



IN THE CONTINUUM

Vol. II, No. 1

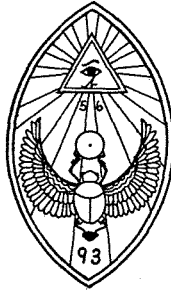
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An. LXXIV, 1978 e.v., Sun in 0° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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The College of Thelema
Founded in Service to
the A.:A.:.

COLLEGE of THELEMA



Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

Where does one draw the line between the freedom of the individual and the recognition of authority in a Thelemic Occult Order? The final answer to this must be a result of the work of each individual but I might point out a few ideas.

The first thing you may need to ask yourself is why did you join? All motives for joining are valid except that you ought not to fool yourself as to your true motive and believe in a false motive as an ego saving or face saving attempt. Be honest with yourself or else the map you are making for your Path towards the peak of the accomplishment of your True Will will not work well enough.

You may have wished the society of others who think along some of the same lines that you do, or you may hope to rise in your chosen Occult society and become a leader of men; you may want Power. You might have the ambition to write a degree after your name such as those who have gone to college may write an M.A. or a Ph.D. You may be imbued with other enthusiasms and be thinking in terms of evolution and the betterment of humanity with your aid. You may have in mind that you have to reincarnate again and that you would wish to incarnate in a more perfect society and that the work you do now will bear fruit in the future lives. You may wish to bring more freedom to humanity and of course to yourself. Or you may mistake license for freedom and may have joined because you think that you can then do as you like under the sanction of an Occult Order. Or perhaps you are looking for a guru or teacher and an Occult Order seems a good place to find one. You may think that the Order you have joined will aid you in achieving the Knowledge and Conversation of the Holy Guardian Angel.

Some of these reasons for joining an Occult Order will be aided and some will be hindered by that Order itself.

Let us suppose that you are looking for a guru and have

thought that a high ranking member of the Order should be your teacher because of his grade. Not necessarily - as some are good at steering a ship of state who are unable to teach. However, if it is a guru you wish, does he come up to some of the standards Crowley wrote of in many places? Let me quote a little from Letter 61 in MAGICK WITHOUT TEARS where he is talking about the A.'.A.'. and by inference something about the O.T.O.

"In our own case, though Our authority is at least as absolute as that of the Pope and the Church of Rome, it does not confer upon me any power transferable to others by any act of Our will. Our own authority came to Us because it was earned, and when We confer grades upon other people Our gift is entirely nugatory unless the beneficiary has won his spurs.

"To put it in a slightly different form of words: Any given degree is, as it were, a seal upon a precise attainment; and although it may please Us to explain the secret or secrets of any given degree or degrees to any particular person or persons, it is not of the slightest effect unless he prove in his own person the ability to perform those functions which all We have done is to give him the right to perform and the knowledge how to perform." *

To the bewilderment of many, Crowley may have given degrees in emergency situations which have become nugatory with the passage of time because of the behaviour of the candidate. Does such a person fit your idea of a guru or teacher? Has he won his spurs or done the work? Have you tested him by asking questions and finding then if he knows what he is talking about? Does he display Initiated Wisdom? Has he answered your questions and given you a little more enlightenment? Has he helped you? Has he displayed brotherly love towards you?

It is so necessary that you yourself apply the acid test as too many in this time of great confusion pretend to degrees which they do not qualify for in either the A.'.A.'. or the O.T.O. We have many examples around us and are likely to wallow in even greater darkness until the ideas of the Master Therion and the BOOK OF THE LAW can be put into effect.

If you are socially minded and belong to a Thelemic Occult Order just for the company of others, the Law is for all. Thus it is incumbent upon all of us to learn how to live by the precepts of LIBER AL. You should supply yourself with one of the better commentaries of this Book and study it carefully.

* MAGICK WITHOUT TEARS by A. Crowley, edited by Israel Regardie and published by Llewellyn Publications, 1973.

Please notice that I said a Thelemic Occult Order. Let us gain a little perspective. The O.T.O. is only one of the great Orders of Antiquity to accept the Law of Thelema. There will be others. There will even be new Thelemic Orders who might be moved to apply those things written about the O.T.O. in the BLUE EQUINOX to their own work. The A.'.A.'. is more truly Crowley's own Order and does not suffer from the ills of sociability and politics as does the O.T.O. You should make a very careful comparison of the two as you are working on your map for your own guidance.

Because we live in a time of emergency and confusion, too many people have been able to abuse privileges and their behaviour may curtail the real expression of freedom of others in the Order. Too many may have been elevated to high grades who have not deserved the honor. Both Orders are full of beginners and very short on adepts. Crowley was adamant that beginners should not work with each other or even know each other, as you can see from reading in MAGICK WITHOUT TEARS. It is too much like the blind leading the blind.

When a student is not too highly developed, he or she is apt to look to others for leadership. This is the way of all humanity. Further, a great deal of harm is worked in any Occult Order by expectations people have for others. They fail to see that the expectation should be applied only to themselves. So when you get no inspiration from those who are supposed to lead, and no real leadership and no model for you to base your own behaviour on, you are only too ready to quit.

Can it be that you have been behaving as a slave? In more modern terms, we have called such people sheep. It may be that there will be many difficult times over leadership - this is bound to be because we are pioneers. However, remember this: It is a mark of cowardice and weakness to blame others for what happens to you. Each of us is the cause of the effects which we enjoy or hate. The causes of our karmic effects are facets of our own original nature and this includes the way you behave towards others and the way you think of them. Your own causes or modus operandi bring reactions from the Universe - which is defined as all that you can be conscious of. If you are unhappy with your own events of life and the effects of your own causes then your behaviour needs to be modified. You need to work on the causes you set in motion to produce the effects that you dislike or that make you sad. You can't modify others, neither by force or by criticism, not even those whom you object to, for they have a right to be what they are, whether you think it is for their own good or ill, or whether for the good or ill of your favored Thelemic Occult Order.

If your True Will is being hampered by other persons in an Occult Order or in outside life, you have the option of moving off and away, or you can fight, or you can modify yourself if your thoughts and actions do not truly express your own True Will.

Please note further that for every action there is a price to pay. "Everything must be paid for to the uttermost farthing." as Crowley states in MAGIC IN THEORY AND PRACTICE, p. 261. You need to calculate what the cost of your action is going to be or is, after you have acted, and whether you want to pay this price? The price may bring happiness and joy to you or it may bring dissatisfaction, sorrow and unhappiness. If you are experiencing a good many of the negative emotions the cause is yourself, that you have lost your way, and that this is a signal for you to do something about it, a signal to change. As LIBER AL states: "We are not for the poor and sad: the lords of the earth are our kinsfolk." in Cap. II, v. 18. Many similar verses tell you that this is the way you should look at it.

When you are unhappy, dissatisfied with life and yourself, disgruntled, fault finding of others, and so on, you have lost the golden thread which leads to the K. and C. of your H.G.A. for He expresses Himself as Joy. Simply then, if the price, the effects of your action bring joy and happiness as by-products then you are on the right track.

There are some actions or causes which do not bring joy immediately. Think of the disciplines the artist or the expert on yoga must go through. Think how the recluse must pay the price of loneliness, or the overly sociable person may lose all contact with his Inner Self. A selfish person may lose his loved ones; a hot temper may carry a price of injury to yourself or others. The list goes on. Wisdom consists in using your own character traits "under will" to further your own purpose. If one or several difficult traits are rampant they can destroy you or the Expression of your True Will. If you baulk at a difficult price or task to accomplish this True Will, you do not wish to expend the energy, you may bring about a split between the expression of energy as opposed to the true purpose of your existence. This blocks the Will and the end result will be failure. Thelema is not for the failures in life, Thelema means a great deal of self-discipline and work - not someone else's - whoever he may be - or whatever Grade he may have in either Thelemic Order - but your own.

Lazy people not willing to harness their own powers become slaves to their lower selves. They could scarcely realize the promise and the emancipation which is Thelema. They do not know what freedom is. They make mistakes as to what is real authority and power and what is spurious.

I bring these various points to your mind so that you may realize finally that the leadership you desire is your own Higher Self. There is actually no other leader, guru, or teacher who can give you all of the help you may need. When someone you look up to has seemed to fail you it might be that you have been playing that old game of projection again. For a simple explanation of this please read again the article in IN THE CONTINUUM, Vol. I, No. 3. No leader or teacher can be perfect and no leader can carry the projections of everyone.

Further, it may be that a teacher can set up signboards or give good advice but he cannot do the work for you. He can only guide the beginner a little way. The true teacher is the H.G.A. and when you have learned to listen to His voice, you will need no other. You will scarcely need anyone in a position of authority in an Occult Order unless it is your will to work with that Order in some fashion. Remember that your Will is single, it is not a mass of unrelated and conflicting impulses.

Now then, if a leader of the Occult Order of your choice does not represent the ideals of the Order as a whole, those ideals which have been written down and which have inspired you to join, what are you going to do about it? Do you acquiesce in his leadership, shutting your eyes to actions which harm the image of the Order to which you choose to belong and thereby harming you, if you would but think of it? How do you prevent yourself from being tarred by the same brush as any leader may tarr himself with? If a leader or teacher fails the Order which he or she represents, how do you set things right when you cannot interfere with this person according to Thelemic law?

Since no person in authority is perfect, you must look to yourself and realize that the Holy Guardian Angel represents perfection for yourself. If you are not far enough advanced to gain even a part of this realization then you will need to recognise that Aleister Crowley and what he wrote is your leader and your guru. Not Crowley the man, the only too fallible human, not Crowley who represents the projections that you have performed of your own traits and ideals, but Crowley the avatar of the Aeon; the Adept who has shown humanity the next step, who has worked out the practices to be done to achieve this next step, who has taken down by dictation THE BOOK OF THE LAW which you have willed to make the Law of your own life.

The more truly integrated humans and adepts or those who are approaching these states, that we have among us in either of the present Thelemic Orders, the more chance that Order will have of growing and enlarging it's scope.

Well, maybe I have been laboring a point, but the point I am driving at is this: Your will includes affiliation with a

Thelemic Occult Order? You deplore certain aspects of this Order? Its leadership is not what you could hope for? You think because of this you may not have the freedom to accomplish your will? The answers to these questions lie within yourself. The most potent answer is: perfect yourself, work and earn your degrees. If you are truly interested in this Occult Order, you are its representative. What if you should become one of the leaders or teachers in the future, should this be your will? If so, will you be able to put into practice all that you have perfected; can you become something better than ~~what~~ is now manifesting? Can you bring to fruition on this earth those ideals which you have tried to demand or ask of others? Can you become a living example of the ideals and thought of Thelema? This will be up to you!

Through your own work then, the freedom you generate will be your own; the authority you recognise will be in accordance with your own Will. Neither freedom nor the demand for the recognition of authority can be given to you nor foisted upon you unless you Will it.

Love is the law, love under will.

Soror Meral

QABALIST'S CORNER

Some meanings for the number 31

לֵא or AL is a Hebrew word for God

לֹא or LA is a Hebrew word for Not (Refer also to Nu & Nuit)

לֵךְ is a Hebrew word for To Go.

(These are as given in the Sepher Sephiroth, Equinox I. Vol.8)

LA is then Not Being or Nuit

AL is Being or Hadit

31 is made of Lamed (ל) and Aleph (א).

Lamed is the Heavenly and earthly Nu - Isis whose planetary representative is Venus. Venus is the ruler of Libra, which corresponds to the Atu of Adjustment, the Ox Goad.

Aleph is Atu 0, the Fool, the Ox, (or Plough)

K - כ 20 See LIBER AL, Cap. I, v. 8 "The Khabs is in the
H - ה 5 Khu, not the Khu in the Khabs." and in the Com-
U - ו 6 mentary, "the Khu is the magical entity of a man."
31 Or, a magical garment which the star has woven for

itself in order to enjoy existence. Its identity with LA and AL is shown by this numeration. Notice also the name Ra-Hoor-Khu, who in one aspect represents the Son, Tiphereth.

If we add the spheres on the Tree of Life, 1,2,3,6,9,10, they add to 31. Notice that this is the Middle Pillar plus the three supernals. Here is practical advice to be used to achieve LA and AL.

See also LIBER AL and Commentary Cap. I, verse 40. Θελρμα

Θς - the Hermit, Atu IX, 9 Hebrew Yod, the Hermit

λρ - the Lover, Atu VI, 6 Hebrew Zain, the Twins or Lovers

μα - Man of Earth, Atu Hebrew Pé, the Blasted Tower

Atu XVI

16
31

For a further comment on Pé, see LIBER AL, Cap. I, v. 57.

"He, my prophet hath chosen, knowing the law of the fortress and the great mystery of the House of God." Notice that Pé is the lowest Horizontal line on the Tree of Life. This card will bear close study both intellectually and spiritually. One might say it is synonomous with the Veil of Paroketh and one must get beyond the veil to reach Tiphereth.

Each of the 3 divisions in the word LASHtAL add up to 31.

Shin is ש , 300, Atu 20 - is Fire (Ra-Hoor-Khuit is a God of

Teth is ט , 9, Atu 11 - Lust or Force Force and Fire)

Aleph is א , 1, Atu 0 - the Fool

310 31

ISIS

Isis am I, and from my life are fed
All showers and suns, all moons that wax and wane;
All stars and streams, the living and the dead,
The mystery of pleasure and of pain.
I am the mother! I the speaking sea!
I am the earth and its fertility!
Life, death, love, hatred, light, darkness, return to me -
To me!

Hathoor am I, and to my beauty drawn
All glories of the Universe bow down,
The blossom and the mountain and the dawn,
Fruit's blush, and woman, our creation's crown.
I am the priest, the sacrifice, the shrine,
I am the love and life of the divine!
Life, death, love, hatred, light, darkness are surely mine -
Are mine!

Venus am I, the love and light of earth,
The wealth of kisses, the delight of tears,
The barren pleasure never come to birth,
The endless, infinite desire of years.
I am the shrine at which thy long desire
Devoured thee with intolerable fire.
I was song, music, passion, death, upon thy lyre -
Thy lyre!

I am the Grail and I the Glory now:
I am the flame and fuel of thy breast;
I am the star of God upon thy brow;
I am thy queen, enraptured and possessed.
Hide thee, sweet river; welcome to the sea,
Ocean of love that shall encompass thee!
Life, death, love, hatred, light, darkness, return to me -
To me!

Aleister Crowley (from Tannhauser)

AVATARA

During the deepest, darkest moment of the Night
When gorgeous plumed birds skimmed the surface of the crystal lake
A blue-skinned child was born.
The pupils of his golden eyes were white
As they opened and closed like the petals of a lotus flower.

When the moment passed
The center of the universe seemed far away
And the child watched with dull eyes
As grey plumed birds
Hung hovering in the humid sky.

By John L. Steadman. (Sept. 9,
1977)

O Shiva

O Shiva -
Your tongue is aflame and we hear your voice
As it rises through the Abyss like golden incense smoke
Curling in ripples around your fiery eye.

O Shiva -
We dimly see your body
Brooding like a great shadow behind the All
But only brooding for the moment it takes
To ignite the nova in your mind.

O Shiva -
If I should hear the steel talons
Of silent Pan
As he creeps across the rocky, dark Abyss to find me
Let me curl in ripples around your fiery eye
And ignite the nova in your mind!

By John Steadman (Oct. 6, 1977)

SACRIFICE

Lord, accept this offering I make,
This life, this heart and soul and mind.
I endure, only for Thee to awake,
Waiting for Thy ties of Love to bind
Me, to take my will and hammer it
Into a spear for Thine own use;
To take my joy and fashion it
Into a cup, Thy force to house;
To take my labor and transmute it
Into an echo of Thy name:
O let Thy Presence fill and enlighten me
That I might cry aloud with Thy Flame.

Chain me to Thy Will, Lord of Divine Liberty;
Burn me with Thy Fire, Lord of Everlasting Desire;
Consume me, fill me with Thy Sun of Beauty;
Enflame me, name me with Thy Wanton Ire.
Ravish me away to Thy Ruby Abode,
This mortal shell, Thine emerald wings enfold.
Until my will becomes Thine, O Master Soul of Mine
And my ecstasy is ever Thy lovely cup of wine;
My joy, Thy joy to see for all eternity,
My desire and Thine moving to seal our Affinity.

Thy spirit enflames mine in prayer;
Thy unearthly music strikes to my core;
My effort is gone, whirled away in the roar
Of soul shattering bliss, I am dissolved in Thy kiss.
I am the fulfillment of Thy Will.
I am the vehicle of Thy Love.
I am the Power to show Thy Might,
The Word of enlightenment from above.
I am Thy innermost core, revolving Light
Of Life. I am Thine, Thou art mine.
We are One, we are None, we are still.

Meral
Aug. 31, 1946



Moral



CHAPTER V

1. Ah! my Lord Adonai, that dalliest with the Magister in the Treasure-House of Pearls, let me listen to the echo of your kisses.

CHAPTER V

This Chapter is attributed to the element of Spirit; it deals consequently with the harmonization, in terms of Humanity, of the Four Blind Forms of Energy. In previous chapters the man 666, being so gross and complex an idea, had no natural right to any place in the relations of his Angel and the Adept which he has selected and perfected in himself. 666, 'the scribe' etc., (as he is called in various passages) must formulate a link between himself and those others. (See Cap. I, v. 31, vv 41-49, etc.)

But as Spirit, descending into the midst of Fire, Water, Air and Earth, constitutes them an Unity, Microprosopus, so this chapter resumes the previous four; it applies them to 666. It explains how the Chymical Marriage of his Magical Self with his Angel affects the totality of his being. The language is consequently less technical: indeed, some passages are intelligible as they stand to quite uninitiated minds.

1. 666 has begun to understand his relation with the Marriage in Chapter IV, vv. 54 sqq. For the root of Yod (in Tetragrammaton) is in the 'Unconscious' which connects the human consciousness with the Magical. Cf. Cap. I, v. 41, 'the echo of your kisses'; because the reality of such relations is beyond articulate apprehension: one can be conscious only of the reflection (in terms of the Ruach) of Neschamic intuition.

This fact accounts for the impotent babble of the Mystics of old time: they are compelled to rely on rhetorical devices like the use of such words as 'ineffable' and of magnificently mysterious metaphors. But now at last S.H. Frater V.V.V.V.V., $8^0=3^0$ has collaborated with G. H. Frater O. M., $7^0=4^0$, to construct a true language with accurately defined symbols in which the gesta of the A.'. A.'. (above the Abyss) may be translated into those of the R. R. et A.C. (below the Abyss). See Liber DCCCXIII vel Ararita: several passages, but especially Cap. V. vv. 1-8. The bulk of my writings upon the orgia of the Holy Spirit of Man, from the Sword of Song, Konx Om Pax, and 777, to the Bagh-i-Muattar and my Magical Records are perhaps principally valuable to mankind as the first systematic essays in the interpretation of the Intuition of Neschamah to the Intellect of Ruach.

"The Treasure-House of Pearls". See 777, Column 127, where pearls are attributed to the First Palace (the Three Supernals) and to the Seventh (Yesod and Malkuth).

2. Is not the starry heaven shaken as a leaf at the tremulous rapture of your love? Am not I the flying spark of light whirled away by the great wind of your perfection?

3. Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the grey city in the old and desolate land; I will cleanse it from its great impurity.

But the symbolism of the Pearl - or Dew - is peculiarly appropriate to descriptions of the Chymical Marriage. The Pearl is ZERO (see Bagh-i-Muattar; the Lost Continent, etc.) a cloudy Nebula containing the Rashith-ha-Gilgalim of the new Universe created of the Quintessence of the Substance of the Unity of the Angel and the Adept, expressed therefrom by virtue of 'love under will' at the moment of Rapture.

In Chapter I, the Chapter of Earth, the scribe or prophet 666 is wroth, importunate, laborious and ashamed. He had not succeeded in establishing the proper relations. He has now succeeded; 'let me listen' is not a demand or request. It implies the power as in a true subjunctive. Cf. 'let there be light'. He does not wait for an answer.

2. He continues with absolute confidence to indicate the source of his powers. He notes that the starry heaven (Nuit) is 'shaken', i.e., its continuum is disrupted by the Chymical Marriage. At another extreme his own static condition is destroyed. He understands himself not as a fixed being of earth but as 'the flying spark of light' - a pure dynamic vibration. This conception, first formulated in Liber CCXX and explained already in this Comment, is in fact the first condition of what the Buddhists call Samma Dithi - right views. So long as a man thinks of himself as a being rather than as an energy he attributes to himself not, as the profane suppose, stability, but stagnation, which is death.

Moreover this spark is practically identified with the rapture of Chymical Marriage.

3. It has been explained that the absolute surrender of the false self is the first condition of the existence of the True Self. While 666 seemed to himself a separate existence he remained impotent. Immediately he understands himself as 'whirled away by the great wind of your perfection' the Angel tells him of his success on just that plane of illusion which he has abandoned. The sorrow and failure of 666 arise from his contemplation of his fellow men, of the imperfection and wretchedness, the weariness of existence on this planet. He had found that his personal efforts, so far from remedying the mischief, tended rather to increase it. Now, however, that his personality has been destroyed, it becomes efficient. It is impossible to change any fixed state by working upon it from the same level. At most one can rearrange its character by the formula of ALIM (See Book 4, Part III, cap. iv), the formula of witchcraft. However one may

4. And thou, O prophet, shalt see these things, and thou shalt heed them not.

manipulate the digits of a number divisible by 9, it remains a multiple of that number. (Consider attentively the whole doctrine connected with the number 9. The references have already been indicated in this Comment.)

The world of Assiah is a crystallization of the Atziluthic idea through Briah and Yetzirah. It can be effectively modified by the import of some other Atziluthic quintessence. It is therefore useless for 666 as a being of Assiah to attempt to redress it. He can only do so by exalting himself to Atziluth by the Attainment of the K. and C. of the H.G.A., and approaching Assiah through Briah from Yetzirah.

The angel spontaneously promises 666 that his True Will shall be made operative. The minute spark of his individuality shall be enkindled to a great light and this light shall consume the impurity of the 'grey city in the old and desolate land'. This Book was written down in London, and the apparent reference in the first instance is to that city. The text may mean that in some way or other 666 will become 'a great light', a portentous phenomenon pregnant with destruction in the eyes of its inhabitants.

On this interpretation it is not clear what is meant by 'its great impurity' or how the manifestation of 666 should 'cleanse it therefrom'. The proper method of exegesis which immediately suggests itself is to collate the passages in the Holy Books which refer to that city and to study them by the light of the historical events in which 666 has taken part. Even so, despite certain possibly significant incidents it would appear that some such event is still in the future.

There is of course no sure token that this interpretation is valid. An alternative might be sought in the numerical value of the Greek equivalent of 'grey city' or it may transpire that some city has a peculiar right to be designated as grey.

Further, the allusion may be strictly poetic metaphor; 'grey city' may mean no more than a place where men assemble, a gloomy, foggy place where men assemble. (Cf. Cap. IV, vv. 59-60.)

4. Cf. verse 21, Liber CCXX, III, 16; also Cap. I., v. 44. It seems to be implied throughout that the work of 666

5. Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.

6. Through the midnight thou art dropt, O my child, my conqueror, my sword-girt captain, O Hoor! and they shall find thee as a black gnarl'd glittering stone, and they shall worship thee.

should be in a peculiar sense secret. See Liber CCXX, Cap. I, v. 10. I am to operate important changes in human society apart from the cardinal change affecting the onset of the Aeon of Horus and the proclamation of the Law of Thelema. I shall further see the results of my work at least in a certain measure, and it is important that I shall not permit myself to be disheartened by contemplation of them or satisfaction with them.

5. This verse confirms the interpretation of verse 3. There is a quite different reference to the Equinox of the Gods, ABRAHADABRA, the Magical Formula of the Aeon (not to be confused with the Word of the Law of the Aeon) represents the establishment of the pillar or phallus of the Macrocosm of 6 positive ideas in the void of the Microcosm of 5 Alephs. Aleph is a void or kteis, being the Atu marked 0.

The general symbol is repeated in particular terms. Isis and Osiris govern respectively the two Aeons (of the Mother and the Dying God) through which we have passed. The fulfillment of Asi by Asar indicates that their operation is complete, their conjunction having resulted in the appearance of Horus (Heru-ra-Ha in his twin aspects (a) Force and Fire, and (b) Silence.)

The verse tells us that that has come to pass which it was the Great Work of 666, in his official relation to the A.'.A.'. as opposed to his personal career as a magician, to proclaim.

The 'animal soul of things', i.e., the Nephesch of the World. The Lord of the Aeon represents more than a new stage in the progressive infiltration of the darkness of matter by light. He acts directly on the World of Assiah.

Note in particular the form which he assumes - that of a 'fiery star that falleth upon the darkness of the earth'. It is as a meteor or thunderbolt that he invades the planet. (Note that he is 'let down'; from the earth he appears as of terrific import, but from the point of view of the Gods he is imbued with all possible gentleness.)

6. The symbolism of midnight and of the 'black gnarled glittering stone' suggests a reference to Atu XVIII where Khephra the Beetle, the Sun of Midnight, appears traveling in his bark under the Heaven. (The stone is everywhere conventionally accepted as a symbol of Sol.) Despite the promise of the symbol - 'there is a budding

7. My prophet shall prophesy concerning thee; around thee the maidens shall dance, and bright babes be born unto them. Thou shalt inspire the proud ones with infinite pride, and the humble ones with an ecstasy of abasement; all this shall transcend the Known and the Unknown with somewhat that hath no name. For it is as the abyss of the Arcanum that is opened in the secret Place of Silence.

morrow in midnight' - this first appearance of Horus is obscure and frightful. Yet He is found in this form and worshipped.

The nature of the symbol is rendered unmistakeable by the additional epithets; a 'child' indicates the irresponsible and innocent mischievousness. 'My conqueror' further defines Him as overcoming the opposition of the inertia or natural prejudice of the 'old guard' of the profane. (Cf. Liber CCXX as a whole, and particularly vv. 3-9, II. 17, 18, 28, 32, 46, 49-55, 59, 70-72.)

'My sword-girt captain'. This emphasizes the warrior aspect in which Horus is to make his first appearance.

Taking these verses as having direct reference to the first publication of the Book of the Law in London, observe that nine months after Equinox I, X, the war broke out so that Horus was actually worshipped in exactly this aspect in the quite unreasonable way predicted.

7. 'My prophet', as in v. 4, refers to 666. Cf. Liber CCXX, Cap. I, v. 26, etc. This title is given to him more frequently than any other. The term 'prophet' or forth-speaker' is contrasted with 'The Beast' which is connected with my function in Tiphereth, implying my manhood, kingship, my mastery of ecstasy and as fulfilling the function referred to in the Apocalypse so far as the confusion caused by the deliberate corruption of the text of that Book permits us to calculate.

The title 'prophet' refers to the function of serving the Gods proclaimed in Liber CCXX and administering the Sacrament (the new Magick, formula ABRAHADABRA, etc.). The title 'prince' may be connected with the attribution to Tiphereth, since Microprosopus is the Vau of Tetragrammaton, Vau having the value of 6, and corresponding to the four princes (sometimes called Emperors) of the Tarot.

The 'prophecy' here mentioned is first of all CCXX, Cap. III, this book itself, and various other poems, essays and rituals. Liber 418, Aethyr I.

The second paragraph indicates Horus in his active and adult aspects. The student is referred to the complete exposition of the meaning of the letter Aleph, in particular to that part of it in which it is explained that 'the babe in the egg of blue, Harpocrates in whom all power is latent, he being Harpocrates, Bacchus Diphues,

Zeus, Baphomet, Parzifal as the 'Pure Fool', the Great Fool of the Celtic Legends, the wanton child Hermes, etc., in the first stage of pantomorphous innocence, develops at puberty into Parzifal the knight-errant, who obtains the Crown by winning the King's Daughter (a mystery on which the actual customs of many primitive races were founded. See J.G. Frazer in 'The Golden Bough'.) The phallic Hermes, the Baphomet of Atu XV, Zeus who assumes the form of a beast in order to impregnate various women (the S. Woman) as in Atu XI. See also the legends of Beauty and the Beast, the Devil of the Sabbath, the Minotaur, Hercules (at first disguised as weaponless and ambisexual), many Asiatic legends.

The Lord of the present Aeon, two in one (Vau, Hé, Atu VI, born of union of Yod and Hé) has been the subject of prophecy throughout history. His nature, function, and relation with the other Gods, is thus a matter of common knowledge among initiates or even scholars. At the same time his present appearance is in a sense an original phenomenon. For Hé is represented in CCXX as the third to Nuit and Hadit, nay rather as the first, Nuit and Hadit being wholly beyond the comprehension of any but 'The Beast and his Bride and the winners of the Ordeal X'. CCXX, III, 22. He is therefore shown as springing spontaneously. There is no reference to Isis and Osiris the traditional father and mother of Horus in the Egyptian theogony.

'Around thee the maidens shall dance, and bright babes be born unto them'. One is reminded of the almost universal practice of circumambulating or dancing round the lingam, Maypole, or other cognate symbol of the creative faculty. The voice of scandal suggests that women who adopted this rite made it effective by physiological precautions. But even so the aptness (congruity) of the two methods is evident and philoprogenitiveness is justified of her children no less than Wisdom. The Puritans rightly asserted that the Maypole was a lingam and May-day a Priapic festival.

The remaining section of the verse is extremely obscure. Humility seems to be discountenanced by the Book of the Law as incompatible with the proper understanding of oneself as a star, a king, divine or sovereign being, no less than the greatest of the Gods. It is further likely to lead to Sin, i.e., Restriction, since the humble are liable to fail to assert their independence and their right. From this it would appear that in some sense or other humility must be a positive virtue whose climax in an 'ecstasy of abasement' is no less worthy of respect than any other form of trance.

See Yi, Cap. XV, on the Khien Hexagram. This Hexagram is composed of the trigram of the former principle

— — modifying the symbol — — of Earth.

See the last Trigram in Liber Trigrammaton. 'Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless Abode.' (Liber XXVII.) Abasement means movement towards the base, i.e., towards the foundation, Yesod, which represents the resolution of the antinomy Stability - Change. Observe the sympathetic harmony of all these symbols and compare them further with the doctrine of the T.T.K. with regard to the supreme strength of water, low-lying and the apotheosis of weakness in the sense understood in the T.T.K. throughout. I take this opportunity, moreover, to quote the Book of Lies. (T.T.K. signifies Tao Teh King.)

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 here-
after.
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.
Cap. IV.

TAT

Ex nihilo N.I.H.I.L. fit.

N. the Fire that twisteth itself and burneth like
a scorpion.
I. the unsullied ever-flowing water.
H. the interpenetrating Spirit, without and within.
Is not its name ABRAHADABRA?
I. the unsullied ever-flowing air.
L. the green fertile earth.

Fierce are the Fires of the Universe, and on their
daggers they hold aloft the bleeding heart of
earth.

Upon the earth lies water, sensuous and sleepy.
Above the water hangs air; above air, but also
below fire - and in all - the fabric of all
being woven on Its invisible design, is
AIØHP.

Cap. 86.

From this it is manifest that the humility and abasement referred to have no relation to the Xth 'virtue' to which that name is given. The humility of Uriah Heap and Pecksniff, of Tartuffe, the 'crucified Jesus' of the Y.M.C.A., C.I.C.C.U., and similar associations of the herd, which goes with hypocrisy, envy, low cunning, and that whole complex of fear qualities which are characteristic of those who know themselves inferior. It is curious to reflect that in England we associate this frame of mind with Christianity, especially with Romish Christianity, whereas on the Continent those precise recessions are attributed to Judaism.

The 'humble ones' in this passage are evidently employing a definite magical formula with their absolute energy and confidence.

The results of the manifestation of Horus are now said 'to transcend the Known and the Unknown with somewhat that hath no name.' It is quite clear that this is so, but far from obvious why the fact should be so firmly emphasised and explained, especially in such unusual and obscure terminology. The word 'it' in the last sentence may refer to the nameless 'somewhat' or to 'all this'.

The 'secret Place of Silence' is the womb of Nuit or 'egg of blue' which conceals the babe Harpocrates.

The 'Arcanum that is opened' may perhaps be paraphrased 'the secret truth that is manifested'. The Abyss may always be taken to signify 'absence of ground'. It is the form or means of manifestation of anything which is not so manifested. Alternatively, it may be the abyss that is opened, that is to say made available for investigation.

'All this' has no name because it is 'the unity uttermost showed' (See CCXX, III, 37) of Horus. His identity absorbs these diverse phenomena with equal absoluteness. In the perfect purity of the child, or pure fool (Parzifal, asked his name, answers 'Ich weiss nicht') all differences vanish for ever; see CCXX I, v. 4, and vv. 22 -

23. This verse 7 may therefore be summarised somewhat as follows:-

The proclamation of Horus by 666 will enable every person to fulfil his proper function or True Will, and by so doing to reach the perfection of his own nature, whereas the illusion of dividuality is entirely destroyed. As it is written in Liber CCXX, I, 44-45:-

'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; nay, are none!'

8. Thou hast come hither, O my prophet, through grave paths. Thou hast eaten of the dung of the Abominable Ones; thou hast prostrated thyself before the Goat and the Crocodile; the evil men have made thee a plaything; thou hast wandered as a painted harlot, ravishing with sweet scent and Chinese colouring, in the streets; thou hast darkened thine eyepits with Kohl; thou hast tinted thy lips with vermilion; thou hast plastered thy cheeks with ivory enamels. Thou hast played the wanton in every gate and by-way of the great city. The men of the city have lusted after thee to abuse thee and to beat thee. They have mouthed the golden spangles of fine dust wherewith thou didst bedeck thine hair; they have scourged the painted flesh of thee with their whips; thou hast suffered unspeakable things.
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.
11. Therefore I love thee with surpassing love; therefore they that despise thee shall adore thee.
12. Thou shalt be lovely and pitiful toward them; thou shalt heal them of the unutterable evil.
13. They shall change in their destruction, even as two dark stars that crash together in the abyss, and blaze up in an infinite burning.
14. All this while did Adonai pierce my being with his sword that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, the blade of the Phallus.

8. The essence of this rhapsody is clear; yet the plane on which it may best be interpreted will differ according to the degree of initiation which the reader has attained.

Roughly, however, for all alike, it may be paraphrased 'Thy soul has undergone the contamination of material and phenomenal illusion'. Cf. Cap. II, vv 4-6, 7-16; III, vv. 4-12, 40-48; IV, vv. 2-3, 5, 33-37, 42-44. See also Liber VII, several passages, which may be discovered by the right ingenium of the Exempt Adept.

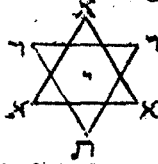
9. Despite the above, the Holy Guardian Angel has always indwelt the being of the Adept, not even needing the nourishment represented by 'oil'. (For this symbol see Book 4, Part II, Cap. 5).

The Angel exceeds alike Sol, Luna, and Agni, the three principles which (in the Hindu symbolism) come into course successively during each twenty-four hours, thus determining the character of the Dhyana attained at any given period of the day.

10. The relation of the man with his Angel is independent of his acts qua man. His Nephesch, considered as in relation to the non-Ego, is incapable of interfering with his true Nephesch.
11. This being understood by the profane, they take the proper view of the Man. They realise (e.g.) that the 'vices' of Shakespeare and Shelley do not detract from their genius.
12. The profane being thus purified are capable of receiving the benefit of the Initiation of the Adept.
13. The reference seems to be to a theory (at present unfashionable) of the formation of nebulae. The point here is simply that the intimate contact of two apparently 'dark' or 'evil' ideas leads to their transmutation into light. It is 'love under will'.
14. Adonai: אדני. Aleph is the swastika or Thunderbolt by shape: Daleth means Door or Pylon; Nun refers to Scorpio the Serpent; Yod is the Phallus (Yod of IHVH) considered as the inmost and simplest idea.

15. Also he taught me the holy unutterable word Ararita, so that I melted the sixfold gold into a single invisible point, whereof naught may be spoken.
16. For the magistracy of this Opus is a secret magistracy; and the sign of the master thereof is a certain ring of lapis-lazuli with the name of my master, who am I, and the Eye in the midst thereof.
17. Also He spake and said: This is a secret sign, and thou shalt not disclose it unto the profane, nor unto the neophyte, nor unto the zelator, nor unto the practicus, nor unto the philosophus, nor unto the lesser adept, nor unto the greater adept.
18. But unto the exempt adept thou shalt disclose thyself if thou have need of him for the lesser operations of thine art.
19. Accept the worship of the foolish people, whom thou hatest. the Fire is not defiled by the altars of the Ghebers, nor is the Moon contaminated by the incense of them that adore the Queen of Night.
20. Thou shalt dwell among the people as a precious diamond among cloudy diamonds, and crystals, and pieces of glass. Only the eye of the just merchant shall behold thee, and plunging in his hand shall single thee out and glorify thee before men.
21. But thou shalt heed none of this. Thou shalt be ever the heart, and I the serpent will coil close about thee. My coils shall never relax throughout the aeons. Neither change nor sorrow nor unsubstantiality shall have thee;

15. See Liber Ararita (DCCCXIII sub figura DLXX) for this. The symbolic mode of writing the Word is:



A separate volume might be - and should be and shall be! written upon the Arcana of this Hieroglyph.

16. The reference is to a material ring: see 'The Spirit of Solitude' for some account of it. The lettering about the Eye is V.V.V.V.V. See Liber LXI, vv. 29 aqq. These are the initials of the Motto of 666 as Magister Templi, $8^0 = 3^0$ 'Vi Veri Vniversum Vivus Vici'; also V is the Latin letter signifying 5, and its value (V or \wedge) is 6. The allusion is thus to $5^0 = 6^0$, the Great Work. Again, the arrangement of the letters on the lapis lazuli indicated the Pentagram.
- 17 - The instruction is personal and practical. Cf. CCXX,
18 Cap. I, vv. 10 and 50. The M.T. communicates, as such, only with the A.E.: that is, directly.

19. Again personal and practical to 666. I have done much mischief by insisting on making everything clear to people who were not ready for it.

Ghebers: Fire-worshippers in Persia. See Comte de Gobineau: Trois Ans en Asie.

Generally, the abuse of a formula does not injure the passive party, who is unconcerned, and incurs no responsibility.

20. Still personal and practical. 666 is to continue to live his normal life as a man of the world, unrecognised for what he is save by the 'just merchant', the man who can rightly assess values. It is the duty and privilege of some such man to bring to 666 his due measure of fame.
21. 666 will (naturally) care as little for fame as he has always done for misunderstanding, abuse, and infamy. He will be wholly absorbed in His attainment of the K. and C.

for thou art passed beyond all these.

22. Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou abide apart from the Impressions.
23. I am thou, and the Pillar is 'stablished in the void.
24. Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am thou, and the Pillar is 'stablished in the void.
25. Also thou shalt discourse of these things unto the man that writeth them, and he shall partake of them as a sacrament; for I who am thou am he, and the Pillar is 'stablished in the void.
26. From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.
27. Thou shalt rejoice in the pools of adorable water; thou shalt bedeck thy damsels with pearls of fecundity; thou shalt light flame like licking tongues of liquor of the Gods between the pools.
28. Also, thou shalt convert the all-sweeping air into the

of the H.G.A. This is the sempiternal. Change, sorrow, unsubstantiality: Anicca, Dukkha, Anatta: the Three Characteristics: See my 'Science and Buddhism' and other references.

22. Impressions: Vrittis. The True Self is independent of all phenomena. See numerous explanations of these matters in very many of my writings. See, in particular, my Tao Teh King; the M.T. reacts with perfect elasticity to all impacts, appearing to be wholly passive to all alike, yet really uninfluenced in the slightest degree by any.
 23. Compare this refrain with vv. 5, 24, 25. In verse 5 the Great Work is announced impersonally. Here it is identified with the Attainment.
 24. Being, Consciousness, Bliss: Sat, Chit, Ananda. See my writings on Hindu Philosophy. Contrast with verse 21. The Attainment emancipates the Adept from all conditions soever.
 25. The human consciousness of Aleister Crowley is to be enlightened on this point. He is to be sanctified thereby, and 'consumed' or consummated'. This Chymical Marriage unites him with the Angel and the Adept, Three in One and One in Three: this is the final perfection of union. Hence the repetition for the fourth time of the symbol of the Pillar in the Void. Cf. the Four Consecrations in the Neophyte Ritual of the G.:D.:.
- It must not surprise the Practicus - 'him, even' - to find the private affairs of 666 discussed in Class A publications of A.:A.: purporting to deal with the Great Work of 5⁰=6⁰. This book is primarily concerned with the Attainment of 666 to that Grade; and it is only because all true Attainment is so almost wholly impersonal that its contents are actually valid for the Aspirant in general.
26. The Crown, Kether, the Abyss, either Daath or that which is beyond Malkuth. The limitless Sphere, the Ain Soph. The general meaning is that the Attainment fills the whole Universe.
 27. The pools, and the flame between them, refer to the Sephiroth and the Paths. The general meaning is that the Attainment has fitted the Adept to perform creative work in all spheres.
 28. It enables him, moreover, to perform transmutations: it

winds of pale water, thou shalt transmute the earth
into a blue abyss of wine.

