



IN THE CONTINUUM

Vol. II, No. 12

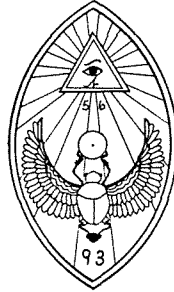
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An. LXXVII, 1981 e.v., Sun in 0° Libra
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The College of Thelema
Founded in Service to
the A.:A.:.

COLLEGE of THELEMA



Founded in Service
to the A. A. A.

P.O. Box 415
Oroville, CA.
95965
Sun in 0° Libra
Anno LXXVII

Cari Fratres et Sorores,

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

It is an unfortunate fact that some people are blocked from performing the Great Work by the influence of other persons upon them. Many students say: "I don't like so and so", speaking of some other member of a group to which they belong, such as either of Crowley's two Thelemic Orders, and on this basis will cease all work which might aid the arrival at an enlightened state in Thelema.

Jealousy and misplaced ambition, hatred and envy are often rife in any group at all and there is no exception to this just because the group is Thelemic and interested together in occult studies. Usually these negative emotions arise because a person does not understand either his finite or infinite will, and so finds it difficult to find his rightful place among his brothers and sisters. Often a person will fail to see that it is up to him to see where the shoe pinches in his own case and to analyze why he must be so negative and whether his reactions are going to impede his progress.

In partnerships and groups and indeed in all human intercourse a person of lesser development will project his own ways of thinking or behaving onto another person and for all practical purposes will be demanding that the other person come up to his own standards. Actually, one can only see a trait in another if one possesses the trait oneself. One does not experience in this world what is not within oneself to begin with. We couldn't see, for instance, if we did not have the physical apparatus of eyes with which to make interpretations of phenomena. So it goes for all the senses and for the unconscious makeup as well, which partakes of the vast amount of all of human experience.

Most people make an idealized image of themselves which does not actually fit the facts of their inner natures nor of the ways in which they behave. The inner unconscious nature has its expression in the outer material world all the time, often unknown in its manifestations to the person concerned.

In the case of a Superior in either Order, it may be necessary to awaken the student to his own projections and bring him to some understanding of the processes under which he operates, often in a very ignorant fashion. This teaching by the Superior cannot be shirked if the student is to have any training at all.

In Jane's story, we find that many ordeals were flung at her in rather rapid fashion. This was Crowley's method of procedure with his students as LIBER AL gave him full license to be severe with his ordeals. Jane was able to weather these ordeals and to face the changes needed in herself and to work upon them and to change her attitudes and grow. Because of this, she won the respect of the Master Therion. She thought she failed in one task, the one most difficult to her, but she triumphed in other tasks without knowing it. It was partly due to her work and her ability to see the task through, no matter what, no matter that she often hated Aleister with a vengeance, that we are now a body of young (it is true) initiates on the West Coast.

Many of Crowley's students did not survive such severe and rough treatment - in fact, the great bulk of them did not. It is true, they were probably not ready for the Great Work and were merely proceeding into this because of their unreal notions about themselves. It is much better to find this out at an early stage rather than to be allowed to proceed with major defects which would only add to the risk the student would run as he attempts higher work. His faults and failings are magnified always as he proceeds into higher levels of existence and if these are not conquered, his crash might be so great as to cut off all hope of effective work for several lives.

Having established the fact, then, that what we object to in others is a part of ourselves and we have the trait also, we should be able to develop the greatest tolerance for our brothers and sisters in Thelema. Any person should busy himself to discover the roots of his own objections to others, he should root out his own intolerance and destroy it, for in the body of Nuit anything and everything is possible. The Great Work does not in any way depend on personalities.

Love is the law, love under will,

Meral

LIBER DCLXXI

vel

PYRAMIDOS

ALEISTER CROWLEY

LIBER DCLXXI
vel
PYRAMIDOS

*A Ritual of Self Initiation based upon the Formula
of the Neophyte.*

000. The Building of the Pyramid.

*The Magus with Wand. On the Altar are Incense,
Fire, Bread, Wine, the Chain, the Scourge, the Dagger
& the Oil. In his left hand the Bell he taketh.*

Hail! Asil! hail, Hoor-Apep! Let
The Silence speech beget!

Two strokes on Bell. Banishing Spiral Dance.

The Words against the Sons of Night
Tahuti speaketh in the Light.
Knowledge & Power, twin warriors, shake
The Invisible; they roll asunder
The Darkness; matter shines, a snake.
Sebek is smitten by the thunder—
The Light breaks forth from Under.

*He goes to the West, in the centre of the base of the
Triangle of THOTH (Maim), ASI (Aleph), &
HOOR (Shin) .*

O Thou, the Apex of the Plane,
With Ibis head & Phoenix Wand
And Wings of Night! Whose serpents strain
Their bodies, bounding the Beyond.
Thou in the Light & in the Night!

*He lays the Wand, etc., on the Altar, uses the Scourge
on his buttocks, cuts a cross with the Dagger upon his
breast & tightens the Chain of the Bell about his
forehead, saying*

The Lustral Water! Smite thy flood
Through me—Lymph, marrow & blood!

Anointing the Wounds, say

The Fire Informing! Let the Oil
Balance, assain, assoil!

The Invoking Spiral Dance.

So Life takes Fire from Death, & runs
Whirling amid the Suns.
Hail, Asi! Pace the Path, bind on
The girdle of the Starry One!

Sign of the Enterer: Homage to Thee, Lord of the
Word!

Sign of Silence: Lord of the Silence, Homage to Thee!

Repeat both Signs: Lord, we adore Thee, still &
stirred Beyond Infinity.

The Secret Word: MTzThBTzM—271 (Blue, Orange,
Yellow-Green, Yellow, Orange, Blue)

For from the Silence of the Wand
Unto the Speaking of the Sword,
And back again to the Beyond,

This is the toil & the Reward.
This is the Path of HVA—Ho!
This is the Path of IAO.

Bell.

Hail Asi! Hail, thou Wanded Wheel!
Alpha & Delta kissed & came
For Five that feed the Flame.

Bell.

Hail, Hoor-Apep! thou Sword of Steel!
Alpha & Delta & Epsilon
Met in the Shadow of the Pylon
And in Iota did proclaim
That tenfold core & crown of flame.
Hail, Hoor-Apep! Unspoken Name!
Thus is the Great Pyramid duly builded.

1. Initiation. The Candidate still bound and hood-winked.

The First Pylon.

I know not who I am; I know not whence I came;
I know not whither I go; I seek—but What I do
not know!

