and coarse, the unborn causes whose seed is hardly sown, of continued existence be grasped and annihilated, so that the Arahat is sure of being abolished in the utter extinction of Nirvana, while even in this world of pain, where he must remain until the ancient causes, those which have already germinated, are utterly worked out (for even the Buddha himself could not swing back the Wheel of the Law), his certain anticipation of the approach of Nirvana is so intense as to bathe him constantly in the unfathomable ocean of the apprehension of immediate bliss.

AUM MANI PADME HOUM.