29. Ruddy are the gleams of ruby and gold that sparkle there
therein; one drop shall intoxicate the Lord of the
Gods my servant.

30. Also Adonai spake unto V.V.V.V.V. saying: O my little
one, my tender one, my little amorous one, my gazelle,
my beautiful, my boy, let us fill up the pillar of the
Infinite with an infinite kiss!

31. So that the stable was shaken and the unstable became
still.

32. They that beheld it cried with a formidable affright:
The end of things is come upon us.

33. And it was even so.

34. Also I was in the spirit vision and beheld a parricidal
pomp of atheists, coupled by two and by two in the super-
nal ecstasy of the stars. They did laugh and rejoice
exceedingly, being clad in purple robes and drunken with
purple wine, and their whole soul was one purple flower-
flame of holiness.

is not clear why these special examples should have been chosen, save on purely poetic grounds. (They are in essence Air to Water, and Earth to Fire).

29. For the colours in this and the last verse, cf. CCXX:
'Blue am I and gold in the light of my bride: but the red gleam is in my eyes; and my spangles are purple and green.

'Purple beyond purple: it is the light higher than eyesight.

'There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow and the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, and I will reward you here and hereafter.' (Cap. II, vv. 50-52). The Lord of the Gods is presumably Jupiter; he may be chosen because the whole transmutation refers to Chesed, or because of his position as the highest Sephira of Microprosopus.

- 30- The identification of the various elements into which
33 Initiation has analysed the original individual is now complete. The Great Work - Solve and Coagula - has been accomplished. There is no distinction between the personal Attainment of Aleister Crowley and the Proclamation of the Word of the Law of Thelema through him. Those who realise what this means rightly assume that it marks the end of an Aeon.

- 34- This passage is perhaps the most obscure in the whole book.
40.

34. 'Parricidal'. They have slain their fathers: i.e., they have won to manhood and the consciousness of the independence of their Individuality.

'Pomp'. They celebrate their attainment of Freedom by means of a Pageant. They manifest the Godhead which they have won. 'Atheists'. 'Allah's the atheist! He owns no Allah!' (Bagh-i-Muattar). They are free of the obsession of mortality and dependence.

'Coupled'. They unite with their comrades in 'love under

35. They beheld not God; they beheld not the Image of God; therefore were they arisen to the Palace of the Splendour Ineffable. A sharp sword smote out before them, and the worm Hope writhed in its death-agony under their feet.
36. Even as their rapture shore asunder the visible Hope, so also the Fear Invisible fled away and was no more.
37. O ye that are beyond Aormuzdi and Ahrimanes! blessed are ye unto the ages.
38. They shaped Doubt as a sickle, and reaped the flowers of Faith for their garlands.

will', being equal and identical despite their apparent differences (See CCXX, I, 2, 3, 4,; 22, 50, etc.) by virtue of the ecstasy of their common relation to Nuit.

'Laugh and rejoice'. See CCXX I, 26, 58; II, 19-26, 35 - 44, 62 - 64, 70; III, 46.

'Purple'. See CCXX I, 61; II, 24, 50 - 51. Purple is the royal colour and that of ecstasy: in particular, of the Chymical Marriage of Nuit and Hadit.

35. This verse carries on the idea of 'Atheists'. Cf. too Cap. I, 7 - 9, etc. Their natural place being Yesod (whose colour is purple) they, having destroyed the Foundation, are risen to Hod, (whose colour is also purple). See Liber 777, Col. XVII.

'The sword'. Their weapon of intellectual destruction.

'Hope' is a crawling worm, being the token of non-realisation of one's Self as supreme Enjoyment.

36. Cf. 'The City of Dreadful Night'.

37. In Persian Theology, the principles of Good and Evil. Cf. Nietzsche; and in our own doctrine, expressed in many ways in many places.

'Unto the ages'. 'Le-Olahm', לְעוֹלָם. See Ritual of the Pentagram. The value of the word is 176; this is 8 x 22, or 16 x 11 and this means the Redemption of the Serpent (22 letters) or the Magical Power (11) applied to the Blasted Tower (Atu XVI) for whose significance see this Comment, above.

- 38.

TERRIER-WORK

Doubt.

Doubt thyself.

Doubt even if thou doubttest thyself.

Doubt all.

Doubt even if thou doubttest all.

It seems sometimes as if beneath all conscious doubt
there lay some deepest certainty. O kill it!

Slay the snake!

The horn of the Doubt-Goat be exalted!

Dive deeper, ever deeper, into the Abyss of Mind,
until thou unearth the fox THAT. On hounds!

Yoicks! Tally-ho! Bring THAT, to bay!

39. They shaped Ecstasy as a spear, and pierced the ancient dragon that sat upon the stagnant water.
40. Then the fresh springs were unloosed, that the folk athirst might be at ease.
41. And again I was caught up into the presence of my Lord Adonai, and the Knowledge and Conversation of the Holy One, the Angel that guardeth me.
42. O Holy Exalted One, O Self beyond self, O Self-Luminous Image of the Unimaginable Naught, O my darling, my beautiful, come Thou forth and follow me.
43. Adonai, divine Adonai, let Adonai initiate refulgent dalliance! Thus I concealed the name of Her name that inspireth my rapture, the scent of whose body bewildereth the soul, the light of whose soul abaseth this body unto the beasts.
44. I have sucked out the blood with my lips; I have drained Her beauty of its sustenance; I have abased Her before me, I have mastered Her, I have possessed Her, and Her life is within me. In Her blood I inscribe the secret riddles of the Sphinx of the Gods, that none shall understand, - save only the pure and voluptuous, the chaste and obscene, the androgyne and the gynander that have passed beyond the bars of the prison that the old Slime of Khem set up in the Gates of Amennti.

Then wind the Mort!

(Liber 333, Cap. 51).

39. 'Spear': the weapon of Sol (and Mars).

'Dragon': the Stooping Dragon: see the Temple of Solomon the King, diagram of the Fall, Vol. I, 2, pages 283.

'Stagnant Water': the 'soul' in its uninitiated state, passive, corrupt and motionless, reflecting wrongly the imagery of the non-Ego. (The Buddhist idea of the Mind is identical with this). The words 'sat' and 'stagnant' connect this with the doctrine of the Black Brothers, and the theory of CCXX of the Universe as Going, or Energy. (Quote a few appropriate passages).

40. The destruction of this illusion releases the soul to Purity and Motion, to 'ease', which is not idleness but freedom of action, for which men thirst. Pure water is the Principle of Elasticity, the Transmitter of Energy. The Pure Soul is identified with the Moving Spirit which informs it, reflecting it truly with perfect understanding. See the whole symbolism of the Cup. See Book 4, Part II, Cap. vii. See in particular Cap. III and my comment.
41. The passage 34 - 40 was 'in the spirit vision'. It follows 30 33. 34 - 40 thus becomes intelligible: it is my vision of mankind in the New Aeon of which I have proclaimed the Word. I now return to the contemplation of my personal relation with mine Angel.
42. I repeat the Invocation. He is the Image of Nuit. The propriety of these phrases becomes manifest on studying the account already given of His nature.
43. The first sentence is an acrostic of 'Ada Laird'. This was one of the girls with whom I was intimate at the time of writing this Book. In these verses I deliberately identify my sexual exhilaration with my spiritual ecstasy, thus finally denying any difference between any two parts of my conscious being.
44. This constitutes a profound Riddle of Holiness. Note $\text{H}\Sigma\phi\iota\gamma\xi\text{-}\Gamma\rho\alpha\iota\delta\epsilon 781 = 71 \times 11$. See authorities for special meanings of these words.

Those only understand it who combine in themselves the extremes of Moral Idea, identifying them through transcendental overcoming of the antinomy. They must have gone further yet, beyond the fundamental opposition of the sexes. The male must have completed himself and become androgyne;

the female become gynander.

This incompleteness imprisons the soul. To think 'I am not woman, but man' or vice versa, is to limit one's self, to set a bar to one's motion. It is the root of the 'shutting-up' which culminates in becoming 'Mary inviolate' or a Black Brother'. By the 'Old slime of Khem' is meant the principle of stagnation which was symbolized in Egypt (Khem) by Sebek, the dweller in the mud of Nile - see above, and in Liber 418 for full account. Note that this is not 'evil', but merely the stoppage of the Energy of the Universe. The 'contending forces of Good and Evil' are complementary, and to be united by 'love under will' - as I too often do, loosely and clumsily, thanks to my education and the limitations of language - to mean 'that which is against my True Will', the implication is not of anything active, however loathsome or terrible it might appear. Any such idea is to be assimilated by 'love under will' with its contradictory, thus reaching, in ecstasy, to a new conception transcending the plane of these opposites.

Thus, my chief obstacle is the belief that any active Idea soever is 'evil', and it is therefore the main tenet of the Slave-Gods, 'Original Sin', the existence of a 'Personal Devil' opposed to an Almighty Goodness - Ahri-manes and Aormuzdi as above - which threatens my Will.

Amennti - the West - the Place of Death - is the quarter attributed to Osiris in his aspect as the Slain God, that is, in modern slang, to 'Jesus'. To us 'The Word of Sin is Restriction'. The only possibility of 'evil' is that the Will may be hampered. On the contrary, to the slaves of 'Jesus', there is scarce an act which is not of the nature of 'sin'. Even our 'righteousness is as filthy rags', 'There is none good, no, not one', etc. etc. etc., ad nauseam - et praeter! To us, then 'Jesus' is the very fount and origin of all possible 'evil'; for he is synonymous with the idea of Restriction on every plane. The Christian conception of sin as the will of the natural man, the 'Old Adam', is the basis of all internal conflict - of moral insanity.

It is true that some writers calling themselves Christian have declared for Antinomianism; but orthodoxy has always condemned these; it is evident that these doctrines imply Pantheism. The sophisms of Paul demonstrate clearly enough how deeply false to one's self one must be, even to make the essay to disengage the mind from the dilemma implicit in the theses that 'Salvation' emancipates from

'Sin', and that the 'Saint' is morally bound by the 'laws of God'. The passages here following would be laughable had not History stigmatized them as atrocious.

45. O my adorable, my delicious one, all night will I pour out the libation on Thine altars; all night will I burn the sacrifice of blood; all night will I swing the thurible of my delight before Thee, and the fervour of the orisons shall intoxicate Thy nostrils.
46. O Thou who camest from the land of the Elephant, girt about with the tiger's pell, and garlanded with the lotus of the spirit, do Thou inebriate my life with Thy madness, that She leap at my passing.

45. There is here an intentional identification of the very words of the Invocation of the Holy Guardian Angel with those appropriate to a fervent rhapsody addressed to an whore.
46. 'The land of the Elephant'; India. The reference is to Dionysus - to Bacchus Diphues. The symbol of Atu O has already been explained in detail. Note the emphasis laid upon his attributes:- the male animal lust, courage, and ferocity of the tiger, the voluptuous female passivity, sensual (garlanded) yet spiritual, of the lotus; yet from these - whose Chymical Marriage is that of Nuit and Hadit - He is immune. (He is Innocence and Silence - the Babe in the Egg of blue). (Quote Hymn to Bacchus) I invoke Him to 'inebriate my Life' with His 'madness'; to inspire me with his essential ecstasy.

Hail, child of Semele!
To her as unto thee
Be reverence, be deity, be immortality!

Shame. treachery of the spouse
Of the Olympian house,
Hers! thy grim device against the sweet carouse!

Lo! in red roar and flame
Did Zeus descend! What claim
To feel the immortal fire had then the Theban dame!

Caught in that fiery wave
Her love and life she gave
With one last kissing cry the unborn child to save.

And thou, O Zeus, the sire
Of Bromius - hunter dire!-
Didst snatch the unborn babe from that Olympian fire:

In thine own thigh most holy
That offspring melancholy
Didst hide, didst feed, on light, ambrosia, and moly.

Ay! and with serpent hair
And limbs divinely fair
Didst thou, Dionysus, leap forth to the nectar air!

Ay! thus the dreams of fate
We dare commemorate,
Twining in lovesome curls the spoil of mate and mate.

47. Bid Thy maidens who follow Thee bestrew us a bed of flowers immortal, that we may take our pleasure thereupon. Bid Thy satyrs heap thorns among the flowers, that we may take our pain thereupon. Let the pleasure and pain be mingled in one supreme offering unto the Lord Adonai!

48. Also I heard the voice of Adonai the Lord the desirable one concerning that which is beyond.

O Dionysus hear!
Be close, be quick, be near,
Whispering enchanted words in every curving ear!

O Dionysus start
As the Apollonian dart!
Bury thy horned head in every bleeding heart!
(Orpheus).

The last phrase 'that she leap at my passing ' is peculiarly obscure. 'She' may be taken to refer to Nuit - to Ada Laird - to I wot not what!

47. Finally, pleasure and pain themselves must be mingled, identified, in a Chymical Marriage of their own. For all possible elements of sensation must take part in the supreme Sacrament. To omit aught thereof would be to leave it imperfect and therefore 'evil'; to exclude a guest from the Wedding Feast; to restrict the Universe in that particular dimension.
- 48- 52. Once more the plane of the Communion between the Adept and the Angel changes: this passage is a simple instruction. It should be read in connection with Cap. I, v. 9, and similar texts where there is question of 'that which is beyond'. I am told here, as first in my Initiation of 1905-1906 (quote dates, and give essential passages in diary), that my Mission to Mankind concerns the Next Step on the Jacob's Ladder of the Spiritual Ascent of the Race. They must progress in a sane and orderly manner, not soaring Icarus-like toward ill-defined perfections like Nibbana, but steadily and critically using their existing faculties to the best advantage, fulfilling each function adequately, accurately, with intelligent aspiration, not shirking the hard work of evolution, not trying to run before they can walk, making sure of every step as it is taken, and fortifying each position as it is won before proceeding to attack the next line of entrenchments.

Napoleon's campaign of 1812 - Moscow - should warn the Aspirant.

In my experience I have found this error to be the most dangerous to which really promising young magicians are liable; while in the case of the vast majority, it simply prevents them from making any progress at all.

I quote the case of Meredith Starr as instructive in the highest degree. (Quote from 'Hag'.)

49. Let not the dwellers in Thebai and the temples thereof
prate ever of the Pillars of Hercules and the Ocean of
the West. Is not the Nile a beautiful water?

50. Let not the priest of Isis uncover the nakedness of Nuit,
for every step is a death and a birth. The priest of Isis
lifted the veil of Isis, and was slain by the kisses of
her mouth. Then was he the priest of Nuit, and drank of
the milk of the stars.

51. Let not the failure and the pain turn aside the worship-
pers. The foundations of the pyramid were hewn in the
living rock ere sunset; did the king weep at dawn that
the crown of the pyramid was yet unquarried in the distant
land?

49. Cf. Cap. II, vv. 37 - 44 and Comment. Living in Thebes, seek your water in the Nile instead of wasting your time in vast vague vapourish vagaries about the Atlantic. In plain English, follow out precisely and patiently the systematic course of Initiation prescribed by the A.'.A.'. BE THOROUGH. A bird in the hand is worth two in the bush. Take care of the pence and the pounds will take care of themselves. Those who despise detail are eventually destroyed by those very things which they thought trivial; and their discomfiture and disgrace are all the more humiliating.

Lord Nose-in-the-Air stumbled over his own door-step.
(See W.S. Gilbert "The Haughty Actor" in the 'Bab Ballads').

50. Every incident in life is of combined importance. No man can afford to lose the experience proper to his actual stage of initiation. Fulfil the formula of Isis - never mind, for the moment, Isis being a 'lower' manifestation of the principle Yin than Nuit is! - and you come immediately to be priest of Nuit, and receive Her infinite bounty. (See my 'Across the Gulf', Equinox I, vii, pp. 295-354). I refer the Aspirant to the diary of S. H. Frater O.I.V.V.I.O. who, instead of plodding steadily through the appointed Task of a Zelator, took advantage of a subtle Regulation of the A.'.A.'. which permits any man, whatever his grade, to declare himself a Master of the Temple, and by mere virtue of the Oath, to become one. In this case, the intense purity of the aspiration of our Brother, and the Magical Necessity - in a matter not directly connected with his personal career in the Order - that he should take this appalling step, with his eyes open to the responsibility and anger involved, saved him from the consequences which would have smashed any arrogant, insolent, or presumptuous pretender. Nevertheless, his ignorance of the details of the intermediate Grades, led him constantly into the most deplorable errors, from the devastating penalties of which he was saved by the loving vigilance of his Superior in the Order, at least insofar as the more critical catastrophies were concerned.
51. There is yet a third consideration to be made in connection with the doctrine of the Next Step. It does in fact seem far easier to wander in the Wonderland of the Supernal Triad than to dig one's way painfully through the Path of Tau; to make the Renunciation of a Dhamma-Buddha than to acquire Asana by dint of anguished application and acutest agony of that detested and despised physical phantom, the body, whose obsession is at once an insult, an annoyance, and the very soul of Distraction, Dispersion, Degradation,

Distress and Despair!

But this is a 'damnable heresy and a dangerous delusion', arising from the simple fact that nobody can possibly form any idea soever of the Nature of the Task of any Grade beyond his own - and I say this with every emphasis, despite my devotion and determination to describe the details of the Path of the Wise - even being at the pains of inventing what is practically a new language for this purpose.

True, I have succeeded thus far, that the Initiate, on arriving at any given Grade, instantly recognises the accuracy of my account, thus confirming his confidence in my knowledge of the matter, and his assurance that he has really attained thereto and is not being fooled by his own vanity. But, until he has actual experience of this part of the Path, he is bound to misunderstand my plainest presentation of its most evident symptoms.

Unless the Aspirant fully comprehend and freely acquiesce in this inherent incapacity, he is only too likely to try to sneak through the dim dreary dreadful discipline of his Grade - the more loathsome precisely because it represents his actual limitation of the moment, and have a perfectly lovely time fancying himself an Exempt Adept or an Arahat or even - I have known one such unhappy expert in self-delusion - an Ipsissimus! It was nothing to the great Him that the only reference to that Grade in all our Holy Books is to indicate a certain practice (itself beyond comprehension of any but the mightiest-minded Masters of the Temple as the 'opening of the Grade'.)

The Parable of the Pyramid requires no commentary: it is as lucid as it is sublime.

The whole passage (vv. 48-51) may be summed as an appeal to ordinary Good Sense - called 'Common Sense' (lucus a non lucendo) as being the rarest of human qualities. Yet the truth lies deeper than this synical apothegm. Good sense is in reality common to all men: it is the property of the Unconscious whose Omniscience matches its Omnipotence. The trouble is that in practically every particular case the Intellect insists on interfering: Vanity craves to be flattered by 'improving' what is by nature perfect, - with uniformly disastrous results. This is one of the main interpretations of the repeated diatribes in The Book of the Law against 'the Reason', against 'Because and his kin' (CCXX, II, 27-33, etc.) or any similar usurpation of the royalty of the Individual by his own self-created

52. There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uraeus serpent, answered him and said:
53. I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. the venom of my fang is the inheritance of my father and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.
54. Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.
55. But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent, saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.
56. And behold! ere the moon waxed thrice he became an Uraeus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.
57. O thou Serpent Apep, my Lord Adonai, it is a speck of minutest time, this travelling through eternity, and in Thy sight the landmarks are of fair white marble untouched by the tool of the graver. Therefore Thou art mine, even now and for ever and for everlasting. Amen.

illusions. The intellect should be a machine whereby one can express the facts of Nature. But it cannot even interpret them: what is the function of Neschamah. Even its critical faculty is limited to the object of seeming internal coherence, of avoiding any appearance of conflict. When it arrogates to itself any further function it is ultra crepidam.

Note the word But in CCXX, II, 34, marking the antithesis of the right course of action (vv. 34-51) against the wrong (vv. 27-33).

- 52- The Parable of the Ibis, the Humming-Bird, and the Uraeus
56. Serpent.

Any comment would be impertinent: the signification of the Parable, deep though it be, is lucid as any passage in literature; and the language, exquisitely ornate as it is, possesses a sublimity and a simplicity all its own.

The moral value, in particular, challenges that of the boasted parables of the Gospels. Contrast their sectarianism, their triteness, and (too frequently) their moral obliquity with this masterpiece.

57. This verse completes the conception of time set forth in the Parable. In the K. and C. of the H.G.A. the divisions of time cease to imply difference. To use the Roman metaphor, every day is marked with a white stone. But there is no difference between them; they seem all alike monuments of glittering candour unsoiled by the details of life. All ordinary events cease to perturb the even brilliance

58. Moreover, I heard the voice of Adonai; Seal up the book of the Heart and the Serpent; in the number five and sixty seal thou the holy book.

As fine gold that is beaten into a diadem for the fair queen of Pharaoh, as great stones that are cemented together into the Pyramid of the ceremony of the Death of Asar, so do thou bind together the words and the deeds, so that in all is one Thought of Me thy delight Adonai.

59. And I answered and said: it is done even according unto Thy word. And it was done. And they that read the book and debated thereon passed into the desolate land of Barren Words. And they that sealed up the book into their blood were the chosen of Adonai, and the Thought of Adonai was a Word and a Deed; and they abode in the Land that the far-off travellers call Naught.
60. O land beyond honey and spice and all perfection! I will dwell therein with my Lord for ever.
61. And the Lord Adonai delighteth in me, and I bear the Cup of His gladness unto the weary ones of the old grey land.
62. They that drink thereof are smitten of disease; the abomination hath hold upon them, and their torment is like the thick black smoke of the evil abode.

of Pure Consciousness of the Timeless Communion.

- 58- The final passage summarizes the whole Book. It demands
65. intimate study and adroit handling on the part of the
Commentator; for each verse, while complete in itself,
is an integral and necessary element of the whole.
58. 'I': the Scribe: cf. verse 48.

The significance of the number LXV has been explained in the prefatory note. The metaphors in this text are peculiar. One is of gold - fine gold - beaten with fine gold to form a circlet to adorn a bride and queen. The reference is to the Adept in this relation with Adonai.

The metaphor of the stone is, on the other hand, of Tiphereh. (The text assumes that the Great Pyramid of Gizeh was in fact designed as a Temple of Initiation wherein right fitly he celebrated the Ritual of the Slain God). For the whole symbolism of the stone, see the Qabalah, the rituals of Freemasonry, etc.

Note that words and deeds, being rightly wrought into one, lose their grossness and become pure thought. (The capital letters, Th, M, A, may be read ~~MD~~ Truth).

59. Intellectual criticism of this Book leads to barren controversy - the wilderness of pedantry. It must be appreciated as a poem (sealed up into the blood) taken as the nourishment of the inmost life itself. Those who do this become chosen candidates for the K. and C. of the H.G.A. Their Aspiration (Thought) is then crystallised into Word and Deed: they accomplish the Operation of the Sacred Magick.

'The Land': the reference is to Nuit. They become conscious that they are Stars in Space. For the whole interpretation of this symbol as equivalent to the achievement of the Great Work see Liber AL.

60. Here is the idea of the life of the Adept in itself:
61. And here, in reference to his fellow-men. My own Magical career should be an adequate explanation of these two verses.
- 62- This doctrine is the most deadly poison for the unworthy
64. (even the Christian Mystics gathered some faint idea of this 'eating and drinking damnation unto themselves.')

63. But the chosen ones drank thereof, and became even as my Lord, my beautiful, my desirable one. There is no wine like unto this wine.
64. They are gathered together into a glowing heart, as Ra that gathereth his clouds about Him at eventide into a molten sea of Joy; and the snake that is the crown of Ra bindeth them about with the golden girdle of the death-kisses.
65. So also is the end of the book, and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof He is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps.

It is strange that the text refrains from specifying the nature of the error: apparently the only point at issue is whether one is chosen or is not 'chosen'. (v. 63.)

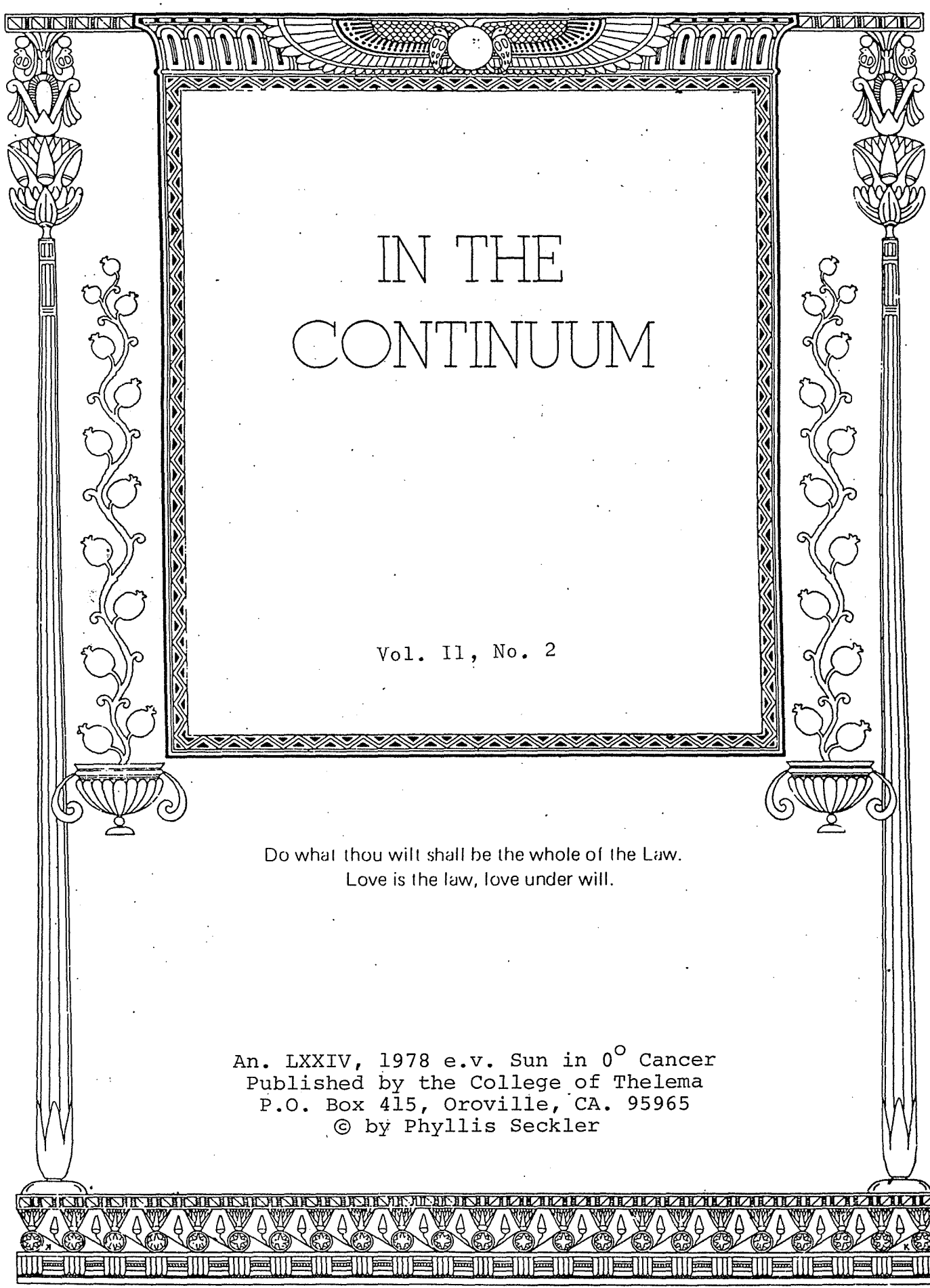
Note the word 'weary', and the symbol of stagnation and passivity (a) hath hold upon them, (b) thick, (c) black, (d) smoke, (e) abode. Contrast with these the stigmata of Attainment in v. 64, all fiery, active, and eager, even in the sphere ordinarily associated with the idea of repose- 'eventide'. The Crown of the Sun himself is their girdle (Cf. the Rosicrucian adjuration 'Be thy mind open, etc.) - the girdle of the 'death-kisses- thus identifying death with love, the creative energy.

The mystery becomes clear on reference to verse 59. To be 'chosen' is a matter for one's own Will to decide. If this Book be alien to the student, it will poison him through and through; he must 'seal it up into his blood'; then drinking of it as a Wine which is identical with his life itself, it intoxicates them to the realisation of themselves as the Lord Adonai, the Soul of the Book itself.

65. Cf. verse 14: meditate strictly upon the propriety of the first appearance of this particular symbol in just this place.

The symbol is now completed by the introduction of Nuit into its midst. Compare the similar appearance of Shin in IHVH.

What letter, then, significant of Nuit, will transmute אֶתֶשׁ as Shin does הֶהָרֶה? The usual letter is Hé, 'The Star', Atu XVII, ≈. (Note that by the precession of the Equinoxes the Sun is now in Aquarius instead of Pisces at the Vernal Equinox. In the Aeon of the Dying God men worshipped (Mand) ♀, (the Virgin and) the Fish. We replace this by ≈, Nuit and ♀ (Babalon and the Beast conjoined). But as 'Y' is 'not the Star', ≈ and r swing around ♀ as ♀ and ≈ abbut ♀ (Atus VIII and XI interchanged, and so Atus XVII and IV). But the actual God worshipped has progressed from ♂ the laborious slain Bull of Mithras, ☉ in the North, to ♀ (the Children R.H.K. and H.P.K.). We thus obtain a Pentagrammaton אֶתֶשׁ whose value is 70, Y, the Eye, Set or Saturn, Atu XV, 'The Devil'.



IN THE CONTINUUM

Vol. 11, No. 2

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

An. LXXIV, 1978 e.v. Sun in 0° Cancer
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
© by Phyllis Seckler



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

THE DISCOVERY OF GNEUGH-IOUGHRCK
(A Fragment)

. . . . As I approached the landing-place, continued the explorer, the savagery of the natives manifested itself in a thousand extravagances.

In one canoe was to be seen a medicine man, waving a saffron rag, who parleyed in some inscrutable jargon; the tenant of another, a gorilla-like creature, boarded my boat, and plied me with idiotic questions as to whether I had been there before, where I was born, who was my father, was I a native of the country (!!!), what were my political opinions and my moral character, in short, everything that an imbecile curiosity could conjure up. He paid not the least attention to my answers. I learnt afterwards that this was part of a religious ritual of these astonishing half-men.

The great point was that the stranger must be made to swear some oath, no matter what, and no matter whether true or false. The fact of attestation guaranteed the favor of their gods. So again on landing I was confronted by another creature with a head resembling that of a sheep, but with the expression of a vulture, who exacted another oath to the effect that I was not intending to trade with the natives. I swore as requested, and he was immediately satisfied; but on subsequent examination I found that he had taken advantage of my distraction to rifle my loads, and sequester several articles that took his fancy. When I complained of this through an interpreter, I was told that the articles in question were of necessity "either displeasing to the gods, or pleasing to them, since the gods were never indifferent. In the first case, they must be destroyed; in the second they must be offered to the gods. In neither case have you any right in the matter." They added that I might flatter my fortune that she had brought me off so easily, for had I been a native, all my possessions must infallibly have been seized.

But no sooner had I quitted the landing-stage with my porters than an innumerable company of sordid persons began to jostle me. These were all ragged and dirty; they stank horribly of stale liquor of some kind unfamiliar to me, and also of some filthy aromatic. They began at once to ply me with questions which made those of my former tormentor seem almost reasonable.

For those other questions were at least such as I could answer; the new infliction was absurd. They asked me whether I had ever been in their country before; and on my replying "no", inquired how I liked their country, what I thought of its institutions and customs, which they assured me were the best in the world. They asked if I admired their women, who were the most beautiful in the world, and none of whom, as they well knew, I had yet seen. They wished even

to know things which God alone could have known, concerning the future; how long I was going to stay, what I would do, and other matters even more ridiculous. They then became extremely insolent, commenting on my personal appearance and costume, catching at my clothes and asking their price, seeking information as to my most private affairs, and in every way conducting themselves as the sullen and mannerless mongrels that they were.

However, being at last for the first time well rid of these scurvy knaves, I was able to rest to some extent, and to listen while I ate my food to the babble around me. On my journey from the landing-place I had already remarked that no man was able to fix his mind upon his affairs. Every pebble by the roadside on which the sun's rays chanced to fall at the proper angle would catch his eye, and crying, "Cowrie! Cowrie!" he would leave his occupation and rush after it. This frequently led to free fights between savages who had observed the pebble at the same moment, and they would continue to fight even after they found it to be only a pebble. Some seemed altogether hypnotized by their desire for cowries, and, picking up pebbles, would maintain angrily that they were cowries, or were better than cowries, or would be cowries one day!

Their conversation was exclusively on this one subject. It was unlucky or irreligious - I was never able to determine the root-idea in this superstition - to complete a sentence without mention of cowries, or to refer to any object without giving its equivalent in cowries. It was also usual to prefix to every sentence a brief invocation of the "official" god; and this I found to be the only trace remaining of his worship. The real god is a fabulous bird - the Aquila duplex of Mungo Park may be a congener. Fabulous, I say, though the natives assert positively that it exists. Yet some such bird is to be found in the western part of the country. The possession of a specimen is said to confer the highest happiness.

In default of such specimens they have dirty and crumpled oblongs of some substance resembling paper. These are covered with hieroglyphic signs and pictures, and the Big Medicine-Man, a mysterious being in the interior of the country, consecrates them and issues them. Their possession ensures good luck. Some are more sacred than others; this depends on the signs written by the makers. For even one of these every native is ready to perform any service, however degrading; or to steal, rob, and murder.

There is, however, a difference in degree; it is pretended that such crimes are only honorable or even (among the stricter sort of men) excusable when the number or value of the oblongs is great. But each man knows in his heart that even one of the least desirable of these is worth the loss of his soul; for this is their religion.

The food of the country is very varied and delicious, but the

cooks are by no means skilful in their art. It is possible, however, after some experience, to avoid actual poisoning; and this the natives themselves are not able to do. For instead of using their noses, tongues, and eyes, they judge wholly by ear, which, a good principle in musical criticism, is unsuited to ripe gastronomy. Their method is as follows: Certain persons are chosen for the loudness of their tones, and appointed to declare the benefits or the reverse of devouring certain substances. One class cries that such a food is poison; his opponent that it is the only true nourishment of life. This shouting goes on continuously, and the other natives catch the enthusiasm of the shouters and join in their sacred war-dances, which often develop into fights. The shouters claim the direct inspiration of the god of truth, or of the god of freedom, or of the god of the people; but in reality they are faithful to the true but unofficial god of this strange people, as is every one. Those who most loudly blaspheme him are in truth often his best servants. The shouters are employed by the merchants, in effect, and their oracles depend upon the commercial interests of their masters. I remarked upon this fact to one of their greatest philosophers, and he replied that it was the greatest proof possible of their bona fides, that the spiritual side of the prophets should be in such perfection of harmony with their material welfare. "What in the Abyss could be better?" (It is the custom to affirm belief in the existence of a place of eternal punishment by introducing its name into every question, since certain heretics doubted it of yore.)

"Should one prophesy against himself, it would show disunion in his being, which is no other than madness."

The test of truth is therefore exclusively its utility. This fact is of wide bearing, and applies directly to their theory of law.

This is as simple in this country as it is complex in others. The first principle is that everything is forbidden. For example, said my interpreter, no man may carry arms. I pointed out that (on the contrary) every man was armed to the teeth. True, said he, therefore if any man displease the ruling power, it is easy to destroy him. If he pay not ample tribute, or if he lend not his wives to the right people, or if he err in thought upon political or social questions, there is no trouble in condemning him. There is always some crime, which all alike commit, of which he may be conveniently accused.

This rule holds good of all laws. None are in force, unless it be to satisfy the greed or spite of one of the ruling class. To this there is however one important exception. There are certain classes of Shouters whose duty it is to call attention constantly to the evil-doer. These wisely concentrate their energies on some one trivial matter - it is not pleasing to the gods to mention serious affairs at all, in any connection - and they enforce the laws most drastically for the moment, while the attention of the people can be held. Thus,

on my arrival, they had just condemned a medicine man to Ten Years of Imprisonment for "conscientious-advice-giving."

Other points were also most strange, even to me, an old explorer of many of the dark places of the earth. One essential point of law is that a forbidden thing is no longer forbidden, if it be called by another name. Thus, it is the custom of the country to drink arrack from a calabash, coffee from a coco-nut; and it is forbidden to drink arrack upon holy days. Those therefore who wish to do so drink it from a coco-nut, and it becomes technically coffee. Similarly, in calling for the arrack, one must say: bring bamboo-shoots. Thus is the law satisfied.

The object of enforcing laws in this sporadic manner is obvious. Suppose a merchant spend years of labor in the building up of a big trade in silk. The Shouters then say: "Behold this villain, the greatest rogue that walketh upon the earth! Lo, he conduceth to luxury and vanity; and the morals of our women, the purest albeit the fairest that be in all the world, are by him corrupt." The indignation of the people is thus aroused, and they bethink them of the law against silk. The merchant must then pay all that he hath to the Shouters, so that they may not see him.

This is a most salutary custom of this people. The merchant hath ever the fear of the Law before his eyes. He is taught constantly the instability of human affairs, and so from a merchant he becometh a philosopher.

The greater merchants, however, have found higher truths. They themselves employ armies of Shouters and none dare offend them. In their hands they have gathered all the images of the God of the country, without which none may do aught without blasphemy, and blasphemy is the one crime that is always and in all places punished, usually by death.

It is they that have destroyed or sequestered all the specimens of Aquila Duplex, which is not fabulous at all, and may still be found in the western districts of the country. But it has been to their interest to persuade the ignorant that the bird is but a fable, and that the oblong squares are the true God.

The evening being now come, I went forth into the market-place to take the air; but no sooner had I come into their main way, which they call broad (though it is narrow enough if one compare it with the main street of any civilized town), and white, although it has hardly a white building in all its length, than I was assailed by the fearsome beast which is justly the dread of the whole country, the terrible man-eating chicken

(The remainder of this account has been deleted by the Censor).
By A. Crowley. First printed in THE INTERNATIONAL, Oct. 1917.



Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

Here is the story that was promised to you about the rescue of Crowley's literary remains from the hands of the State of Calif. This is a story that has been told in fragments to many of you, but somehow it always seemed to lose some of its interesting details in the telling as it is long and involved. Complete records have been kept of every event so that you need not wonder how much of this tale has been embroidered upon and twisted out of its truth. You may rest assured that this account is as accurate as it is possible for one person to make it, one blessed with a very good memory as well as being the keeper of copious records.

First let me say that since the death of Crowley I became very interested in preserving his works. It seemed to me that if many copies of his writings were spread around the world, that some of them would survive when and if a dark ages came upon us. At this stage in history it was very difficult to get Crowley published as he was mostly unknown. It was due to the efforts of Karl Germer and Israel Regardie and a few others that now his genius is being recognised.

At the time of Crowley's death there were still many important mss. that had had little or no copies made and had not been published at all.

Crowley died on Dec. 10, 1947. Agape Lodge was the only working Lodge of the O.T.O. at that time, so far as is known. We had been working with Crowley for many years, sending money for his publishing and other needs. Since it was the depression years, many of us could hardly earn enough to keep a roof over our heads and food in our mouths. But it was Karl Germer who raised \$25,000 and over for publications and Crowley's support. For many years he had sent at least \$200. monthly to Crowley. There was no one more devoted.

For quite a few years Karl had been Grand Treasurer of the Ordo Templi Orientis and was so named in Crowley's will: here is a copy of that will.