I am blind & bound; but I have heard one cry
Ring through Eternity; Arise & follow me!
Asar Un-nefer! I invoke
The Four-fold Horror of the Smoke.
Unloose the Pit! by the dread Word
Of Power—that Set-Typhon hath heard—
SAZAZSAZAZANDATSANSAZAZ

*(Pro nounce this backwards. But it is very dangerous.
It opens the Gates of Hell.)*

The Fear of Darkness & of Death.
The Fear of Water & of Fire.
The Fear of the Chasm & the Chain
The Fear of Hell & the dead Breath.
The Fear of Him, the Demon dire
That on the Threshold of the Inane
Stands with his Dragon Fear to slay
The Pilgrim of the Way.
Thus I pass by with Force & Care,
Advance with Fortitude & Wit,
In the straight Path, or else Their Snare
Were surely Infinite.

The Passing of the Second Pylon. (*Suit action to words.*)

Asar! who clutches at my throat?
Who pins me down? Who stabs my heart?
I am unfit to pass within this Pylon of the Hall of
Maat.

Rubric as above. (*The Fear...surely Infinite.*)

The Lustral Water! Let thy flood
Cleanse me—lymph, marrow, & blood!
The Scourge, the Dagger & the Chain
Purge body, breast & brain!
The Fire Informing! Let the Oil
Balance, assain, assoil!

Still in corpse—position.

For I am come with all this pain,
To ask admission to the Shrine.
I know not why—I ask in vain—
Unless it be that I am Thine.
I am Mentu his truth-telling brother,

Who was Master of Thebes from my birth:—
O heart of me! heart of my mother!
O heart that I had upon earth!
Stand not thou up against me as a witness!
Oppose me not, judge, in my quest!
Accuse me not now of unfitness
Before the great God, the dread Lord of the West!

(Change this part to your own motto. Work the scansion correctly.)

Speak fair words for OU MH. May he flourish
In the place of the weighing of hearts
By the marsh of the dead, where the crocodiles
nourish

Their lives on the lost, where the Serpent upstarts.
—For though I be joined to the Earth,
In the Innermost Shrine of Heaven am I.
I was Master of Thebes from my birth;
Shall I die like a dog? Thou shalt not let me die,
But my Khu that the teeth of the crocodiles sever
Shall be mighty in heaven for ever & ever!
Yea! but I am a fool, a flutterer!
I am under the Shadow of the Wings!

(Refrain "I am under", etc. , after each accusation.)

I am a liar & a sorcerer
I am so fickle that I scorn the bridle.
I am unchaste, voluptuous and idle.
I am a bully & a tyrant crass,
I am as dull & as stubborn as an ass;
I am untrusty, cruel & insane,
I am a fool & frivolous & vain.
I am a weakling & a coward; I cringe,
I am a catamite & cunnilinge.

I am a glutton, a besotted wight;
I am a satyr & a sodomite.
I am as changeful & selfish as the Sea.
I am a thing of vice & vanity.
I am not violent & I vacillate,
I am a blind man & esmasculate.
I am a raging fire of wrath—no wiser!
I am a blackguard, spendthrift & a miser.
I am obscure & devious & null.
I am ungenerous & base & dull.
I am not marked with the white Flame of Breath.
I am a Traitor!—die the traitor's death!

This last raises Candidate erect.

Invoking spiral dance. Rubric as before.

I am under the Shadow of the Wings.
Now let me pace the Path, bind on
The girdle of the Starry One!
Asar! k.t.l.

In Northwest.

Soul—mastering Terror is thy name!
Lord of the Gods! Dread Lord of Hell!

See Horus.

I am come. I fear Thee not. Thy flame
Is mine to weave my maiden spell!
I know Thee, & I pass Thee by.
For more than Thou am I!
Asar! k.t.l. (*Rubric as usual.*)

In South West. See Isis.

Sorrow that eateth up the soul!
Dam of the Gods! The blue sky's Queen!

This is Thy Name. I come. Control
And Pass! I know Thee, Lady of Teeu!
know Thee, & I pass Thee by.
For more than Thou am I!
Asar! k.t.l. (*Rubric as usual.*)

In East. See Thoth. Silence.

Asar! k.t.l. (*Rubric as usual.*)

See Nature.

I will not look upon thee more,
For Fatal is Thy Name. Begone!
False Phantom, thou shalt pass before
The frowning forehead of the Sun.
I know thee; & I pass thee by.
For more than Thou am I.

Formulating Hexagram:

Now Witness Ye upon the Earth,
Spirit & Water & Red Blood!
Witness Above, bright Babe of Birth,
Spirit, & Father—that are God!

As babe in egg, being born.

For Silence duly is begot
And Darkness duly brought to bed;
The Shroud is figured in my Thought,
The Inmost Light is on my head.

Unbind.

Attack! I eat up the strong lions. I!

Sign of the Enterer: Fear is on Seb, on them that
dwell therein,

Behold the radiant Vigour of the Lord!

Sign of Silence: Defense! I close the mouth of Sebek,
ply

My fear on Nile, Asar that held not in!
Behold my radiant Peace, ye things abhorred
For see! The Gods have loosed mine hands:
Asar unfettered stands.
Hail, Asi, hail! Hoor-Apep cries—
Now I the Son of Man arise
And follow—dead where Asar lies!

Lie down in sign of Hanged Man.

I gild my left foot with the Light.
I gild my Phallus with the Light.
I gild my right knee with the Light.
I gild my right foot with the Light.
I gild my left knee with the Light.
I gild my Phallus with the Light.
I gild mine elbow with the Light.
I gild my navel with the Light.
I gild my heart wedge with the Light.
I gild my black throat with the Light.
I gild my forehead with the Light.
I gild my Phallus with the Light.

Rising in Sign Mulier:

Asar Un-nefer! I am Thine,
Waiting Thy Glory in the shrine.
Thy bride, Thy virgin! Ah, my Lord.
Smite through the Spirit with Thy Sword!
Asar Un-nefer! rise in me,
The chosen catamite of Thee!
Come! Ah, come now! I wait, I wait,
Patient—impatient slave of Fate,
Bought by Thy glance—Come now! come now!

Touch & inform this burning brow.
Asar Un-nefer! in the shrine,
Make Thou me wholly Thine!

Remove hoodwink.

I am Asar—worthy alone
To sit upon the Double Throne.
Attack is mine, & mine defence.
And these are one. Arise, go hence!
For I am Master of my Fate,
Wholly Initiate.

The Secret Word.

The Words are spoken duly. The deeds are
duly done.

My soul is risen newly to greet the risen Sun.

Bell accordingly.

One! Four! Five! Ten! All Hail!
Hail!
One! Four! Five! Ten! All Hail!

Signs accordingly.

I give the sign that rends the Veil.
The sign that closes up the Veil.

2. *The Sealing of the Pyramid.* Proceed as in the
Building, unto the word "Suns."

The Banishing Spiral Dance.

Now let mine hands unloose the sweet
And shining girdle of Nuit!

The Adorations & the Word. Then at the Altar.

Behold! the Perfect One hath said

Tried & found pure, a golden spoil.
These are my body's elements

Act accordingly.

Incense & Wine & Fire & Bread
These I consume, true Sacraments,
For the Perfection of the Oil
For I am clothed about with flesh
And I am the Eternal Spirit.
I am the Lord that riseth fresh
From Death, whose glory I inherit
Since I partake with him. I am
The Manifestor of the Unseen.
Without me all the land of Khem
Is as if it had not been.

Proceed as in Building to end.

Hail, Hoor! Hail, Asil! Hail, Tahuti! Hail,
Asar Un-nefer! through the rended Veil.
I am Thyself, with all Thy brilliance decked—
Khabs-Am-Pekht.

SOME COMMENTS ON LIBER DCLXXI VEL PYRAMIDOS

"But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all."
LIBER AL, Cap. I, v. 34.

"At the end of the Probation he passes Ritual DCLXXI which constitutes him a Neophyte."
LIBER XIII, VEL GRADUUM MONTIS ABIEGNI

"LIBER DCLXXI: LIBER PYRAMIDOS.
"The ritual of the initiation of a Neophyte. It includes sub-rituals numbered from 672 to 676." *

"DCLXXI. From $\aleph\gamma\eta$, the Gate, and the spelling in full of the name Adonai."

OFFICIAL INSTRUCTIONS OF A.:A.:

				Atu No.	
Th	\aleph	400	"The Universe"	21	
R	γ	200	"The new-born sun"	19	
O	η	70	"Zero"	15	
A	\aleph	1	"Zero"	0	
		<u>671</u>	See BOOK OF THOTH, p. 4	<u>56</u>	"I am Nuit and my word is six and fifty." LIBER AL, Cap. I v. 24.

Using the same letters we get:

ORAT - many prayers

ATOR - to the Great Mother

TARO - who turns

ROTA - the wheel of Life & Death.

(If we use Teth instead of Tau, these would each add to 280)

Torah, $\aleph\gamma\eta$ The Law.

Adonai spelt in full:

A	111
D	434
N	106
I	<u>20</u>
	<u>671</u>

11 x 61 = 671 11 is the number of Thelemic Magick. 61 = Ain.

600 = Atu 12 = M (Mem final)

70 = Atu 15 = Y or O

1 = Atu 0 = A

27 = purity, wept, mourned, parable, enigma, riddle
See Liber Tau in I.T.C. Vol. II, No. 10, p.20

* These rituals appear to have been lost.

Page 1. The 3 0's refer to Ain Soph Aur.
 For the magical weapons see BOOK 4, Part II.
 Two strokes on bell signifies: two = Beth = Atu I, Mercury, Magus
 Tahuti = Thoth = Mercury. Atu Nos.
 THOTH - Maim = 40 Water 12
 ASI - Aleph = 1 Air 0
 HOOR - Shin = 300 Fire 20
 341 32 (No of Paths on Tree of Life)
 These are the three mother letters of the Hebrew Alphabet.

Page 2. "The Invoking Spiral Dance". This is deosil, that is, the same direction as the hands of the clock if it was under the feet.

"The sign of the Enterer" This is Horus, or Ra-Hoor-Khuit. The hands are open, palms facing down, and are pulled back to the ears. Take a deep breath, and with force exhale it as you take a step with the left foot forward. The body leans forward with this gesture and at the same time, the hands are flung forth, the head between the arms, the back and arms making one line.

"Sign of Silence". Bring the body back from the above, or else you are already standing erect. The left forefinger is placed upon the lips - sometimes the thumb is between the lips. This is the sign of Hoor-paar-kraat or Harpocrates.

"The Secret Word:"

		Atu Name	Atu No.
M	40	Hanged Man - Water	12
Tz	90	Emperor - Aries	17
Th	400	Universe - Saturn, Earth	21
B	2	Magus - Mercury	1
Tz	90	Emperor - Aries	17
M	40	Hanged Man - Water	12
	652 = 13 = Achad = Unity		80

Using the sum of the Atu and adding 271, we get 351. The SEPHER SEPHIROTH says: 351 =

Σ (1 - 26)

Man אנש

Angels of Malkuth; burnt or incense offering; "The flames" אשם
 Hiram-Abif, a cunning artificer at the Temple of Solomon; the hero of a famous allegory prophetic of FRATER PERDURABO. הירם אבִיף
 Saturn in Leo. Angel ruling 1st Decan of Leo that was rising at the birth of FRATER PERDURABO. לוטנהר

Moses the Initiator מרשה

Elevatus אנש

271 = Earth, whence = low, mean.

Blue	Moon	Gimel	ג	3	Atu No.	2
Orange	Sun	Resh	ר	200		19
Yellow-green	Virgo	Yod	י	10		9
Yellow	Mercury	Beth	ב	2		1
Orange	Sun	Resh	ר	200		19
Blue	Moon	Gimel	ג	3		2
				<u>418</u>		<u>52</u>

Sepher Sephiroth says for 52:

Father and Mother אבא ואמא

Supernal Mother אֵם אֵל

Elihu = Eli Hua, "He is my GOD", who is the Holy Guardian Angel of Job in the Allegory אליהו

A mare; brute animal, beast בהמה

Meditation, imagination, sin ימה

A desirable one; to desire חפד

Angel of Kether of Binah, and of Jesod of Binah יהואל

Tet. in Assiah יד הוה הוה

A dog כלב

(not all of these were used)

For more meanings of 418 see I.T.C. Vol. I No.2 & Vol. II, No 7.

Page 3. HUA = HE - הוּא (Heh is referred to Mater, Vau to Pater, Aleph to Corona)

Vau; hook, nail, pin. וו See Tarot card: The Hierophant

HUA = Macroprosopus or Great Angel ruling over Kether

The pyramid has 4 sides at the bottom and 3 sides for each triangle.

4 x 3 = 12

The 12 zodiac signs have 4 triplicities (the elements of earth, air, fire and water) and 3 quadruplicities (Rajas, Tamas & Sattva or Cardinal, Fixed and Common)

IAO - see MAGICK IN THEORY AND PRACTICE, Cap. 5.

5th line - ALPHA - 1 - Atu 0 - The Fool

DELTA - 4 - Atu 3 - Venus

5

8th line - +EPSILON

10 = IOTA

"That tenfold core & crown of flame." (The Tree of Life)

21st line - Asar Un-nefer - (Myself made perfect) See LIBER SAMECH.

Bottom of page. Hell comes from Anglo-Saxon, Helé, to conceal, and refers to the unconscious. Concealed in the unconscious is the H.G.A.