Copy

"THIS IS THE LAST WILL of me EDWARD ALEXANDER CROWLEY commonly known as Aleister Crowley of "Netherwood", the Ridge, Hastings, Sussex, England. I HEREBY REVOKE all wills and testamentary dispositions at any time heretofore made by me. I DIRECT that my Executors shall ascertain as they may think fit beyond all possibility of error the fact of my death. I DESIRE that on my decease my body shall be cremated and that my ashes should be preserved in a casket together with my seal ring and entrusted to the Grand Treasurer of the Ordo Templi Orientis. I APPOINT Karl Johannes Germer of 260 West 72nd Street, New York City, Lady Frieda Harris, the wife of Sir Percy Harris of 3 Devonshire Terrace, Marylebone High Street, London W.1 and Louis Umfraville Wilkinson, Doctor of Letters whose address is care of Westminster Bank Limited, Shaftesbury Avenue, London, W.C.1, to be the Executors of this my will (hereinafter referred to as my Executors) except for the purposes property and effects (including copyrights) of and in connection with my profession of an author for which purposes property and effects I APPOINT the said Louis Umfraville Wilkinson and John Symonds of 121 Adelaide Road, London, S.W.3, the Executors hereof (hereinafter referred to as "my literary Executors"). I DIRECT my Literary Executors to collect as soon as practicable after my death all my books, writings and effects of a literary nature whatsoever and wheresoever including all such effects over which I may at the date of my death have any power of disposition or appointment and I GIVE AND BEQUEATH my books and writings and literary effects so collect to my Literary Executors free of all death duties ON TRUST that they shall hand the same to the Grand Treasurer General of the Ordo Templi Orientis (Order of the Temple of the East) at 260 West 72nd Street, New York City with a request that the collection shall be for the absolute use and benefit of the said Order and I DECLARE that the receipt of the Grand Treasurer General of the said Order shall be a sufficient discharge to my Executors. I BEQUEATH free of all death duties all the copyrights in my books and writings whatsoever and wheresoever including any copyrights over which at the date of my death I may have any power of disposition to the Ordo Templi Orientis aforesaid (other than those copyrights which shall already be the property of the Order) for the absolute use and benefit of the said Order AND I DECLARE that the receipt of the Grand Treasurer General of the said Order shall be a sufficient discharge to my literary Executors subject to the payment of my debts and funeral and testamentary expenses. I GIVE DEVISE BEQUEATH AND APPOINT all the rest residue and remainder of my property estate and effect whatsoever and wheresoever unto such of the said of Karl Johannes Germer, Lady Frieda Harris and Louis Umfraville Wilkinson as shall be living at the date of my death and if more than one equally between them for their or his or her absolute benefit but with a request that they, he or she will dispose of the same amongst my faithful friends in accordance with any wishes expressed by me during my lifetime or set out in any memorandum written or signed

by me or left amongst my papers at my death but I declare that no such memorandum shall be deemed to form part of my Will nor shall the foregoing expression of my wishes create any trust or legal obligation.

IN WITNESS whereof I have hereunto set my hand this nineteenth day of June, one thousand nine hundred and forty-seven.

Signed by the Testator in the joint presence of us who in his presence and the presence of each other have hereunto subscribed our names as witnesses:-

OBSEQUIES

1. No religious service.

I should like either Capt. Gerald Yorke of 5 Montague Square, W.1, or Dr. Louis Wilkinson to read at an appropriate moment, first the Hymn of Pan, secondly The Book of the Law, thirdly the Collects from the Gnostic Mass (pp. 353 and 354). Finally, the Anthem at bottom of p. 357 to top of page 359.

2. Duties of Executors.

- L. Pay any local debts either from cash found among my possessions, or from funds to be supplied by the Order.
- B. Attend to the welfare of the O.T.O.
- Y. Assure, so far as in their lives, the welfare of the natural son of my body, Aleister Ataturk, at present residing in charge of his mother Patricia Deirdre MacAlpine, at "Wheal" Betsy Newlyn, Cornwall."

Karl later exclaimed that there were 3 tons of materials sent to him from England. He moved these literary materials to a house in Hampton, New Jersey and there began the work of filing and record keeping. Before the materials had been sent to the United States a copy had been made of everything in manuscript form. Afterwards Karl and Gerald Yorke collaborated on sending each other a copy of anything that Crowley had written which the other did not have. There was also a third person in England who obtained many copies of various of Crowley's writings. Mr. Yorke later sent much of his collection to the Warburg in London where it remains in the library there to this day.

But I did not know of all this, and many of my actions and concern were based on the belief that there was only one copy of the unpublished writings of Crowley.

Then Karl proclaimed himself as the Outer Head of the Order (O.H.O.). I can remember the disappointment of many 9th degree members that they had not been allowed to vote for the O.H.O. as seemingly instructions existed that this was to be done a year and a day after Crowley's death.

When Karl was in Hampton, New Jersey, I wrote about my concern that some of the unpublished works of Crowley might be lost to the world unless some copies were made. He agreed about my concern and the upshot of this correspondence was that I began to type copies. The first summer I typed part of the Confessions. The second summer, in 1952, I typed THE VISION AND THE VOICE with all its complicated notes in the text. I was glad of my then knowledge of the Qabalah for it aided me in spotting typist errors in the mss. The third summer I typed MAGICK WITHOUT TEARS. The two later typings were done on multilith plates which were sent to Karl in Hampton and there he had the assistance of two devoted members of the Order to make reproductions.

Since I was also going to College during those years and raising a family of three single-handed, you can imagine what a project this must have been for me. But I had the summers free to carry on this work and even though the children milled about me with their noise and childish concerns, I was still able to complete a book within the summer vacation time. Karl was deeply grateful for my labour and efforts and gifted me with Crowley publications from time to time and since I had also had a chance to type everything carefully, and to learn from it in that way, I was more than rewarded.

Jane Wolfe, my teacher for many years, helped me to correct any errors and in fact, was used to driving out to my small house every week to do this work or to visit in years and times when I wasn't so engaged. But this is another long story and I hope that some day I can tell it also.

Soon after MAGICK WITHOUT TEARS was printed Karl came to California. He had been about seven years in Hampton and in California he at first did not have a regular base of operations. After about 2 years or a little more he found a house in West Point, about six miles out from the town.

He then set up the library again which had been packed away and engaged himself in sending Crowley's writings to various publishers and had several things done in a professional way. As I look back on these events I suspect it was he who was mentioned in LIBER LXV, Cap. V, v. 20. "Thou shalt dwell among the people as a precious diamond among cloudy diamonds, and crystals, and pieces of glass. Only the eye of the just merchant shall behold thee, and plunging in his hand shall single thee out and glorify thee before men."

Karl had been a merchant of machinery during most of his working life and had traveled a good deal in this vocation.

Karl died in late October of 1967 and I was almost the first one to be informed by Sascha of his death. This was because Karl and I had always remained on good terms. I did what I could to help Sascha with the various business matters that came up after Karl's death but incurred her wrath because of what I said about him in a letter to Marcelo Motta. She had given me this correspondence to take care of but when I criticised Karl for being unbalanced on the subject of magical attacks, she was furious. But then, Crowley and Jane had offered the same sort of criticism on this subject as well, as I was to find out later. I had the policy of showing everything to her, perhaps naively expecting that she could appreciate extreme openness and honesty and also hoping that she would not display the usual suspicious attitudes which had been rife in hers and Karl's behaviour. I was wrong, of course, and she showed me the door and carried an enmity towards me to her grave.

Karl did not expect to die; he was very certain that he was going to live another eleven years. This attitude shows up in his correspondence up to the very end. Therefore, the will he made to dispose of Crowley's literary remains remained unchanged. This will provided that all of the Crowley materials should go to the Heads of the Ordo Templi Orientis and that Sascha Germer and Frederick Mellinger between them should act as executors of the will. All personal property was to be left to Sascha.

At the time of Karl's death no one knew where Mellinger was. After a good deal of difficulty Sascha discovered his whereabouts in his home in Germany through the help of the Swiss Ordo Templi Orientis, headed by Herr Metzger and which had been operating under a valid charter from Karl for quite some time.

A correspondence was begun between Sascha and Frederick but the latter was deeply suspicious of the value of coming to California to help with the disposal of the Crowley material as he had been unjustly and suspiciously treated by both Karl and Sascha in the past. Soon after this, Mellinger died and Sascha was left with the task of discovering what to do about the A.C. and Germer library, correspondence and other materials. She disliked me so would no longer have me about and probably I had done the wrong thing to tell her that on the evening of the news of Karl's death, I had asked for help from other planes and had been told clearly to care for the Crowley-Germer library. Since this was an inner prompting, Sascha had her doubts about that kind of instruction, as well she might.

The upshot of Mellinger's defection from such a duty was that Sascha was left quite helpless and was not really suited for such a task. Consequently, even though she considered several alternatives,

everything was left as it was at Karl's death.

One of my instructions, which I passed on to Sascha, was that she was not to let anyone in Southern California hear of Karl's death. Intuitionally, I was alarmed that all the materials should be guarded only by one helpless widow and I felt that something was terribly wrong in So. Calif. I was to be proven right about this later. Also, Sascha was suspicious of almost everyone, especially if they belonged to the former Agape Lodge. She even repelled the expressed wish to help of Dr. Montenegro, who had been a member of the Lodge and a good friend of Karl's.

Five years later the news of Karl's death had trickled to Southern California and the upshot of this was that a group of people came to Sascha's door over the Labor Day weekend of 1967 and announced that they were the O.T.O. Sascha fell for the trick and opened the door. Immediately they blew some kind of gas in her face and overpowered her, an easy thing to do, and administered some sort of shot which put her out completely and then took their time to rifle the library on the second floor. Before she was completely overpowered, she had a glimpse of the woman's hands, but not of her face as the woman of the group seems to have worn a hat which overshadowed the face.

This group took all of the O.T.O. rituals and other secret instructions, they took many first editions, THE BOOK OF THOTH being one of them, and they took Crowley's magical robes and his book of sigils which presumably still had much power in them. At this time none of the O.T.O. rituals or other secret instructions had been published. Now everything of this sort is published. They had previously cut Sascha's telephone wire before the attack so it was a little time after she recovered before she was able to contact the Sheriff. The local Constable arrived and when she poured out her tale, and when they could see the way the library looked - much was still remaining - and as Sascha talked more and more, they put her story down to the wanderings of the demented mind of a lady who had been alone too long. They did not take fingerprints but took some snapshots of the state of the library.

Then Sascha immediately got on the phone after it had been repaired and wired to me that my daughter had done this deed. Here is a copy of her telegram.

"I request that all stolen goods, stolen books papers are returned without delay. I accuse you of long time conspiracy toward me getting entrance to my person under false pretension Sept. 3 Attacking me personally harming me impairing my eye sight enduring. Robbing with help of three other men the library completely. Destroying willfully all library furniture. Breaking open wooden strong boxes cleaning out their contents. Being held against my will but one man under sedatives against my will during the whole time bound

of hands and feet. Mrs. Germer"

You can imagine my extreme shock when this was read to me over the telephone. When I recovered, I wired back that she was mistaken and that not one person of my family would touch one hair of her head. This telegram got to her, but when I wrote a letter to follow it up with complete details that my daughter had been in church at the time of the robbery and that we had witnesses to prove it, she sent the letter back unopened.

Naturally, I was alarmed that my daughter, an innocent person if there ever was one, and completely uninterested in Crowley literary remains, would be harmed by these insane accusations. I resolved to conduct as much of an investigation as I could about who might be responsible for these thefts.

As a result of my letters to various people, I discovered the whereabouts of a former member of Agape Lodge, one M. who had been very active in Thelema for very many years. She kindly visited me and we talked and talked about the above event and she let me know about some thefts from her own apartment. She had been robbed twice after the death of her husband in the summer of 1965. The first robbery led her to suspect that it was the work of a former student of hers, one J.B., as the apartment showed no sign of forced entry and J.B. held a pass key as she had been a trusted student for 10 years. Further, when there were two copies of anything, only one was taken and the other was left intact for further use by M.

The lock on the apartment was changed and then a second robbery took place and this time a back window had been jimmied open and much more was taken, including O.T.O. rituals which had been in M.'s possession. This was in 1966 and a little later Israel Regardie's library was also subjected to thievery when Dr. Regardie was out of the house. The fourth robbery was of the house in West Point.

My conversation with M. in due time revealed the fact that due to my advice to Sascha at the time of Karl's death, no one in So. Calif. had been informed of the event. I had been so busy taking care of my own affairs that I had no knowledge of what my former associates were doing there and had gotten out of touch.

But when M.'s husband had died and when J.B. somehow got wind of Karl's death, probably when she made a trip to England, she proposed to M. that they should start an O.T.O. Lodge together. M. thought, rightly, that she had not been authorized to do so and backed out. But J.B. went ahead and formed her own O.T.O. which was called The Solar Lodge and drew members from nearby U.S.C. In time they owned two or three pieces of property in L.A. near 30th St. and Vermont and some desert property near Blythe, Calif.

During the course of my investigation I also wrote to Grady who resided in Washington, D.C. at the time. As a result of our long and lengthy correspondence from Dec. of 1968 to April of 1969, we decided that we could start a Thelemic College together. He learned for the first time that Karl had been dead for several years and I learned that he held letters of authorization in regards to the O.T.O. from Crowley which also named him as Caliph and successor to Karl. I sent for him and he arrived in California on April 29, 1969.

In May and June of that same year the members of the Solar Lodge got themselves into trouble and their story hit the papers across the country.

A little boy in their group who didn't really want to stay on the hot desert during the summer months, set fire to one of their buildings and as punishment, they locked him in a box where he stayed for many days. (Accounts differ as to just how long). But it was very sure that the box was very hot and that his potty was seldom changed, thus drawing many flies. He was discovered by some local people who had come by to buy an advertised donkey. Immediately there was the sheriff and publicity and the arrest of the members of the commune. J.B., her husband, the trusted first man of the group and a few others escaped across state lines. The rest of the commune stood trial and the F.B.I. got on the case as J.B. was also wanted for the cruel and impossible treatment of the boy after the fire. She had actually held a match to his hands afterwards and asked how he would like to be burned up, along with other threats.

When the story hit the papers, M. and Grady and I got together and what was suspicion on our part previously became more and more close to true fact that all of the thefts had occurred from the same group. Grady drove to L.A. and made an investigation of their house on Menlo Ave. When he returned we both drove to the desert near Blythe to see what we could uncover.

We discovered the property and a remaining shed on it where a local old man was conducting a sale of various items. There was an enlarged photo of Crowley glowering over the scene and a few items which showed they had studied the Qabalah and kept diaries and did practices. These were indeed the same persons who had the property in L.A. and they were an O.T.O. Lodge.

Later through some conversations with former members of the group we discovered that a small room near the attic temple was at one time piled high with boxes and books when formerly it had been nearly empty. Also, this witness told us that in Oct. after the Germer thefts, Crowley's robe was pulled out of a box and shown off to the group and J.B. was heard to remark that they had a right to it.

Another witness identified some of the rare books they were selling for high prices in their bookstore, "The Eye of Horus", in L.A. up to the time of the scandal about the boy in the box. Unfortunately, when Grady and I heard about the bookstore and went to investigate, the group were already gone and the place was shut up and vacant.

Still later another witness told us of their operation on the desert and how much of the material had been stored in the house that had been burned down by the little boy. He also stated that he had access to the advanced rituals and had read them through. He gave us these facts when J.B., her husband, and others were still at large but were being hunted by the F.B.I.

The law was not interested in prosecuting for the thefts that occurred, they were only interested in the case of the boy in the box. Therefore, when J.B. and husband stood trial, they managed to squirm out of the charges and got off with probation. We never could get the law to take an interest in the thefts. Besides, our evidence was pretty slim in their opinion, since we had not caught them with the stolen goods.

Then I wrote a letter about all this to Sascha and this time I had no return address on the envelope. There is now evidence that she had opened the envelope and read the story but she did not contact us. There was nothing to do but wait.

Grady and I investigated the possibility of a law suit but had to back down when the price of such action was revealed to us. Further, we might have had a difficult time in court. However, the then D.A. of Calaveras County, a Mr. Airola, gave us the advice that it might be better to wait for Sascha's death and then see if we could rescue Crowley's literary remains from the estate.

There seemed to us nothing else we could do but from time to time we would drive to West Point and enquire about Sascha. We also asked the local Constable to let us know when she died. This he did not do. We also had a conference with the Sheriff about the thefts and saw the pictures they had taken of the library. Again we asked to be notified of her death and again this was not done.

Sascha died on April 1 or 2 of 1975. But it was a year before we heard of it, as 1975 was not a year when such action seemed to be possible. We were facing other troubles.

H. and I drove to West Point in late April of 1976 and it was then we discovered that Sascha had been dead a year and that the house had been vandalised three times. Since it was difficult or almost impossible to lock it up, it may have been vandalised more than reported.

But now I must backtrack and tell you of another peculiar incident which fits into this story.

For quite some time Grady had felt that there was an astral watcher in his study. I too felt uncomfortable in this room. Also, one night when he was away, my name had been called very forcibly and had awakened me from a deep slumber. I could not figure out who might have called me, whether the person was living or dead, and enquiries among my friends yielded nothing.

Then a young friend of ours, K., also had a psychic feeling that some presence was in this same room. He tried to clear it out but was unsuccessful. After this I half-heartedly did a Banishing Ritual several times but was mostly curious as to what was there and remarked to Grady that it would be nice if we knew a psychic who could tell us what was going on.

One evening after yoga classes which Grady taught and I attended, Grady arrived with a young woman. She had also been to the same classes and had complained bitterly about how tired she was as she had spent the previous night chanting in a Tibetan Yoga retreat and had had only three hours of sleep and then had worked that very day. She excused herself to join Grady in his room and the door was shut. Afterwards she came out looking very pleased with herself and thanked Grady. For what? I wondered. Shortly after they left for Berkeley.

The next week when Grady was again in Dublin, I asked him about the incident and he stated that she had gone into the room to see about the presence there as she claimed to be psychic. She had ignored the room itself where the presence had been felt by three of us, but went into the bathroom and looked into the mirror. There she stated that she had seen a psychic vampire dressed in white and seated in profile who had then turned her head towards the young woman and two long teeth at each end of the mouth showed very clearly. It seems it must have been a quite horrendous creature. At this, the young woman took the bracelet off her wrist and struck the mirror many times while she chanted a banishing of some sort - something she had been taught by the Tibetan Buddhists, I think. She then put the bracelet back on her wrist, the apparition seemed to be gone enough to her satisfaction, and they both proceeded to Berkeley where they contacted another young woman who pretended to be psychic. The bracelet was presented to the second young woman to examine and she confirmed the idea that there was a psychic vampire attached to it.

At this piece of nonsense that Grady had been telling me, I laughed and said she had seen herself in the mirror. The lack of knowledge shown by this incident of psychology and psychometry was abysmal, to say the least.

Well, at this, I literally gritted my teeth and said to myself that I needed a real psychic; one who had no knowledge of me or of Grady or of my house and circumstances.

In early March of 1976 the health food store about three blocks from my house was robbed. I was very friendly there as I was a steady customer. A few days after the robbery when I was in the store to buy some supplies, the ladies told me that the day after the robbery a young woman had walked into the store and learned about the event from their excitement. She had then told them what the robber looked like, how he had crouched down behind the counter, in what part of the establishment he had found the money, and which door he had entered. She also pointed out where the fingerprints were to be found. Then she went on to describe events and circumstances of the ladies in the store which she could not possibly have known as she was a complete stranger.

When I heard all this I enquired after her name and they were uncertain. I asked them to please get her phone number the next time they saw her and that I wanted her to establish whether there was anything in my house from other dimensions. I cautioned them not to describe my troubles or me, at all. They were just to say that I would like to contact her. Since they had been very friendly to me over the years, they promised that this would be done. And it seemed to me that this was the psychic I had asked for!

Then one week before H. and I drove to West Point, I wrote to Marcelo Motta and asked if he knew of Mrs. Germer's welfare. I was to regret the exchange of letters that came from this later.

H. and I got together and resolved to find out for ourselves how Mrs. Germer was doing and maybe, we said, we should have done it last year? As it turned out, we should have enquired about her sooner.

When we drove to West Point and conferred with the local Constable we discovered that Sascha had been dead since April 1 or 2 of 1975 and that the house had been vandalised three times that they knew of. We drove then to see the Coroner and Public Administrator, Mr. Gualdoni. He told us that the library upstairs was strewn with papers, the bookcase pried away from the wall and malicious mischief wrought. He denied having any boxes of Germer effects as had been hinted at by another person and stated he had only letters of relatives or people whom he might contact to discover if they were heirs to the property as Sascha had died intestate and no will of Mr. Germer was to be found. He also stated he had a curious ring in his possession which had been found in Sascha's purse and as he described it, H. and I knew it was Crowley's seal ring. We stated that the materials in the library belonged to the O.T.O. and that they had been willed to the Order by Karl.

Mr. Gualdoni hinted that we should perhaps have the books and papers and I stated my worry about them being discovered by certain types of people and told again the story of the thefts in the Germer house. He then referred us to Mr. Robyn, the lawyer in charge of such matters for San Andreas County. It turned out that Mr. Robyn was the very same lawyer Grady and I had consulted previously when he had a private practice and whose price for suing Mrs. Germer for the Crowley materials had been too high for us.

The gist of our consultations with Mr. Robyn was that we would have to prove Karl had a will and produce it. Since Sascha had left no will, the property would become the property of the State of California and would be sold to pay Sascha's and Karl's last debts for illnesses and burial and then the remainder would be used to pay Mr. Gualdoni for certain services and then what was left would revert to the State. Even if Karl's will could be found the matter would have to go through probate court and even so, the settlement would be difficult and uncertain as Grady would have to prove he was the head of the O.T.O.

He admitted that the personal effects could be sold separately and this included all books and papers on the property. He told us something of how these were put on public sale and the proceeds would revert to the State.

When we expressed our deep concern over the welfare of materials which did not belong to Sascha nor to Karl as they had been willed to the O.T.O. from the beginning and that these things should be placed in a secure storage, he was uncertain of how to proceed. We asked if we could go to the property and clean things up and see to it that they got into a locked storage, even though they might remain in the hands of the State there. I offered to pay for the storage. He answered that we could not go to the property unless Mr. Gualdoni or the Sheriff was with us. We stated we would keep the law and could this event then be decided upon? He stated that no one had any time to go there to clean things up. Both Mr. Gualdoni and the Sheriff were very busy persons. I offered to pay them for their time. I asked whether the house could not be vandalised again and perhaps burned down? He admitted that this might happen. The house had been posted by Mr. Gualdoni that no one was to have admittance by orders of the Law but that hadn't made much difference to anyone who wished to enter.

H. and I drove home and were in quite a state to think that we should be so helpless. Even though copies of everything Crowley wrote resided in at least 2 other places, still the handwritten fragments which remained would be of great value some time in the future to scholars.

My concern was great and I phoned Mr. Robyn a few days later

and stated that numerous phone calls to Mr. Gualdoni had not yielded any assistance and that we were anxious to put the books and papers in a safe storage building. I asked also that if these were the literary remains of Mark Twain, would the County be so indifferent? He agreed that they might not and I think that the fact that I used the name of a famous American author may have finally made him realise the importance of the things in the Germer house.

By this time, another letter I had written to Motta about the abandoned materials in the Germer house had stirred him to write to a friend of his, J.W., and to ask him to take action. This J.W. did and since he was the representative of an important publishing firm in New York, Mr. Gualdoni was stirred to some kind of action.

But this took some time for the fact that a publishing firm in New York was interested in the materials in the Germer house to sink into Mr. Gualdoni's mind. Meanwhile, H. and I had phoned him from time to time begging to be allowed to go up there and box things and put them in storage. He was always too busy or he was not available, often, I think, on purpose. What could 2 little old ladies make him do after all? I was being driven out of my mind by worry and H. was no better off.

In fact, she and a friend of hers went to the house and took pictures of the place, every room, just as it was at that time. She kept watch outside for possible arrivals of the Law and he went in and took the pictures. Later she put this collection of snapshots into my hands, neatly arranged in an album.

Meanwhile, on May 8, I had a terrible accident and was put out of commission for a month in this affair of the Germer Estate. And during this time or shortly after Mr. Gualdoni finally found the time to take everything to a recently completed storage place in San Andreas. No, not all, but the bulk of it in file cabinets. It was reported to me that a good deal was left scattered all over the floor of the second story.

The correspondence with Motta about the current state of affairs at the Germer estate continued until the end of May when he finally wrote such an insulting letter to me that I refused to communicate further with him.

My idea was that perhaps Motta should have a chance to bid on the Crowley materials since he had shown an interest in it. I also thought that our only way out was to bid on these materials also, as hiring a lawyer to take care of our claim against the Germer Estate might be too expensive and far more than we could even round up in the future. Further, Mr. Robyn's answer about finding Karl's will seemed an impossible thing to do. Mr. Gualdoni hadn't found it and we had no way of going through a mound of papers to find it either. Then through communications with J.W. we found that Gualdoni

had promised him access to the Germer property to pick up all the remaining mess of papers on the floor and to see that they got into storage. H. and I were outraged! We had worked for months to get access to the property to do this and had been given the run-around by Mr. Gualdoni. Now here a man from New York and a representative of a publishing firm was going to be allowed to do it!

Then in the middle of all this the psychic, J., again walked into the health food store in early June. They took down her phone number and I telephoned to her. Over the phone she described my appearance, that I had light colored hair, nearly white, that I was of medium height, not fat, that I was older and that I wore glasses sometimes. She told me of the colors in my house, white, gold and blue and gave me a run-down on the meaning of these colors. I confirmed this: then she stated that I had called her because of a shadow in a room in my house with a large window. She said that the shadow moved to a corner opposite the window, and then often stayed in the corner near the window as it was darker. I again confirmed that there was something there and I needed help with it. She stated that I helped many people and that I had highly developed talents and that I had been on this earth before many times and in view of this, she would be glad to help me. She also said something about my personal life which was true and that my health was bad at this time. I admitted to the broken bones from the accident and my recent bout with tiredness. At this she said I had been traveling on the astral at night and that I must ask that my energy not be depleted from this. I said that I had to lie on my back during the recovery and that it was much easier to get out of the body when in this position but that I did not know that I was on the astral at night. She named a despondent woman who was to phone me soon. (This was true, a friend of mine phoned the next day who was in a despondent mood).

She then got her Bible, opened it at random and gave me some quotes from it. Later that evening I applied the Qabalistic methods against these references and found that they alluded to the number and name of my H.G.A. There were a few other significant numbers as well and some months named that would be important to me. This turned out to be true later.

I asked for an appointment and asked if she could work from photographs and she stated that sometimes she could. During the whole of this conversation I was taking careful notes and did the same thing on the next evening when she arrived to talk to me. I admitted nothing until she told me about it, then I would admit it carefully. I wanted to be as scientific about the event as I could be. She had been as correct as possible for me to see on the telephone and I had no reason to doubt what she said when we met for the first time.

She got down to business immediately she was seated and said that the shadow in the room was someone who had passed over, that is

he was dead. I couldn't think who might want to contact me from the other side and was greatly puzzled but she went on with her description. This shadow was going towards the lighted window and was trying to escape but he was an earth bound spirit. He wanted to say things to me for my well-being about the papers - written papers, and books in a library. All this while when the message was coming through, J. had her eyes closed and her hands spread out on each side of her face, as though they were antennae. She went on to speak as though she was the spirit, who continued that he had a heavy burden and he was so tired and that he wanted to direct me and that it was very hard to get in contact with me and that he wished to go on and again he complained of his tiredness. At this goose-bumps appeared on my arms and cold up my spine and I suddenly knew that this must be Karl! Who else could speak like this?

The spirit went on to complain some more that I blocked him out and feared him, that he was tired and heavy and then he insisted "I am good". (Since I was used to doing the Banishing Ritual of the Pentagram day and night it was no wonder he couldn't get through to me; I have ever deliberately kept out everything from other planes except my own H.G.A.)

J. described him as an old man with an overpowering warmth and love. I said this was true.

There was a little break and a description of a scene of children playing around an old barn and she seemed to think this somehow did not belong to the main message. I couldn't place it anywhere in my experience, either.

J. turned herself back to the matter in hand and said the old man wanted to go to his rest soon and that I will know about many things. Again there was some reference to the Bible opened at random and again some more Qabalistic meanings as well as passages connected to my magical work.

Then she said I was to go over running water and would discover many things of importance. This was true, to get to the Germer house by either of the two routes one did have to cross running water.

She said there had been an old woman in the house who was now gone and who was now saying, "I was stingy, I lied". She had feared the house was not going to be hers and she was going to get it somehow. But the old lady was now regretting her actions and she was crying and crying on the other side and she was not with the old man.

J. interrupted herself here and told me that I must forgive her and bless her.

Then J. went on to say that I must get to the papers and that

there were a lot of entities in the house and that the neighbours called it a haunted house.

She said there was a library and that there were a lot of precious things in it, some of them history, and much that was very important to mankind and that I must remove these things from the house as soon as possible for she saw some danger if I did not do this.

At this, I gave her the album of pictures which H. had prepared and J. smiled, put the album in her lap but did not open it and placed her hands on its cover. She again closed her eyes and began to describe the appearance of the house. She stated that it was a small and old house of two stories, that it was in need of paint, that there was a porch leading up to the door, that it was surrounded with weeds, that there was broken glass, and that there was an old fashioned cupboard upstairs in which I would find some handwritten messages which would be important to me. Again she stressed that I must take away the papers before they were destroyed and that everything would soon be coming to judgment. Who would it be? She described a cynical young man with brown hair and a pointed nose who likes to drink and carouse and that he claimed the house. This puzzled me. I had an idea who it might be, but was not sure this description fitted him.

When I should take care of the house, J. went on, there would be a golden ring all around it. The old man admitted his fault and reiterated that he loves me and that he is sorry. He had a great talent and could have done so much for so many people but he didn't use it.

She switched back to the young man again and said he doesn't want to come here, he corresponds.

She then described that there would be a document of importance and that I would phone and plan to take a trip and that another lady and perhaps a man would go with me and we would find the treasures and gather them up.

She went on to describe an important paper which had been moved around many times and had been protected by the spirits and was hidden in an old fashioned closet with boards going up and down. Later we were to explore this closet but nowhere did I find Karl's will and I did think that maybe Sascha, who had found it, had moved it around often when she was trying to take care of the Crowley materials.

She described that the papers in the house had spiritual meanings and that I would read them and discover things that I hadn't known about before. This turned out to be true. She also stated that the papers did not belong to the old man or the old woman and that

the old woman, when she was alone there, had been afraid to destroy anything and knew that to do so would be evil. She had wanted to be a do-gooder but didn't know how and nothing was the result. She was crying on the other side.

As we continued with this, some of it repetition, I thought that J. should see the room she had been describing over the telephone. We got up and went into the room with the large window and the white walls and she smiled at the accuracy of her description. I asked if she would check out the bathroom. She did this, and said there was nothing there, the room was warm. I asked if there was anything in the mirror and she said there was nothing there and then I described what the young lady had seen. At this, J. smiled and said the young lady had seen herself.

We went into the living room again and had a long conversation while J. told me about herself. She had learned how to be a psychic three years previously and had never accepted money for her work. When J. left me she remarked that the shadow had now departed and would no longer bother me. This turned out to be true as there has never been any more trouble with that room. J. also told me many things about my personal life which were absolutely true and here I can say she did not make any mistakes.

This then, was the psychic I had been hoping for, an unusually pure one, as she did not accept money for her task. I, of course, made sure that I paid my karmic debt to her by doing some Astrological work for her.

In very early July, H. and I decided that we had enough of the trouble from Mr. Gualdoni and that perhaps we had better contact a lawyer. We did this, and engaged Mr. Airola, no longer the D.A. but who had still the case of Mrs. Germer in his files. When we told him our story he said that the court could perhaps be petitioned that Grady was the only appointed successor after Karl and that if he had the papers to prove it, and since the library belonged to the heads of the O.T.O. according to Karl's will as well as to Crowley's will, that there was a good chance that we could gain possession of it. We could not hope for the property, though, as that had been willed to Sascha.

A week later we had a second session with Mr. Airola with Grady along with all the proper papers. Again, there was no hope that Mr. Gualdoni would go with us to the property to box up the remaining materials. We had to wait.

In the middle of July, J.W. arrived. Since he had been given permission to go the Germer residence and box the remaining things and H. and I did not have this permission or an appointment to do this as did J.W., we decided to drive him there. This was convenient for him and we had a good time together as we all drove to the

Germer house. J.W. proved to be a very charming fellow and quite sympathetic. But did I notice a look of surprise on Mr. Gualdoni's face when he saw us all there together? He also made some remark that he didn't think we were friends and didn't expect to see all of us at the house.

We spent several hours boxing every last scrap of paper that seemed to us to be important; J.W. remarking and exclaiming about this and that as we worked. It was hot and unpleasant and the house smelled of rats and death but we continued until everything was picked up and placed in Mr. Gualdoni's station wagon. From there it was placed in the newly completed cement block storage place in San Andreas - a little bit out of the town, and we were allowed to help with moving the boxes into storage. They were to remain there under Mr. Gualdoni's care until the court had made a decision. Also, Mr. Gualdoni expressed himself as being relieved that H. and I had engaged a lawyer on our case as he had doubts that we were entitled to the materials.

On the way back, with H. driving, I was very quiet as I had found a hand written note in the cupboard, just as J. had indicated I would, and it was from Jane to me. Poor dear, she had been having a terrible time of it in the last two years of her life and she was very unhappy and was trying to write to me so that I would take care of her. But her mind was partly gone and the sentences were disjointed and betrayed disconnected thoughts. I mourned for her passing as she had been a very dear friend over twenty or so years of my life. H. glanced over at me quickly and then gasped and said that there was a hand on my shoulder. I gulped, tears too near the surface, and remarked that it must be Jane as I had been thinking about her. But no, H. said it was a man's hand. At this, we all marveled at the turn of events and how we had been eventually aided in gathering up Crowley's papers.

Two days later Grady, J.W. and I went again to the Germer house but without Mr. Gualdoni. We had been given permission to go in to see that we really had gotten everything. We found a few more items that had been hidden in the cupboard and removed the large library carpet, again with permission. Grady did a banishing ritual and stated that he had heard voices telling him "Thank you" several times.

We wandered around in the yard and explored the garage and the roof of the house reflected a golden glow as the sun was just at the right angle. Was this the golden ring that J. had said would appear when I had done the needed work of removing the papers? I couldn't tell, as I am not a psychic myself, but that glow from the roof of the house I shall always remember.

In late July the Judge decided in our favor but left it up to the decisions of Mr. Robyn, Mr. Gualdoni and Mr. Airola as to what

other items were to be considered as part of the Crowley heritage. We conferred outside the court about this and Mr. Gualdoni conceded that the seal ring was part of the library. I mentioned that the three typewriters were also a part of the library and Grady said that the large electric typewriter had been paid for out of Order funds but we were ignored. There was silence between all three officials on this point, and I couldn't help but think later that there must also have been collusion.

A few days after this decision, we were notified that all of the paper work had been done and that we could now go to the storage place and remove all the materials. Grady and I drove to San Andreas and I gave to Mr. Airola the \$1,000 for his fee and over a hundred to Mr. Gualdoni for his part in removing the first load of materials to the storage. I also paid for extra storage which Mr. Gualdoni had not cared for, letting things run late so that I would be stuck with it. All of these sums and much more came out of my private funds.

At the storage place Mr. Airola was with us and stood there reading one of the books from the collection. Mr. Gualdoni drove up with his station wagon and a deputy coroner and nervously took the three typewriters right from under our noses and while our own attorney stood there to see what was done. We protested but were told by everyone that the typewriters were worth \$60.00. We couldn't fight and I had in mind that the seal ring was not yet in our possession. Gualdoni and helper drove off in a hurry and Grady and I were allowed to remove what we wanted to on that particular day. We piled up my station wagon with things that we thought might be valuable and by now I was suspicious of even the manager of the storage sheds. Then we drove to Mr. Robyn's office where we were to sign a release and the ring would be given to us. Mr. Robyn kindly handed the seal ring to me in his office and as we waited to have the release typed up, Grady was given the ring and made promises that he would take good care of it. When the release was ready we read it and after some hesitation we signed it, for it released the State of California from any other responsibility in this affair. I was so tired of the fight we had been through that I indicated Grady should perhaps sign and this he did. But now I think that was a mistake, as we could perhaps have demanded that the typewriters would be returned to us or we wouldn't sign.

In early August a member of the Order helped us to remove all the rest of the materials. Again I had rented the truck and paid for the gas and all that was necessary for this work. We brought the remains of the Crowley-Germer library to my house in Dublin and Grady took some pictures of our arrival. All that evening Grady worked on the sorting of these materials. He also got on the phone immediately upon our arrival and let it be known in certain quarters in Berkeley that everything was here. I was nervous about this and told him he had just jeopardised my welfare and perhaps my life and

had in mind what had happened to Sascha when it got about that she was alone in her house. It had happened also, that threats to rip-off the McMurtry's of certain of Crowley's things had gotten back to me just a few years previous to these events. I knew of the lines of connection between some of Grady's friends and acquaintances and through them in a chain to certain types of "rip-off" artists. I also knew that Grady was often fooled by certain types of people and this fact had been proven to me by events in the past. Maybe I was being too nervous but I considered that I had good reason to be worried. I asked Grady for his protection. He refused.

Grady spent one more day sorting the library materials and removing the better books from those that were of no use to Thelema. He also had access to the files of correspondence. After this was over, I drove him back to his place in Berkeley.

The following day I was alone and I removed every last bit of the Crowley literary remains and the correspondence and the Germer materials and the parts of the library that were valuable into a storage place quite far from my home. To this day these things are hidden and for good reason and there are quite a few who know these reasons or can figure them out for themselves. Those who might have access to them in the future shall have proven their honesty and their sincere concern for the welfare of Thelema and for the right use of these materials to the benefit of Thelemites everywhere. To prove these attitudes may take some time and a good deal of testing. My stand is that an untried and unproven Minerval of the O.T.O. is not a fit person to be let loose among these library materials. There is some sensitive matter in the correspondence files, for instance, which involves persons still living and I do not think that anyone has the right to expose matters which were given to Karl or to Crowley in trust. In due time what has not been published of Crowley's works, will be published. This is being worked on at the present. Also, please remember that there is a copy of everything that Crowley wrote in England and quite a few people in that country are interested in publishing Crowley material.

Some of you know of the threats to torture me and of the threats that also came from Grady. But these people have now been eliminated from our circle and so must it be. And now I have told you the truth and if the truth seems to be incredible, remember that life itself is incredible, especially when a person begins to use Magick. Also along this line, remember that every cause, or event that we can see has worked out on the physical plane, has had its effect. We can trace in this story the effects which produced this particular phenomena. I might also remark that there is no guidance so perfect as that of the Holy Guardian Angel and may you all attain to this joy and wisdom!

Love is the law, love under will.

Faternally,

Soror Meral

SOME THOUGHTS ON THE PHENOMENA OF ASTRAL PROJECTION

By Richard Alan Miller, Physicist. © 1974

The phenomena known as Astral Projection or Out-Of-The-Body Experience (OOBE) has become increasingly important to the research direction and study of the paranormal. An Out-Of-The-Body Experience is now defined as one in which the subject appears to view the external world from some position other than that of his or her physical body.

Traditionally in the field of Parapsychology Out-Of-The-Body Experiences are grouped into two main types, 'parasomatic' and 'asomatic'. The parasomatic type of experience is that in which the subject appears to himself to be located in a duplicate body, more or less resembling his physical body. In the second type of experience, the asomatic, the subject does not appear to himself to be associated with a body, rather he or she is just a disembodied consciousness or a 'pin-point of presence'.

It is important at this point to consider the definition used. Namely, once a structure or classification is structured, the way in which the data is gathered immediately sets up limits in which the phenomena can be studied. It would seem almost unnecessary to point out that the "mystical tradition" underlying most of the major religions have certain similarities. In surveying these coincidentals, the phenomena of astral projection is one of the most overt.

Psychical phenomena exert a strong influence on the foundation of religious heritage. The appearance of astral projection among them is probably the most common of the various genres. As an allusion to Dr. Robert Crookall's classic, Study and Practice of Astral Projection, the late Professor Hornell Hart states: "Initiates into ancient mystery cults clearly included the deliberate production of astral projection Catholic saints and Quaker ministers have reported undergoing such projection." The Egyptian script Peret-emheru speaks of the Ba and Ka (often incorrectly thought to be analogous to each other), which are ancient suggestions of what we call the astral and fluidic bodies, respectively. Qabbalism also has a parallel. In the Zohar, reference to the silvery "astral cord" is made.

Referring to this allusion, A.E. Waite writes: "When the good soul is preparing to leave this world, and while it is suspended from the body only at the larynx, it beholds three angels to whom it must confess its sins." Even Christianity is not exempt from this phenomena. St. Paul's description of the astral body and the Old Testament reference to the astral body are classics (1 Cor.

15:44, and Eccles. 12:6), and the appearance of Peter's double before Rhoda may be found in Acts 12:14-17 (A.V., King James version).

One of the most significant esoteric scripts discussing astral projection is the Bardo Thodol, somewhat incorrectly translated as the Tibetan Book of the Dead. The Bardo Thodol states that the initiate, during the altered state of consciousness, can produce mind-body separation. This seems to have a bearing on those prolific instances where LSD voyagers (who experience a journey very close to the bardo trip as described in the Tibetan Book of the Dead) appear to have such projection experiences. One such incident was related to the author by an LSD user who, during the trip, discovered that his consciousness was not in his body, but next to it.

The most asked question about the out-of-body experience is: How does one know that they are simply not dreaming? A more fundamental question to ask, however, would be to counter-question: How does one know that the waking experience is real? To answer the first: the subjective out-of-body-experiences differ from the typical dream state principally in the following ways:

- 1) There is continuity of some sort of conscious awareness.
- 2) Intellectual and/or emotional decisions are made during the experience.
- 3) Multivalued perceptions occur via sensory inputs or their equivalents.
- 4) There is a non-recurrence of identical patterns.
- 5) The experience of time duration, based on long-term memory.

The most certain statement that can be made by the subject is that when the condition exists, he/she is as aware of "not dreaming" as when he/she is awake.

Dr. Robert Crookall has advanced a theory linking astral projection to survival. He agrees with Professor Hart that the survival of the human personality after death is nothing more than the permanent projection of the astral body. He sees various degrees of projection involving two distinct portions of the human psyche. One, he states, is conscious but immaterial. The other portion is unconscious and, although immaterial, has some objective existence. In OOBEx either or both of these portions may be projected.

Dr. Crookall's beliefs have some interesting parallels in the Ba and Ka concepts of the ancient Egyptians. They believed that the Ka was a "double" of the individual and that it was composed of very tenuous matter. It was supposed to live for some time after death and both the process of embalming and various funerary practices

were intended to ensure that it lived on in the tomb. If the required practices were neglected the Ka was thought to emerge from the tomb to haunt those responsible.

The Ba was the soul of the Egyptians. It was conscious but immaterial. In life it was contained within the Ka. In death it left both the Ka and the body. There is some scientific evidence to support this concept. Dr. Duncan McDougall of Haverhill, Mass. arranged to have dying patients placed on a sensitive weighing apparatus. He found that there was a weight loss of from two to two-and-a-half ounces at the moment of death. The data could not be explained except in terms of something having left the body. Two Dutch Physicists, Dr. J.L.W.P. Matla and Dr. G.L. Zaalberg Van Zelst report similar observations and data. They further reported that the proposed "astral body" appears to have a specific weight of 12.24 mg., that it responds to gravitation, and that it appears to be composed of particles that are small, heavy, but very widely separated.

Dr. Charles Tart, University of California at Davis has been conducting bio-physical measurements on individuals who can astrally project at will. His research indicates that out-of-body-experiences occur in conjunction with a non-dreaming, non-awake brain wave stage characterized by predominate slowed alpha activity from the brain and no activation of the autonomic nervous system. OOB experiences seem to occur during a rather poorly developed Stage 1 pattern of sleep which was dominated by alphoid activity and often mixed with transitory periods of wakefulness. This alphoid activity was always one to one-and-a-half cycles per second lower than normal alpha rhythm. There seems to be also no REM (rapid eye movement) accompanying these experiences. It is concluded that it is in the hypnagogic state where OOB experiences occur.

There is one sleep study by Drs. Lester and Guerrero-Figueroa in which considerable alphoid activity was reported in the sleep records as a result of chlorpromazine administration. Chlorpromazine is a fairly commonly used tranquilizer known under the trade name of Thorazine. It is now being speculated that drugs which tend to slow alpha frequency might promote OOB experiences, and this could be a possible fruitful line of experimental inquiry.

The author has experimented with a number of available legal herbs and found that Jimson weed when smoked works quite well for inducing OOB experiences with persons untrained in the technique. Care must be taken with this herb as it belongs to the Datura or night shade family. The active constituents are scopolamine, atropine, hyocyamine and other tropanes. If ingested, as reported by numerous Indian tribes of the Southwest, the herb can be quite toxic. It is recommended that only one to two grams be smoked at

one time and prolonged use is not recommended. The herb has also been called thorn-apple or loco weed.

Religion has been defined in terms of a commitment to something beyond the self (Garnett, 1942). Thus, the religious experience can be one of man's most meaningful life adventures. This powerful and profound experience is often associated with levels of awareness similar to those aspects of human existence perceived as "creative", "religious", "mystical", and/or "paranormal."

The Western world has institutionalized religion and has codified religious dogma while neglecting religious experience. This neglect has many roots, among them would be Plato's emphasis on reason to the near exclusion of feeling, Aristotle's division of philosophy into science and metaphysics, St. Augustine's separation of the "body" from the "mind", as well as Descarte's division of man's inner life from his outer life.

These divisions run counter to reports of the religio-mystic experience which, at its most profound, involves the subjective feelings of an integration of man's total being with the universe about him. Dr. Krippner and Dr. Ullman at the Maimonides Dream Laboratory have indicated the feasibility of experimentally inducing dream patterns telepathically. They indicate that a person sleeping is open to impressions and thoughts of others about that person, that these impressions can be and are incorporated into the main body of the dream experience.

Daily experience touches on various unresolved conflicts from one's past, arousing unconscious feelings and wishes and memories to a preconscious level. Dreaming integrates and again makes unconscious the aroused feelings, wishes and memories from the past, along with those aspects of the recent experiences which have stimulated or touched upon the material from the past. In the dream process, each person uses his characteristic defense to deal with the particular aroused feelings and impulses. If the new experiences are growth-promoting in nature, i.e., correct previous distorted wishes or fears, a modification in ways of dealing with the previously unconscious material may result when the dream brings the new experience into relation to the past. Thus, dreams can be used to predict future events in that they program attitudes and behaviour patterns.

In light of the above, a new model for the nature of consciousness begins to develop. Astral projection apparently requires an altered state of consciousness similar to Stage 1 of sleep. There also appears to be some very subtle but important differences between Stage 1 of sleep and that required for an OOB experience. Those differences can be discussed physiologically, vis. the EEG, the tape recorder, the rating scale, statistical procedures and the like.

However, with some of the new research available, the concept that the brain is a transducer of information becomes useful.

Dr. Gowan's work at the University of California at Northridge on the Collective Preconscious indicates that there is a possible body of information or knowledge which is available with slight adjustments in tuning, or alteration of consciousness. This concept could be applied to such ideas as pre-natal memory, language and other observed paranormal phenomena. This body of information is a universal one which does not require a time/space co-ordinate system, rather it functions on a more holistic level as the dream telepathy studies might indicate. Astral projection appears to require a state of consciousness which does not use a space/time co-ordinate system. Rather, OOB experiences are those where space and time are not critical for the assimilation of information. The point seems to go back to the occult concept that your awareness is everywhere, but your consciousness is a limited or special case of awareness.

Astral projection is apparently a special case of ESP (extra-sensory perception) where the information is brought into consciousness via certain special co-ordinates, i.e., OOB experiences. The real point is that the information was already present but needed some mechanism to be experienced on a conscious level. The development of those mechanisms over other possible ones available form the new field called Noetic sciences. The real issue or question which now arises is: Why have we chosen a particular co-ordinate system over another to call this system a "normal" conscious state? The fact that Western society perceives astral projection, religious mystical experience, and dream state as deviant from a "normal" state may hold the key to another stage in the development of Man.

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Editor's Note: On Dreams and Astral Journeyings we have these observations by Aleister Crowley.

"ALTERA VE VIA NATURAE - More on the Way of Nature

Sayest thou (methinks) that here is a great Riddle, since by Reason of much Repression thou hast lost the Knowledge of thine original Nature?

My Son, this is not so; for by a peculiar Ordinance of Heaven, and a Disposition occult within his Mind, is every man protected from this Loss of his own Soul, until and unless he be by Choronzon disintegrated and dispersed beyond power of Will to repair, as when the Conflict within him, rending and burning, hath made his Mind utterly Desert, and his Soul Madness.

Give Ear, give Ear attentively; the Will is not lost, though it be buried beneath a life-old Midden of Repressions; for it persisteth vital within thee (is it not the true Motion of thing inmost Being?) and for all thy conscious Striving, cometh forth by Night and by Stealth in Dream and Phantasy. Now is it naked and brilliant, now clothed in rich Robes of Symbol and Hieroglyph; but alway travellest it with thee upon thy Path, ready to acquaint thee with thy true Nature, if thou attend unto its Word, its Gesture, or its Show of Imagery." LIBER ALEPH, p.8

"QUO MODO NATURA SUA EST LEGENDA - How One Should Consider One's Nature

Deem not therefore that thy lightest Fancy is witless: it is a Word to thee, a Prophecy, a Sign or Signal from thy Lord. Thy most unconscious Acts are Keys to the Treasure-Chamber of thine own Palace, which is the House of the Holy Ghost. Consider well thy conscious Thoughts and Acts, for they are under the Dominion of thy Will, and moved in Accord with the Operation of thy Reason; this indeed is a necessary Work, enabling thee to comprehend in what manner thou mayst adjust thyself to thine Environment. Yet is this Adaptation but Defence for the most Part, or at the best Subterfuge and Stratagem in the Tactics of thy Life, with but an accidental and subordinate Relation to thy true Will, whereof by Consciousness and by Reason thou mayst be ignorant, unless by Fortune great and rare thou be already harmonized in thyself, the Outer with the Inner, which Grace is not common among Men, and is the Reward of previous Attainment.

Neglect not simple Introspection, therefore, but give yet greater heed unto those Dreams and Phantasies, those Gestures and Manners unconscious, and of undiscovered Cause, which betoken thee. (Ibid, P. 9)

DE SOMNIIS a) Causa per Accidens - On Dreams (Accidental)

As all Diseases have two conjunct Causes, one immediate, external and exciting, the other constitutional, internal, and predisposing, so it is with Dreams, which are Dis-Eases, or unbalanced States, of Consciousness, Disturbers of Sleep as Thoughts are of Life.

This exciting Cause is commonly of two kinds: videlicet, imprimis, the physical Condition of the Sleeper, as a Dream of Water caused by a Shower without, or a Dream of Strangulation caused by a Dyspnoea, or a Dream of Lust caused by the seminal Congestions of an unclean Life, or a Dream of falling or flying caused by some unstable Equilibrium of his Body.

Secundo, the psychical Condition of the Sleeper, the Dream being determined by recent Events in his Life, usually those of the Day previous, and especially such Events as have caused Excitement or Anxiety, the more so if they be unfinished or unfulfilled.

But this exciting Cause is of a superficial Nature, as it were a Cloke or a Mask; and thus it but lendeth Aspect to the other Cause, which lieth in the Nature of the Sleeper himself.
(Ibid, p.10)

DE SOMNIIS b) Causa per Naturam - On Dreams (Natural)

The deep, constitutional, or predisposing Cause of Dreams lieth within the Jurisdiction of the Will itself. For that Will, being alway present, albeit (it may be) latent, discovereth himself when no longer inhibited by that conscious Control which is determined by Environment, and therefore oft times contrary to himself. This being so, the Will declareth himself, as it were in a Pageant, and sheweth himself thus apparelled, unto the Sleeper, for a Warning or Admonition. Every Dream, or Pageant of Fancy, is therefore a Shew of Will; and Will being no more prevented by Environment or by Consciousness, cometh as a Conqueror. Yet even so he must come for the most Part throned upon the Chariot of the Exciting Cause of the Dream, and therefore is his Appearance symbolic, like a Writing in Cipher, or like a Fable, or like a Riddle in Pictures. But alway doth he triumph and fulfil himself therein, for the Dream is a natural Compensation in the inner World for any Failure of Achievement in the outer.
(Ibid, p. 11)

DE SOMNIIS c) Vestimenta horroris - On Dreams (Clothed with Horror)

Now then if in a Dream the Will be alway triumphant, how cometh it that a Man may be ridden of the Nightmare? And of this the true Explanation is that in such a case the Will is in Danger, having been attacked and wounded, or corrupted by the Violence of some Repression.

Thus the Consciousness of the Will is directed to the sore Spot, as in Pain, and seeketh Comfort in an Externalization, or Shew, of that Antagonism. And because the Will is sacred, such Dreams excite an Ecstasy or Phrenzy of Horror, Fear, or Disgust. Thus the true Will of Oedipus was toward the Bed of Jocasta, but the Tabu, strong both by Inheritance and by Environment, was so attached to that Will that his Dream concerning his Destiny was a Dream of Fear and of Abhorrence, his Fulfilment thereof (even in Ignorance) a Spell to stir up all the subconscious Forces of all the People about him, and his Realization of the Act a Madness potent to drive him to self-inflicted Blindness and fury-haunted Exile.
(Ibid, p. 12)

DE SOMNIIS d) Sequentia - On Dreams (Continuation)

Know firmly, o my Son, that the true Will cannot err; for it is thine appointed Course in Heaven, in whose Order is Perfection.

A Dream of Horror is therefore the most serious of all Warnings; for it signifieth that thy Will, which is Thy Self in respect of its Motion, is in Affliction and Danger. Thus thou must instantly seek out the Cause of that subconscious Conflict, and destroy thine Enemy utterly by bringing thy conscious Vigour as an Ally to that true Will. If then there be a Traitor in that Consciousness, how much the more is it necessary for thee to arise and extirpate him before he wholly infect thee with the divided Purpose which is the first Breach in that Fortress of the Soul whose Fall should bring it to that shapeless Ruin whose Name is Choronzon!
(Ibid: p. 13)

DE SOMNIIS e) Clavicula - On Dreams (The Key)

The Dream delightful is then a Pageant of the Fulfilment of the true Will, and the Nightmare a symbolic Battle between it and its Assailants in thyself. But there can be only one true Will, even as there can be only one proper Motion in any Body, no Matter of how many Forces that Motion be the Resultant. Seek therefore this Will, and conjoin with it thy conscious Self; for this is that which is written: "thou hast no right but to do thy will. Do that and no other shall say nay." Thou seest, o my Son, that all conscious Opposition to thy Will, whether in Ignorance, or by Obstinacy, or through Fear of others, may in the End endanger even thy true Self, and bring thy Star into Disaster.

And this is the true Key to Dreams; see that thou be diligent in its Use, and unlock therewith the secret Chambers of thine Heart.
(Ibid, p. 14)

DE VIA PER EMPYRAEUM - On Astral Travel

Concerning thy Travellings in the Body of Light, or Astral Journeys and Visions so-called, do thou lay this Wisdom to thine Heart, o my Son, that in this Practice, whether Things Seen and Heard be Truth and Reality, or whether they be Phantoms in the Mind, abideth this supreme Magical Value, namely: Whereas the Direction of such Journeys is consciously willed, and determined by Reason, and also unconsciously willed, by the true Self, since without It no Invocation were possible, we have here a Cooperation or Alliance between the Inner and the Outer Self, and thus an Accomplishment, at least partial, of the Great Work.

And therefore is Confusion or Terror in any such Practice an Error fearful indeed, bringing about Obsession, which is a temporary or even it may be a permanent Division of the Personality, or Insanity, and therefore a Defeat most fatal and pernicious, a Surrender of the Soul to Choronzon.
(Ibid: p. 15)

DE CULTU - On Thelemic Cult

Now, o my Son, that thou mayst be well guarded against thy ghostly Enemies, do thou work constantly by the Means prescribed in our Holy Books.

Neglect never the fourfold Adorations of the Sun in his four Stations, for thereby thou dost affirm thy Place in Nature and her Harmonies.

Neglect not the Performance of the Ritual of the Pentagram, and of the Assumption of the Form of Hoor-pa-Kraat.

Neglect not the daily Miracle of the Mass, either by the rite of the Gnostic Catholic Church, or that of the Phoenix.

Neglect not the performance of the Mass of the Holy Ghost, as Nature Herself prompteth thee.

Travel much also in the Empyrean in thy Body of Light, seeking ever Abodes more fiery and lucid.

Finally, exercise constantly the Eight Limbs of Yoga. And so shalt thou come to the End.
(Ibid, p. 16)

DE VOLUNTATE TACITA - On the Hidden Will

All Disturbances, o my Son, are Variations from Equilibrium; and just as thy conscious Thoughts, Words, and Acts are Effects of

the Displacement of the conscious Will, so is it in the Unconscious. For the most Part, therefore, all Dreams, Phantasies, and Gestures represent that Will subliminal; and if the physical Part of that Will be unsatisfied, its Utterance will predominate in all these automatic Expressions. Do thou then note what Modifications thereof follow such Changes in the conscious Foundation of that part of thy Will as thou mayst make in thine Experiments therewith, and thus separate, as sayeth Trismegistus, the fine from the coarse, Fire from Earth, or, as we may say, assign each Effect to its true Cause. Seek then to perfect a conscious Satisfaction of every Part of this Will, so that the unconscious Disturbances be at last brought to Silence. Then will the Residuum be as it were an Elixir clarified and perfected, a true Symbol of that other hidden Will which is the Vector of thy Magical Self.
(Ibid: p. 27)

See also MAGICK IN THEORY AND PRACTICE, Chapter 18 "Of Clairvoyance and of the Body of Light. Its Power and Its Development . . ."

Editors Note:

I have taken great pains to reproduce LIBER ALEPH in the parts where it refers to Dreams and Astral Travelling as it seems again quite difficult to buy or get this book in any way. Those of you who own it, please excuse the fact that I have brought your attention to what Crowley has to say on these matters.

This, though, has to be editorial policy for IN THE CONTINUUM. Some books are very rare or are quite expensive, or are quickly bought out of stock when they are printed. Therefore, IN THE CONTINUUM may reproduce parts of such books when the subject matter seems to fit in with the general progress of various students of Thelema or when some question is asked of general interest to all.

So far as is known, the First Edition of LIBER ALEPH is available but will be quickly bought out. Also, it is expensive. Please write for information if interested in a copy.

DREAM PHENOMENA

Time to let the dawn creep upon my soul;
Time to let the sun fling its rays athwart my eyes;
Time, oh, time again to let the daytime roll
O'er mind blissed with sleep, o'er sleepy sighs.

The march of day begins against my will;
The sun sharply climbing up the sky;
The dawn breeze blows and seeks to fill
With filmy evanescence my thoughts as I lie.

From emptied mind the dreams flee out-shrieking
Whilst vain regrets to know their presence gone
Slimes o'er the soul that would fain again be sleeping
Until fair dreams have pushed aside the dawn.

Mystic thoughts arise to meet the oncoming light of day.
The light shatters and steals down the tracks of mind.
Birdsongrips apart the veils; oh, who can say
The ultimate reality of either of these kind?

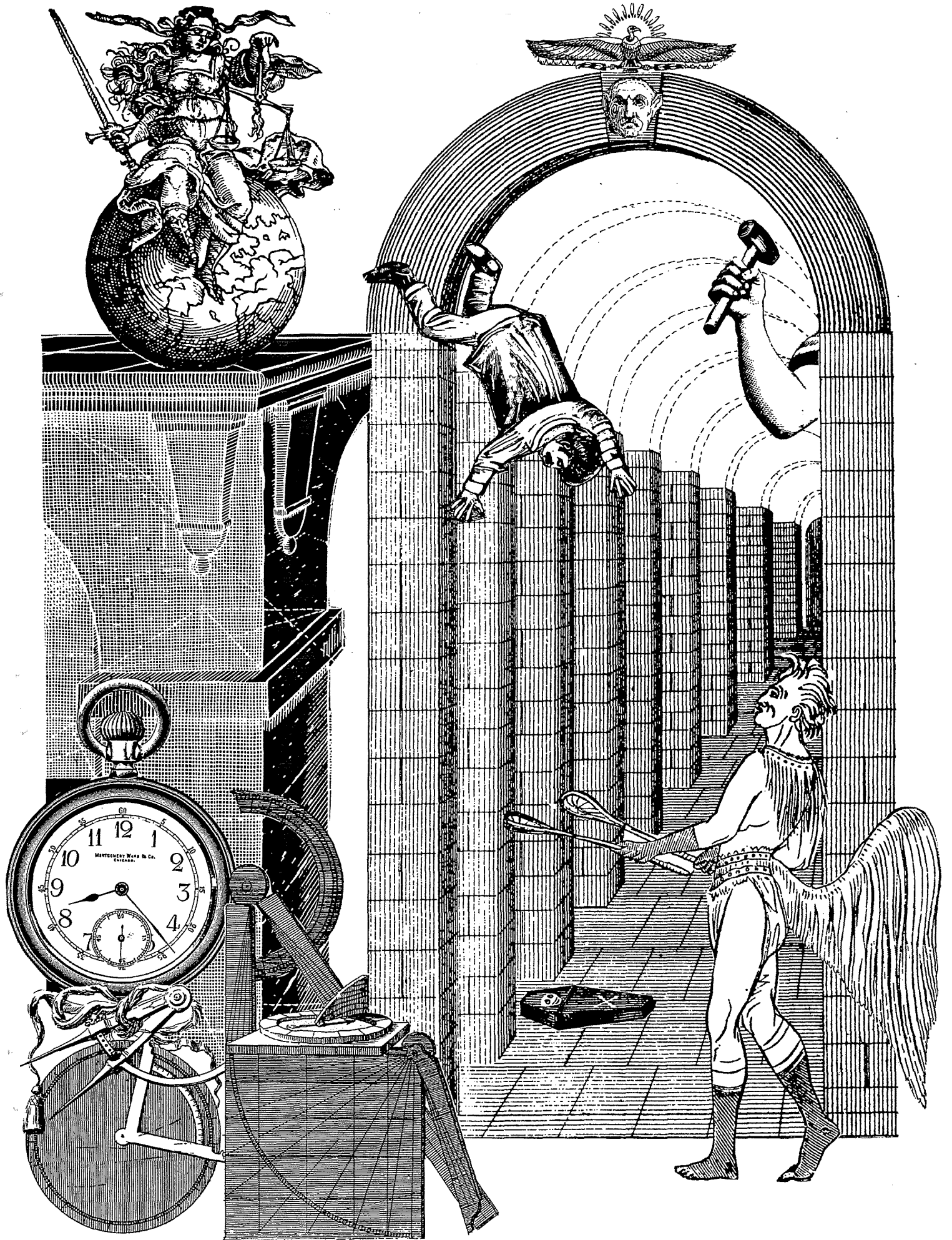
Mocking bird that mocks my hold on sleep;
Delirious notes beat against half-closed ears
And I relinquish slowly illusions I desired to keep
From among the flotsam of the dream world, the soul's tears.

Gentle on my mind the nymphs play in and out
Along the shafts of breath that help to shape the dreams
And I lie quiescent as the dreadful doubt
Beseeches my soul to question what it seems.

Is life a dream? or are dreams become reality?
What is real? Oh, Gods, you have your way
When dreams lead us to your thrones with such dread fatality
And we bow to your power until the outspoken light of day.

Neglect not the dawn meditation, oh sleepy brain.
Surely some transcendence will push away the day
Until all splinters into Light, the mind drained
Of ancient phenomena and the heart eager for the play.

Meral - 1977



DREAMS

What words are these that shudder through my sleep,
Changing from silver into crimson flakes,
And molten into gold
Like the pale opal through whose gray may sweep
A scarlet flame, like eyes of crested snakes,
Keen, furious, and too cold.

What words are these? The pall of slumber lifts;
The veil of finiteness withdraws. The night
Is heavier, life burns low:
Yet to the quivering brain three goodly gifts
The cruelty of Pluto and his might
In the abyss bestow:

Change, foresight, fear. The pageant whirls and boils;
Restricted not by space and time, my dream
Foresees the doom of Fate;
My spirit wrestles in the Dream-King's toils
Always in vain, and Hope's forerunners gleam
Always one step too late.

Not as when sunlight strikes the counterpane;
Half wakening, sleep rolls back her iron wave.
And dawn brings blithesomeness;
Not as when opiates lull the tortured brain
And sprinkle lotus on the drowsy grave
Of earth's old bitterness;

But as when consciousness half rouses up
And hurls back all the gibbering harpy crowd;
And sleep's draught deepeneth,
And all the furies of hell's belly sup
In the brain's palaces, and chant aloud
Songs that foretaste of Death.

Maddened, the brain breaks from beneath the goad,
Flings off again the foe, and from its hell
Brings for a moment peace,
Till weariness and her infernal load
Of phantom memory shapes return to quell
The shaken fortresses.

Till nature reassert her empery,
And the fulltide of wakefulness at last
Foam on the shore of sleep
To beat the white cliffs of reality
In vain, because their windy strength is past,
And only memories weep.

The entire page is framed by a decorative border. At the top, there is a horizontal band with a central sun disk flanked by hieroglyphs. The corners are adorned with lotus flowers. The sides feature vertical columns with papyrus capitals and a vine with fruit. The bottom has a wide band with a repeating geometric pattern.

IN THE CONTINUUM

Vol. II, No. 3

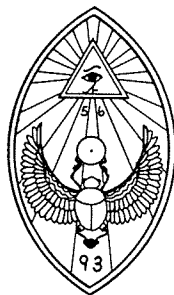
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An LXXIV 1978 e.v. Sun in 0° Libra
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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COLLEGE of THELEMA



Founded in Service
to the A.∴A.∴

Cari Fratres et Sorores,

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

Great religions of the past and great systems of thought break down in time for several reasons. One of the most notable of these reasons is the addition of extra material to the original purity of thought which the Magus or Genius utters. Thus, Christianity through the ages suffered Ecumenical Councils in which it became changed to meet the drive to power of the Church. Taoism and Buddhism, the thought of Lao-Tze and Buddha, became changed by the reluctance of the petty magicians using these systems to give up their ancient practices of magic and superstition, some of which were workable and some not, and some of a low magical order which simply led the magician to greater power over others. Great systems such as Freemasonry and Rosicrucianism became bogged down by additions of practice and thought which were not inspired by the genius or Magus, but instead, often were added because of the drive to power of inferior men: - that is, egocentricity became too great a force in the original system.

Even though Thelema is in very young stages, this type of power urge is at work. People who wish to aggrandise the small ego and thus enforce their own will upon others, people who like to change the original word of the Prophet or the original intentions. People who do not care to study deeply the Thelemic system and divine the true meaning within but who instead take a partial and often a very uninformed view, are at the age-old game of ego-aggrandisement. The true Initiate can indeed laugh at these shallow efforts but how about the struggling young student?

For instance, there is one deviation which happened so early that Crowley was able to condemn it. But this deviation is still being taught! This is the upside down Tree of Life of Frater Achad.

The Master Therion used those elements from the great and workable systems of the past which could aid the student in his spiritual growth. They had aided the man Crowley to attain to

the greatest heights and to form a system which can be counted as the most efficient method of Spiritual Illumination, or of attaining the Knowledge and Conversation of the Holy Guardian Angel that has ever been used on the earth. Some of these elements are the Western system of Ceremonial Magick, the scientific method of yogic systems from Hindu thought and practice, and the Hebrew Qabalah and the Tree of Life for the training and ordering of the mind. For if the mind is in a chaotic state, how then can the aspirant hope to gain Illumination?

Spiritual growth, if it is not to be a monstrous thing, must rely upon the right ordering and control of the body, emotions and mind. The aspirant must rigorously train all of his various capacities to lead to the one end, the Knowledge and Conversation of the Holy Guardian Angel. His Will must be one-pointed. He must work constantly to see that he does not lose his balance. He, then, will need to build a broad foundation to his pyramid so that he can maintain this balance. It is possible to build a pyramid with a narrow foundation, skipping some of the essentials of preliminary work, but when the crucial struggle arrives, he falls, usually with a crash and often into insanity.

Achad himself made this mistake and many other persons who have taken up the spiritual development work in Thelema have done likewise. Crowley warns against such carelessness again and again but even in spite of this, there are many who do not know the words and work of the Master Therion. Their scholarship and practices and understanding are at fault; they are unable to learn and profit; the blindness of the small ego overwhelms them. Perhaps they would rather have a shallow power over others instead of doing the True Work. These persons miss the true import of the Thelemic system entirely, unfortunately.

Let us look for a while at the system and order in the Tree of Life as it has been worked out by Adepts over a period of time and marvel at this structure which mirrors the true Order of the Universe and also the true order of the structure of the human being.

In the following diagram (a) you will see that there are only numbers on the paths between the spheres. This is done so that you can see clearly how the numbers swing in an orderly fashion and in sequence from top to bottom of the Tree and from Right to Left as you view it before you on the page.

No. 1 appears on the highest path on the right. Immediately to balance this, No. 2 appears on the highest path on the left. In between we have No. 3 as the centre of balance. Then

No. 4 is a horizontal or reciprocating path; and completes those paths which are above the Abyss. No. 3 is unique in that it leads from Tiphereth directly to the Crown or Kether above the Abyss. Its importance is echoed in these words from LIBER CORDIS SCINCTI SERPENTE vel LXV, Chap. I, vv. 9 and 10.

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

"Not otherwise may ye reach unto the Smooth Point."

The "smooth Point" refers to the Crown. There are also many other references to Gimel or No. 3 in LIBER VII and LIBER LXV, too numerous to mention here. Gimel or No. 3 is the moon in this quote and the admonition is that this is the only way to do it! How could Achad be so careless in his scholarship? How is it he thought he knew better than the Master Therion?

Again we swing to the right and notice No. 5 on the inner path which leads to Chokmah and No. 6 on the outer path leading to the same sphere. This same pattern is repeated exactly as a balance with No. 7 on the inner side leading to Binah and No. 8 on the outer side leading to the same sphere.

The second horizontal or reciprocating path has the No. 9. Now we have used up the original single numbers of our system and from now on we repeat these numbers but add one or two zeros as the case may be. The fact that we use a system of one to nine is in itself a deep study but we won't take up its significance at the moment.

Again we start on the right side with our numbers that have a zero added and we have No. 10 on the inner path from Chesed to Tiphereth and No. 20 on the outer path between Chesed and Netzach. Exactly balancing these we notice No. 30 between Tiphereth and Geburah on the inner side and No. 40 between Geburah and Hod on the outer edge on the left side.

There is a little change below Tiphereth in that Nos. 50, 60 and 70 swing from right to left in order. This is because of the importance of No. 60, Samech, that it must be in the middle pillar, just as No. 3 must be in the middle pillar. In the quote above, Samech is spoken of as the arrow.

No. 80 is the lowest horizontal path. Now add up Nos. 80, 9, and 4 and you have 93! And someone wants to change this beautiful arrangement? When you know 93 is a key number in Thelema? For those who are not yet familiar with the meanings of this number please refer to IN THE CONTINUUM, Vol. I, No. 1

where some of the correspondences to this number are discussed.

Why is it that some people must insist the earth is flat against all evidence to the contrary? For to insist that the numbers on the Tree of Life can be differently set is to refute the Laws of the Universe, of the mind, and of nature.

We again swing to the right and notice Nos. 90 and 100 with the usual pattern of the lower number on the inner side and the higher number on the outer side. Exactly balancing this on the left we have the next two numbers, 200 and 300. In the middle we finish off with the last number - 400, "the dark home of the stars", or Tau.

Now we can add the Hebrew letters which correspond to these numbers; please refer to chart (b). Thus we have the unchangeable laws of the Universe as much as they can be apprehended by the minds of today. The balance is perfect. We are ever exhorted not to lose our balance on the mystical and spiritual path. Surely this balance should ever be an inspiration to us. Here is a workable diagram showing us how to keep our minds in a similar balanced state. Also notice how easy it is now to memorize this arrangement when you are once aware of its perfection and order. Remember again, that genius is well aware of the order of the Universe and this is what makes one man a genius as against the confusion and disorder of lesser men.

Two Tarot cards have been switched on this diagram of the Tree of Life in the New Aeon. The Star or Aquarius belongs with Hé on Path 5. The Emperor or Aries belongs with Tzaddi on Path 90. But this switch does not change the order of the numbers and letters of the Hebrew Alphabet.

Can you not see now that to do anything else with these numbers and letters is but to mirror forth nothing but confusion and insanity? Universal Order is built into the great man and the genius and balance is a necessity if he is to function effectively at all. The Thelemic system has been known to develop genius in those who thought they had none. This is one of the areas - the right ordering of the mind - which is effective in this way.

Those, then, who teach Thelema contrary to the work and advice of the Prophet, the Master Therion, and those who can defy the Illuminated work of the Past Magi or Adepts partake of Choronzon, and we are not to be sorry when they fall! How then can it be stressed more strongly that each should know the work of the Master Therion? Also, how can one "obey" the Prophet if one does not know what he wrote?

DIAGRAM (a)

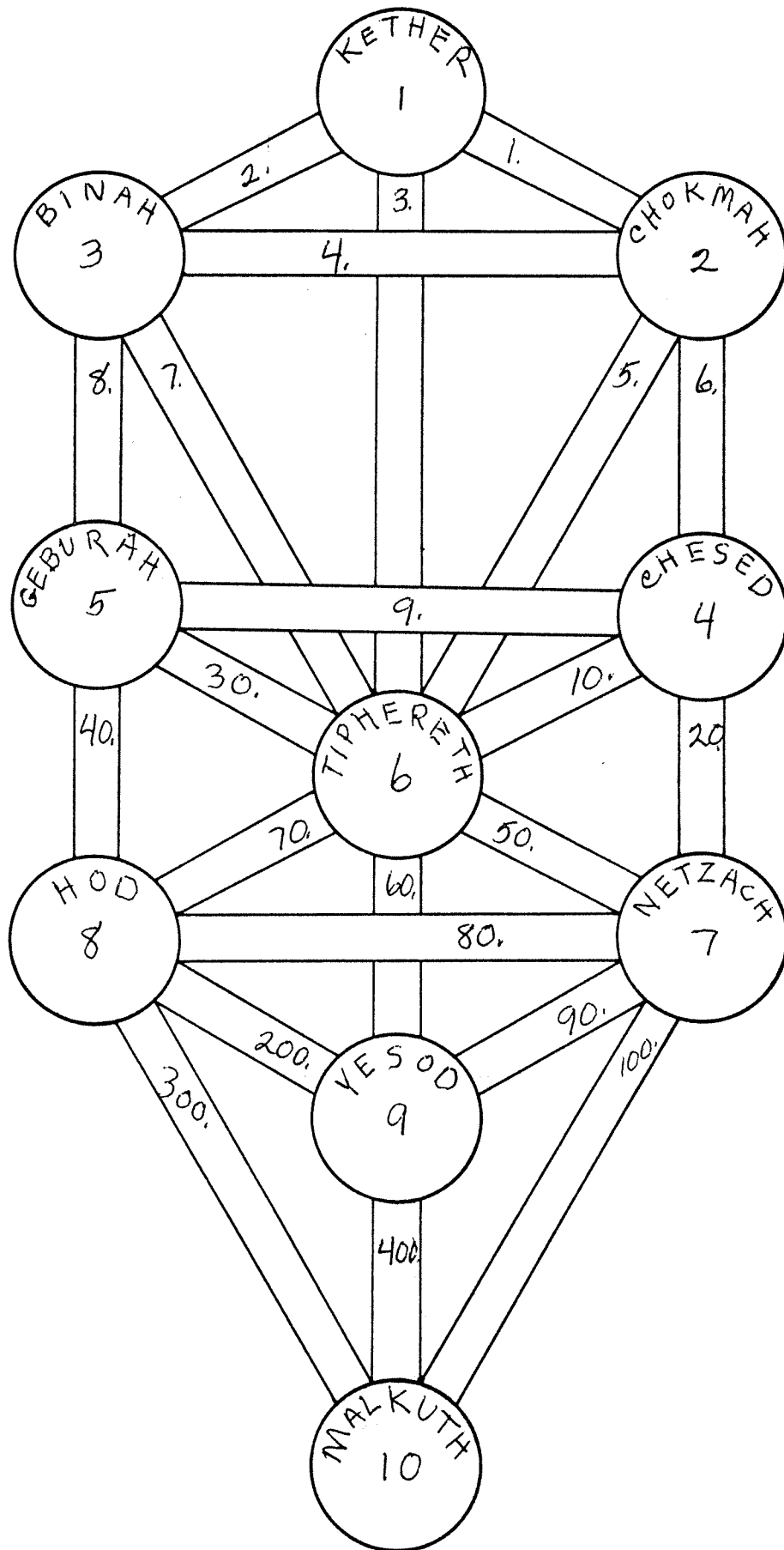
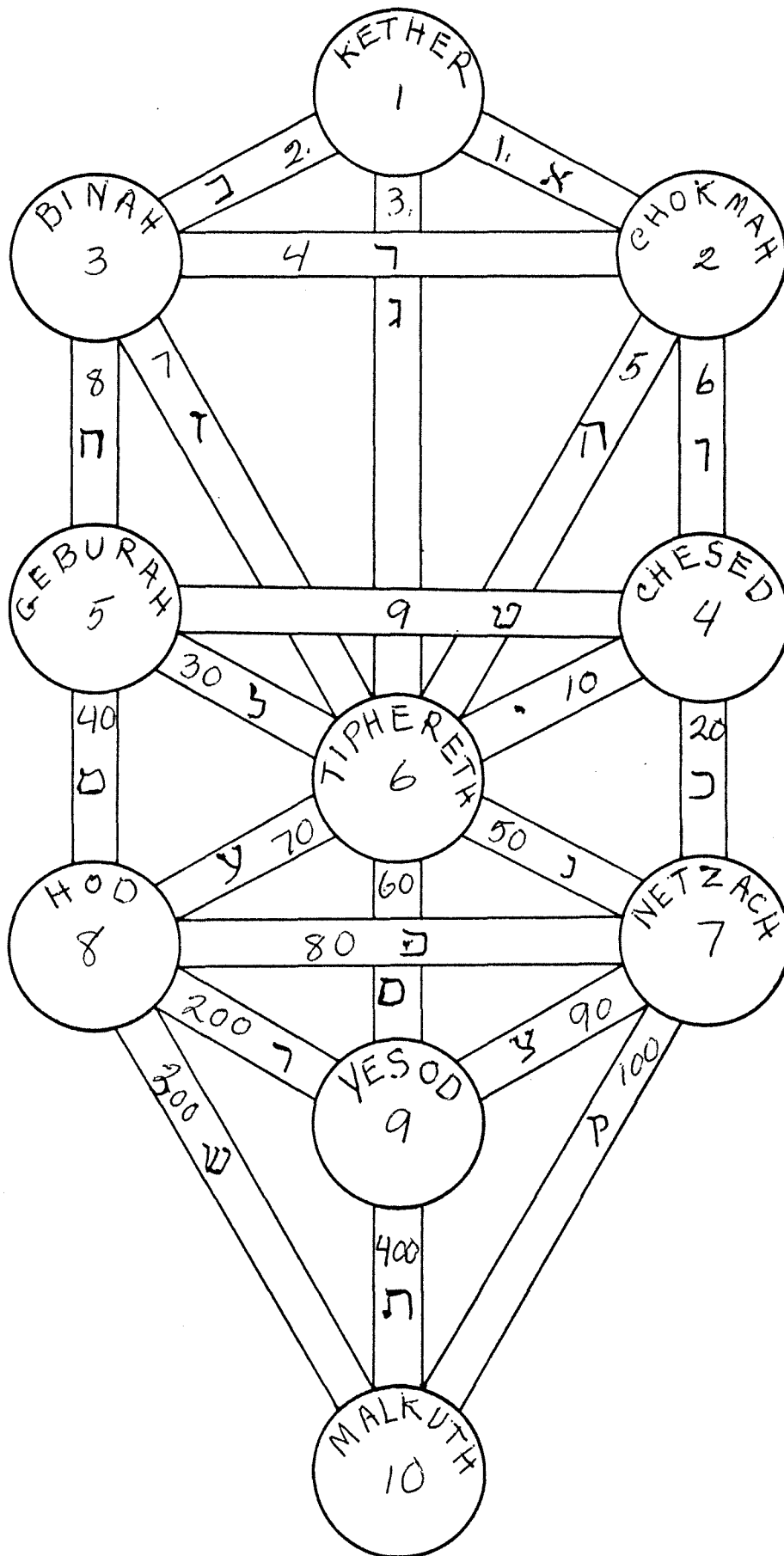


DIAGRAM (b)



Of very great interest to the student is the Way of Illumination that is taught by the placement of the Tarot cards upon the Tree of Life. There is excellent reason why one Atu should be placed as connecting two spheres, and those spheres only, not any other spheres! This is such a long subject that it can not be taken up now and it is very beautifully written by Crowley in "The Wake World", printed in KONX OM PAX.

As we turn to the rituals we learn that they must be "rightly performed". What is the right way? Obviously this would be the way the Master Therion wrote them with their attendant directions. There are reasons for every word and every movement in these rituals. These actions speak directly to the subconscious. A ritual is a way of programming the subconscious so that it will in turn go into action according to the will and work of the conscious mind and give of its stored or hidden wisdom which is an accumulation over ages and over many incarnations. This hidden wisdom must be brought out and integrated with the conscious person and all he does and thinks. Ritual has been used in the West for ages and is actually built into our psyche through our various incarnations and through our ancestral memories. It is a very useful tool to aid us in our main work.

We do not always understand why certain figures should be traced in the air and why the electrical force should be so strong from this tracing that it can be seen by persons sensitive to such fine forces. We do not always understand that the vibration in the correct way of certain words awaken in us powers of the subconscious that we were not formerly aware were there. We do not always know why one should dance or tread a circle in certain directions.

When one is very well informed of all of the works of the Master Therion some of these reasons begin to dawn on us. We begin to know that the rituals are "half known and half concealed" because it is we who must grow into their appreciation. We each one of us must do this for ourselves as we perform them.