Page 5. OU MH - A.C.'s Magical Name

Page 6. Asar! k.t.l. is καὶ τὰ λοιπὰ in Greek and signifies et-cetera. Therefore the candidate repeats from p. 4

"Asar! who clutches at my throat?

Who pins me down? Who stabs my heart?

I am unfit to pass within this Pylon of the Hall of Maat."

Page 8. Sign of Hanged Man is as in Thoth Tarot.
Sign of Mulier: - "The feet are widely separated, and the arms raised so as to suggest a crescent. The head is thrown back (attitude of Baphomet, Isis in Welcome, the Microcosm of Vitruvius). (See BOOK 4, Part II)." from MAGICK IN THEORY AND PRACTICE, Liber Reguli.

Page 9. See the signs of the Grades in MAGICK IN THEORY AND PRACTICE, facing p. 200 in Symonds and Grant edition. The rending and closing of the veil are signs 5 & 6.

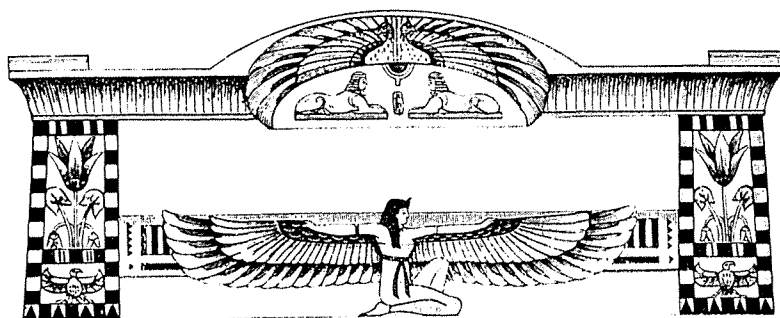
The secret word as in p. 2.

"The Banishing Spiral Dance" is performed widdershins, or against the movement of the hands of the clock.

The Adorations & the Word. The Adorations are those one learns for LIBER RESH, to be found in LIBER AL, Cap. III, vv. 37 & 38. Omit first stanza and repeat last 4 stanzas.

Page 10. Khabs-Am-Pekht, Konx Om Pax, Light in Extension.

(Editor's Note) This comment is by no means complete. Any suggestions and new insights are welcome.)



RITUAL FRAGMENT*

The implements necessary to the due performance of the
Building of the Pyramid and the Ceremony of the Equinox.

Altar	-	Oil in Center		
Fire	-	Wand - East	Fire	- Flame - South
Water	-	Ring - North	Water	- Wine - West
Earth	-	Lamen - South	Earth	- Bread and Salt - North
Air	-	Bell - West	Air	- Rose - East
		Robe		
		Knife (Scourge and Chain)		

Note the position of the weapons and elements, interchanging
the Zodiacal and Terrestrial attributions of the Four.

The Building of the Pyramid

(In S.W.) (The "East" is the Direction of Boleskine)

Hail, Asi! (sound bell) (Establishing Demeter in S.W.)
(In N.W.) Hail, Hoor-Apep! (sound bell) establishing
Hades in N.W.)

Let the Silence speech beget! (Banishing spiral dance)
From Throne of East. (establishing Hermes in East)
The Words against the Son of Night!
Tahuti speaketh in the Light.
Knowledge and Power, twin warriors, shake
The Invisible; they roll asunder
The Darkness; Matter shines, a snake.
Sebek is smitten by the thunder!
The Light breaks forth from under!

From West (invoking Hermes)
O Thou! the apex of the plane
With Ibis head and Phoenix wand
And wings of Night, whose serpents strain
Their bodis, bounding the beyond.
Thou in the Light and in the Night,
Art one, above their moving might!

At altar with Scourge, Dagger, Chain and Oil
The lustral Water. Let its flood
Cleanse me, lymph, marrow, and blood!
The Fire informing. Let the Oil
Balance, assain, assoil!

Optional
The Scourge, the Dagger, and the Chain
Purge body, breast, and brain.

* Found among Jane Wolfe's papers.

With invoking spiral dance.

Now let me pace the path, bind on
The girdle of the Starry One!

In West M M
Homage to thee, Lord of the Word! (sign of Enterer)
Lord of the Silence, homage to Thee (Sign of Silence)
Lord, we adore Thee, still and stirred
Beyond Eternity! (Both signs)

For from the silence of the wand
Unto the speaking of the Sword,
And back again to the Beyond,
This is the toil and the reward.
This is the path of Hua - Ho!
This is the path of IAO.

Hail, Asi, hail! (bell) thou wanded wheel:
Alpha and Delta kissed, and came
For Five that feed the flame.
Hail, Hoor-Apep! (bell) thou sword of steel!
Alpha and Delta and Epsilon
Met in the Shadow of the Pylon;
And in Iota did proclaim
That tenfold core and crown of flame.
Hail, Hoor-Apep! Unspoken name!

In closing, the ritual is identical to the word "brain"
(under optional). Then use banishing spiral dance, and say:

Now let mine hands unloose the sweet
And shining girdle of Nuith."

Continue with "Homage to thee, Lord of the Word! (enterer)
and down to IAO. (this page, above).

Then taking the Sacrament say:

For lo! the Holy One hath said:
These are my body's elements
Tried and found pure, a golden spoil;

Incense and wine and fire and bread
These I consume, true sacraments,
For the perfection of the Oil.

For I am clothed about with flesh
And I am the eternal Spirit.
I am the Lord that riseth fresh
From death; my glories they inherit

Who shall abide with me. I am
The manifester of the Unseen.
Without me all the land of Khem
Is as it had not been.

Hail Hoor! (bell)
Hail Asi! (bell)
Hail Tahuti! (bell)
Hail!

Asar Un-Nefer, (bell) through the rended veil,
I am Thyself, with all thy brilliance decked.

Khabs Am Pecht!

(Editor's note: Jane did a good deal of typing for Aleister and this ritual seems to be either an early write-up of LIBER PYRAMIDOS or a shortened version. Since the Ceremony of the Equinox has not yet been found, it is not certain how this would fit with it.

In the West there is a triangle whose three corners are: Tahuti as Hermes as the apex; So. West corner, Asi or Isis or Demeter; No. West corner Hoor-Apep, or Hoor or Hades. These three corners correspond to the three mother letters of the Hebrew alphabet, Mem for water and the feminine names; Shin for fire and the fiery gods, Hoor, etc.; Aleph for Tahuti or Hermes and Air.

On page 1 of LIBER PYRAMIDOS, Crowley switches the attributions for Thoth, which should be Air, and Asi, which should be Water. Was this deliberate to test the student's knowledge, or was it a typist's error in the early days? However, Crowley was quite capable of entering blinds in his work here and there!

In the East there is a throne. This is traditionally the place of the light, or the rising sun. Upon this throne is stationed Thoth or Hermes as he also corresponds to Air. Horus is in the South, the place of greatest heat, and sun at noon, and corresponds to Fire. In the North is stationed Nature (or Earth).

This fragment of Pyramidos gives a few points missing in the printed version now current. It may be of interest to the student to insert pertinent words or passages when something seems lacking in LIBER PYRAMIDOS.)

JANE WOLFE

Hammer and Anvil, Part III

The Great Work

Aleister Cast the Yi Ching sticks for information as to Jane's procedures for her Magical Retirement. The answer was Number 20, Kuan - Contemplation. Above, the Sun, the gentle, wind; and below, K'un, the receptive, earth. The judgement stated:

CONTEMPLATION. The ablution has been made,
But not yet the offering.
Full of trust they look up to him.*

On this he based Jane's regime. He decreed that for the first week, she should spend one half hour for each of the six meditations to be done each day. The second week, there should be one hour for each subject, the third week one and a half hours should be given to each; and the fourth week, two hours should be spent for each of the subjects. Liber Thisharb was to be done at the end of the Retirement, but this had to be shortened.

There was a part of the beach separated by a projection of rock. Few people went there, possibly because the descent to the beach was steep, possibly because it was smaller than the other beach and was also more rocky. Here Aleister decided Jane could pitch her tent and carry on her work with a minimum of disturbance.

The tent she used was Aleister's Himalayan tent which was a waterproof one, about as long as a man, but only about as high as a man's waist. The waterproofing was done by a heavy waxed surface and even the floor was of this waterproof material and also a stretch of low canvas across the front, so that one had to step up and over to get into the tent. If it rained, the front flaps could be tied together. As Jane happily noted, it was waterproofed all around.

She was put on an oath of silence except for the words "Do what thou wilt shall be the whole of the Law" which were said by Russell when he brought her the hot meal at noon and the evening meal later. Jane's reply was "Love is the law, love under will". No other words were spoken. For the morning needs, she had a primus stove which she set up to boil water for the morning tea.

Genesthai did the work of stationing the tent on the beach. The proper words were spoken and all went back to the Abbey.

* THE I CHING, or BOOK OF CHANGES, by Wilhelm / Baynes.



Jane and Leah



Jane in her asana

After the rituals for the first day, Jane retired on her palette and slept soundly. She awoke in the morning to a strange motion, her palette was swaying, rising and falling gently. She worked her way to the front flap and looked out and to her astonishment discovered that the tent was entirely surrounded by water. She reflected that perhaps by now she would have been out to sea if it hadn't been for the tent poles acting as an anchor.

At about this moment, Aleister and Genesthai came to the top of the trail to see how she had fared in the night and immediately came down to the beach when they saw her predicament. At this she laughed and talked somewhat, thus breaking into her 31 day retirement. Genesthai helped her to another perch about three feet farther up from the water's edge among some rocks. Jane settled down to work again.

That night a howling high wind arose and a high surf shook loose the rocks upon which the tent was pitched. Jane scrambled out of the tent as well as she could and blown by the wind, managed to move her gear and the tent onto a narrow shelf of earth rising from the cove. She was proud that she could do this with no help from anyone and later A.C. said this was the proper thing for her to do.

However, this shelf above the cove was too narrow for a permanent stop, and between hours of meditation she busied herself with moving stones and rocks out of the way in a more suitable site for the tent. This was to give a level floor for the practices. Then she built a stout wall with small boulders and various stones. She felt somewhat like an Egyptian working on a pyramid.

In the pauses between the exercises she swam in the sea nude and found it especially delightful just to let go and drop off a particular rock jutting about three feet out of the water. She felt totally relaxed, as a babe in the care of the Holy Guardian Angel and thought with this how she was yielding up the ego.

The ache of the Asana accumulated from day to day, especially in the legs and the ankles. Jane thought she was sitting in boiling oil. Somehow, she had been somewhat lax in the previous months to get this thoroughly mastered. But she persisted and went on in spite of the pain. This ache never really left her until the whole retirement was finished and she was back at the Abbey.

Some Sicilian peasants discovered the tent and among themselves decided that Jane had "the pest" and by some means or other she was to be sent elsewhere. They also claimed that she was storing a gun in the tent. There was quite a commotion but Jane continued to meditate. The police investigated the tent and its occupant and reported the peasant inaccuracies to them and to the authorities. Nevertheless, the superstitious peasants were not mollified and they began to throw stones at the tent. One of these cut right

through the canvas and hit Jane on the head. She continued her meditation, not breaking the asana, nor the Vow of Silence. The peasants fussed around the opening of the tent and became rather bothersome. In due time Genesthai was able to convince them that they should leave Jane alone. But Jane carried the sore head for a time after her return.

She got better at the Pranayama as she stepped up the intervals needed to inhale, to hold and to exhale. Finally on the last day of her retirement, automatic rigidity set in and she slowly leaned over and over until, still in her asana, she was on her side on the floor of the tent. Here she remained for the duration of the meditation.

The next night she returned to the Abbey to find all members robed and 666 bemedalled and robed magnificently. He placed Jane with the sword on the outer rim of the circle. The ritual was splendidly done. The description is in A.C.'s diary for the time and there is none by Jane as the diaries for this period were lost.

Two new people from England were in the group and had arrived when Jane was on her retirement. These were Cecil Maitland and Mary Butts, a writer. Jane found Mary rather a pain for when she was asked to do anything she would conveniently become feverish and had to lie down. For instance, the small task of serving coffee for breakfast for the group, would bring on this reaction. They didn't stay much longer than two or three weeks after Jane's return and she was glad to see them go.

Then Frank Bennett, a contractor, arrived that summer to work under Aleister's supervision. He took the magical name of Progradior and it was for him that Therion prepared LIBER SAMECH. After his three months of what he termed satisfying work he remarked, "I love Aleister because he is so human."

Genesthai had been jealous of the privilege which Jane had of going on a Magical Retirement. Also, he had to give up his room to Frank Bennett and there was a good deal of emotional upset and crazy behaviour - fully reported on by Crowley in his own diary.

It was during this period that Ninette's sister Mimi, engaged in post-war work at Soissons, arrived on a two-week's vacation. The upshot of this visit was that Russell, after quite a battle with himself, decided for matrimony. He left Cefalu, he and Mimi were married, and then they returned to the States. Jane thought Russell had a somewhat sullen disposition but a splendid mind. She noted that his going was a great disappointment to Aleister.

After Bennett left in the Fall, there were no more visitors and the remainder of the season was spent quietly.