A ritual can have little meaning if one is not aware of the significance of its tracings, movements and words. If it has little meaning, it loses its power to inform and enlighten us. To discover this meaning would take long years of study of the work of the Master Therion and long hours of practice of each ritual that one is prepared to do. Sometimes someone else can help by giving comments and clues as to hidden meanings and even though these comments are incomplete they may be of use. It is to be the work of this publication to do just this.

We often see in the performance of the public rituals of Thelema the same ego-maniac drive to change some of these rituals

to suit the passions or drive to power of the operator. In this type of action we again notice the beginning of decay and confusion. How can one who has no Illumination be fit to teach others how to perform ritual? (I might comment here that such an one is not fit to teach anything.)

Our highest help comes from the serious work and writings of the Master Therion and from the BOOK OF THE LAW. We see that the rituals of the New Aeon have been "purged" by the Prophet. Very well, then let us perform just those rituals which were treated in this way.

Then we notice that they must be "rightly performed with joy and beauty".

It has come to the attention of this publication and this editor that this injunction is being taken lightly. Is it beauty if the Priestess in the Gnostic Catholic Mass must sit on an ordinary chair instead of on an altar draped in flaming red? Should the Priest look ridiculous with a short garment and with hairy legs sticking out beneath? On this score let me remind all that Crowley favored long flowing robes to the ankle because of their superior grace and beauty. Is the ritual "rightly performed" if there are not 22 candles to represent the 22 Major Arcana of the Tarot and the 220 verses in LIBER AL VEL LEGIS? Are you speaking to the unconscious to draw forth from it the highest help in your search for Illumination when you slight areas of ritual in this way?

What is this reluctance to gather together all the necessary appurtenances for the right presentation of ritual? If you give it only half of your effort, you will get half or less of the effect it is designed to have on you. If all these beautiful things are too expensive for some, then it is up to you to remedy the matter! Any effort on this line will be worth it a thousand fold, you will benefit yourselves. But if you are sloppy in the performance of ritual, if you are careless and uninformed, you are the loser and you are trumpeting to the world that your character partakes of your attitudes.

In this area, let us notice an example set by Crowley. In "John St. John", EQUINOX, Vol. I, No. 1, which is an account of attainment by the Master Therion, each detail of his life was done with reference to beauty and dedication to the H.G.A. For instance, when he was ready to work in the evening on this very important Work and do his rituals and practices, he was first bathed and robed. Could we not take a hint from this? Would you offer a body filthy with sweat and the day's work to your Beloved? Is that Beauty to offer filth of mind, emotions and body to the H.G.A.?

In Alchemy the student learns that all these parts of himself must be purified. He must visit the interior of the earth and rectify what is found there in order to form the Philosopher's Stone. This is very necessary for the subconscious, as I remarked before, gives back to us exactly as our actions and minds have dictated to it. The subconscious mind reasons only one way - deductive reasoning - and goes only forward. If we feed it trash in any form, whether of mind, emotions or body, we reap the trash in one form or another.

It is a long study of the self to know just what we are feeding the subconscious but know we must if we are to become truly attuned to our own H.G.A. or even if we are going to take the first step on the Path to Knowledge and Illumination. We need to know how the mind works, how its thoughts are precipitated into event by the power of emotions. Presumably one could think and think but nothing much will happen unless the emotion precipitates this thinking into event. This is the power of emanation, the final twist, the Foundation, Yesod, which gives thoughts their material form.

Now these are strong suggestions and put in strong terms. In the final analysis it will be up to you to devise your own aesthetic standards within the framework that the Master Therion has laid down, but devise them you must if you are to succeed. Nuit has given her mandates and her instructions very clearly.

Love is the law, love under will.

Fraternally,

Soror Meral

LIBER XXV

THE STAR RUBY

Facing East, in the centre, draw deep, deep, deep thy breath, closing thy mouth with thy right forefinger pressed against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry ΑΠΟ ΠΑΝΤΟΣ ΚΑΚΟΔΑΙΜΟΝΟΣ.¹

With the same forefinger touch thy forehead, and say ΣΟΙ,² thy member, and say Ω ΦΑΛΛΕ,³* thy right shoulder, and say ΙΣΧΥΡΟΣ,⁴ thy left shoulder, and say ΕΥΧΑΡΙΣΤΟΣ;⁵ then clasp thine hands, locking the fingers, and cry ΙΑΩ.⁶ Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus and roar ΘΗΠΙΟΝ.⁷ Retire thine hand in the sign of Hoor-paar-Kraat.⁸

Go around to the North and repeat; but say NUIT.

Go round to the West and repeat; but whisper BABALON.

Go round to the South and repeat; but bellow HADIT.

Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words ΙΩΠΑΝ,⁸ with the signs of N.O.X.⁹

Extend the arms in the form of a Tau and say low but clear: ΠΡΟ ΜΟΥ ΙΥΓΓΕΣ ΟΠΙΧΩ ΜΟΥ ΤΕΛΕΤΑΡΧΑΙ ΕΠΙ ΔΕΞΙΑ ΧΥΝΟΧΕΣ ΕΠΑΡΙΣΤΕΡΑ ΔΑΙΜΟΝΟΣ ΦΕΓ ΕΙ ΓΑΡ ΠΕΡΙ ΜΟΥ Ο ΑΣΤΗΡ ΤΩΝ ΠΕΝΤΕ ΚΑΙ ΕΝ ΤΗ ΣΤΗΛΗ Ω ΑΣΤΗΡ ΤΩΝ ΕΞ ΕΣΤΗΧΕ.¹⁰

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

* The secret sense of these words is to be sought in the numeration thereof.

o. The Sign of Hoor-paar-Kraat is as above, right forefinger pressed against lower lip. Or the thumb can be pressed against the closed lips. It is the sign of Silence.

LIBER XXV

THE STAR RUBY Translation and Notes

1. Apo pantos kakodaimones. Depart from me all evil spirits.
2. Soi. To Thee. (Enumerates to 280 and corresponds to ATOR = 280, The Great Mother. See also, ROTA, TARO & ORAT).
3. O Phalle. O Phallus (Greek enumeration of $\phi\alpha\lambda\lambda\omicron\varsigma$ = 831).
4. Ischuros. Power. (Sphere of Geburah, Mars)
5. Eucharistos. Gratefulness, thanksgiving. (See also the meaning of Eucharist in the dictionary.) Sphere of Chesed, Jupiter.
6. IAO (See MAGICK IN THEORY AND PRACTICE, Chapter 5. Adds to 81, q.v.)
7. Therion. The Beast (enumerates to 666, q.v.)
8. IO PAN. (IO enumerates to 80. See LIBER AL VEL LEGIS, Cap. I, v. 46. "I call it eight, eighty, four hundred and eighteen." Pan enumerates to 131. See THE BOOK OF LIES, commentary on page 13. $80 + 131 = N.O.X.$)
9. N.O.X. (See Cap. I, LIBER AL VEL LEGIS for a description of space, or as some say, the dark night of Pan. Also refer to Cap. III, v. 22, which refers to "-----the Ordeal X." See also the symbolism of crosses and circles as referred to in the Rituals of the O.T.O. The signs of N.O.X. are given in LIBER V. vel Reguli, q.v.)
10. Pro Mou Iunges, O Pixo Mou Teletarchae, Epi Desia Chunoches, Epa Ristera Daimonos, Pheg Ei Gar Peri Mou O Asther Ton Pente, Kai En Thi Sthele, O Asther Ton Es Esthxe. Before me the Spells, behind me the Mysteries. On my right, the Constraints (or Gnosis?), on my left, Spirit (or Powers), for about me blazes the five-fold Star, and in the stone, the Star of the Six is fixed. (Or: in the column stands the Sixfold Star.)
($\Sigma\text{TH}\Lambda\text{HI} = 52$ and $52 + 666 = 718$. $A\approx\text{THP} = 318$.)
($\text{NU} = 56 + \text{IT} = 19$, sum of 75. Study the meaning of $10 + 9$ for this. $\text{NUITh} = 466$. $\text{BABALON} = 156$, $\text{HADITH} = 420$ or as $\text{HADIT} = 29$. See other enumerations.)

QABALIST'S CORNER

Some meanings for the number 66.

Tiphereth is the 6th Sphere on the Tree of Life and it refers to the Sun. 11 is the Number of Magical Expansion, the key of Magick.

$$6 \times 11 = 66$$

66 is the sum of the letters from 0 to 11

W	6	
I	10	
N	50	
E		
<hr style="width: 100px; margin: 0;"/>		
	66	

W	6	
I		
L	30	
L	30	
<hr style="width: 100px; margin: 0;"/>		
	66	

W	6	"By wise Ta-Nech I
I		weave my spell."
S	60	See LIBER AL, Cap.
E		III, v. 38.
<hr style="width: 100px; margin: 0;"/>		
	66	Add by - 12 to this
		and you have the 78
		(cards of the Tarot)

A	1	Allah
L	30	Al - God. LA - Not plus Heh, the Atu, the Star.
L	30	H is also the letter which refers to HAD since it has
H	5	a value of 5. It also refers to the 5th sphere, that
<hr style="width: 100px; margin: 0;"/>		
	66	of Mars. The latter is a glyph used for the New Aeon
		of Horus. See also LIBER ALEPH, p. 74.
T	9	LIBER 7, Cap. 7, v. 6
U	6	"We know why all is hidden in the stone, within the
T	9	coffin, within the mighty sepulchre, and we too answer
U	6	Olalam! Imal! Tutulu! as it is written in the ancient
L	30	book."
U	6	Notice also the 3 vau's or 6's, thus making 666.
<hr style="width: 100px; margin: 0;"/>		
	66	

N	50	LIBER LXV, Cap. 3, v. 62
E		"But as Thou art the Last, Thou art also the Next, and
X	6	as the Next do I reveal Thee to the multitude."
T	9	
<hr style="width: 100px; margin: 0;"/>		
	66	

SU = 66 Su is the Voice of the Eagle in THE HEART OF THE MASTER by A.C.

"SU: The Heavens are poised on the Plumes of the Righteous, that wingeth among them, beholding the Sun; thus know ye the Mercy and Joy of the Master!"

THE BIOLOGICAL FUNCTION OF THE THIRD EYE

From the time of Dionysius to the time of Plato, the cultures of the Mediterranean consented to the doctrine that claimed the existence of an order of ultimate reality which lies beyond apparent reality. This "paranormal" reality was accessible to the consciousness only when the "normal" routines of mental data processing were dislocated. It was Plato's pupil Aristotle who changed his teacher's game, separating physics from metaphysics. The philosophical temper of our present civilization, being scientifically and technically oriented, is basically Aristotelian.

No such rational figure as Aristotle arose in the Orient to a position of equal eminence. Because of this and other reasons, Indian anatomists and zoologists, who were no doubt just as curious as the Greeks about the origins of life, and as skilled in dissection, did not feel compelled to set their disciplines up in opposition to metaphysics. Physical and metaphysical philosophy remained joined like Siamese twins. As a result, the discipline which became medicine in the West evolved into a system known as Kundalini Yoga in the Hindu culture.

In Western terms, Kundalini Yoga can be best understood as a biological statement contained within the language of the poetic metaphor. The system makes the attempt of joining the seeming disparate entities of body and mind. It is a very complicated doctrine; in oversimplified terms, the system encourages the practitioner to progress through the control of a number of stages, called chakras or mind-body coordination. The sixth, associated with clairvoyance and telepathy, is called the Ajna.

The physiological site of this sixth chakra, the Ajna, is located in the center of the forehead. It is symbolized by an eye - the so-called third eye, the inner eye, or the eye of the mind. When this eye is opened, a new and completely different dimension of reality is revealed to the practitioner of yoga. Western scholars when they first encountered this literature, took the third eye to be an appropriately poetic metaphor and nothing else.

It was not until the middle of the nineteenth century, as the subcontinent of Australia and its surrounding territory came to be explored, that a flurry of interest centered upon a lizard native to the area, the tuatara (*Sphenodon punctatum*). This animal possessed, in addition to two perfectly ordinary eyes located on either side of its head, a third eye buried in the skull which was revealed through an aperture in the bone, covered

by a transparent membrane, and surrounded by a rosette of scales. It was unmistakably a third eye but upon dissection it proved to be non-functional.

Though this eye still possessed the structure of a lens and a retina, these were found to be no longer in good working order: also lacking were the appropriate neural connections to the brain. The presence of this eye in the tuatara still poses a puzzle to present-day evolutionists, for almost all vertebrates possess a homologous structure in the center of their skull. It is present in many fish, all reptiles, birds, and mammals (including man). This structure is known in literature today as the pineal gland.

The gland is shaped like a tiny pine-cone situated deep in the middle of the brain between the two hemispheres. Studies then began to determine whether this organ was a true functioning gland or merely a vestigial sight organ, a relic from our reptilian past. In 1959 Dr. Aaron Lerner and his associates at Yale University found that melatonin¹, a hormone manufactured by the pineal gland, was created through the action of certain enzymes on a precursor chemical which must pre-exist in the pineal in order for it to be transformed into melatonin. This precursor chemical turned out to be serotonin².

It was E. J. Gaddum, a professor of pharmacology at the University of Edinburgh, who was the first to note a connection between serotonin and mental states of being. In a paper published in 1953, he pointed out the fact that LSD -25 was a potent antagonist to serotonin. Serotonin is not an unusual chemical in nature; it is found in many places - some of them odd, like the salivary glands of octopuses, others ordinary; it abounds in plants such as bananas, figs, and plums. What then is its function in the human brain?

The task of exploring the role played by melatonin, and its precursor serotonin, was undertaken by a biochemist, Julius Axelrod. He found that melatonin suppressed physiological

1. The chemical substance melanin is the pigment which darkens skin color. It is located in specialized cells scattered through the topmost layer of skin. Melatonin was found to be the substance responsible for causing the contraction of melanin-producing cells.

2. Serotonin is of the same chemical series of indole alkaloids which include psychedelic drugs such as LSD-25, psilocybin, D.M.T. and bufotenine. The hormone serotonin is also known as 5-hydroxytryptamine.

sexuality in mammals. If test animals were stimulated to manufacture excessive amounts of melatonin, their gonads and ovaries tended to become reduced in size, to shrink, to atrophy. The estrous or fertility cycle in females could likewise be altered experimentally by doses of melatonin.

Now two most curious functions had been attributed to the pineal gland, the third eye, the eye of the mind:

1. It had now been established that this organ produced a chemical which had, indirectly at least, been associated with psychedelic states.
2. It also produced a chemical which suppressed functional sexuality.

The literature of religious mysticism in all ages and all societies has viewed the mystical passion of ecstasy as being somehow antagonistic to, or in competition with, carnal passion.

Axelrod and his co-workers also discovered another incredible fact: the pineal gland produces its chemicals according to a regular oscillating beat, the basis of this beat being the so-called circadian rhythm. They found that the pineal responded somehow to light conditions, that by altering light conditions they could extend, contract, or even stabilize the chemical production rhythms of the pineal.

The fact that the pineal responds to light, even if this response is indirect via the central nervous system, has some fascinating and far-reaching conceptual applications. There are many behavioral changes which overtake animals as the seasons change, and which can be produced out of season in the laboratory by simulating the appropriate span of artificial daylight. Do such seasonal changes in mood and behavior persist in humans?

The great religious holy days of all faiths tend to cluster around the times of the solstices and equinoxes. Is it possible that the human pineal gland responds to these alterations in length of daylight? Changing the balance of neurohumors in the brain may perhaps effect a greater incidence of psychedelic states in certain susceptible individuals just at these crucial times. This possibility provides an entirely new potential dimension to our secular understanding of the religious experience.

The pineal gland has thus been referred to as a kind of biological clock, one which acts as a kind of coupling system; perhaps maintaining phase relations within a multi-oscillator system; a phase coordinator for multiple bio-rhythms. The pineal is a "cosmic eye"; it is aware of celestial rhythms. It "tunes" our biochemistry to those subtle rhythms not observed by the

normal eye, like seasonal and lunar changes rather than daily ones. Serotonin can be seen as the "intensity knob" of the brain. As the level of serotonin increases, so does the level of activation of the cortex.

Strong suspicion has fallen now on serotonin as being one of the principal agents of the psychedelic experience. Studies now reveal that LSD-25 strikes like a chemical guerrilla, entering into receptor granules in brain cells swiftly, and then leaving after a very short time, perhaps ten to twenty minutes (in animals). When the bulk of LSD-25 has left the receptor granules, it is replaced by what seems to be excessive, or super-normal amounts of serotonin. The LSD-25 creates what is called a "bouncing effect", like a spring pushed too tight. When the LSD-25 leaves the system, the serotonin springs back and over-compensates.

For most of us, most of the time, our world is a Darwinian environment. We must manipulate ourselves within it, or attempt to manipulate it in order to survive. These survival needs tend to color our appreciation of this world, and we are continually making judgments about it. Some of these judgments are based on prior personal experience, others are provided by the culture. This "recognition system" is one of the elements disrupted by the psychedelic state.

The principle question concerning psychedelic states remains: How much disruption can the system tolerate? The problem of how to maintain a certain madness while at the same time functioning at peak efficiency has now captured the attention of many psychiatrists. There seems to be a point at which Edgar Allen Poe's "creative madness" becomes degenerative, impeding function rather than stimulating it.

Shamanism is an ancient technique for solving this problem of balance between insanity and the pragmatic. A Shaman may be defined as a psychically unstable individual who has received the call to the religious life. As a result of that call, he then goes through a period of solitude or retreat where he then emerges with the power, real or assumed, of passing at will into a state of mental dissociation - he has the capability of bi-location.

In light of this analysis, a shaman can be seen to be uncoupling his internal bio-sensor from the universal inputs. He gets "drift" where he is rushed toward new signal-to-noise ratios. The particular rituals are set up to disconnect the shaman from his social and cosmic environment. This is done through the ritual use of hallucinogens; they de-synchronize his internal rhythms. This de-synchronization produces more noise in his

awareness. It also expands that awareness. The rituals are so designed as to contain elements which focus or tune that "noise" and direct the expanded awareness.

Man is unique by virtue of being possessed by intuitions concerning the scope of the mysterious universe he inhabits. He has devised for himself all manner of instruments to prove the nature of this universe. The beginnings of scientific understanding of shamanistic ritual and the function of the third eye provide man with powerful new techniques for exploration. This will allow him to penetrate the vast interior spaces where the history of millions of years of memories lies entangled among the roots of the primordial self.

By Richard Alan Miller

CALL OF THE SYLPHS.¹

Behold, I am; a circle on whose hands
The twelvefold Kingdom of my Godhead stands.
Six are the mighty seats of living breath,
The rest sharp sickles, or the horns of death,
Which are, and are not, save in mine own power.
Sleep they? They rise at mine appointed hour.
I made ye stewards in the primal day,
And set your thrones in my celestial way.
I gave ye power above the moving time
That all your vessels to my crown might climb.
From all the corners of your fortress caves
Ye might invoke me, and your wise conclaves
Should pour the fires of increase, life and birth,
Continual dewfall to the thirsty earth.
Thus are ye made of Justice and of Truth,
The Souls of Fury, and the Lords of Ruth.
In His great Name, your God's, I say, arise!
Behold! His mercies murmur in the skies.
His Name is mighty in us to the end.
In Him we cry: Move, answer, and descend!
Apply yourselves to us; arise! For why?
We are the Wisdom of your God most high!

Aleister Crowley - COLLECTED WORKS, Vol. II.

1. This Fragment is a paraphrase of one of the elemental invocations given in Dr. Dee's famous record of magical working.-A.C.

THE TAROT - THE MOON

With faltering steps and fearful heart
Tread we the unknown way.
'Neath dim mysterious sickle moon
The distant towers lay.

Before them, shadowed hounds of hell
Give tongue in echoed howl,
By inky pool and all around
The whispering horrors prowl.

What madness or what folly this -
That finds us in such plight?
What saw us lose the sunlit way
To face this dreadful night?

How could we know the path was false?
'Til knowing - 'twas too late -
That evil pride and vision blind
Would lead us to this fate.

On we must go - and ever on
To face the awful gloom.
Behind, the darkness, black as the pit
Shrouds us like the tomb.

Falter now and all is lost;
The darkness will ensnare,
Numbing heart and mind and soul
In torment of despair.

Oh, man! Take heed! the path is clear
And Temperance is its name:
Shot from the bow of rainbow hue
Our Genius we proclaim.

So, arrow swift - straight to the Light
Speed joyful on your way,
Though wealth and power tempt aside
Let not your footsteps stray.

For should like us in rapture false
You turn aside too soon,
Beware! lest heaven becomes your Hell!
There waits the path of MOON!

Frater per Ardua

silently.....softly

silently
a blue-robed Vesper makes her way across the sky
and rainbows follow her

softly
the deepening twilight dilutes the bright sky
and rainbows follow

and rise somewhere else with the sun.

John L. Steadman (4/22/78)

-glitter-

androgynous
 lack lustre lads
 with powdered cheeks

gutter, bar-like
 under skies
in storm-struck constellations

 under skies
lightning-lit
 and the sun as a smudge on the window

John L. Steadman (5/20/78)



THE TOMB OF THE WEST

Night with it's soft radiance of dreams
Steals o'er the sky pushed by the wind,
Harbinger of relief to the tired eye
And daily toil and labour grim of mind.

Night with it's soft mantle of stars
Creeps upon my mind and heart in sly
Silken movements; moving against the bar
Of consciousness: To sleep is to die.

The hallowed dusk that heralds velvet night
Beats upon my senses and creates motion
Unto rest and repose as the swift flight
Of birds ceases over restless ocean.

When night announces her return from the end of day,
Oh, evening star, dost thou present a promise
Of heavenly glories that swallow up my Way
In the vast expanse of heaven's bliss?

When I too shall shut down my day on earth
And step into the other side of life, pure love
Of night and stars expanding soul's girth
In death: with only memories as my treasure trove.

Meral - June 1978

QUESTION

Who am I? The wandering soul of me cries,
In what profound depths the world of me lies;
From what abyss of time and to what eternity
Shall I return, shall I arrive, when I die?

Is there peace, is there hope beyond the grave?
Does the soul struggle in torment or does Lethe lave
The tears and sorrows of life in waters divine,
Losing all but memory in the engulfing waves?

Meral - Summer 1948

1903

SCIENCE AND BUDDHISM

(Inscribed to the revered Memory of Thomas Henry Huxley)

I.

The purpose of this essay is to draw a strict comparison between the modern scientific conceptions of Phenomena and their explanation, where such exists, and the ancient ideas of the Buddhists; to show that Buddhism, alike in theory and practice, is a scientific religion; a logical superstructure on a basis of experimentally verifiable truth; and that its method is identical with that of science. We must resolutely exclude the accidental features of both, especially of Buddhism; and unfortunately in both cases we have to deal with dishonest and shameless attempts to foist on either opinions for which neither is willing to stand sponsor. Professor Huxley has dealt with the one in his "Pseudo-Scientific Realism"; Professor Rhys Davids has demolished the other in that one biting comment on "Esoteric Buddhism" that it was "not Esoteric and certainly not Buddhism." But some of the Theosophic mud still sticks to the Buddhist chariot; and there are still people who believe that sane science has at least a friendly greeting for Atheism and Materialism in their grosser and more militant forms.

Let it be understood then, from the outset, that if in Science I include metaphysics, and in Buddhism meditation-practices, I lend myself neither to the whittlers or "reconcilers" on the one hand, nor to the Animistic jugglers on the other. Apart from the Theosophic rubbish, we find Sir Edwin Arnold writing:

"Whoever saith Nirvana is to cease,
Say unto such they lie."

Lie is a strong word and should read "translate correctly".¹

I suppose it would not scan, nor rhyme: but Sir Edwin is the last person to be deterred by a little thing like that.

Dr. Paul Carus, too, in the "Gospel of Buddha," is pleased to represent Nirvana as a parallel for the Heaven of the Christian. It is sufficient if I reiterate the unanimous opinion of competent scholars, that there is no fragment of evidence in any canonical book sufficient to establish such interpretations in the

1. See Childers, Pali Dictionary, s.v. Nibbana

teeth of Buddhist tradition and practice; and that any person who persists in tuning Buddhism to his own Jew's harp in this way is risking his reputation, either for scholarship or good faith. Scientific men are common enough in the West, if Buddhists are not; and I may safely leave in their hands the task of castigating the sneak-thieves of the Physical area.

II.

The essential features of Buddhism have been summed up by the Buddha himself. To me, of course, what the Buddha said or did not say is immaterial; a thing is true or not true, whoever said it. We believe Mr. Savage Landor when he affirms that Lhasa is an important town in Tibet. Where only probabilities are concerned we are of course influenced by the moral character and mental attainments of the speaker; but here I have nothing to do with the uncertain.¹

There is an excellent test for the value of any passage in a Buddhist book. We are, I think, justified in discarding stories which are clearly Oriental fiction, just as modern criticism, however secretly Theistic, discards the Story of Hasisadra or of Noah. In justice to Buddhism, let us not charge its Scripture with the Sisyphean task of seriously upholding the literal interpretation of obviously fantastic passages.² May our Buddhist zealots be warned by the fate of old-fashioned English orthodoxy!

1. See Huxley's classical example of the horse, zebra, and centaur.

2. Similarly, where Buddhist parables are of a mystical nature, where a complicated symbolism of numbers (for example) is intended to shadow a truth, we must discard them. My experience of mysticism is somewhat large; its final dictum is that the parable x may be equated to a,b,c,d. . . .z by six-and-twenty different persons, or by one person in six-and-twenty different moods. Even had we a strong traditional explanation I should maintain my position. The weapons of the Higher Criticism, supplemented by Common Sense, are perfectly valid and inevitably destructive against any such structure. But I am surely in danger of becoming ridiculous in writing thus to the scientific world. What I really wish to show is that one need not look for all the Buddhist fancy dishes to be served at the scientific table to the peril of the scientific digestion. And by a backhanded stroke I wish to impress as deeply as possible upon my Buddhist friends that too much zeal for the accidentals of our religion will surely result in the overwhelming of its essentials in the tide of justly scornful or justly casuistic criticism. - A.C.

But when Buddhism condescends to be vulgarly scientific; to observe, to classify, to think; I conceive we may take the matter seriously, and accord a reasonable investigation to its assertions. Examples of such succinctness and clarity may be found in The Four Noble Truths; The Three Characteristics; The Ten Fetters; and there is clearly a definite theory in the idea of Karma. Such ideas are basic, and are as a thread on which the beads of Arabian-Night-Entertainment are strung.

I propose therefore to deal with these and some other minor points of the Buddhist metaphysic, and trace out their scientific analogies, or, as I hope to show, more often identities.

First then let us examine that great Summary of the Buddhist Faith, the Four Noble Truths.

III.

THE FOUR NOBLE TRUTHS.

(1) SORROW. - Existence is Sorrow. This means that "no known form of Existence is separable from Sorrow." This truth is stated by Huxley, almost in so many words, in *Evolution and Ethics*. "It was no less plain to some of these antique philosophers than to the fathers of modern philosophy that suffering is the badge of all the tribe of sentient things; that it is no accidental accompaniment, but an essential constituent of the Cosmic Process." And in the same essay, though he is disposed to deny more than the rudiments of consciousness to the lower forms of life, he is quite clear that pain varies directly (to put it loosely) with the degree of consciousness. Cf. also "Animal Automatism," pp. 236-237.

(2) SORROW'S CAUSE. - The cause of sorrow is desire. I take desire here to include such a phenomenon as the tendency of two molecules of hydrogen and chlorine to combine under certain conditions. If death be painful to me, it is presumably so to a molecule; if we represent one operation as pleasant, the converse is presumably painful. Though I am not conscious of the individual pain of the countless deaths involved in this my act of writing, it may be there. And what I call "fatigue" may be the echo in my central consciousness of the shriek of a peripheral anguish. Here we leave the domain of fact; but at least as far^{as} our knowledge extends, all or nearly all the operations of Nature are vanity and vexation of spirit. Consider

1. See Prof. Rhys Davids on the "Jataka."

food, the desire for which periodically arises in all conscious beings.

The existence of these desires, or rather necessities, which I realise to be mine, is unpleasant. It is this desire inherent in me for continued consciousness that is responsible for it all, and this leads us to the Third Noble Truth.

(3) SORROW'S CEASING. - The cessation of desire is the cessation of sorrow. This is a simple logical inference from the second Truth, and needs no comment.

(4) THE NOBLE EIGHTFOLD PATH. - There is a way, to be considered later, of realising the Third Truth. But we must, before we can perceive its possibility on the one hand, or its necessity on the other, form a clear idea of what are the Buddhist tenets with regard to the Cosmos; and, in particular, to man.²

IV.

THE THREE CHARACTERISTICS.

The Three Characteristics (which we may predicate of all known existing things):

- (a) Change. Anikka.
- (b) Sorrow. Dukkha.
- (c) Absence of an Ego. Anatta.

This is the Buddhist Assertion. What does Science say?

(a) Huxley, "Evolution and Ethics":

"As no man fording a swift stream can dip his foot twice into the same water, so no man can, with exactness, affirm of anything in the sensible world that it is. As he utters the

1. Change is the great enemy, the immediate cause of pain. Unable to arrest it, I slow the process, and render it temporarily painless, by eating. This is a concession to weakness, no doubt, in one sense. Do I eat really in order to check change, or to maintain my ego-consciousness? Change I desire, for my present condition is sorrow. I really desire the impossible; completely to retain my present egoity with all its conditions reversed. - A.C.

2. For an able and luminous exposition of "The Four Noble Truths" I refer the reader to the pamphlet bearing that title by my old friend Bhikkhu Ananda Maitriya, published by the Buddhasasana Samagama, 1 Pagoda Road, Rangoon.- A.C.

words, nay, as he thinks them, the predicate ceases to be applicable; the present has become the past; the 'is' should be 'was'. And the more we learn of the nature of things the more evident is it that what we call rest is only unperceived activity; that seeming peace is silent but strenuous battle. In every part, at every moment, the state of the cosmos is the expression of a transitory adjustment of contending forces, a scene of strife, in which all the combatants fall in turn. What is true of each part is true of the whole. Natural knowledge tends more and more to the conclusion that "all the choir of heaven and furniture of the earth" are the transitory forms of parcels of cosmic substance wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite, through all varieties of matter; through infinite diversities of life and thought, possibly, through modes of being of which we neither have a conception, nor are competent to form any, back to the indefinable latency from which they arose. Thus the most obvious attribute of the cosmos is its impermanence. It assumes the aspect not so much of a permanent entity as of a changeful process, in which naught endures save the flow of energy and the rational order which pervades it."

This is an admirable summary of the Buddhist doctrine.

(b) See above on the First Noble Truth.

(c) This is the grand position which Buddha carried against the Hindu philosophers. In our own country it is the argument of Hume, following Berkeley to a place where Berkeley certainly never meant to go - a curious parallel fulfilment of Christ's curse against Peter (John xxi.). The Bishop demolishes the idea of a substratum of matter, and Hume follows by applying an identical process of reasoning to the phenomena of mind.

1. The Buddhist position may be interpreted as agnostic in this matter, these arguments being directed against, and destructive of, the unwarranted assumptions of the Hindus; but no more. See Sabbasava Sutta, 10.

"In him, thus unwisely considering, there springs up one or other of the six (absurd) notions.

"As something real and true he gets the notion, 'I have a self.'

"As something real and true he gets the notion, 'I have not a self'.

"As something real and true he gets the notion, 'By my self, I am conscious of my self.'

"As something real and true he gets the notion, 'By my self, I am conscious of my non-self.'

"Or again, he gets the notion, 'This soul of mine can be perceived, it has experienced the result of good or evil actions committed here and there; now this soul of mine is permanent,

Let us consider the Hindu theory. They classify the phenomena (whether well or ill matters nothing), but represent them all as pictured in, but not affecting, a certain changeless, omniscient, blissful existence called Atman. Holding to Theism, the existence of evil forces them to the Fichtean position that "the Ego posits the Non-Ego," and we learn that nothing really exists after all but Brahm. They then distinguish between Jivatma, the soul-conditioned; and Paramatma, the soul free; the former being the base of our normal consciousness; the latter of the Nirvikalpa-Samadhi consciousness; this being the sole condition on which morals, religion, and fees to priests can continue. For the Deist has only to advance his fundamental idea to be forced round in a vicious circle of absurdities.¹

The Buddhist makes a clean sweep of all this sort of non-sense. He analyses the phenomena of mind, adopting Berkeley's paradox that "matter is immaterial," in a sane and orderly way. The "common-sense Philosopher," whom I leave to chew the bitter leaves of Professor Huxley's Essay "On Sensation and the Unity of the Structure of Sensiferous Organs," observes, on lifting his arm, "I lift my arm." The Buddhist examines this proposition closely, and begins:

"There is a lifting of an arm."

By this terminology he avoids Teutonic discussions concerning the Ego and Non-ego.² But how does he know this proposition to be true? By sensation. The fact is therefore:

"There is a sensation of the lifting of an arm."

But how does he know that? By perception. Therefore he says:

"There is a perception of a sensation, &c."

And why this perception? From the inherent tendency.

lasting, eternal, has the inherent quality of never changing, and will continue for ever and ever!"

"This, brethren, is called the walking in delusion, the jungle of delusion, the wilderness of delusion, the puppet-show of delusion, the writhing of delusion, the fetter of delusion."

There are, it may be noted, only five (not six) notions mentioned, unless we take the last as double. Or we may consider the sixth as the contrary of the fifth, and correct. The whole passage is highly technical, perhaps untrustworthy; in any case, this is not the place to discuss it. The sun of Agnosticism breaking through the cloud of Anatta is the phenomenon to which I wished to call attention. - A.C.

1. As Bishop Butler so conclusively showed.

2. I may incidentally remark that a very few hours' practice (see Section VIII.) cause "I lift my arm" to be intuitively denied. - A.C.

(Note carefully the determinist standpoint involved in the enunciation of this Fourth Skandha; and that it comes lower than Viññanam.)

"There is a tendency to perceive the sensation, &c."

And how does he know there is a tendency? By consciousness. The final analysis reads:

"There is a consciousness of a tendency to perceive the sensation of a lifting of an arm."

He does not, for he cannot, go further back. He will not suppose, on no sort of evidence, the substratum of Atman uniting consciousness to consciousness by its eternity, while it fixes a great gulf between them by its changelessness. He states the knowable, states it accurately, and leaves it there. But there is a practical application of this analysis which I will treat of later. (See VIII. Mahasatipatthana.)

We are told that the memory is a proof of some real "I". But how treacherous is this ground! Did a past event in my life not happen because I have forgotten it? O the analogy of the river water given above is most valid! I who write this am not I who read it over and correct it. Do I desire to play with lead soldiers? Am I the doddering old cripple who must be wheeled about and fed on whisky and bread and milk? And is my difference from them so conspicuously less than from the body lying dead of which those who see it will say, "This was Aleister Crowley?"

What rubbish is it to suppose that an eternal substance, sentient or not, omniscient or not, depends for its information on so absurd a series of bodies as are grouped under that "Crowley"!

Yet the Buddhist meets all arguments of the spiritual order with a simple statement which, if not certain, is at least not improbable. There is, he will tell you, a "spiritual" world, or to avoid any (most unjustifiable) misunderstandings, let us say a world of subtler matter than the visible and tangible, which has its own laws (analogous to, if not identical with, those laws of matter with which we are acquainted) and whose inhabitants change, and die, and are re-born very much as ordinary mortal beings. But as they are of subtler matter, their cycle is less rapid.¹

As a nominalist, I hope not to be misunderstood when I compare this to the relative mutability of the individual and the species.² We have enough examples free from such possibility

1. Cf. Huxley, cited supra, "possibly, through modes of being of which we neither have a conception, nor are competent to form any....."

2. Cf. "Evolution and Ethics," note 1.

of misinterpretation in our own bodies. Compare the longevity of a bone with that of a corpuscle. But it is this "Substratum" universe, which must not be confounded with the substratum, the arguments for whose existence Berkeley so utterly shattered,¹ which may conserve memory for a period greatly exceeding that of one of its particular avatars. Hence the "Jataka". But the doctrine is not very essential; its chief value is to show what serious difficulties confront us, and to supply a reason for the struggle to some better state. For if nothing survives death, what does it matter to us? Why are we to be so altruistic as to avoid the reincarnation of a being in all points different from ourselves? As the small boy said, "What has posterity done for me?" But something does persist; something changing though less slowly. What evidence have we after all that an animal does not remember his man-incarnation? Or, as Levi says, "In the suns they remember, and in the planets they forget." I think it unlikely (may be), but in the total

1. Without an elaborate analysis of the ideas involved in the Ding an sich of Kant, and of H. Spencer's definition of all things as Modes of the Unknowable, I may point out in passing that these hypotheses are as sterile as the "vital principle" in biology, or "phlogiston" in chemistry. They lead literally nowhere. That the phenomenal world is an illusion is all very well; one girds up one's loins to seek reality: but to prove reality unknowable is to shut all avenues to the truth-loving man, to open all to the sensualist. And, if we accept either of the above philosophies, it does not matter. That we feel it does matter is sufficient refutation, for we must obey the sentence awarded on our own testimony, whether we like it or not.

I am aware that this is a somewhat cowardly way of dealing with the question; I prefer to insist that if we once admit that the unknowable (by reason) to consciousness may be known (by concentration) to super-consciousness, the difficulty vanishes.

I think Huxley goes too far in speaking of a man "self-hypnotised into cataleptic trances" without medical evidence of a large number of cases. Edward Carpenter, who has met Yogis, and talked long and learnedly with them, tells a different story.

Even had we a large body of evidence from Anglo-Indian medical men, the proof would still be lacking. They might not be the real men. The Indian native would take intense delight in bringing round the village idiot to be inspected in the character of a holy man by the "Doctor Sahib."

The Anglo-Indian is a fool; a minimum medical education is in most cases insufficient to abate the symptoms to nil, though perhaps it must always diminish them. The Hindu is the Sphinx of civilisation; nearly all that has been written on him is worthless; those who know him best know this fact best.
- A.C.

absence of all evidence for or against - at least with regard to the latter hypothesis! - I suspend my judgment, leave the question alone, and proceed to more practical points than are offered by these interesting but not overuseful metaphysical speculations.

V.

KARMA

The law of causation is formally identical with this. Karma means "that which is made," and I think it should be considered with strict etymological accuracy. If I place a stone on the roof of a house, it is sure to fall sooner or later; i.e., as soon as the conditions permit. Also, in its ultimation, the doctrine of Karma is identical with determinism. On this subject much wisdom, with an infinite amount of rubbish, has been written. I therefore dismiss it in these few words, confident that the established identity can never be shaken.

VI.

THE TEN FETTERS OR SANYOGANAS.

1. Sakkaya-ditthi	Belief in a "soul".
2. Vikikikkha.	Doubt.
3. Silabbata-pâra- mâsa.	Reliance on the efficacy of rites and ceremonies.
4. Kama	Bodily Desires.
5. Patgha	Hatred.
6. Ruparaga	Desire for bodily immortality.
7. Aruparaga	Desire for spiritual immortality.
8. Mano	Pride
9. Udhakka	Self-righteousness
10. Avigga	Ignorance

(1) For this is a petitio principii.

(2) This, to a scientist, is apparently anathema. But it only means, I think, that if we are not settled in our minds we cannot work. And this is unquestionable. Suppose a chemist to set to work to determine the boiling-point of a new organic substance. Does he stop in the midst, struck by the fear that his thermometer is inaccurate? No! he has, unless he is a fool, tested it previously. We must have our principia fixed before we can do research work.

(3) A scientist hardly requires conviction on this point!

(4) Do you think to combine Newton and Caligula? The passions, allowed to dominate, interfere with the concentration of the mind.

(5) Does brooding on your dislikes help you to accurate observation? I admit that a controversy may stir you up to perform prodigies of work, but while you are actually working you do not suffer the concentration of your mind to be interfered with.

(6 & 7) This Fetter and the next are contingent on your having perceived the suffering of all forms of conscious existence.

(8) Needs no comment. Pride, like humility, is a form of delusion.

(9) Is like unto it, but on the moral plane.

(10) The great enemy. Theists alone have found the infamous audacity to extol the merits of this badge of servitude.

We see, then, that in this classification a scientist will concur. We need not discuss the question whether or no he would find others to add. Buddhism may not be complete, but, as far as it goes, it is accurate.

VII.

THE RELATIVE REALITY OF CERTAIN STATES OF CONSCIOUSNESS

Whether we adopt Herbert Spencer's dictum that the primary testimony of consciousness is to the existence of externality, or no;¹ whether or no we fly to the extreme idealistic position; there is no question that, to our normal consciousness, things as they present themselves - apart from obvious illusion, if even we dare to except this - are undisprovable to the immediate apprehension. Whatever our reason may tell us, we act precisely as though Berkeley had never lived, and the herculean Kant had been strangled while yet in his cradle by the twin serpents of his own perversity and terminology.