During the Fall, Jane took up another ritual and included the "169 Adorations" from THE EQUINOX, Vol. I, No. 3. She would prop herself up in bed in the evening after some of the other work had been done and would chant these adorations aloud. At first she started with only a few pages and then gradually added on the rest until she was doing the whole set. She knew these were working, for something stirred in the depths of her being. This technique of "enflame thyself in prayer" was very effective for her.

One evening 666 told her to enter the circle and perform the Pentagram ritual and the Collects from the Mass. When walking around the circle, performing the former ritual and pronouncing the words at the proper intervals, she was flung to the floor, her spectacles sliding along the tiles without breaking. She rose and continued, finishing with the Collects, knowing that she must not pause, no matter what the phenomena. When all was done she went to her room for the night, wondering what force could make her take such a fall.

She learned from Aleister next morning that it was the first considerable movement of kundalini.

She continued her experiments with arousing kundalini and discovered how closely allied it was to the sex force. Her success was due to a suppression of orgasm, which being baulked of the usual outlet, arose up the spine as the light force of kundalini. She coined the phrase "I am the phallus of my angel". The observation was appropriate, as the kundalini force is indeed like a phallus of light when it rises up the sushumna.

In Jane's first year at Cefalu, she had written a history of her sex life for Aleister. Mostly her affairs in her youth had been short and very disappointing. In one case, the lover had died too soon. After a series of these events Jane had made up her mind that for some reason hidden in her karma, she was not to have a satisfying love relationship with the opposite sex. She wrote, too, in her diary, that Aleister's physical presence was abhorrent to her. This was to lead to her major ordeal and what she called her failure with it.

During this period when she was on a "spiritual rampage" as she termed it, Aleister had occasion to write about her work.

" An. XVII, Sun in Capricorn. All this is very good; but I repeat the old warnings against being satisfied with subjective sensations however intense and convincing they may appear.

But in this instance there is confirmation. Yesterday, in ignorance of what Soror ECTAI was doing, I spontaneously

remarked that her eyes were unusually brilliant, her complexion clearer than I had ever seen it before, her aura most singularly pure and radiant. There is this independent evidence of the correspondence between the observed result and that which is theoretically to be expected from the operations performed. I am therefore ready to admit that her work has been successful; for there is no other explanation, the rest of the conditions (weather, diet, her mental and moral situation, etc.) being unfavourable to her well-being.

I recommend the employment of a material assistant such that emotional distractions are unlikely to disturb the sacramental concentration. The proper formation and consummation of the Eucharist requires careful attention. The Objects of the Working must be chosen systematically. My own Record has all the faults of pioneer-work: it contains much to avoid. There must be proper tabulation of the Experiments and strictly scientific observation. Sentimentality, sexual or spiritual, must be sternly suppressed. Compliance with these conventions should assure a success far greater than I have myself attained."

"The Beast 666"

There is not much mention of Helen Fraux, Ninette's older sister by about 20 years, but she was gone from the Abbey by the time that Aleister and Leah left for Paris at the end of January.

Jane had been charged with the education of the little boys and this she took up with mixed feelings. She had at first thought that this work would take much time away from her work on the rituals but then she accepted the duty and indeed began to enjoy it, thinking it was certainly ordained by the angel and so she ought not to protest.

Indeed, when this duty had first been put upon her in the December of the previous year, she had thought to leave Cefalu and began to pack her trunks. But Aleister dissuaded her and she stayed on and had the experiences above described. For this reason, she became much more relaxed about the extra duties.

She taught the boys the names of the stars, and took on some more instruction for them in swimming, in elementary Italian, and physical education. She had them read and memorize poetry and LIBER AL, a little each day. She attempted to teach them chess but little Hansi was too young and soon tired. Howie was quite interested in it, though. She took them on long walks up the hills and to the town and gave them instruction about the things they met on the way.

The supply of money was very negligible and Jane wrote to Mary Pickford to see if they could benefit from a little charity. She had played the mother in some of Pickford's films in the days when she was in the Lasky studio, and so thought perhaps there would be some help here. There was none. However, Mary K. was often appealed to and came across with needed sums. It was very quiet at the Abbey with only Ninette, Jane and the children. The money situation became quite desperate and Jane took to selling some of Aleister's cache of wine and liqueurs, a few each day until some other supply of money might come in.

They were now only in one house, as when the money supply became so low, the other house had been disbanded. Jane applied herself to giving the place a thorough cleaning, scrubbing walls and floors and washing here and there. She even started a small garden. But she grew very weary of the same schedule for so many days and longed for a little excitement. However, she continued with her work in the evenings, taking up LIBER SAMECH.

In late March a letter came from Aleister to Ninette which told Jane what she should now do. When a major ordeal was being planned by him, he often used this technique of writing to another person about what should be done by the person he really intended should do the work. He ordered Jane to spend at least two weeks in a brothel so as to give her a more normal approach to sex. Jane thought deeply about the letter at first, then tried to obey its injunction. She applied to the brothel in Cefalu but the madame would not take her for a short time, she would only take women who were committed to staying for life.

Jane approached the Baron, a sometime visitor at the Abbey, but he was more interested in Ninette. However, he promised to see if he had some acquaintances who might be interested. One or two visited for a short while, but did not come back. The upshot of the whole plan of action was failure as Jane could not bring herself to solicit on the streets of the town. From these events she lived the rest of her life thinking that she had failed a major ordeal.

On March 22 she noted that she was now 47 years old. Then the United States papers began to play up the scandal of Crowley and Cefalu and the O.T.O. Mary K in Hollywood was called in by the U.S. postmaster and heard a threat by him to take Jane's passport away if she belonged to the O.T.O. She wrote to Jane about this, but in the end nothing was done. But Jane was now convinced that it did no use to write to any of her acquaintances in America for money as they must have read the yellow journalism scandals and were probably repelled and shocked.

By the end of April, due to the depressing events of the winter and early Spring, Jane was thoroughly sick of the Abbey and fought too with a new hatred for Aleister. However, when she enquired deeper into herself, she had to admit the hatred was not so strong after all, for she admired what he was trying to do and was evidently one of the "chosen" herself, no matter how trying events were. She also felt that life was a treadmill of work, relieved only momentarily by trifling events. She speculated if she might be in a dry period. However, the spiritual work continued. She tried to keep up her rituals, she experimented with drugs, even with ether, she traveled on the astral and recorded the journeys, she had visions as usual.

Late in June a soldier enquired after A.C. at the Abbey and wanted to know when he would return. Jane finally discovered that the officials had a story that A.C. was teaching Communist ideals to the young men. This was easily proven to not be the case and the officials had to be content.

One thing that Jane did like about the Spring and Summer was that A.C. and Leah were not there, so she could do her work at any time of the day without interference. She did much typing for A.C., this time on his records and diaries. This work and the reading she was doing and all the other work she did from time to time had given her quite a different outlook on what was going on and changed the way she viewed life considerably. Also her stamina was being built up so that in the future she could stick to an even more difficult situation.

In July she started LIBER ASTARTE and again got some of the free flowing light of kundalini. Usually these incidents were short lived as Jane did not have the stamina to pursue them for long enough periods of time.

Meanwhile, in Paris and London, Aleister had written "Prometheus" in commemoration of the Shelley centenary. He wrote "Diary of a Drug Fiend" and arranged for the publication of his "Confessions" by Collins & Collins. All this finally brought in some money and the Abbey was able to stop worrying on this aspect for awhile.

She wrote in the diary:

Sept. 6 O Nuit, continuous one of Heaven, I see somewhat of my stupidity, error & selfishness with regard to Thy servant Therion. I understand more of His suffering, more of His labour, more of His passion; His knowledge & wisdom. And I am now willing to learn of Him. Yet, am I willing to give myself utterly to Him? I think I shall still question.

I know not where I am; but this I do know: that I

wish to be more kind to Therion, more helpful, more compassionate.

Sept.12 Still no news from London (2 weeks) & I am horribly distressed about Leah. A bit of peevishness, too, because we are kept in uncertainty about her.

Sept.14 Two soldiers called, enquiring about when A.C. would be back.

For the first time in my life I am feeling contempt for humanity. I have often wondered how one who Understood, who had the Light, could feel contempt, if all is in God and of God.

Just spoke to Ninette about this 'contempt'. She says "For the individual". So I will add "for the stupidity of the individual", and eliminate 'humanity.'

I think there is something back of the London silence. Anyhow, I shall cease worrying about Lea. Stupid to do so, in any case; but A.C. does not speak lightly, and he said he was unhappy about Leah's health, and that she "had given her life to the Work".

Sept.16 Letter from Leah! She is not well, but the uncertainty is over. (P.S. Did not realize three weeks had elapsed since her last letter.)

Sept.22 Took 2 sniffs of H.B. last night, and E. There is something for me to get out of this Shot-Drill. To the finite mind complete knowledge of the future, the pre-ordained, would mean insanity, annihilation by fighting continually, stupefaction by drink or drugs, suicide, soddenness - depending on the mind obtaining such knowledge? The element of surprise, whether of joy or grief, pleasure or pain, keeps us interested in life. The hopelessness of the very poor makes them turn to drink or sexual excesses - they have no other relief.

The finite mind says, How horribly bored God must be. If everything is known, how could it be otherwise?

Pentagram morning and evening henceforth.

Sept.25 I would like so much to get to a place where I could make money for this Abbey; the locality would make no difference. I enter this because one year ago, when the question of returning to the States came up, I found myself very reluctant. (I must state, however, I felt that move not to be my Will at the time.) Now I should be willing to drop any opportunities this place may afford for attainment, and could happily take myself where money could be commanded.

- Sept.26 Started Pranayama today - an altogether different conception from anything heretofore acquired. Am away from breath control, body control, and into a finer matter. Something new to work for, and I feel invigorated.
- My August experience left me in the plane of psychic (?) sensation. Discovered after a time that I smoked a cigarette to acquire this sensation, breathed to acquire it, etc. This entry should have been made a week ago, at the least, as I had rid myself fully of the desire by that time.
- Oct. 2. Leah returned from London. Looking better than I expected. Funny, she said the same thing about me.
- Oct. 3 Leah looking fine. To see her no one would suspect an illness or nervous breakdown. Tonight I tried her reflexes - left leg responded though not vigorously. Right knee gave a slight response.
- Oct.4 Leah has changed considerably. She is noticeably freer of the personal. I assume this is a permanent change, though her illness (Dr. Maggio says: "Tuberculosis" and shakes his head) may explain a part of it; she lacks her former 'pep'.
- I have now finished two coats, one for Howie and one for Hansi, made out of two coats of the Beast dug out of a trunk.
- Oct.19 Think I have made a discovery which not only affects me, but the majority of women. A.C. says I have 'drivelled' about him. Maybe I have; which is stupid. Most women look to a certain man or two for deliverance - they know not from what. I have been given to understand that A.C. is to be my initiator - therefore I have thought of him, looked to him. But love? What is love? Now that I look at the matter from this angle, do I really love or am I merely anxious for the initiation that I may understand and go on to my work? I assume the large majority of women whose life is bound up in the men they have married are no more in love than are the men - they simply have learned a bit of self-expression, and needing this they call it 'love'. Certainly I have known other men who at the time attracted me more than A.C. has ever done; though not being occultists the attraction would doubtless have worn off in time. (Even so, it would wear off eventually in any case; - I cannot picture myself 'loving' one man all my life.) (Not properly expressed at all.)

Beast returned from London Nov. 4 - possibly two weeks later now.

Continuing my entry of Oct. 19.

I have accepted what I understood to be my Destiny because I wanted to believe; I came to Cefalu because of what was received by me with the automatic writing and during the initiation of May, 1918 - all in California. A.C.'s letter did not influence my coming beyond an inner conviction that what he therein suggested was the correct interpretation of my message.

I think I have now cleared my decks. All this is put aside - it has always lain at the back of my mind, whatever the conscious may have been doing. Now I stand free of all California influence, and of A.C. to the extent that I connected this man with the man I learned of while in California. Now I stand free.

Nov.23 Am willing now to undertake an abhorred task - I must understand the why and wherefore; the where-from. So appallingly loathesome when first confronted - still so to the physical.

Raoul and Betty Loveday followed Aleister to the Abbey from London. Jane noted that Raoul was not strong and at the time was recovering from a septic throat which had kept him ill for a long time.

Raoul had contracted malaria as a child in India. Later, at Oxford, when out on a lark one night he had to climb over an iron fence to get back to his rooms. Somehow he got impaled on this fence; the more he struggled to free himself, the deeper the thigh was pierced, until the point went through completely. The doctor said it would take two years to regain his normal strength. Jane did not know what time element was involved here, but this was a part of Raoul's troubles, she was sure.

A few weeks at Cefalu improved his appearance and he was as happy as a lark but Betty was not. She had a fear of Aleister and had battled Raoul in London about the trip. She now missed city life and let this be known. She had been an artist's model and Raoul was her third husband. She disliked the work and the routine of the Abbey and did not accept the residents therein. In spite of this, Jane noted that she was sociable and had a pleasing manner. But she openly defied Aleister and was not to be subdued when her wishes ran counter to his. She could become a blazing tower of anger when crossed.

Raoul took to the work of the Abbey easily and naturally as

he had quite a talent for Magick and his work promised a brilliant future. Crowley was very pleased with the calibre of his efforts and with the rapidity with which he learned the necessary ground work. He hoped he had a real 'son' or magical heir with this man.