What criterion shall we apply to the relative realities of normal and dream consciousness? Why do I confidently assert that the dream state is transitory and unreal?

1. Mahasatipatthana (Sec. VIII.) does admit this perhaps. Yet its very object is to correct consciousness on the lines indicated by reason.

In that state I am equally confident that my normal consciousness is invalid. But as my dreams occupy a relatively small portion of my time, and as the law of causation seems suspended, and as their vividness is less than that of normal consciousness, and above all, as in the great majority of cases I can show a cause, dating from my waking hours, for the dream, I have four strong reasons (the first explanatory to some extent of my reasons for accepting the others) for concluding that the dream is fictitious.

But what of the "dreamless" state? To the dreamer his normal faculties and memories arise at times, and are regarded as fragmentary and absurd, even as the remembrance of a dream is to the waking man. Can we not conceive then of a "dreamless" life, of which our dreams are the vague and disturbed transition to normal consciousness?

The physiological evidence goes literally for nothing. Even were it proved that the recipio-motor apparatus of a "dreamless" sleeper was relatively quiescent, would that supply any valid argument against the theory I have suggested? Suggested, for I admit that our present position is completely agnostic in respect to it, since we have no evidence which throws light on the matter; and study of the subject would appear to be mere waste of time.

But the suggestion is valuable as affording us a possibly rational explanation, conformable to the waking man, which the dreamer would indignantly reject.

Suppose, however, a dream so vivid that the whole waking man is abased before its memory, that his consciousness of it appears a thousand times more real than that of the things about him; suppose that his whole life is moulded to fit the new facts thus revealed to him; that he would cheerfully renounce years of normal life to obtain minutes of that dream-life; that his time sense is uprooted as never before, and that these influences are permanent. Then, you will say, delirium tremens (and the intoxication of hashish, in respect more particularly of the time sense) afford us a parallel. But the phenomena of delirium tremens do not occur in the healthy. As for the suggestion of auto-hypnosis, the memory of the "dream" is a sufficient reply. However this may be, the simple fact of the superior apparent reality - a conviction unshakable, inépuisable (for the English has no word), is a sufficient test. And if we condescend to argue, it is for pleasure, and aside from the vital fact; a skirmish, and not a pitched battle.

The "dream" I have thus described is the state called Dhyana by the Hindus and Buddhists. The method of attaining it is sane,

healthy, and scientific. I would not take the pains to describe that method, had not illiterate, and too often mystical advocates of the practice obscured the simple grandeur of our edifice by jimcrack pinnacles of stucco - as who should hang the Taj Mahal with fairy lamps and chintz.

It is simple. The mind is compelled to fix its attention on a single thought: while the controlling power is exercised and a profound watchfulness kept up lest the thought should for a moment stray.¹ The latter portion is, to my mind, the essential one. The work is comparable to that of an electrician who should sit for hours with his finger on a delicately adjusted resistance-box and his eye on the spot of light of a galvanometer, charged with the duty of keeping the spot still, at least that it should never move beyond a certain number of degrees, and of recording the more important details of his experiment. Our work is identical in design, though worked with subtler - if less complex - means. For the finger on the resistance-box we substitute the Will; and its control extends but to the Mind; for the eye we substitute the Introspective Faculty with its keen observation of the most minute disturbance, while the spot of light is the Consciousness itself, the central point of the galvanometer scale the predetermined object, and the other figures on the scale, other objects, connected with the primary by order and degree, sometimes obviously, sometimes obscurely, perhaps even untraceable, so that we have no real right to predicate their connection.²

1. Huxley, Essays, V., 136

2. This last sentence will be best understood by those who have practised up to a certain point. At first it is easy to trace back by a connected chain of thoughts from the thought which awakes us to the fact that we are wandering to the original thought. Later, and notably as we improve, this becomes first difficult, then impossible. At first sight this fact suggests that we are injuring our brains by the practice, but the explanation is as follows: Suppose we figure the central consciousness as the Sun, intent on seeing that nothing falls into him. First the near planets are carefully arranged, so that no collision can occur; afterwards Jupiter and Saturn, until his whole system is safe. If then any body fall upon the Sun, he knows that it is not from any of those planets with which he is familiar, and, lord of his own system, cannot trace the course or divine the cause of the accident which has disturbed him. And he will accept this ignorance as a proof of how well his own system is going, since he no longer receives shocks from it. - A.C.

How any sane person can describe this process as delusive and unhealthy passes my comprehension; that any scientist should do so implies an ignorance on his part of the facts.

I may add that the most rigid necessity exists for perfect health of body and mind before this practice can begin; asceticism is as sternly discouraged as indulgence. How would the electrician do his work after a Guildhall Banquet? The strain of watching would be too much, and he would go off to sleep. So with the meditator. If, on the other hand, he had been without food for twenty-four hours, he might - indeed it has been done often - perform prodigies of work for the necessary period; but a reaction must follow of proportionate severity. Nobody will pretend that the best work is done starving.¹

Now to such an observer certain phenomena present themselves sooner or later which have the qualities above predicated of our imaginary "dream" preceded by a transition-state very like total loss of consciousness. Are these fatigue phenomena? Is it that this practice for some as yet unknown reason stimulates some special nerve-centre? Perhaps; the subject requires investigation; I am not a physiologist. Whatever physiology may say, it is at least clear that if this state is accompanied with an intense and passionless bliss beyond anything that the normal man can conceive of, and unaccompanied with the slightest prejudice to the mental and physical health, it is most highly desirable. And to the scientist it presents a magnificent field of research.

Of the metaphysical and religious theories which have been built upon the facts here stated, I have nothing to say in this place. The facts are not at the disposition of all; from the nature of the subject each man must be his own witness. I was once twitted by some shallow-pated person with the fact that my position cannot be demonstrated in the laboratory, and that therefore (save the mark!) I must be a mystic, an occultist, a theosophist, a mystery-monger, and what not. I am none of these. The above criticism applies to every psychologist that ever wrote, and to the man who makes the criticism by the fact of his making it. I can only say: "You have your own laboratory and apparatus, your mind; and if the room is dirty and the apparatus ill put together, you have certainly not me to blame for it."

The facts being of individual importance, then, there is

1. Hallucination especially is to be feared. Light-headedness from want of food is quite sufficient explanation for many "Mystic raptures." I do not care to invoke hysteria and epilepsy without positive evidence. - A.C.

little use if I detail the results of my own experience. And the reason for this reticence - for I plead guilty to reticence - that to explain would damage the very apparatus whose use I am advocating. For did I say that such and such a practice leads one to see a blue pig where none existed, and another to deny or suspect the blue pig when it really appeared, though the latter alternative is unlikely. The consciousness phenomenon, and the bliss, is of so stupendous and well-defined a nature that I cannot imagine any preconceived idea powerful enough to diminish it appreciably. But for the sake of the former class I hold my tongue.¹

I trust it is now perfectly clear, if my statements are accepted - and I can only most seriously assure you that honest laborious experiment will be found to verify them in every particular - that whatever arguments are brought forward destructive of the reality of Dhyana, apply with far more force to the normal state, and it is evident that to deny the latter seriously is ipso facto to become unserious. Whether the normal testimony may be attacked from above, by insisting on the superior reality of Dhyana - and a fortiori of Samadhi, which I have not experienced, and consequently do not treat of, being content to accept the highly probable statements of those who profess to know, and who have so far not deceived me (i.e. as to Dhyana), is a question which it is not pertinent to the present argument to discuss.² I shall, however, suggest certain ideas in the following section, in which I propose to discuss the most famous of the Buddhist meditations (Mahasatipatthana), its method, object, and results.

1. On the advisability of so doing I am open to conviction. The scientific mind, I might argue, will not readily fall into that error; and for the others, they will be useless as a research phalanx, and may as well see blue pigs and be happy as not. In the past, no doubt, research has been choked by the multitude of pseudo-blue-pig people, from the "T.S." to the "G.D." We must distinguish by methods, not by results. - A.C.

2. The gravest doubts assail me on further examination of this point. I am now (1906) convinced that the experiences to which I refer constitute Samadhi. The accursed pedantry of the pundits has led to the introduction of a thousand useless subtleties in philosophical terminology, the despair alike of the translator and the investigator, until he realises that it is pedantry, and as worthless as the rest of oriental literature in all matters of exactitude. - A.C.

VIII.

MAHASATIPATTHANA

This meditation differs fundamentally from the usual Hindu methods by the fact that the mind is not restrained to the contemplation of a single object, and there is no interference with the natural functions of the body as there is, e.g., in Pranayama. It is essentially an observation-practice, which later assumes an analytic aspect in regard to the question, "What is it that is really observed?"

The Ego-idea is resolutely excluded from the start, and so far Mr. Herbert Spencer will have nothing to object (Principles of Psychology", ii.404). The breathing, motions of walking, &c., are merely observed and recorded; for instance, one may sit down quietly and say: "There is an indrawing of the breath." "There is an expiration," &c. Or, walking, "There is a raising of the right foot," and so on, just as it happens. The thought is of course not quick enough to note all the movements or their subtle causes. For example, we cannot describe the complicated muscular contractions, &c.; but this is not necessary. Concentrate on some series of simple movements.

When this through habit becomes intuitive so that the thought is really "There is a raising," as opposed to "I raise" (the latter being in reality a complex and adult idea, as philosophers have often shown, ever since Descartes fell into the trap), one may begin to analyse, as explained above, and the second stage is "There is a sensation (Vedana) of a raising, &c." Sensations are further classed as pleasant or unpleasant.

When this is the true intuitive instantaneous testimony of consciousness (so that "There is a raising, &c." is rejected as a palpable lie),¹ we proceed to Sañña, perception.

1. "Why should you expect Vedana to make Rupa appear illusory?" asked a friend of mine, on reading through the MS. of this essay. The reason of my omission to explain is that to me it seemed obvious. The fact had been assimilated. To meditate on anything is to perceive its unreal nature. Notably this is so in concentrating on parts of the body, such as the nose. On this phenomenon the Hindus have based their famous aphorism, "That which can be thought is not true." - A.C.

"There is a perception of a (pleasant or unpleasant) sensation of a raising, &c."

When this has become intuitive - why! here's a strange result! The emotions of pain and pleasure have vanished. They are subincluded in the lesser skandha of Vedana, and Sañña is free from them. And to him who can live in this third stage, and live so for ever, there is no more pain; only an intense interest similar to that which has enabled men of science to watch and note the progress of their own death-agony. Unfortunately the living in such a state is conditional on sound mental health, and terminable by disease or death at any moment. Were it not so, the First Noble Truth would be a lie.

The two further stages Sankhara and Viññanam pursue the analysis to its ultimatum, "There is a consciousness of a tendency to perceive the (pleasant or unpleasant) sensation of a raising of a right foot" being the final form. And I suppose no psychologist of any standing will quarrel with this.¹ Reasoning in fact leads us to this analysis; the Buddhist goes further only so far as he may be said to knock down the scaffolding of reasoning processes, and to assimilate the actual truth of the matter.

It is the difference between the schoolboy who painfully construes "Balbus murum aedificavit," and the Roman who announces that historic fact without a thought of his grammar.

I have called this meditation the most famous of the Buddhist meditations, because it is stated by the Buddha himself that if one practises it honestly and intelligently a result is certain. And he says this of no other.

I have personally not found time to devote myself seriously to this Mahasatipatthana, and the statements here made are those derived from reason and not from experience. But I can say that the unreality of the grosser (rupa) relatively to the subtler Vedana and still more subtle Sañña becomes rapidly apparent, and I can only conclude that with time and trouble the process would continue.

What will occur when one reaches the final stage of Viññanam, and finds no Atman behind it? Surely the Viññanam stage will soon seem as unreal as the former have become. It is idle to speculate; but if I may escape the imputation of explaining the obscure by the more obscure, I may hint that such a person

1. I deal with Mr. Spencer and "Transfigured Realism" in a note at the end of this section. - A.C.

must be very near the state called Nirvana, whatever may be meant by this term. And I am convinced in my own mind that the Ananda (bliss) of Dhyana will surely arise long before one has passed even up to Sankhara.

And for the reality, 'twill be a brave jest, my masters, to fling back on the materialists that terrible gibe of Voltaire's at the mystery-mongers of his day: "Ils nient ce qui est, et' expliquent ce qui n'est pas."

NOTE TO SECTION VIII.

Transfigured Realism

I will not waste my own time and that of my readers by any lengthy discussion of Mr. Herbert Spencer's "Transfigured Realism." I will not point out in greater detail how he proposes, by a chain of reasoning, to overthrow the conclusions he admits as being those of reason.

But his statement that Idealism is but verbally intelligible is for my purpose the most admirable thing he could have said.

He is wrong in saying that the idealists are bewildered by their own terminology; the fact is that idealist conclusions are presented directly to consciousness, when that consciousness is Dhyanic. (Cf. Section XI.)

Nothing is clearer to my mind than that the great difficulty habitually experienced by the normal mind in the assimilation of metaphysics is due to the actual lack of experience in the mind of the reader of the phenomena discussed. I will go so far as to say that perhaps Mr. Spencer himself is so bitter because he himself has actual experience of "Transfigured Realism" as a directly presented phenomenon; for if he supposes that the normal healthy mind can perceive what he perceives, Berkeley's arguments must seem to him mere wanton stupidity.

I class the Hindu philosophy with the Idealist; the Buddhist with that of Mr. Herbert Spencer; the great difference between the two being that the Buddhists recognise clearly these (or similar) conclusions as phenomena. Mr. Spencer, inconsistently enough, only as truths verified by a higher and more correct reasoning than that of his opponents.

We recognise, with Berkeley, that reason teaches us that the testimony of consciousness is untrue; it is absurd, with Spencer, to refute reason; instead we take means to bring

consciousness to a sense of its improbability. Now our (empiric) diagnosis is that it is the dissipation of mind that is chiefly responsible for its untruthfulness. We seek (also by empiric means, alas!) to control it, to concentrate it, to observe more accurately - has this source of possible error been sufficiently recognised? - what its testimony really is.

Experience has taught me, so far as I have been able to go, that Reason and Consciousness have met together; Apprehension and Analysis have kissed one another. The reconciliation (in fact, remember, and not in words) is at least so nearly perfect that I can confidently predict that a further pursuit of the (empirically-indicated) path will surely lead to a still further and higher unity.

The realisation of the hopes held out by the hypothesis is then of clear evidential value in support of that hypothesis, empiric as it was, and is. But with the growth and gathering-together, classifying, criticism of our facts, we are well on the way to erect a surer structure on a broader basis.

IX.

AGNOSTICISM

It should be clearly understood, and well remembered, that throughout all these meditations and ideas, there is no necessary way to any orthodox ontology whatever. As to the way of salvation, we are not to rely on the Buddha; the vicious lie of vicarious atonement finds no place here. The Buddha himself does not escape the law of causation; if this be metaphysics, so far Buddhism is metaphysical, but no further. While denying obvious lies, it does not set up dogmas; all its statements are susceptible of proof - a child can assent to all the more important. And this is Agnosticism. We have a scientific religion. How far would Newton have got if he had stuck to Tycho Brahe as the One Guide? How far the Buddha had he revered the Vedas with blind faith? Or how far can we proceed even from partial truth, unless a perfectly open mind be kept regarding it, aware that some new phenomenon may possibly overthrow our most fundamental hypotheses! Give me a reasonable proof of some (intelligent) existence which is not liable to sorrow, and I will throw the First Noble Truth to the dogs without a pang. And, knowing this, how splendid is it to read the grand words uttered more than two thousand years ago: "Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves." (Mahaparanibbana Sutta, ii. 33.) And to such

seekers only does the Buddha promise "the very topmost Height" - if only they are "anxious to learn." This is the cornerstone of Buddhism; can scientific men deny their assent to these words when they look back on the history of Thought in the West; the torture of Bruno, the shame of Galileo, the obscurantism of the Schoolmen, the "mystery" of the hard-pressed priests, the weapons carnal and spiritual of stake and rack, the labyrinths of lying and vile intrigue by which Science, the child, was deformed, distorted, stunted, in the interest of the contrary proposition?

If you ask me why you should be Buddhists and not indifferentists, as you are now, I tell you that I come, however unworthy, to take up the sword that Huxley wielded; I tell you that the Oppressor of Science in her girlhood is already at work to ravish her virginity; that a moment's hesitation, idleness, security may force us back from the positions so hardly won. Are we never to go forward, moreover? Are our children still to be taught as facts the stupid and indecent fables of the Old Testament, fables that the Archbishop of Canterbury himself would indignantly repudiate? Are minds to be warped early, the scientific method and imagination checked, the logical faculty thwarted - thousands of workers lost each year to Science?

And the way to do this is not only through the negative common-sense of indifference: organise, organise, organise! For a flag we offer you the stainless lotus-banner of the Buddha, in defence of which no drop of blood has ever been, nor ever will be shed, a banner under which you will join forces with five hundred million of your fellow-men. And you will not be privates in the army; for you the highest place, the place of leaders, waits; as far as the triumphs of the intellect are concerned, it is to Western Science that we look. Your achievements have shattered the battle-array of dogma and despotism; your columns roll in triumphant power through the breaches of false metaphysic and baseless logic; you have fought that battle, and the laurels are on your brows. The battle was fought by us more than two thousand years ago; the authority of the Vedas, the restrictions of caste, were shattered by the invulnerable sword of truth in Buddha's hand; we are your brothers. But in the race of intellect we have fallen behind a little; will you take no interest in us, who have been your comrades? To Science Buddhism cries: Lead us, reform us, give us clear ideas of Nature and her laws; give us that basis of irrefragable logic and wide knowledge that we need, and march with us into the Unknown!

The Buddhist faith is not a blind faith; its truths are obvious to all who are not blinded by the spectacles of

bibliolatry and deafened by the clamour of priests, presbyters, ministers: whatever name they choose for themselves, we can at least put them aside in one great class, the Thought-stiflers; and these truths are those which we have long accepted and to which you have recently and hardly won.

It is to men of your stamp, men of independent thought, of keen ecstasy of love of knowledge, of practical training, that the Buddhasanana Samagama¹ appeals; it is time that Buddhism reformed itself from within; though its truths be held untarnished (and even this is not everywhere the case), its methods, its organisation, are sadly in need of repair; research must be done, men must be perfected, error must be fought. And if in the West a great Buddhist society is built up of men of intellect, of the men in whose hands the future lies, there is then an awakening, a true redemption, of the weary and forgetful Empires of the East.

X.

THE NOBLE EIGHTFOLD PATH.

To return from our little digression to the original plan of our essay. It is time to note the "Noble Eightfold Path", referred to, and its consideration deferred, in Section III.

In this Fourth Noble Truth we approach the true direction of Buddhism; progress is but another word for change; is it possible to move in a direction whose goal is the changeless? The answer is Yea and Amen! and it is detailed in the Noble Eightfold Path, of which I propose to give a short resumé. First, however, of the goal. It may be readily syllogised:

All existing things are (by nature, inevitably) subject to change.

In Nirvana is no change.

∴ No existing thing is or can be in Nirvana.

Now here is the great difficulty; for this syllogism is perfectly sound, and yet we speak of attaining Nirvana, tasting Nirvana, &c.

(We must distinguish the Hindu Nirvana, which means Cessation of Existence in certain Lokas; never absolute Cessation, as the Buddhist tradition, the etymology, and the logical value alike require for the word as applied to the Buddhist goal. See Childers, Pali Dictionary, sub voce Nibbana).

¹. Or International Buddhist Society, founded in Rangoon in 1903.

The explanation is really as follows: only by this term Nirvana can we foreshadow to you the reality; for as even the Dawn of Dhyana is indescribable in language, a fortiori Nirvana is so. To give an example, for that something of the sort is necessary I freely admit, to defend so apparently mystical a statement, I may give the following from my own experience.

In a certain meditation one day I recorded:

"I was (a) conscious of external things seen behind after my nose had vanished. (b) Conscious that I was not conscious of these things. These (a) and (b) were simultaneous."

I subsequently discovered this peculiar state of consciousness classified in the Abhidhamma. That it is a contradiction in terms I am perfectly aware; to assign any meaning to it is frankly beyond me; but I am as certain that such a state once existed in me as I am of anything.

Similarly with Nirvana and its definition. The Arahant knows what it is, and describes it by its accidentals, such as bliss. I must raise, very reluctantly, a protest against the idea of Professor Rhys Davids (if I have understood him aright) that Nirvana is the mental state resulting from the continuous practice of all the virtues and methods of thought characteristic of Buddhism. No; Nirvana is a state belonging to a different plane, to a higher dimension than anything we can at present conceive of. It has perhaps its analogies and correspondences on the normal planes, and so shall we find of the steps as well as of the Goal. Even the simple first step, which every true Buddhist has taken, Sammaditthi, is a very different thing from the point of view of an Arahant. The Buddha stated expressly that none but an Arahant could really comprehend the Dhamma.

And so for all the Eight Stages; as regards their obvious meaning on the moral plane, I can do no better than quote my friend Bhikkhu Ananda Maitriya, in his "Four Noble Truths."

"He who has attained, by force of pure understanding, to the realisation of the Four Noble Truths, who has realised the fact that depends from that understanding, namely that all the constituents of being are by nature endowed with the Three Characteristics of Sorrow, Transitoriness, and Absence of any immortal principle or Atma - such a one is said to be Sammaditthi, to hold right views, and the term has come to mean one of the Buddhist faith. We may not have taken the other and higher steps on the Noble Eightfold Path; but must have realised those Four Truths and their sequential three Characteristics. He who has attained Sammaditthi has at least entered upon the Holy Way, and, if he but try, there will come to him the power to overcome the other fetters that restrict his progress. But first of all he must abandon all those false hopes and beliefs; and one who has

done this is called a Buddhist. And this holding of Right Views, in Pali Sammaditthi, is the first step upon the Noble Eightfold Path.

The second stage is Right Aspiration - Sammasankappo. Having realised the woe and transitoriness and soullessness of all life, there rises in the mind this Right Aspiration. When all things suffer, we at least will not increase their burden, so we aspire to become pitiful and loving, to cherish illwill toward none, to retire from those pleasures of sense which are the fruitful cause of woe. The will, we all know, is ever readier than the mind, and so, though we aspire to renounce the pleasures of sense, to love and pity all that lives, yet perhaps we often fail in the accomplishment of our aspiration. But if the desire to become pitiful and pure be but honest and earnest, we have gained the Second Step upon the Path - Sammasankappo, Right Aspiration.

He whose motives are pure has no need to conceal the Truth - he who truly loves and who has a malice towards none, will ever speak only fair and soft words. By a man's speech do we learn his nature, and that one whose Right Aspirations are bearing fruit attains to the Third Step, Right Speech, Sammavāca. Speaking only the Truth in all things, never speaking harshly or unkindly, in his speech realising the love and pity that is in his heart - that man has attained to Stage the Third.

And because of the great power of a man's thoughts and words to change his being, because by thinking of the pitiful our acts grow full of mercy, therefore is Stage the Fourth called Right Conduct. To him who has gained this Fourth Stage, his intense aspiration, his right understanding, his carefully guarded speech - perhaps for many years of self-control - have at last borne outward fruit, till all his acts are loving, and pure, and done without hope of gain, he has attained the Fourth Step, called Sammakammanto.

And when, growing yet holier, that habit of Right Action grows firm and inalienable, when his whole life is lived for the Faith that is in him, when every act of his daily life, yea, of his sleep also, is set to a holy purpose, when not one thought or deed that is cruel or unpitiful can stain his being - when, not even as a duty, will he inflict pain by deed, word, or thought - then he has gained the Fifth High Path, the Living of the Life that's Right - Sammā ajivo. Abstaining from all that can cause pain, he has become blameless, and can live only by such occupations as can bring no sorrow in their train.¹

1. From my point of view, this is of course impossible. See Sec. III. If wilful infliction of pain only is meant, our state

To him who has lived so, say the Holy Books, there comes a power which is unknown to ordinary men. Long training and restraint have given him conquest of his mind, he can now bring all his powers with tremendous force to bear upon any one object he may have in view, and this ability to so use the energies of his being to put forth a constant and tremendous effort of the will, marks the attainment of the Sixth Stage, Sammāvayamo, usually translated Right Effort, but perhaps Right Will-power would come nearer to the meaning, or Right Energy, for effort has been made even to attain to Sammaditthi.¹ And this power being gained by its use he is enabled to concentrate all his thoughts and hold them always upon one object - waking or sleeping, he remembers who he is and what his high aim in life - and this constant recollection and keeping in mind of holy things, is the Seventh Stage, Sammasati. And by the power of this transcendent faculty, rising through the Eight High Trances to the very threshold of Nirvana, he at last, in the Trance called Nirodha Samapatti, attains, even in this life, to the Deathless Shore of Nirvana, by the power of Sammasamadhi, Right Concentration. Such a one has finished the Path - he has destroyed the cause of all his chain of lives, and has become Arahant, a Saint, a Buddha himself."

But none knows better than the venerable Bhikkhu himself, as indeed he makes clear with regard to the steps Sammāvayamo and above, that these interpretations are but reflections of those upon a higher plane - the scientific plane. They are (I have little doubt) for those who have attained to them mnemonic keys to whole classes of phenomena of the order anciently denominated magical, phenomena which, since the human mind has had its present constitution, have been translated into language, classified, sought after, always above language, but not beyond a sane and scientific classification, a rigid and satisfactory method, as I most firmly believe. It is to establish such a method; to record in the language, not of the temple but of the laboratory, its results, that I make this appeal; that I seek to enlist genuine, not pseudo-scientific men in the Research; so that our children may be as far in advance of us in the study of the supernormal phenomena of mind as we are in advance of our fathers in the sciences of the physical world.²

becomes moral, or even worse! - mystical. I should prefer to cancel this sentence. Cf. Appendix I., supra - A.C.

1. It is of course a specific kind of effort, not mere struggle.
2. A few weeks after writing these words I came upon the following passage in Tyndall's "Scientific Materialism," which I had not previously read: "Two-thirds of the rays emitted by the sun fail to arouse the sense of vision. The rays exist, but the visual organ requisite for their translation into light does not exist. And so, from this region of darkness and mystery which

Note carefully this practical sense of my intention. I care nothing for the academic meanings of the steps in the Path; what they meant to the Arahats of old is indifferent to me. "Let the dead past bury its dead!" What I require is an advance in the Knowledge of the Great Problem, derived no longer from hearsay revelation, from exalted fanaticism, from hysteria and intoxication; but from method and research.

Shut the temple; open the laboratory!

XI.

THE TWILIGHT OF THE GERMANS.¹

It is a commonplace of scientific men that metaphysics is mostly moonshine; that it is largely argument in a circle cannot easily be disputed; that the advance since Aristotle is principally verbal none may doubt; that no parallel advance to that of science has been made in the last fifty years is certain.

The reason is obvious.

Philosophy has had two legitimate weapons - introspection and reason; and introspection is not experiment.

The mind is a machine that reasons: here are its results. Very good; can it do anything else? This is the question not only of the Buddhist; but of the Hindu, of the Mohammedan, of the Mystic. All try their various methods; all attain results of sorts; none have had the genuine training which would have enabled them to record those results in an intelligible, orderly form.

Others deliberately set their face against such an attempt. I am not one of them; humanity has grown up; if the knowledge be dangerous in unsuspected ways, what of bacteriology? I have obtained one result; a result striking at the very condition of consciousness; which I may formulate as follows:

"If a single state of consciousness persist unchanged for a period exceeding a very few seconds, its duality is annihilated;

now surrounds us, rays may now be darting, which require but the development of the proper intellectual organs to translate them into knowledge as far surpassing ours as ours surpasses that of the wallowing reptiles which once held possession of this planet."

- A.C.

1. A Note showing the necessity and scope of the Work in question.

its nature is violently overthrown; this phenomenon is accompanied by an indescribable sensation of bliss."

Very well! but I want this formula verified a hundred times, a thousand times, by independent investigators. I want it better stated; its conditions modified, defined exactly. I want it to leave its humble station as my observation, and put into the class of regular phenomena.

But I am verging back towards Hindu philosophy, and it is a reminder well needed at this moment. For this experience of the destruction of duality, this first phenomenon in the series, has, in all its illusory beauty, been seized upon, generalised from, by philosophers, and it is to this basis of partial and therefore deceptive fact that we owe the systems of Vedanta and Idealism, with their grotesque assumptions and muddle-headed "reconcilements" all complete.

One fact, O Sri Cankaracharya, does not make a theory; let us remember your fate, and avoid generalising on insufficient evidence. With this word of warning, I leave the metaphysician to wallow in his mire, and look toward better times for the great problems of philosophy. Remember that when the solution is attained it is not the solution of one learned man for his fellows, but one realised and assimilated by every man in his own consciousness.

And what the solution may be none of us can foreshadow. To hoist the problem on to the horns of a dilemma will avail nothing when $A = A$ may be no longer true; and this by no Hegelian word-juggle, but by direct apperception as clear as the sun at noon.

Therefore; no word more, but - to the work!

XII.

THE THREE REFUGES.

Buddham Saranangachami.
Dhammam Saranangachami.
Sangham Saranangachami.
I take my refuge in the Buddha.
I take my refuge in the Dhamma.
I take my refuge in the Sangha.

This formula of adhesion to Buddhism is daily repeated by countless millions of humanity; what does it mean? It is no vain profession of reliance on others; no cowardly shirking of burdens - burdens which cannot be shirked. It is a plain

estimate of our auxiliaries in the battle; the cosmic facts on which we may rely, just as a scientist "relies" on the conservation of energy in making an experiment.

Were that principle of uncertain application, the simplest quantitative experiment would break hopelessly down.

So for the Buddhist.

I take my refuge in the Buddha. That there was once a man who found the Way is my encouragement.

I take my refuge in the Dhamma. The Law underlying phenomena and its unchanging certainty; the Law given by the Buddha to show us the Way, the inevitable tendency to Persistence in Motion or Rest - and Persistence, even in Motion, negates change in consciousness - these observed orders of fact are our bases.

I take my refuge in the Sangha.

These are not isolated efforts on my part; although in one sense isolation is eternally perfect and can never be overcome,¹ in another sense associates are possible and desirable. One third of humanity are Buddhists; add men of Science and we form an absolute majority; among Buddhists a very large proportion have deliberately gone out from social life of any kind to tread these paths of Research.

Is the Way very hard? Is the brain tired? The results slow to come? Others are working, failing, struggling, crowned here and there with rare garlands of success. Success for ourselves, success for others; is it not Compassion that binds us closer than all earthlier ties? Ay, in joy and in sorrow, in weakness and in strength, do I take my refuge in the Sangha.

XIII.

CONCLUSION.

Let me give a rapid resumé of what we have gone through.

(a) We have stripped Science and Buddhism of their accidental garments, and administered a rebuke to those who so swathe them.

(b) We have shown the identity of Science and Buddhism in respect of:

1. i.e. on normal planes.

- (1) Their fact.
- (2) Their theory.
- (3) Their method.
- (4) Their enemies.

(c) While thus admitting Buddhism to be merely a branch of Science, we have shown it to be a most important branch, since its promise is to break down the wall at which all Science stops.

When Professor Ray Lankester has to write, "The whole order of nature, including living and lifeless matter - man, animal, and gas - is a network of mechanism, the main features and many details of which have been made more or less obvious to the wondering intelligence of mankind by the labour and ingenuity of scientific investigators. But no sane man has ever pretended, since science became a definite body of doctrine, that we know or ever can hope to know or conceive of the possibility of knowing, whence this mechanism has come, why it is there, whither it is going, and what there may or may not be beyond and beside it which our senses are incapable of appreciating. These things are not 'explained' by science, and never can be." He gives a curious example of that quaint scientific pride which knows the limits of its powers, and refuses to entertain the hope of transcending them. Unfortunately, he is as one who, a hundred years ago, should have declared any knowledge of the chemistry of the fixed stars impossible. To invent new methods, and to revolutionise the functions of the senses by training or otherwise is the routine work of to-morrow.¹ But, alas! he goes even further.

"Similarly we seek by the study of cerebral disease to trace the genesis of the phenomena which are supposed by some physicians who have strayed into biological fields to justify them in announcing the 'discovery' of 'Telepathy' and a belief in ghosts."

To talk of cerebral disease as the characteristic of one who merely differs from you (and that because he has more knowledge than yourself) is itself a symptom familiar to alienists.. (I may say I hold no brief for Professor Lodge, here attacked. I am not even interested in any of his results, as such of them as I am acquainted with deal with objective and trivial phenomena.)

Of course, as long as what Darwin called variation is called disease by Professor Ray Lankester, we shall (if we accept his views, and it will go hard with us if we do not!) regard all progress in any direction as morbid. So (as with Lombroso) "disease" will become a mere word, like its predecessor "infidelity," and cease to convey any obloquy.

¹. See note p. 258

If Science is never to go beyond its present limits; if the barriers which metaphysical speculation shows to exist are never to be transcended, then indeed we are thrown back on faith, and all the rest of the nauseous mess of mediaeval superstition, and we may just as well have vital principle and creative power as not, for Science cannot help us. True, if we do not use all the methods at our disposal! But we go beyond. We admit that all mental methods known are singularly liable to illusion and inaccuracy of every sort. So were the early determinations of specific heat. Even biologists have erred. But to the true scientist every failure is a stepping-stone to success; every mistake is the key to a new truth.

And the history of our Science is the history of all Science. If you choose to ape Christendom and put the pioneers of rational investigation into the nature of consciousness on the rack (i.e. into lunatic asylums) I doubt not we shall find our Bruno. But it will add an additional pang that persecution should come from the house of our friends.

Let us, however, turn away from the aspect of criticism which an accidental controversy has thus caused me to notice, and so to anticipate the obvious line of attack which the more frivolous type of critic will employ, and return to our proper business, the summary of our own position with regard to Buddhism.

Buddhism is a logical development of observed facts; whose is with me so far is Sammaditthi, and has taken the first step on the Noble Eightfold Path.

Let him aspire to knowledge, and the Second Step is under his feet.

The rest lies with Research.

Aum! I take my refuge holy in the Light and Peace of Buddh.
Aum! I take my refuge, slowly working out His Law of Good.
Aum! I take my refuge lowly in His Pitying Brotherhood.

Aleister Crowley, 1903

from Collected Works, Vol. II



IN THE CONTINUUM

Vol. II, No. 4

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° Aries.
Published by The College of Thelema
P.O. Box 415, Oroville, CA. 95965
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The College of Thelema
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the A.:A.:.

EXCERPTS FROM LIBER ALEPH

DE SPHINGE AEGYPTIORUM

It is now expedient that I instruct thee concerning the Four Powers of the Sphinx, the Strangler, and firstly, that this most arcane of the Mysteries of Antiquity was never at any Period the Tool of the slave-gods, but a Witness of Horus through the dark Aeon of Osiris to His Light and Truth, His Force and Fire. Thou canst by no means interpret the Sphinx in Terms of the Formula of the Slain God. This did I comprehend even when as Eliphaz Levi Zahed I walked up and down the Earth, seeking a Reconciliation of these Antagonists, which was a Task impossible, for in that Plane they have Antipathy. (Even so may no Man form a Square Magical of Four Units.) But the Light of the New Aeon revealeth this Sphinx as the True Symbol of this our Holy Art of Magick under the Law of Thelema. In Her is the Equal Development and Disposition of the Forces of Nature, each in its Balanced Strength; also Her True Name is Soul of NU, having the Digamma for Phi, and endeth in Upsilon, not in Xi, so that her Orthography is $\Sigma\Phi\text{IN}\Psi$ whose Numeration is Six Hundred and Three Score and Six. But therein is my Riddle of Riddles. For the Root thereof is SF, which signifieth the Incarnation of the Spirit; and of Kin are not only The Sun, Our Father, but Sumer, where Man knew himself Man, and Soma, the divine Potion that giveth Men Enlightenment, and Scin, Light Astral, and Scire also, by a far Travelling. But especially is this Root hidden in Sus, that is of Sow, Swine, because the Most Holy must needs take its Delight under the Omphalos of the Unclean. But this was hidden by Wisdom, in order that the Arcanum should not be profaned during the Aeon of the Slain God. But now it hath been given unto me to understand the Heart of Her Mystery, wherefore, o my Son, by Right of the great Love that I bear unto thee, I will inform thee thereof.

151

DE NATURA $\Sigma\Phi\text{IN}\Psi$

Firstly, this Sphinx is a Symbol of the Coition of Our Lady BABALON with me THE BEAST in its Wholeness. For as I am of the Lion and the Dragon, so is She of the Man and the Bull, in our Natures, but the Converse thereof in our Offices, as thou mayst understand by the Study of the Book of the Vision and The Voice. It is thus a Glyph of the Satisfaction and Perfection of the Will and of the Work, the Completion of the True Man as the Reconciler of the Highest with the Lowest, so for our Convenience conventionally to distinguish them. This then is the Adept, who doth Will with solid Energy as the Bull, doth Dare with fierce Courage as the Lion, doth Know with swift Intelligence as the Man, and doth Keep Silence with soaring Subtlety as the Eagle or Dragon.

Moreover, this Sphinx is an Eidolon of the Law, for the Bull is Life, the Lion is Light, the Man is Liberty, the Serpent is Love. Now then this Sphinx, being perfect in true Balance, yet taketh the Aspect of the Feminine Principle, that so she may be Partner of the Pyramid, that is the Phallus, pure Image of Our Father the Sun, the Unity creative. The Signification of this Mystery is that the Adept must be whole, Himself, containing all Things in true Proportion, before He maketh Himself Bride of the One Universe Transcendental, in its most Secret Virtue. And now therefore, o my Son, comprehending this Mystery by thine Intelligence, I will write further unto thee of these Four Beasts or Powers.

152

DE TAURO

Concerning the Bull, this is thy Will, constant and unwearied, whose letter is Vau, which is Six, the number of the Sun. He is therefore the Force and the Substance of thy Being; but, besides this, he is the Heirophant in the Taro, as if this were said: that thy Will leadeth thee unto the Shrine of Light. And in the Rites of Mithras the Bull is slain, and his Blood poured upon the Initiate, to endow him with that Will and that Power of Work. Also in the Land of Hind is the Bull sacred to Shiva, that is God among that Folk, and is unto them the Destroyer of all Things. And this God is also the Phallus, for this Will operateth through Love, even as it is written in our Own Law. Yet again, Apis the Bull of Khem hath Khephra the Beetle upon His Tongue, which signifieth that it is by this Will, and by this Work, that the Sun cometh unto Dawn from Midnight. All these symbols are most similar in their Nature, save as the Slaves of the Slave-Gods have read their own Formula into the Simplicity of Truth. For there is Naught so plain that Ignorance and Malice may not confuse and misinterpret it, even as the Bat is dazzled and bewildered by the Light of the Sun. See then that thou understand this Bull in Terms of the Law of this our Aeon of Life.

153

DE LEONE

Of the Lion, o my Son, be it said that this is the Courage of thy Manhood, leaping upon all Things, and seizing them for thy Prey. His Letter is Teth, whose Implication is a Serpent, and the Number thereof Nine, whereof is Aub, the Secret Fire of Obeah. Also Nine is of Jesod, uniting Change with Stability. But in the Book of Thoth He is the Atu called Strength, or more truly, Lust, whose Number is ELEVEN which is Aud, the Light Odic of Magick. And therein is figured the Lion, even THE BEAST, and Our Lady BABALON astride of Him, that with her Thighs She may strangle Him. Here I would have thee to mark well how these our Symbols are cognate, and flow forth the one into the other, because each Soul partaketh

in proper Measure of the Mystery of Holiness, and is Kin with his Fellow. But now let me shew how this Lion of Courage is more especially the Light in thee, as Leo is the House of the Sun that is the Father of Light. And it is thus: that thy Light, conscious of itself, is the Source and Instigator of thy Will, enforcing it to spring forth and conquer. Therefore also is his Nature strong with Hardihood and Lust of Battle, else shouldst thou fear that which is unlike thee, and avoid it, so that thy Separateness should increase upon thee. For this Cause he that is defective in Courage becometh a Black Brother, and To Dare is the Crown of all thy Virtue, the Root of the Tree of True Magick.

154

ALTERA DE LEONE

Lo! in the First of thine Initiations, when First the Hoodwink was uplifted from before thine Eyes, thou wast brought unto the Throne of Horus, the Lord of the Lion, and by Him enheartened against Fear. Moreover, in Minutum Mundum, the Map of the Universe, it is the Path of the Lion that bindeth the two highest Faculties of thy Mind. Again, it is Mau, the Sun at Brightness of High Noon, that is called the Lion, very lordly, in our Holy Invocation.² Sekhet our Lady is figured as a Lioness, for that She is that Lust of Nuit toward Hadit which is the Fierceness of the Night of the Stars, and their Necessity; whence also is She true Symbol of thine own Hunger of Attainment, the Passion of thy Light to dare all for its Fulfilling. It is then the Possession of this Quality which determineth thy Manhood; for without it thou art not impelled to Magick, and thy Will is but the Slave's Endurance and Patience under the Lash. For this Cause, the Bull being of Osiris, was it necessary for the Masters of the Aeons to incarnate me as (more especially) a Lion, and my Word is first of all a Word of Enlightenment and of Emancipation of the Will, shewing to every Man a Spring within Himself to determine His Will, that he may do that Will, and no more another's. Arise therefore, o my Son, arm thyself, haste to the Battle!