One day as Raoul was tramping over the countryside, he drank of the water, which he had been warned not to do. For about two weeks he passed from diarrhea to dysentery without help from the doctor. Betty May wanted to climb into his bed and ask for the usual favours, but Aleister prevented her from doing so. At this, there was a tremendous row and she acted like a demented person. She now had even more reason to hate Aleister to the depths of her being.

About 1 o'clock one night enteritis set in and Raoul died the next afternoon at about 4 o'clock. The doctor stated that his heart gave out. The doctor reported the death immediately and within the hour Raoul's body was removed. The next day he was to be buried, as quick burial was the law in Sicily.

The superstitious Sicilians could not tolerate a body lying any place but in or immediately outside a cemetery. The burial ground was used only for Catholics but Raoul's body was lying in its coffin on a bier inside the gates when the residents of the Abbey arrived for the burial the next day. All of the Thelemites were robed, Aleister at the head of the procession.

Howie had not been with the group that walked down to the cemetery, but he was there when they arrived. He had on his blue silk robe, the red lined hood falling down over his shoulders, and had crowned himself with a wreath of flowers. He was whirling himself in joyful circles when the procession arrived and was shouting; "We are going to bury Raoul!" over and over.

The Beast stationed himself at the head of the coffin, Leah, Ninette and Jane were at the two sides and the foot, Betty May was in the line at one side with the children. Jane remembered later of this ceremony that Aleister used his tiny bell made of magicum, and that the rites were simple and dignified. He ended with the poem from "The Ship". "I am that I am, the flame hidden in the sacred ark. I am the unspoken name, I the unbegotten spark."

They were watched only by the monks who lived in the monastery next door to the burial grounds, who stood afar off on the other side of the cemetery. It was late January of 1923 and the days were short and cool. Aleister was also pretty sick that winter and when the funeral was over he returned to his bed. Jane and Leah had done all the nursing during this period and had done it without complaint and with intelligence and efficiency.

Betty had to wait for funds from London before she could leave but she was fairly subdued until her departure. One reason for this was that she saw little of Aleister as he was on his sick bed and could not argue with her or command her in any way.

Reporters met her at the dock and gave her £80 for her story. In this she had stated many lies, one of them being that she had been so alarmed about Raoul that she had given him an injection. This startled two students at Oxford so much that they went to Cefalu to investigate the story. They, of course, found that she had been untruthful from first to last and that she had not given Raoul an injection so that she would be free to return to London.

She told her story with the avowed intention to damage the Abbey and all within it and indeed, the result was as bad as she could have wished.

A storm of reprobation and lies broke out in the newspapers, the yellow tabloid sheets attacked full tilt. Jane's name was not mentioned outright, but she was described as an actress from California.

It was decided by Jane and Aleister that she could probably sue the newspapers for defamation of character and thus some money could come in to the Abbey. Jane left at the end of February for London.

To be continued.

THE SHIP

An excerpt

I am that I am, the flame
Hidden in the sacred ark.
I am the unspoken name,
I the unbegotten spark.

I am He that ever goeth,
Being in myself the Way;
Known, that yet no mortal knoweth,
Shewn, that yet no mortal sheweth,
I, the child of night and day.
I am never-dying youth.
I am Love, and I am Truth.

I am the creating Word,
I the author of the aeon;
None but I have ever heard
Echo in the empyrean
Plectron of the primal paeon!
I am the eternal one
Winged and white, the flowering rod,
I the fountain of the sun,
Very God of very God!

I am he that lifteth up
Life, and flingeth it afar;
I have filled the crystal cup;
I have sealed the silver star.
I the wingless God that flieth
Through my firmamental fane,
I am he that daily dieth,
And is daily born again.

In the sea my father lieth,
Wept by waters, lost for ever
Where the waste of woe replieth:
"Naught and nowhere!" "Naught and never!"
I that serve as once he served,
I that shine as once he shone,
I must swerve as he has swerved,
I must go as he has gone.

He begat me; in my season
I must such a son beget,
Suffer too the triple treason,

setting as my father set.
These my witnesses and women -
These shall dare the dark again,
Find the sacred ark to swim in
The remorseless realm of rain.

Flowers and fruits I bring to bless you,
Cakes of corn, and wealth of wine;
With my crown will I caress you,
With my music make you mine.
Though I perish, I preserve you;
Through my fall, ye rise above:
Ruling you, your priest, I serve you,
Being life, and being love.

Thou, who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but Thou art gone,
Thou, center and secret of the Sun,
Thou hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as my intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I
Appear, most awful and most mild,
As it is lawful, to thy child!

Chorus.

So from the Father to the Son
The Holy Spirit is the norm:
Male-female, quintessential, one,
Man-being veiled in Woman-form,
Glory and worship in the Highest,
Thou Dove, mankind that deifiest,
Being that race - most royally run
To spring sunshine through winter storm!
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

1st Semi-chorus.

Glory to Thee from gilded tomb!
Glory to Thee from waiting womb!

2nd Semi chorus.

Glory to Thee from virgin vowed!
Glory to Thee from earth unploughed!

1st Semi-chorus.

Glory to Thee, true Unity
Of the eternal Trinity!

2nd Semi-chorus.

Glory to Thee, thou sire and dam
And self of I am that I am!

1st Semi-chorus.

Glory to Thee, beyond all term,
Thy spring of sperm, thy seed and germ!

2nd Semi-chorus

Glory to Thee, eternal Sun,
Thou One in Three, thou Three in One!

Chorus.

Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!

By Aleister Crowley.

From THE EQUINOX, Vol. I, No. 10 - "The Ship"



THE VOICE OF GOD

A God came down and spoke to me,
Whilst the darkness wrapped me tenderly,
A God ope'd His eye and spoke.

A God caught me up in His embrace,
A God showed to me His face,
A God whom I invoked.

I lived a night enraptured,
The self of me was captured,
And bended to His yoke.

I loved Him through eternity,
Wrapped in His God-like amity,
I loved Him e'er I woke.

Broke the dawning soft and clear,
From my eye there slid a tear,
Alas! my lover spoke.

Meral

THE END

The year is tumbling down into November:
Brave leaves fall sadly upon the earth.
Must my heart so sorrowfully remember
The blasting of sweet hopes after love's birth?

The dried and puckered leaves scatter widely:
Their yellow fades to brown, a dull foretaste
Of days of regret, of slow death entering mildly
And quickening to finish the year in unctuous haste.

I relied on you and loved you, clinging as a leaf
To the strength of your bough proudly held.
Our hearts were Springtime together as a sheaf
Of flowers sweet scented and wild in one delightful meld.

But the year passed on and age struck close.
Winter sent a warning note as you froze my heart.
Non-caring in your ways and non-tender as you chose.
I, the tender leaf saw the end and so fell apart.

Meral

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