155

DE VIRO

Learn now that this Lion is a natural Quality in Man, and secret, so that he is not ware thereof, except he be Adept. Therefore is it necessary for thee also To Know, by the Head of thy Sphinx. This then is thy Liberty, that the Impulse of the Lion should become conscious by Means of the Man; for without this thou art but an Automaton. This Man moreover maketh thee to understand and to adjust thyself with thine Environment, else, being devoid

1. Teth is the Path between Chesed and Geburah in the Ruach.

2. Liber Resh, see MAGICK IN THEORY AND PRACTICE.

of Judgment, thou goest blindly upon an Headlong Path. For every Star in his Orbit holdeth not his Way obstinately, but is sensitive to every other Star, and his true Nature is to do this. Oh, Son, how many are they whom I have seen persisting in a fatal Course, in Sway of the Belief that their dead Rigidity was Exercise of Will! To Know: this is what teacheth thee how best thou mayst accomplish thy Will. And the Letter of the Man is Tzaddi, whose Number is Ninety, which is Maim, the Water that conformeth itself perfectly with its Vessel, that seeketh constantly its Level, that penetrateth and dissolveth Earth, that resisteth Pressure maugre its Adaptability, that being heated is of Force to drive great Engines, and being frozen breaketh the Mountains in Pieces. O my Son, seek well To Know! 156

DE DRACONE, QUAE EST AQUILA, SERPENS, SCORPIO

Threefold is the Nature of Love: Eagle, Serpent, and Scorpion. And of these the Scorpion is he that, having no Lion of Light and of Courage within him, seemeth to himself encircled by Fire, and, driving his Sting into himself, he dieth. Such are the Black Brothers, that cry: I am I; they that deny Love, restricting it to their own Nature. But the Serpent is the Secret Nature of Man, that is Life and Death, and maketh his Way through the Generations in Silence. And the Eagle is that Might of Love which is the Key of Magick, uplifting the Body and its Appurtenance unto High Ecstasy upon his Wings. It is by Virtue thereof that the Sphinx beholdeth the Sun unwinking, and confronteth the Pyramid without Shame. Our Dragon, therefore, combining the Natures of the Eagle and the Serpent, is our Love, the Organon of our Will, by whose Virtue we perform the Work and Miracle of the One Substance, as saith thine Ancestor Hermes Trismegistus, in his Table of Smaragda. And this Dragon is called thy Silence, because in the Hour of his Operation that within thee which saith "I" is abolished in its Conjunction with the Beloved. For this Cause also is its Letter Nun, which in our Rota is the Trump Death; and Nun hath the Value of Fifty, the Number of the Gates of Understanding. 157

DE QUATTUOR VIRTUTIS EFINY

See now our Sphinx, with what Subtility and Art is She made Whole! Here is thy Light, the Lion, the Necessity of thy Nature, fortified by thy Life, the Bull, the Power of Work, and guided by thy Liberty, the Man, the Wit to adapt Action to Environment. These are three Virtues in One, necessary to all proper Motion, as I may say in a Figure, the Lust of the Archer, the propulsive Force of his Arm, and the equilibrating and directing Control of his Eye. Of these three if one fail, the Mark is not hit. But hold! is not a fourth Element essential in the Work? Yea, soothly, all

were vain without the Engine, Arrow and Bow. This Engine is thy Body, possessed by thee and used by thee for thy Work, yet not Part of thee, even so as are his Weapons to this Archer in my Similitude. Thus is thy Dragon to be cherished of thy Lion, but if thou lack Energy and Endurance of thy Bull, thy Tools lie idle, and if Cunning and Intelligence, with Experience also, of thy Man, thy Shaft flieth crooked. So then, o my Son, do thou perfect thyself in these Four Powers, and that with Equity.

158

DE LIBRA, IN QUA QUATTUOR VIRTUTES AEQUIPOLLENT

By Gñana Yoga cometh thy Man to Knowledge; by Karma Yoga thy Bull to Will; by Raja Yoga is thy Lion brought to his Light; and to make perfect thy Dragon, thou hast Bhakta Yoga for the Eagle therein, and Hatha Yoga for the Serpent. Yet mark thou well how all these interfuse, so that thou mayst accomplish no one of the Works separately. As to make Gold thou must have Gold (it is the Word of the Alchemists) so to become The Sphinx thou must first be a Sphinx. For Naught may grow save to the Norm of its own Nature, and in the Law of its own Law, or it is but Artifice, and endureth not. So therefore is it Folly, and a Rape wrought upon Truth, to aim at aught but the Fulfilment of thine own true Nature. Order then thy Workings in Accord with thy Knowledge of that Norm as best thou mayst, not heeding the Importunity of them that prate of the Ideal. For this Rule, this Uniformity, is proper only to a Prison, and a Man liveth by Elasticity, nor endureth Rigor save in Death. But whoso groweth bodily by a Law foreign to his own Nature, he hath a Cancer, and his whole OEconomy shall be destroyed by that small Disobedience.

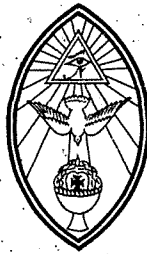
159

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Translations of Titles

151. On the Sphinx of the Egyptians
152. On the Nature of the Sphinx
153. On the Bull
154. On the Lion
155. Further on the Lion
156. On the Man
157. On the Dragon, Which is Eagle, Serpent and Scorpion
158. On the Four Virtues of the Sphinx
159. On the Balance in Which the Four Virtues Gather Power

Ordo Templi Orientis



Spring Equinox
Sun in 0° Aries
Anno LXXV, 1979 e.v.

Cari Fratres et Sorores,

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

With the performance of any ritual it is necessary that the participants know as much as possible about the meanings of gestures, signs, words and magical weapons in order to appreciate the full significance of what is happening. It is true that a ritual speaks to us through the subconscious realms of our Being and may bring out in us attitudes, emotions and memories, etc of which we were formerly not aware; but it is also a long process to bring to light these hidden parts of ourselves. Our work may be greatly aided by an intellectual appreciation of what is happening, and further, a well trained mind acts as a corrective to unbalanced attitudes and points of view which may lead to various types and degrees of insanity. Who has not observed the religious fanatic who acts against his own and others best interests? Such an one may be possessed of so-called "spirits" and may even try to force his views on others in the mistaken notion that he is going to "save" them. Need I point out that often some sort of psychic, magical or mystical insanity often exists too, in so-called Occult groups? The fact that Crowley stresses again and again the acquisition and use of common sense and the thorough training of the mind is even ignored in our own Order!

Ritual is meant to elevate our consciousness and bring us closer to our own Higher Selves (or God, or Nuit, or the H.G.A., or however you wish to term it). As such, it has been a Western tradition to use ritual in the churches with a glory of art and music and costume and gesture and lights and whatever else that can be pressed into the service of the highest aspirations known to men. This attitude is still true for the New Aeon of Horus as study of LIBER AL VEL LEGIS clearly shows. For those who naturally take a liking to ritual and who expect great results from it, this should never be forgotten. As Crowley points out in MAGICK IN THEORY AND PRACTICE:

"There is also a true and positive connection between the Creative force of the Macrocosm, and that of the Microcosm. For this reason the latter must be made as pure and consecrated as

the former. The puzzle for most people is how to do this. The study of Nature is the Key to that Gate." Footnote for Cap. 16.

By the Microcosm is meant the man or woman who mirrors the whole of the Universe. It is our study to purify this Microcosm, to consecrate it to the one Work (or Will), to elevate it and then finally to unite it with the Highest. If the preliminary purification has not been done, the student of the occult arts can get himself into a lot of trouble. There are many ways to carry on the process of purification. For instance, everything you do, say, hear, have emotions about, will program the unconscious. Later on, when you are not aware, if this programming has been deleterious to the purity of the Highest in you, you may be slammed against the wall (so to speak) and given the most difficult ordeals and experiences until you perform the necessary purifications of mind, emotions and body. If you have stepped out on the path of occult advancement, this is more especially true. You are no longer the man in the street, the ordinary human who lives out his little life unknowing and uncaring of the glories which you seek.

Part of the process of purification can be aided by the right understanding and performance of those rituals which have been purged by the Master Therion according to His instructions in LIBER AL VEL LEGIS, Cap. II, v. 5. There is a good deal of instruction about rituals in LIBER AL and these should be carefully studied and memorised by any student wishing to work in a ritualistic fashion. Further, the Commentary on AL should also be studied.

All of the things that you need to study and know about your rituals may take you a very long time indeed. You perhaps have to work for a living and your time is cruelly shortened to spend on your own higher development. Further, maybe some of the things you need to know are in books which you cannot find or maybe even afford. So let us see if there can be some help for you in the commentaries on ritual which will be featured in this publication.

Many times the student does not know the significance of the Sphinx in Thelemic rituals. Yet symbols which correspond to the importance of this figure are used by Crowley again and again in his rituals and published works. LIBER ALEPH has some of the most concise and complete instructions on this subject and yet, because of their compact form, it may be difficult for a student who has not enough background to know what is being said. This is why this article has been started with some of the quotes on this subject from LIBER ALEPH.

For instance, everywhere Crowley mentions Life, Light, Love

and Liberty, he is referring to the four powers of the Sphinx and one needs to think of some of the correspondences which pertain to this figure in order to understand the true meaning of its use in ritual or literature.

Thus, in LIBER CL, which can be found in the BLUE EQUINOX and in I.T.C., Vol. I, No. 2, there is a great deal of instruction as to how to acquire these four powers. Even this can be a lifelong study for some and certainly should be a part of everyday action. The four powers come first in occult development and it is only when one has mastered these that one should go on to build one's pyramid to the stars. Crowley is very clear about this!

The symbolism of the Sphinx is used clearly in those rituals which have no apparent grounding in the traditional systems used by the Golden Dawn. Thus, we have, on beginning levels, two types of ritual. Those which were inspired (and purged) by the traditions and correspondences arising from the Qabalah as used in the past, and those which are purely Thelemic rituals and have been invented for use in our new Aeon. The traditional rituals ask you to trace the Air pentagram in the East but the purely Thelemic rituals ask you to trace the Earth pentagram in the East. This has confused many! Why? the student asks!

The Lesser Banishing Ritual of the Pentagram and Liber Samech both use Golden Dawn symbolism. But Liber V vel Reguli and the Star Ruby are new Thelemic rituals and use the Sphinx symbolism.

If you will hold Diagram A. above your head and turn it so that Leo, Fire, is to the South, you will see that in the East is placed the sign of Taurus, Earth. So true to this natural order of the zodiac signs, we then trace the Pentagram of Earth in that quarter. Notice that in the zodiac, Earth is exactly opposite to water. That is, Taurus is exactly opposite to Scorpio. Also, Air or Aquarius is exactly opposite to Fire, Leo. Do you see now that you have been following the Order of Nature in these attributions? What ritual could be effective if it did not use the true natural laws?

If the student is South of the Equator, his view of the Sun, the Father of all Life, will be to the North and not to the South as it is for us in the Northern Hemisphere. Therefore, he will need to place the diagram at his feet so that Leo, the Sun, is in the North where the Sun of Nature shines for him. This will still place Taurus, the Earth, in the Eastern sector.

Now when this is clear to the mind of the student, we can go on and tabulate the correspondences which comprise the Sphinx.

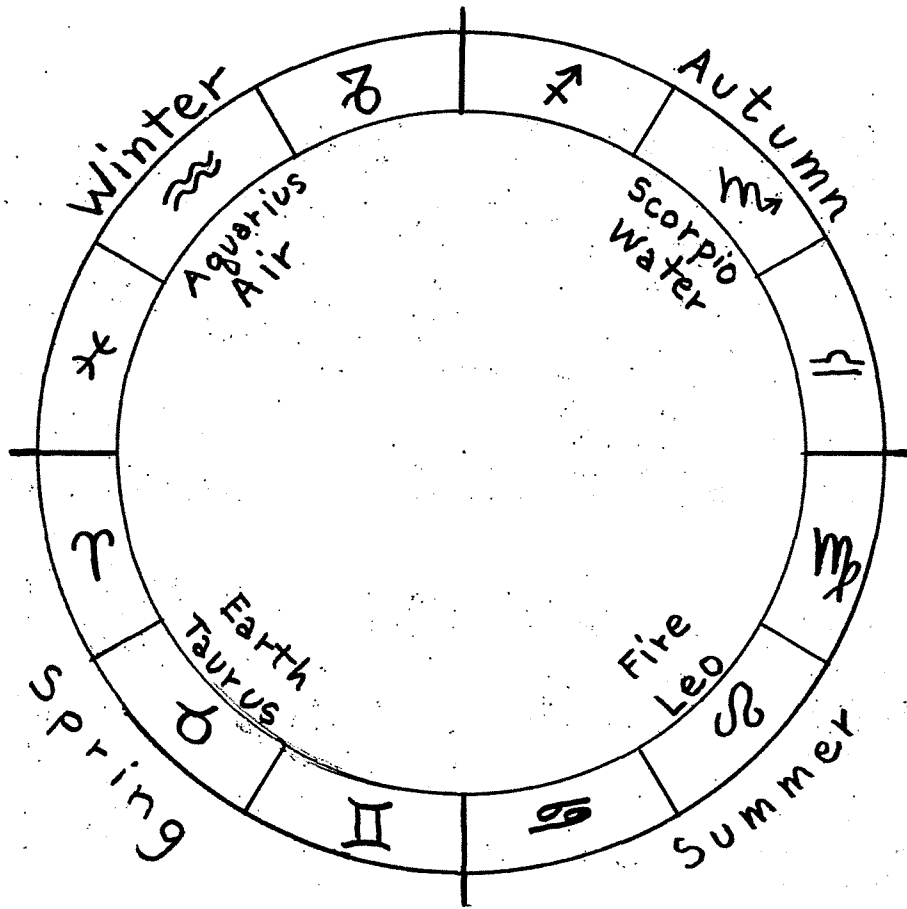


Diagram A

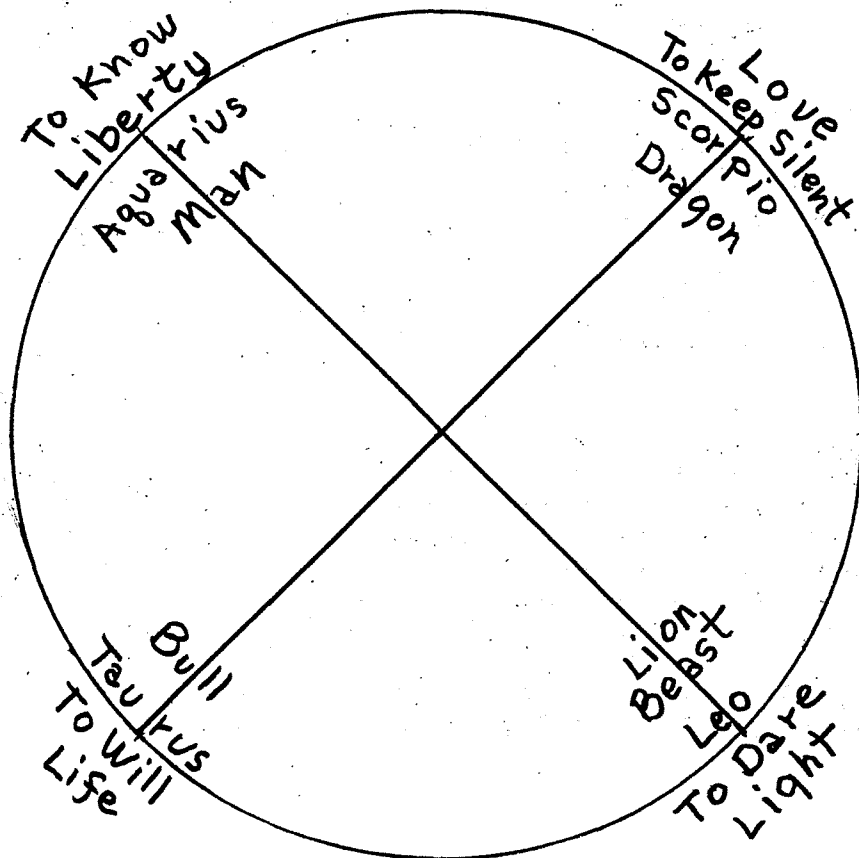


Diagram B

TABULATION OF CORRESPONDENCES

THE SPHINX

	LIFE	LIGHT	LOVE	LIBERTY
The Sphinx	Velle To Will (Energy)	Audere To Dare (Courage)	Tacere To Keep Silence (Soaring Subtlety)	Scire To Know (Intelligence)
Zodiac Sign	Taurus	Leo	Scorpio	Aquarius
Symbol	The Bull	Lion, Beast	Dragon or Woman-Serpent (Scorpion, Snake, Eagle)	Man or Eagle
Tarot Atu	V. Hierophant	XI. Lust	XIII. Death	XVII. The Star
Hebrew Letter and Number	Vau - 6	Teth - 9	Nun - 50	He - 5
Element	Earth	Fire	Water	Air
Quarter	East	South	West	North
Season	Spring	Summer	Autumn	Winter
Part of Day	Dawn	Noon	Sundown	Midnight
Liber Resh	Ra	Ahathoor	Tum	Khephra
Liber Reguli & Star Ruby	Therion	Hadit	Babalon	Nuit
Tetragrammaton	Final He	Yod	He	Vau

A further question might arise as to why the Cherubic signs are used to make up the Sphinx? The student of Astrology would recognise that the middle signs of any season carry the most fixed and immovable forces. The Fixed or Cherubic signs are responsible for the crystallizing of the element into its final form in manifestation.

In the natural seasons we observe that the greatest force of Springtime is in the middle of that season when the beginning growth which started with the Vernal Equinox has crystallized and is in full splendour.

Then in the middle of the summer, we experience the full force of the heat of the sun, of fire. In the middle of Autumn, come the rains in most countries, and we experience water falling from the skies. In the middle of winter, nature is asleep and it is like the midnight, where the beetle is quietly carrying the new life hidden and secret. This is air and the whole is a symbol of how Tiphereth, attributed to Air, is also the intellect, and the son of fire and water, Yod and He, and that he is also the sun at midnight, unseen and hidden, Khephra, the beetle.

This march of the seasons is like the march of the day which we celebrate in Liber Resh. So these attributions have also been added to the list. Then the officers of the New Aeon are in this list as well. You will probably be able to see the correspondences which exist between the twins of Heru-Ra-Ha (Ra Hoor Khuit and Hoor Pa Kraat) to the concepts of Therion and Babalon.

Notice that our symbol of the Zodiac is a circle and the lines which connect the opposite signs make a cross or an X. Here we have a symbol of very ancient lineage and we are still using it today as it carries a universal truth. The cross can also be thought of as the arms of the cross and the point where they meet as the undefinable point of Hadit. The circle is attributed to Nuit as it has no beginning and no end.

In the Gnostic Catholic Mass the Lion is this point or Hadit, the point of fire, the star. The Serpent is the never ending circle of Nuit.

In this publication you will see some commentary on the Mass and further stage directions. Crowley was indefinite about what should be done with the lance, for instance, when it was obvious that the Priest should be using both hands elsewhere. I have tried to give you more complete directions as this was worked out in the Profess House in Hollywood where the Mass was first put on for many years every Sunday night,

There were also discrepancies in the versions of the Mass in THE EQUINOX and in MAGICK IN THEORY AND PRACTICE. These have been corrected. Where, in the list of Saints, one name was omitted in one book, but used in the other, these have all been listed together.

Further, there were misquotes from LIBER AL VEL LEGIS and even some lines left out. Since we are not to change any letter of this Book, these sentences have been corrected.

Now with your new knowledge of the Sphinx, you will be able to spot where this is mentioned when Crowley uses the words, Life, Light, Love and Liberty. I hope that my further commentaries on this ritual will be useful and helpful to you.

In order to differentiate between the Mass as Crowley has written it and my commentary and further stage directions, I have added a black line at top and bottom of the pages for the commentary. When I am giving added stage directions you will see a little line in the margin to alert you to the fact that it is a stage direction and not a commentary.

Now, I can only hope that when you stage the Gnostic Catholic Mass, that you will spare no effort to make it as splendid and beautiful a production as you possibly can. Your efforts will repay you a thousandfold as the beauty of this ritual gradually dawns upon your soul and lifts you to greater heights of love and appreciation for our New Aeon and the Master Therion who made it possible, and above all for the splendour of your own Star self.

Love is the law, love under will.

Fraternally with love.

Soror Meral

LIBER XV

ECCLESIAE GNOSTICAE CATHOLICAE
CANON MISSAE

O. T. O.

Issued by Order:



 *Baphomet*

XI° O. T. O.

HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS

O.T.O.

LIBER XV

ECCLESIAE GNOSTICAE CATHOLICAE CANON MISSAE

I.

OF THE FURNISHINGS OF THE TEMPLE

In the East, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar. Its dimensions should be 7 feet in length, 3 feet in breadth, 44 inches in height. It should be covered with a crimson altar-cloth, on which may be embroidered fleur-de-lys in gold, or a sunblaze, or other suitable emblem.

On each side of it should be a pillar or Obelisk, with countercharges in black and white.

Below it should be the dais of three steps, in black and white squares.

Above it is the super-altar, at whose top is the Stéle of Revealing in reproduction, with four candles on each side of it. Below the stéle is a place for the Book of the Law, with six candles on each side of it. Below this again is The Holy Graal, with roses on each side of it. Below this again is room in front of the Cup for the Paten. On each side beyond the roses, are two great candles.

All this is enclosed within a great Veil.

Forming the apex of an equilateral triangle whose base is a line drawn between the pillars, is a small black square altar, of superposed cubes.

Taking this altar as the middle of the base of a similar and equal triangle, at the apex of this second triangle is a small circular font.

Repeating, the apex of a third triangle is an upright Tomb.

II.

OF THE OFFICERS OF THE MASS

The PRIEST. Bears the Sacred Lance, and is clothed at first in a plain white robe.

ADDITIONAL STAGE DIRECTIONS AND COMMENTARY

I.

The altar in its length does not exceed the height of a man. Even though the use of feet is arbitrary and bound to the system of measurement used, still, the idea of seven is symbolical. The height of the altar is roughly in the area of a man's heart or of the Anahata chakra. This can be referred to the sphere of Tiphareth on the Tree of Life. This altar is too high for the Priestess to get on by herself without a good deal of awkwardness and when she is seated her feet would dangle in an unseemly fashion. Also, she could not easily stand "bare and rejoicing" as directed in LIBER AL, Cap. I, v. 62. Therefore, it is necessary to place a footstool at the base of the altar upon which she may step to seat herself, stand, and upon which the Priest may kneel if his stature warrants it. This may have a cushion upon it and be covered with the same material as the altar.

The pillars on either side are those of Jachin and Boaz, Mercy and Severity. See diagram (1). On the left as you face the altar, the pillar is black in its main central part and stands on a base of white. On the right side (Jachin), the pillar is white and stands on a base of black. They may each be crowned with the color as on the base. If an obelisk can be used, notice that it is topped with a perfect pyramid with equilateral sides. This pyramid is the same color as the base. Volumes can be written on the pyramid so it shan't be expanded upon here. The black and white pillars represent the outer confines of the Tree of Life. The balance of the Tree is in the Center. This is represented by the Stélé, LIBER AL, the Priestess, the altar, the font and the tomb. See Diagram (2).

The third step of the dais is the whole of the top. There should be room for the Priest to stand on this top and in front of the Veil without being crowded. The symbolism of Three is very extensive and complicated. However, notice that there are three Supernals on the Tree of Life, three descending equilateral triangles, three pillars and three reciprocating or horizontal paths. The squares are black and white to symbolize the two extremes in every part of life, the two polarities without which we cannot exist.

This symbolism of Three is again expressed in the three stages of the altar. The height of the two super-altars is not given but it is suggested that the highest stage should be over the head of the Priestess when she is seated so that the Stélé may always be seen by the Priest and the People. The top stage with eight candles signifies the 7 planets of antiquity plus one element. The middle stage with twelve candles signifies the signs of the Zodiac. The two candles on the outer edges of the Altar, very large and very

tall, represent the other two elements or the Aleph and Tau, the first and last. In all, there are 22 candles for the 22 paths on the Tree of Life and the 22 Atu of the Tarot.

On the left side of the altar is placed the Priest's robe and Crown until he has need of it. The cup and paten couldn't be in the middle, obviously, as the Priestess must sit there. These are on the right side of the altar. The Priestess usually reaches for these with her left hand. On the far outer right side of the altar are placed the wine glasses for the Communicants. They are very near the Cup and Paten, so receive the crosses of blessing of the Priest. The Bell is also on the right side, as it is more convenient for the Deacon to stand on the right hand of the Priest as he faces the altar. It is the Deacon who rings the Bell if, as is usually the case, the Officers of the Mass are few in number.

The roses represent the element of Air. The Cup represents Water and should be of silver. The Paten represents the element of Earth and can be green if desired. The candles represent the element of Fire.

The Veil represents, on the Tree of Life, the Veil of Paroketh and the Veil of the Abyss. See Diagram (3). These two veils must be parted if the Aspirant is to: 1.) Achieve the Knowledge and Conversation of the Holy Guardian Angel, and 2.) Accomplish the Adventure of the Abyss. This Veil is also featured in the Atu called the High Priestess, Atu 2, the Path which leads from Tiphereth to Kether. See also the symbolism of the Signs of the Grades in *MAGICK IN THEORY AND PRACTICE* by Crowley.

"The Altar represents the solid basis of the work, the fixed Will of the Magician." The double cube is a "rough way of symbolizing the Great Work." "This Altar must embody the Magician's knowledge of the laws of Nature, which are the laws through which he works." See BOOK 4, Part II, Cap. 3, by A.C. Notice that the square, double cube altar stands at the point of the first descending triangle, Tiphereth on the Tree of Life.

The three descending triangles whose apexes mark the altar, the font, and the tomb are the three descending triangles of the Tree of Life but expanded so as to give room to move about. See diagram 4. The font is round as it refers to the Moon, the feminine.

The Tomb represents the stages of birth and death which the Immortal Soul must experience. BABALON is one of the terms used to symbolize this as we all arrive here on earth from out of her Great Womb and we all return there when our work here is done.

If the Deacon and the children follow the Priest out of the Temple and into the Tomb at the end of the Mass, then obviously

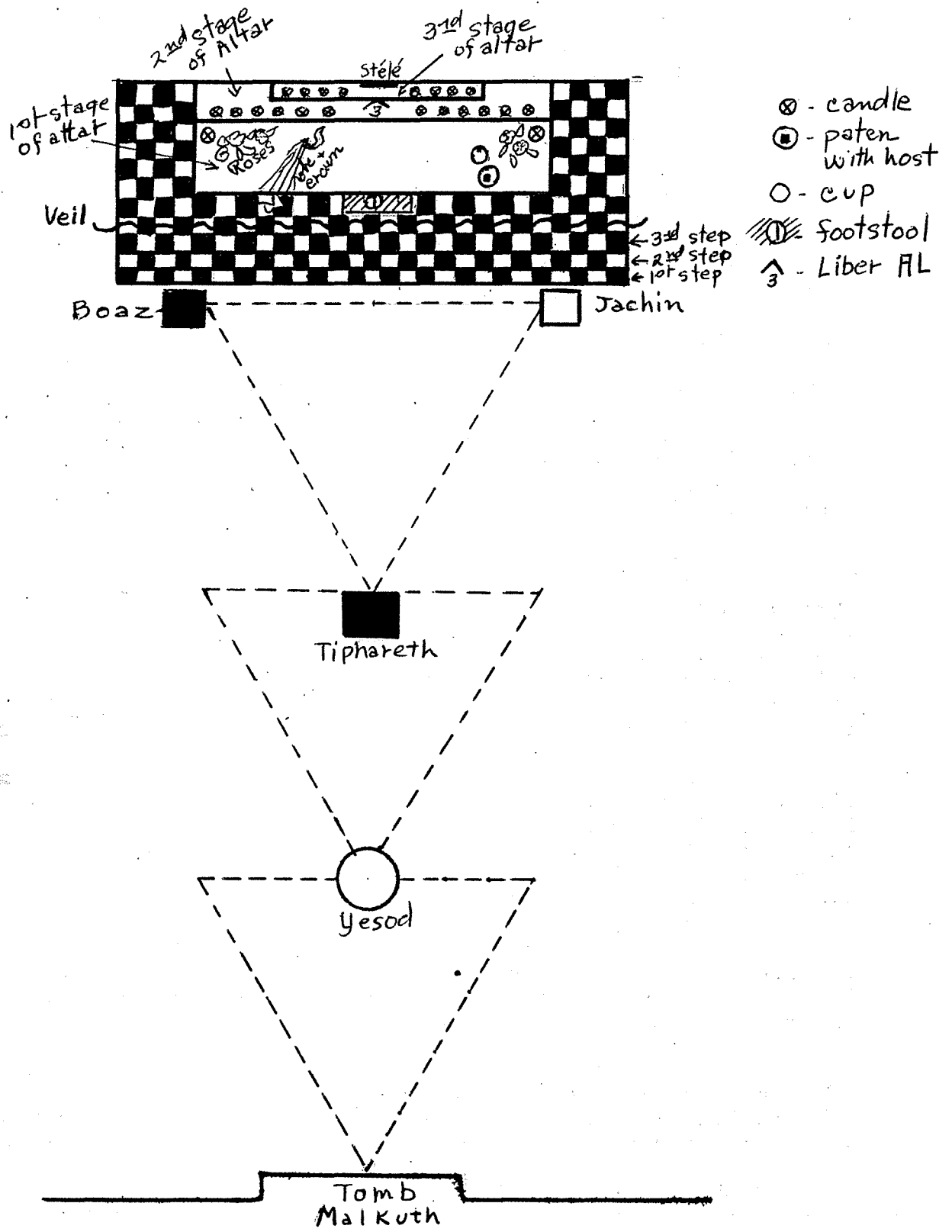


Diagram 1.

The Three Pillars

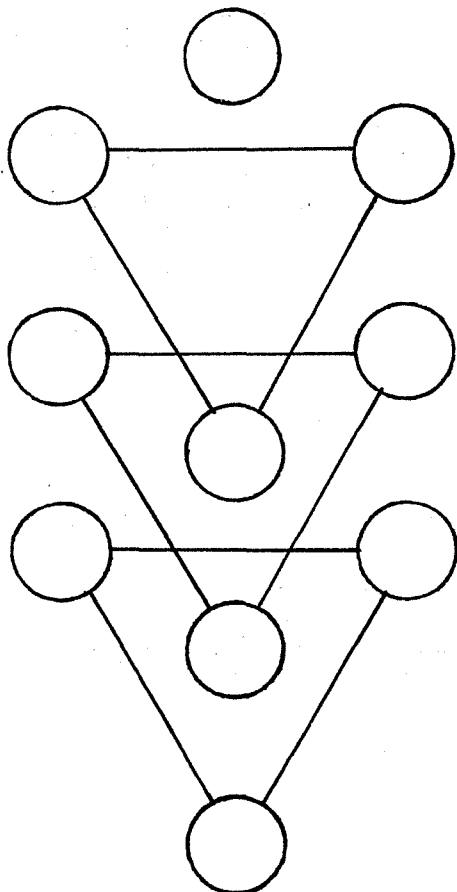
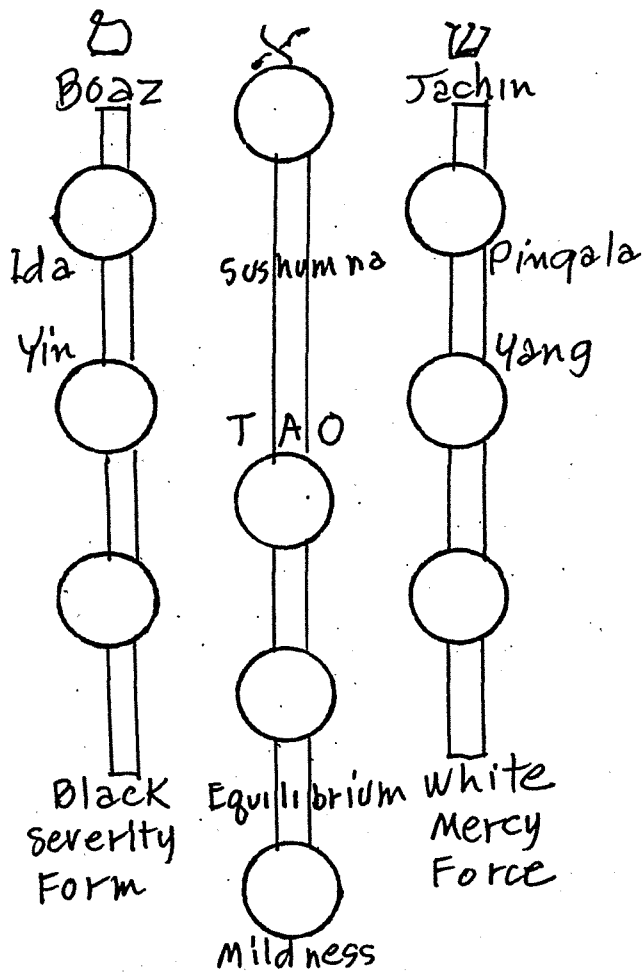


Diagram 4

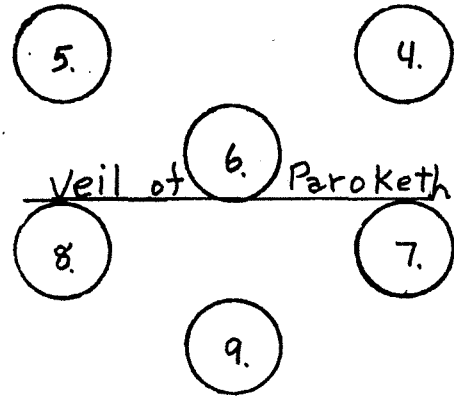
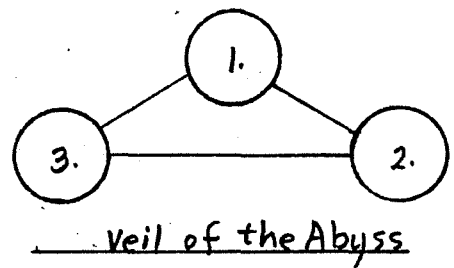
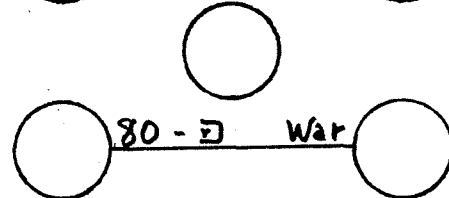
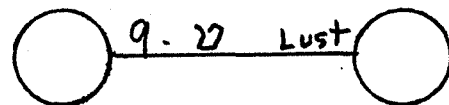
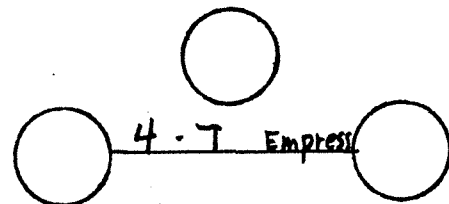


Diagram 3.



The 3 penal signs whose sum is 93

Diagram 5

this Tomb can be a small room. It might have about the door some of the Egyptian symbolism for the Tomb. It is in the West, as that is the place of the setting sun. There is a veil over the door.

II.

" - - the shape of the Robe is the Tau." "The Robe is that which conceals, and which protects the Magician from the elements; it is the silence and secrecy with which he works, the hiding of himself in the occult life of Magick and Meditation." - - - "In another sense it is the 'Aura' of the Magician, that invisible egg or sheath which surrounds him." BOOK 4, Part 2, Cap. 12.

The white in the robes of the Priest and Priestess signifies purity of aspiration to the Highest. Also, white on the physical plane suggests that Life and Light of the Spirit which has been so often described as blinding white light. On the Tree of Life, white is the color of Kether.

The Priest later dons a red and gold robe to signify the spheres of Tiphereth and Geburah, of the Sun and Mars. It is the Priestess who gives this to him, as she is the symbol of the Great Mother, Binah or Babalon, and has brought the Priest to birth in material life.

The Sacred Lance symbolizes the Will to the Highest. Much can be said about the Lance, which is also the Wand. In the Mass the Lance form is used to signify the Sacred Lance as written in the story of Parsifal. It is occult puberty, the right use of the power of sex, in another sense.

In the robe of the Priestess, blue symbolizes the Night Sky of Nuit and in a mundane sense, spirituality. Gold is related to Tiphereth, the Sun and Center of her Being. The Sword signifies intellect. "Let the woman be girt with a sword before me; - " LIBER AL, Cap. 3, v. 11. That is, she controls her emotional life through the force of intellect. The Sword is hung from a red girdle because she uses the force of Geburah to achieve her work. Red is also a color of Binah and on the mundane plane, of blood.

The Deacon wears white and yellow to symbolize Air, Mercury, or Tahuti, wisdom.

All robes should reach to the ankles if they are to conceal. Further, this is better artistry. The whole Mass should be as beautiful and artistic as possible for the circumstances.

The two children can be studied in Atu VI, the Lovers, and in Atu XIX, the Sun. Also study the two forms of Heru-Ra-Ha, the Crowned and Conquering Child in LIBER AL.

The PRIESTESS. Should be actually Virgo Intacta, or specially dedicated to the service of the Great Order. She is clothed in white, blue and gold. She bears the Sword from a red girdle, and the Paten and Hosts, or Cakes of Light.

The DEACON. He is clothed in white and yellow. He bears the BOOK OF THE LAW.

Two Children. They are clothed in white and black. One bears a pitcher of water and a cellar of salt, the other a censer of fire and a casket of perfume.

III.

OF THE CEREMONY OF THE INTROIT

The DEACON, opening the door of the Temple, admits the congregation, and takes his stand between the small altar and the font. (There should be a doorkeeper to attend to the admission.)

The DEACON advances and bows before the open shrine where the Graal is exalted. He kisses the BOOK OF THE LAW three times, opens it, and places it upon the super-altar. He turns West.

The DEACON. Do what thou wilt shall be the whole of the Law. I proclaim the Law of Light, Life, Love, and Liberty in the name of IAO.

The CONGREGATION. Love is the law, love under will.

The DEACON goes to his place between the altar of incense and the font, faces east, and gives the step and sign of a Man and a Brother. All imitate him.

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

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

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

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

And I believe in the communion of Saints.

III

Deacon's speech. IAO should be studied in MAGICK IN THEORY AND PRACTICE. Briefly, it is a name of God, and a formula in Magick.

The "step and sign of a Man and a Brother" are from the rituals of the O.T.O., First Degree. Ideally, this ritual is put on only for members of O.T.O., but has been put on historically for those outside the Order.

The speech of the Deacon and all the People includes the essence of the Thelemic system, based on THE BOOK OF THE LAW. LORD is Hadit, topmost point of Kether, and unknowable. "Every man and every woman is a star" AL, Cap. I. v. 3. CHAOS is the Dyad, the word, Sphere of Chokmah, Father of Thought. BABALON is Sphere 3, Binah, the Mother, and after another fashion, also in Malkuth, the Earth. Serpent and Lion can be studied in Atu 11, Teth, Lust and this also refers to Tiphereth, the Son of Spheres 2 and 3, the result of their union. Also refers to Heru-Ra-Ha in His 2 forms, Ra-Hoor-Khuit and Hoor-pa-kraat. Gnostic means an esoteric knowledge of spiritual things. Catholic means true and universal in extent, of interest to all.

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

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

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

AUMGN. AUMGN. AUMGN.

Music is now played. The child enters with the ewer and the salt. The VIRGIN enters with the Sword and the Paten. The child enters with the censer and the perfume. They face the DEACON, deploying into line, from the space between the two altars.

The VIRGIN. Greeting of Earth and Heaven!

All give the Hailing sign of a Magician, the DEACON leading. The PRIESTESS, the negative child on her left, the positive child on her right, ascends the steps of the High Altar, they awaiting her below. She places the Paten before the Graal. Having adored it, she descends, and with the children following her, the positive next her, she moves in a serpentine manner involving $3\frac{1}{2}$ circles of the temple. (Deosil about altar, widdershins about font, deosil about altar and font, widdershins about altar and to the Tomb in the West.) She draws her Sword, and pulls down the Veil, therewith.

The PRIESTESS. By the power of + Iron, I say unto thee, Arise. In the name of our Lord the + Sun, and of our Lord +. . . that thou mayst administer the virtues to the Brethren.

She sheathes the Sword.

The PRIEST, issuing from the Tomb, holding the Lance erect with both hands, right over left, against his breast, takes the first three regular steps.

He then gives the Lance to the PRIESTESS, and gives the three penal signs.

He then kneels, and worships the Lance with both hands.

Penitential music.

The PRIEST. I am a man among men.

He takes again the Lance, and lowers it. He rises.

The PRIEST. How should I be worthy to administer the virtues to the Brethren?

Light, Life, Love and Liberty refers to the four powers of the Sphinx which can be studied in LIBER ALEPH, Caps. 151-164.

The full meaning of these sentences becomes more clear when the student has made himself thoroughly familiar with the above books and LIBER VII, LIBER LXV, THE VISION AND THE VOICE, MAGICK IN THEORY AND PRACTICE, BOOK 4, Part II, the BOOK OF THOTH and much more.

AUMGN should be studied in MAGICK IN THEORY AND PRACTICE.

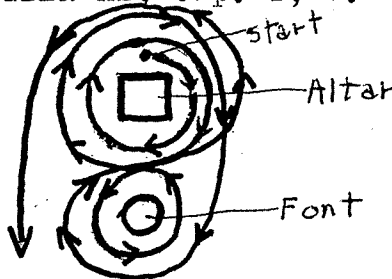
Suggestions for music: Wagner, "Prelude to Lohengrin", "Siegfried Idyll", "Prelude and Good Friday Spell from Parsifal". The positive child carries the censer (fire) and perfume (air). The negative child carries the ewer (water) and salt (earth).

The Virgin or Priestess represents BABALON and NUIT throughout the ceremony. The Earth and Infinite Space.

The Hailing Sign of a Magician is from the O.T.O. rituals, 3rd degree.

The serpentine path of the Priestess describes - eight, and eighty as mentioned in LIBER AL, Cap. I, v. 46. Below is a diagram of her path.

Deosil means with the hands of a clock, in the same direction. Widdershins means the opposite direction. One could imagine a large clock at the feet.



The arrangement of the zodiac and the planets within uses both these directions.

Priestess' speech. The power of Iron refers to Mars, the sphere of Geburah and also refers to the force of Ra-Hoor-Khuit. Notice this sphere is directly below Binah and is on the Pillar of Severity. The unnamed Lord is Hadit, the unknowable, the topmost point of Kether. She traces the cross (+) in the air with the sword, point upwards.

The first 3 regular steps of the Priest are those given in the O.T.O. rituals, 1st, 2nd, and 3rd degrees.

The three penal signs come from the same rituals and refer to the three horizontal or reciprocal paths of the Tree of Life. See Diagram 5.

The Lance is at once the kundalini power raised to the Highest, Kether, and the right use of the powers of sex.

The PRIESTESS takes from the child the water and the salt,
and mixes them in the font.

The PRIESTESS. Let the salt of Earth admonish the Water to bear
the virtue of the Great Sea. (Genuflects.) Mother, be thou
adored.

She returns to the West. + on PRIEST with open hand doth
she make, over his forehead, breast, and body

Be the PRIEST pure of body and soul!

The PRIESTESS takes the censer from the child, and places
it on the small altar. She puts incense therein.

Let the Fire and the Air make sweet the world! (Genuflects.)
Father, be thou adored.

She returns to the West, and makes + with the censer before
the PRIEST, thrice as before.

Be the PRIEST fervent of body and soul!

(The children resume their weapons as they are done with.)
The DEACON now takes the consecrated Robe from the High Altar,
and brings it to her. She robes the PRIEST in his Robe of
scarlet and gold.

Be the flame of the Sun thine ambience, O thou PRIEST of the SUN!

The DEACON brings the crown from the High Altar, (The crown
may be of gold or platinum, or of electrum magicum; but with
no other metals, save the small proportions necessary to a
proper alloy. It may be adorned with divers jewels, at will.
But it must have the Uraeus serpent twined about it, and the
cap of maintenance must match the scarlet of the Robe. Its
texture should be velvet.)

Be the Serpent thy crown, O thou PRIEST of the LORD!

Kneeling, she takes the Lance, between her open hands, and
runs them up and down upon the shaft eleven times, very
gently.

Be the LORD present among us!

All give the Hailing Sign.

The PEOPLE. So mote it be.

The Priestess should be between the font and altar and facing the Priest when she does this.

"Purification is performed by water, and banishing by air, whose weapon is the sword. Consecration is performed by fire, usually symbolized by the holy oil."

Note: The general conception is that the three active elements co-operate to affect earth; but earth itself may be employed as an instrument." MAGICK IN THEORY AND PRACTICE, Cap. 14.

There is no blood in this incense: see LIBER AL, Cap. I, v. 59. Sandalwood has been used. Other "resinous woods and gums" may be used.

"The Crown of the Magician represents the Attainment of his Work." - - - "The crimson cap implies concealment, and is also symbolical of the flood of glory that pours upon the Magician from above. It is of velvet for the softness of that divine kiss, and crimson for that it is the very blood of God which is its life. The band of gold is the eternal circle of perfection." - - - "The Serpent which is coiled about the Crown means many things, or, rather, one thing in many ways. It is the symbol of royalty and of initiation, for the Magician is anointed King and Priest."

"It also represents Hadit, of which one can here only quote these words: "I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one." (Liber AL, Cap. II, v. 26.)"

"The serpent is also the Kundalini serpent, the Magical force itself, the manifesting side of the Godhead of the Magician, whose unmanifested side is peace and silence, of which there is no symbol." From BOOK 4, Part II, Cap. 11.

Eleven is a combination of the Pentagram and the Hexagram,

IV

OF THE CEREMONY OF THE OPENING OF THE VEIL

The PRIEST. Thee therefore whom we adore we also invoke.
By the power of the lifted Lance!

He raises the Lance. All repeat Hailing Sign.
A phrase of triumphant music.
The PRIEST takes the PRIESTESS by her right hand with his
left, keeping the Lance raised.

I, PRIEST and KING, take thee, Virgin pure without spot; I upraise
thee; I lead thee to the East; I set thee upon the summit of the
Earth.

He thrones the PRIESTESS upon the altar. The DEACON and the
children follow, they in rank, behind him.
The PRIESTESS takes the BOOK OF THE LAW, resumes her seat,
and holds it open on her breast with her two hands, making
a descending triangle with thumbs and forefingers.
The PRIEST gives the lance to the DEACON to hold, and takes
the ewer from the child, and sprinkles the PRIESTESS, making
five crosses, forehead, shoulders and thighs.
The thumb of the PRIEST is always between his index and medius,
whenever he is not holding the Lance.
The PRIEST takes the censer from the child, and makes five
crosses, as before.
The children replace their weapons on their respective altars.
The PRIEST kisses the BOOK OF THE LAW three times.
He kneels for a space in adoration, with joined hands, knuckles
closed, thumb in position aforesaid.
He rises, and draws the veil over the whole altar.
All rise and stand to order.
The PRIEST takes the lance from the DEACON, and holds it as
before, as Osiris or Pthah. He circumambulates the Temple
three times, followed by the DEACON and the children as before.
(These, when not using their hands, keep their arms crossed
upon their breasts.)
At the last circumambulation they leave him, and go to the
place between the font and the small altar, where they kneel
in adoration, their hands joined palm to palm, and raised
above their heads.
All imitate this motion.
The PRIEST returns to the East, and mounts the first step of
the altar.

The PRIEST. O circle of Stars whereof our Father is but the younger
brother, marvel beyond imagination, soul of infinite space, before
whom Time is ashamed, the mind bewildered, and the understanding

the Microcosm and the Macrocosm, the 5 and the 6, united into One. There are eleven letters in ABRAHADABRA and this number is that of Nuit and "all their numbers who are of us". LIBER AL, Cap. I, v. 60. The Lance, the Will of the Magician, etc., is thus dedicated to the Great Work and to Nuit by this action of the Priestess.

IV.

The Priest now takes the representative of the natural soul, or Malkuth (the physical manifestation of the human or also, the first material of the work in Alchemy) and places her upon the throne of the Mother, Binah. The Prince, Vau of Tetragrammaton, (Yod He Vau Hé) takes the emanation of the last Hé and places her on the altar of the East. This is also a process between the two sexes, as humans reflect the Divine. "As above, so below".

"In one, the best, system of Magick, the Absolute is called the Crown, God is called the Father, the Pure Soul is called the Mother, the Holy Guardian Angel is called the Son, and the Natural Soul is called the Daughter. The Son purifies the Daughter by wedding her; she thus becomes the Mother, the uniting of whom with the Father absorbs all into the Crown. See LIBER CDXVIII, (THE VISION AND THE VOICE." BOOK 4, Part II, Cap. 6, footnote.

The descending triangle made by the Priestess is the sign of Water. This is made right over the open LIBER AL.

The five crosses refer to the Pentagram and the arrangement of the first five spheres on the Tree of Life. Thus: 1+

They are traced in the same Order as on the Tree. +3 2+
+5 4+

The veil is drawn to signify the secret process which takes place next. Also, the Priestess is "bare and rejoicing in my secret temple" as stated in LIBER AL, Cap. I, v. 62.

Osiris or Ptah is a symbol of the Sun, Tiphereth, the H.G.A. Therefore, the Priest circumambulates the Temple in a simple Deosil fashion, symbolizing the Path of the Sun for every day. He does not take the Serpentine path which the Priestess took.

Arms crossed upon the breasts is a symbol of Osiris risen in the Signs of the Grades and also of L.V.X., the Light of the Cross. (See the Lesser Ritual of the Hexagram in MAGICK IN THEORY AND PRACTICE.)

dark, not unto Thee may we attain, unless Thine image be Love. Therefore by seed and root and stem and bud and leaf and flower and fruit do we invoke Thee.

Then the priest answered and said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

During this speech the PRIESTESS must have divested herself completely of her robe. See CCXX, I, 62.

The PRIESTESS. But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me! To me! To me! Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you! I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky. To me! To me!

The PRIEST mounts the second step.

The PRIEST. O secret of secrets that art hidden in the being of all that lives, not Thee do we adore, for that which adoreth is also Thou. Thou art That, and That am I. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death. I am alone; there is no God where I am.

The DEACON and all rise to their feet, with the Hailing sign.

The DEACON. But ye, O my people, rise up and awake. Let the rituals be rightly performed with joy & beauty! There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride! A feast for the three days of the writing of the BOOK OF THE LAW. A feast for Tahuti and the child of the Prophet - secret, O Prophet!

The Priest invokes Nuit.

During all his speeches he should be facing the altar whereon is the representative of Nuit in the shape of the Priestess, the BOOK OF THE LAW, and the Stéle of Revealing. The exceptions to this direction are clearly given and they occur near the end of the Ritual.

The speech of the Priestess is from LIBER AL, Cap. I, v. 61, 63, 64, and 65. The numbers of these verses can carry a special significance, too.

The Priestess becomes Nuit. Or we can say, she is the inspired mouthpiece of Nuit.

The Priest becomes Hadit. He recognises the flame, the Star in his innermost Being.

The second part of the speech is from LIBER AL, Cap. II, v.6.

The Deacon quotes from LIBER AL, Cap. II, vv. 34 - 43.

A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
A feast for fire and a feast for water; a feast for life and a greater feast for death.
A feast every day in your hearts in the joy of my rapture.
A feast every night unto Nu, and the pleasure of uttermost delight.

The PRIEST mounts the third step.

The PRIEST. Thou that art One, our Lord in the Universe the Sun, our Lord in ourselves whose name is Mystery of Mystery, uttermost being whose radiance enlightening the worlds is also the breath that maketh every God even and Death to tremble before Thee - By the Sign of Light + appear Thou glorious upon the throne of the Sun.

Make open the path of creation and of intelligence between us and our minds. Enlighten our understanding.

Encourage our hearts. Let thy light crystallize itself in our blood, fulfilling us of Resurrection.

A ka dua

Tuf ur biu

Bi a'a chefu

Dudu nur af an nuteru.

The PRIESTESS. There is no law beyond Do what thou wilt.

The PRIEST parts the veil with his lance. During the previous speeches the PRIESTESS has, if necessary, as in savage countries, resumed her robe.

The PRIEST. IO IO IO IAO SABAO KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE. IO PAN IO PAN PAN IO ISCHURON IO ATHANATON IO ABROTON IO IAO. CHAIRE PHALLE CHAIRE PAMPHAGE CHAIRE PANGENETOR. HAGIOS HAGIOS HAGIOS IAO.

The PRIESTESS is seated with the Paten in her right hand and the cup in her left.

The PRIEST presents the Lance, which she kisses eleven times. She then holds it to her breast, while the PRIEST, falling at her knees, kisses them, his arms stretched along her thighs. He remains in this adoration while the DEACON intones the collects.

All stand to order, with the Dieu Garde, that is, feet square, hands, with linked thumbs, held loosely. This is the universal position when standing, unless other direction is given.

The Priest invokes Heru-Ra-Ha, the twins of Ra-Hoor-Khuit and Hoor-pa-Kraat.

Translation:

"Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God.
Who makest the gods and death
To tremble before Thee: -
I, I adore thee!

Liber AL, Cap. III, v.37

| The Priestess should have the Paten in her right hand and the cup in her left before the veil is opened.

Translation:

IO, IO, IO IAO Sabao, Lord Abrasax, Lord Mithras, Lord Phallus, Io Pan, Io Pan, Pan, Io Strong One, Io Immortal, Io Divine, Io IAO. Hail Phallus, hail All-devourer, hail All begetter. Holy, Holy, Holy IAO.

| The Priestess should put down the cup and paten at the end of the speech of the Priest. When holding the lance, it should be through the middle of the Priestess, not on one side or the other.

OF THE OFFICE OF THE COLLECTS, WHICH ARE ELEVEN IN NUMBER

(THE SUN)

The DEACON. Lord visible and sensible of whom this earth is but a frozen spark turning about thee with annual and diurnal motion, source of light, source of life, let thy perpetual radiance hearten us to continual labour and enjoyment; so that as we are constant partakers of thy bounty we may in our particular orbit give out light and life, sustenance and joy to them that revolve about us without diminution of substance or effulgence for ever.

The PEOPLE. So mote it be.

(THE LORD)

The DEACON. Lord secret and most holy, source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within us, force of energy, fire of motion; with diligence let us ever labour with thee, that we may remain in thine abundant joy.

The PEOPLE. So mote it be.

(THE MOON)

The DEACON. Lady of night, that turning ever about us art now visible and now invisible in thy season, be thou favourable to hunters, and lovers, and to all men that toil upon the earth, and to all mariners upon the sea.

The PEOPLE. So mote it be.

(THE LADY)

The DEACON. Giver and receiver of joy, gate of life and love, be thou ever ready, thou and thine handmaiden, in thine office of gladness.

The PEOPLE. So mote it be.

(THE SAINTS)

The DEACON. Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the market-places and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy

V.

The Collects are eleven in number to celebrate the number of Thelemic Magick. For more meanings of this number please refer to IN THE CONTINUUM, Vol. I, No. 5.

The Sun: the positive force in nature. Electricity, radiating out.

The Lord. The positive force in nature as found upon the Earth. Hadit in each person. Light, life, love, liberty refer to the four Sphinxes. Light corresponds to Leo, Fire; Life corresponds to Taurus, Earth; Love corresponds to Scorpio, Water; Liberty corresponds to Aquarius, Air.

The Moon: the negative force in nature, receptive. Corresponds to Magnetism.

The Lady: the earthly manifestation of the negative force of the Moon.

The Saints: the results of the marriage of the positive and negative forces in one person. They are sons of the Lion and the Snake, the results of the forces of Hadit (Lion), Snake (Nuit). This matter should be carefully studied in the LIBER LXV. One symbolism of Snake can be thought of in the fact that all bodies in the sky move in a circular, spiral motion which is never ending. This is sometimes symbolized by the snake with its tail in its mouth.

that did of old adore thee and manifest thy glory unto men, Laotze and Siddartha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Therion, with these also, Hermes, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Heracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Appolonius Tyanaeus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia, Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, Ludovicus Rex Bavariae, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Sir Richard Francis Burton, Paul Gauguin, Docteur Gerard Encausse, Doctor Theodor Reuss, and Sir Aleister Crowley - oh Sons of the Lion and the Snake! with all Thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant and paternal to perfect this feast!

(At each name the DEACON signs + with thumb between index and medius. At ordinary mass it is only necessary to commemorate those whose names are italicized, with wording as is shown.)

The PEOPLE. So mote it be.

(THE EARTH)

The DEACON. Mother of fertility on whose breast lieth water, whose cheek is caressed by air, and in whose heart is the sun's fire, womb of all life, recurring grace of seasons, answer favourably the prayer of labour, and to pastors and husbandmen be thou propitious.

The PEOPLE. So mote it be.

(THE PRINCIPLES)

The DEACON. Mysterious Energy, triform, mysterious Matter, in fourfold and sevenfold division, the interplay of which things weave the dance of the Veil of Life upon the Face of the Spirit, let there be Harmony and Beauty in your mystic loves, that in us may be health and wealth and strength and divine pleasure according

The Earth carries the material form of the four elements, earth, air, fire and water.

Energy in three forms corresponds to the three Gunas; Rajas, Tamas and Sattva of the Hindu system. Study the Bhagavad Gita or refer to IN THE CONTINUUM, Vol. I, No. 9. In the Western system of the Zodiac, these are Cardinal, Fixed and Common Signs. Crowley equates these three energies with Pluto for the Cardinal signs, Uranus for fixed or Kerubic signs, Neptune for Common signs. See THE BOOK OF THOTH, P. 284.

to the Law of Liberty; let each pursue his Will as a strong man that rejoiceth in his way, as the course of a Star that blazeth for ever among the joyous company of Heaven.

The PEOPLE. So mote it be.

(BIRTH)

The DEACON. Be the hour auspicious, and the gate of life open in peace and in well-being, so that she that beareth children may rejoice, and the babe catch life with both hands.

The PEOPLE. So mote it be.

(MARRIAGE)

The DEACON. Upon all that this day unite with love under will let fall success; may strength and skill unite to bring forth ecstasy, and beauty answer beauty.

The PEOPLE. So mote it be.

(DEATH)

The DEACON. Term of all that liveth, whose name is inscrutable, be favourable unto us in thine hour.

The PEOPLE. So mote it be.

(THE END)

The DEACON. Unto them from whose eyes the veil of life hath fallen may there be granted the accomplishment of their true Wills; whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else, unto them may there be granted the accomplishment of their wills; yea, the accomplishment of their wills. AUMGN. AUMGN. AUMGN.

The PEOPLE. So mote it be.

All sit.

The DEACON and the children attend the PRIEST and PRIESTESS, ready to hold any appropriate weapon as may be necessary.

Matter in fourfold division is the four elements; in sevenfold division matter is the seven planets of the Tree of Life. These forces need to be realized and equilibrated in each person.

Birth, marriage (or the union of opposites) and Death are the three great events in the course of a life.

"With the A.:A.: life and death are equally incidents in a career, very much like day and night in the history of a planet." "In the Aeon of Osiris it was indeed realized that Man must die in order to live. But now in the Aeon of Horus we know that every event is a death; subject and object slay each other in "love under will"; each such death is itself life, the means by which one realizes oneself in a series of episodes".

MAGICK IN THEORY AND PRACTICE, Chapter 5. "The Formula of IAO."

The 11th Section, the End, deals with some descriptions of True Wills which are beyond the physical concerns of Earth and describe the goings of Stars, indestructible, omnipotent and omniscient.

VI

OF THE CONSECRATION OF THE ELEMENTS

The PRIEST makes the five crosses. +1 . on paten
 +3 +2
and cup; +4 on paten alone; + 5 on cup alone.

The PRIEST. Life of man upon earth, fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!

He touches the Host with the Lance.

By the virtue of the Rod
Be this bread the Body of God!

He takes the Host

TOUTO ESTI TO SOMA MOU.

He kneels, adores, rises, turns, shows Host to the PEOPLE,
turns, replaces Host, and adores. Music.

The PRIEST. Vehicle of the joy of Man upon earth, solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!

He touches the Cup with the Lance.

By the virtue of the Rod
Be this wine the Blood of God!

He takes the Cup.

TOUTO ECTI TO POTHRION TOU HAIMATOC MOU.

He kneels, adores, rises, turns, shows the Cup to the PEOPLE,
turns, replaces the Cup, and adores. Music.

For this is the Covenant of Resurrection.

He makes the five crosses on the PRIESTESS.

Accept, O LORD, this sacrifice of life and joy, true warrants of
the Covenant of Resurrection.

The PRIEST offers the Lance to the PRIESTESS, who kisses it; he then touches her between the breasts and upon the body. He then flings out his arms upward, as comprehending the whole shrine.

VI.

After the five crosses are formed, the Priest takes the Lance from the Priestess who has been holding it all through the Collects. The Paten and the cup remain on the altar while he makes the crosses.

Chapter 20, "Of the Eucharist - ", in MAGICK IN THEORY AND PRACTICE should be carefully studied for this section. Here are some quotes:

"Take a substance symbolic of the whole course of nature, make it God, and consume it."

"The Eucharist of two elements has its matter of the passives. The wafer (pantacle) is of corn, typical of earth; the wine (cup) represents water. (There are certain other attributions. The Wafer is the Sun, - - - the wine is appropriate to Bacchus.)

Translation: This is my body.

The Priest gives the Lance to the Deacon to hold.
After adoring the Host, the Priest takes back the Lance.

The "cakes of light" or the host are mixed as stated in LIBER AL, Cap. III, vv. 23 - 25. These are not baked, as that would destroy some of the virtue. Further, the use of whole grain **ground** makes a cake easier to consume than the use of corn. **Meal is any whole grain ground fine, but usually excepting wheat.**

The Lance is given to the Deacon to make the next movements easier.

Translation: This is the cup of my blood.

After adoring, the Lance is taken back from the Deacon. The Lance is in the left hand while he makes the five crosses on the Priestess with the right hand. He should be in front of her.

Covenant is a solemn agreement. Resurrection - to live again, an awareness that spirit is the source of life. Thus, the bread and wine have been transmuted through the rod (Will), into food for the spirit. As he does this, he also sanctifies the Priestess to the Great Work and offers her and himself conjoined, to the All-Father, Kether.

The Priest touches between the breasts with the open hand and the same on the womb of the Priestess, which carries his Word and his Will. See the symbolism of Binah who brings into manifestation the Word of Chokmah. Hand symbolizes Yod, the Secret Seed. Atu 9, the Hermit, can be studied in this connection.

The Lance is still in the left hand of the Priest, crosses made with the right hand.

The PRIEST. Let this offering be borne upon the waves of Aethyr to our Lord and Father the Sun that travelleth over the Heavens in his name ON.

He closes his hands, kisses the PRIESTESS between the breasts, and makes three great crosses over the Paten, the Cup, and himself.

He strikes his breast. All repeat this action.

PRIEST. Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAO.

He makes three crosses on Paten and Cup together. He uncovers the Cup, genuflects, takes the Cup in his left hand and the Host in his right.

With the Host he makes the five crosses on the Cup.

+1

+3 +2

+5 +4

He elevates the Host and the Cup.

The Bell strikes.

HAGIOS HAGIOS HAGIOS IAO.

He replaces the Host and the Cup, and adores.

VII

OF THE OFFICE OF THE ANTHEM.

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

ON is a name of God and also enumerates to 56 or NU. It is found also within the name of BABALON.

Three great crosses refer to the three Supernals on the Tree of Life.

| The Lance is given to the Deacon before the next actions and right after pronouncing IAO.

"The Magick Cup must have no lid, yet it must be kept veiled most carefully at all times, except when invocation of the Highest is being made." BOOK 4, Cap. 7, "The Cup." This should be studied carefully.

The five crosses are always referring to the first 5 spheres on the Tree of Life. The Magician represents the 6th sphere, Tiphareth. See Diagram 3. The Priest is thus, the Hexagram and the Priestess the Pentagram, the marriage of these two is the Great Work, or the marriage of the Microcosm and Macrocosm.

| The Deacon strikes the bell usually. **The cup is then covered.**
Translation: Holy, Holy, Holy, IAO!

VII.

The anthem is a celebration of the fact that each person is a Star, with the unknown Sun (Fire), (Hadit) in his center.

| The Priest should be facing the Priestess and the Stéle still.

The CHORUS. For of the Father and the Son
 The Holy Spirit is the norm;
 Male-female, quintessential, one,
 Man-being veiled in woman-form.
 Glory and worship in the highest,
 Thou Dove, mankind that deifiest,
 Being that race, most royally run
 To spring sunshine through winter storm.
 Glory and worship be to Thee,
 Sap of the world-ash, wonder-tree!
 FIRST SEMICHORUS. MEN. Glory to thee from gilded tomb!
 SECOND SEMICHORUS. WOMEN. Glory to thee from waiting womb!
 MEN. Glory to Thee from earth unploughed!
 WOMEN. Glory to Thee from virgin vowed!
 MEN. Glory to Thee true Unity
 Of the eternal Trinity!
 WOMEN. Glory to Thee, thou sire and dam
 And self of I am that I am!
 MEN. Glory to Thee, beyond all term,
 Thy spring of sperm, thy seed and germ!
 WOMEN. Glory to Thee, eternal Sun,
 Thou One in Three, Thou Three in One!
 CHORUS. Glory and worship unto Thee,
 Sap of the world-ash, wonder-tree!

(These words are to form the substance of the anthem; but
 the whole or any part thereof shall be set to music, which
 may be as elaborate as art can devise. But even should other
 anthems be authorized by the Father of the Church, this shall
 hold its place as the first of its kind, the father of all
 others.)

VIII

OF THE MYSTIC MARRIAGE AND CONSUMMATION OF THE ELEMENTS

The PRIEST takes the Paten between the index and medius of
 the right hand. The PRIESTESS clasps the Cup in her right
 hand.

The PRIEST. Lord most secret, bless this spiritual food unto our
 bodies, bestowing upon us health and wealth and strength and joy
 and peace, and that fulfilment of will and of love under will that
 is perpetual happiness.

He makes + with Paten and kisses it.
 He uncovers the Cup, genuflects, rises. Music
 He takes the Host, and breaks it over the Cup.
 He replaces the right-hand portion in the Paten.
 He breaks off a particle of the left-hand portion.

The "Holy Spirit" is the feminine part of the Trinity, that is, Binah. This is also symbolized by the Dove of Venus. (See the Lamen of the O.T.O.)

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

"World-ash" refers to each of us as a Tree and also caught up in the Tree of the World. Its symbolism is worked out in the Tree of Life. This is hinted in LIBER AL, Cap. I, v. 59. "My incense is of resinous woods and gums; and there is no blood therein: because of my hair the trees of Eternity." See the Comment to this.

VIII.

The Priest gives the Lance to the Priestess to hold before he starts the other actions. She holds the Lance in her left hand.

After kissing the Paten, he sets it down on the altar again.

The PRIEST. TOUTO ECTI TO SPERMA MOU. HO PATHR ECTIN HO
HUIOC DIA TO PNEUMA HAGION. AUMGN. AUMGN. AUMGN.

He replaces the left-hand part of the Host.
The PRIESTESS extends the Lance-point with her left hand
to receive the particle.
The PRIEST clasps the Cup in his left hand.
Together they depress the Lance-point in the Cup.

The PRIEST and the PRIESTESS. HRILIU.

The PRIEST takes the Lance.
The PRIESTESS covers the Cup.
The PRIEST genuflects, rises, bows, joins hands. He strikes
his breast.

The PRIEST. O Lion and O Serpent that destroy the destroyer, be
mighty among us.
O Lion and O Serpent that destroy the destroyer, be mighty among us.
O Lion and O Serpent that destroy the destroyer, be mighty among us.

The PRIEST joins hands upon the breast of the PRIESTESS, and
takes back his Lance.
He turns to the PEOPLE, lowers and raises the Lance, and makes
+ upon them.

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

He lowers the Lance, and turns to East.
The PRIESTESS takes the Lance in her right hand.
With her left hand she offers the Paten.
The PRIEST kneels.

The PRIEST. In my mouth be the essence of the life of the Sun!

He takes the Host with the right hand, makes + with it on the
Paten, and consumes it.
Silence.
The PRIESTESS takes, uncovers, and offers the Cup, as before.

The PRIEST. In my mouth be the essence of the joy of the earth!

He takes the Cup, makes + on the PRIESTESS, drains it and
returns it.
Silence.
He rises, takes the Lance, and turns to the PEOPLE.

The PRIEST. There is no part of me that is not of the Gods.

Translation: This is my seed. The father is the son as the Holy Ghost. Aumgn, Aumgn, Aumgn

| The right hand of the Priest is on the Lance. The Priestess holds it with her left hand.

HRILIU is the shrill scream of orgasm. It is the ecstasy experienced upon the uniting of the five and the six.

| The Priestess puts down the cup and then covers it. It is placed to her left.

| The Priest gives the Lance to the Priestess before he joins hands upon her breast. The hand is open, one over the other.

| She offers the Cup with her left hand.

(Those of the PEOPLE who intend to communicate, and none other should be present, having signified their intention, a whole Cake of Light, and a whole goblet of wine, have been prepared for each one.

The DEACON marshals them; they advance one by one to the altar. The children take the Elements and offer them. The PEOPLE communicate as did the PRIEST, uttering the same words in an attitude of Resurrection:* "There is no part of me that is not of the Gods."

The exceptions to this part of the ceremony are when it is of the nature of a celebration, in which case none but the PRIEST communicate; or part of the ceremony of marriage, when none other, save the two to be married, partake; part of the ceremony of baptism, when only the child baptised partakes; and of Confirmation at puberty, when only the persons confirmed partake. The Sacrament may be reserved by the PRIEST, for administration to the sick in their homes.)

The PRIEST closes all within the veil. With the Lance he makes + on the people thrice, thus:

The PRIEST. + The LORD bless you.

+ The LORD enlighten your minds and comfort your hearts and sustain your bodies.

+ The LORD bring you to the accomplishment of your true Wills, the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness.

He goes out, the DEACON and Children following, into the tomb of the West.

Music (Voluntary.)

Note: The PRIESTESS and other officers never partake of the sacrament, they being as it were part of the PRIEST himself.

Note: Certain secret formulae of this Mass are taught to the PRIEST in his ordination. *

*Arms crossed on breast. This is also a symbol of the Pentagram.

*The secret of the 9th degree of O.T.O.



meral

QABALISTS'S CORNER

Some meanings for the number 80

"Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen." LIBER AL, Cap. I, v. 46.

8, or ∞ is a symbol of Infinity. Its two joined circles suggests the Infinite in two different modes of zero. (Possibly, Nuit & Hadit conjoined.) The circle or zero is also a glyph of the Infinite - the never ending snake of movement. A corollary might be the movement of planets around suns and of suns around the center of their galaxy and the whole moving through space, thus forming a spiral, or simply shown by a circle.

The No. 8, if traced by the movement of the body, includes both directions, deosil and widdershins.

Since the Priestess symbolizes Nuit, she traces both of these directions when circumambulating the Temple. (In the Gnostic Catholic Mass). Both directions are clearly shown in the movement of heavenly bodies.

80 is also Pé, which is taken as the letter of Ra-Hoor-Khuit among the Atu of Thoth since it is the Atu corresponding to Mars and Mars is the planet which corresponds to the 5th sphere of the Tree of Life.

Pé has a particular importance as it is the first, or lowest reciprocal or horizontal path on the Tree of Life.

Yesod, the Foundation, the 9th sphere on the Tree of Life = 80

10
70
6
4
80

IO as in the chant IO PAN. = 10 + 70 = 80

10 is the Hermit Atu, the secret seed, yod. 70 is the Devil, the powers of sex, ayin. These Atu should be studied carefully.

IAO = 81 and is a name of God, also a mystic name of the moon.

8 + 0 = 8 = the letter Cheth, the Chariot or Cancer and the house of the Moon. "For he is ever a sun, and she a moon. --" LIBER AL, Cap. I, v 16.

Cheth spelled in full = 418 (ח'ת) See 418 in I.T.C. Vol. I, #2.

Cheth ח 8 418 is the supreme number of Thelemic magick.

Yod י 10

Tau ת	400
	418

D	4
O	70
V	6
E	80

The voice of the Dove is HRILIU. This is the supreme ecstasy from on High (from Kether). (From the HEART OF THE MASTER, by Crowley). "-- There is the dove and there is the serpent. Choose ye well!" LIBER AL, Cap. I, v. 57, q.v.

Since the H is silent in HRILIU, we can enumerate it thus:

R	200	The 56 suggests NU, 50 + 6, and the 2 suggests
I	10	that two opposites are needed to "know" her.
L	30	Or we can take the 2 as 200, the number of Resh,
I	10	the Sun, which is produced by the union of the
U	6	5 and the 6, the Microcosm and the Macrocosm, the
	<u>256</u>	symbols of which are the Pentagram and the Hexa-
		gram.

2 + 5 + 6 = 13, the number which means Unity.

C	8	CHAOS, the name of the All-Father, attributed to the
H	5	sphere of Chokmah.
A	1	
O	6	This name can also be spelled Caph = 20
S	<u>60</u>	Samech = <u>60</u>
	<u>80</u>	<u>80</u>

"- - -all is not aught" LIBER AL, Cap. III, v. 2
 All = 31 not aught = 80 Thus:

n	-	50
o	-	6
t	-	9
		<u>65</u> (the No. of ADNI)
U	6	(Translation in Vision
T	<u>9</u>	and the Voice is Thou.)
		<u>80</u>

For UT please refer to
 THE VISION AND THE VOICE, the
 song in the 2nd Aethyr

Now 31 + 80 = 111 which the word love enumerates to: thus, the
 formula of the highest achievement, love, is
 shown in this verse.

For more on 111 please see I.T.C. Vol. I, No. 4

From SEPPER SEPHIROTH

Union, an assembling	ועד
GOD of Jesod-Malkuth of Briah	ה' אדני
Foundation	יסוד
Universal, general	כלל
Throne (Exod. xvii. 16)	כס



IN THE CONTINUUM

Vol. II, No. 5

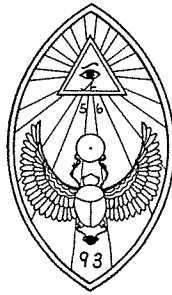
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An. LXXV, 1979 evv., Sun in 0° Cancer
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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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.:

Summer Solstice
Sun in 0° Cancer
An. LXXV
June 21, 1979 e.v.

Cari Fratres et Sorores,

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

This issue of IN THE CONTINUUM features a few lighter works by Crowley as you see when you read some of his letters and STUART X. What he has to say, even though it is not an official Liber is extremely interesting as it gives some insight into the scope and extreme intelligence of the mind of the man. His comments can benefit all of us and sometimes they aid in understanding more official works.

Also, in keeping with the lighter vein of the Summer issue, you will find the beginning of the history of Jane Wolfe who was my teacher when I was 21 until her death. Jane was an aristocrat of the best type and her example inspired me on to greater efforts. Is this not the essence of what should happen when a person does his own True Will? In future Summer issues this story will be continued, but fascinating as it might be to you, can hardly take the place of serious instructional articles and Libers by Crowley which are featured in the two Equinox issues.

From time to time we will include letters from Karl Germer which are of general interest. He was not only of very high attainment in the A.:A.:, which Crowley recognised, but he was also the Outer Head of the Ordo Templi Orientis until his death. If he did not do much to expand that Order, there was probably very good reason for it which will be justified by history. After all, Germer was often observed to get decrees and instructions from other planes, and who can say if he did right or wrong with certain actions? There is probably no one alive at the moment who can judge this even though some pretend that they can do so.

Included in this issue are writings by others which are timely and thought provoking. This editor would like to welcome even more articles of the caliber of these.

Usually this type of article is short or non-existent in the Summer but I think a matter has arisen in the last few months which is of prime importance to many people and perhaps it would be best to discuss this matter now rather than wait for the Fall. This topic of interest concerns the A.:A.:.

The reason for this timely discussion of the A.:A.: lies in the fact that there are many conflicting claims to be a member of this secret Order by many people and a beginner, when looking for a bona-fide teacher, is often confused as to who might have a valid claim to this function, and who is less likely to lead him astray and into false and confusing paths.

For instance, as examples, one person claiming high Grades in A.:A.: asked for money and was a very poor teacher, neglecting his student's needs in great part. Another person never passed the Grade of Probationer but represented himself by lies as being of higher Grades. Even though he had a real paper and real descent from Crowley, his lies and posturing disqualified him and he is no longer of the A.:A.: Another person claimed $8^{\circ} = 3^{\circ}$ of A.:A.: but took a dead man's name and number. Also, there was no proof whatever in the outer world (as there must be) that he had accomplished the tasks of $6^{\circ} = 5^{\circ}$ or of $7^{\circ} = 4^{\circ}$. Anyone wishing to see what these tasks are could refer to "One Star in Sight" in MAGICK IN THEORY AND PRACTICE and once one has thoroughly read and assimilated this Liber, such of those who are claiming these Grades could be laughed to scorn.

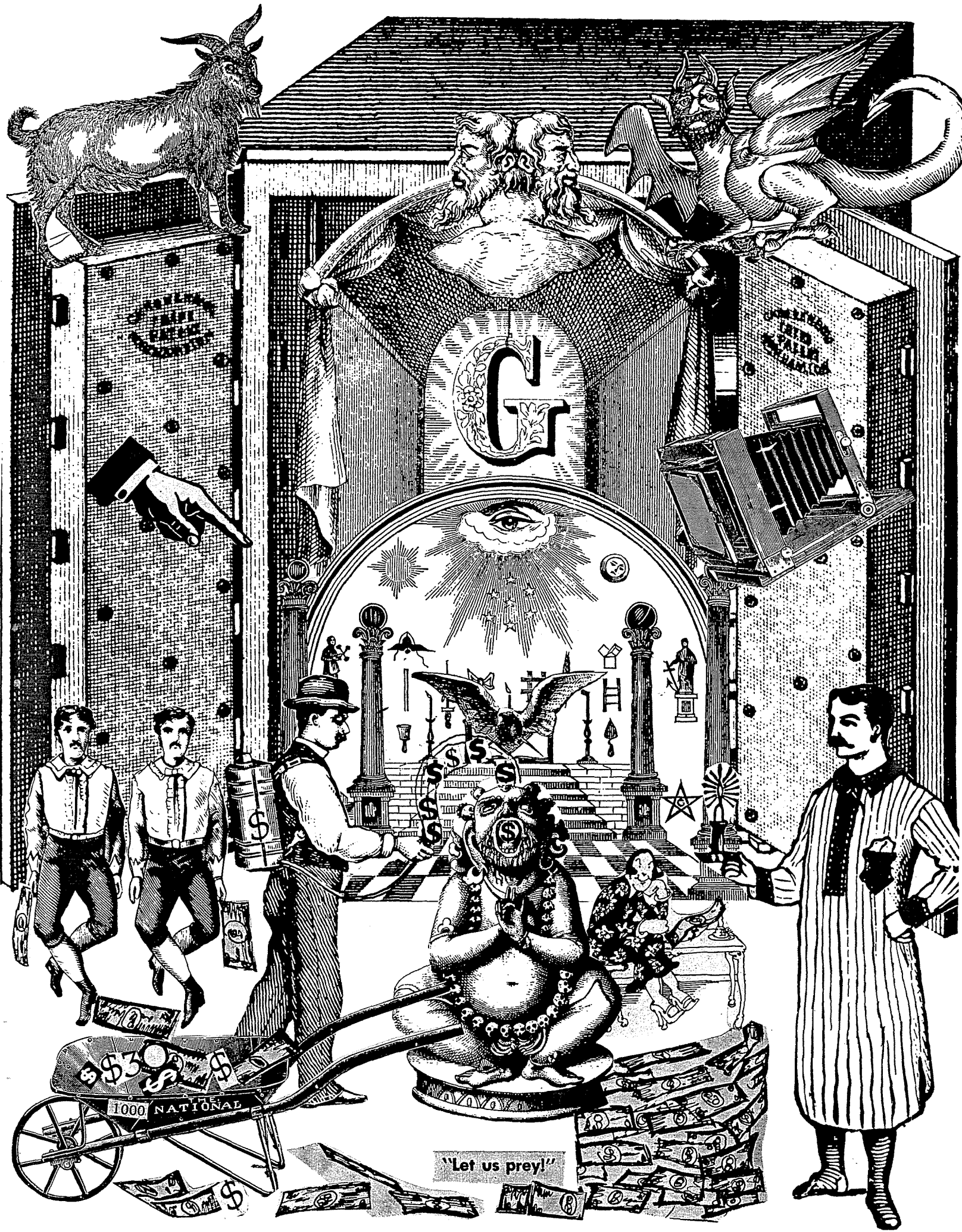
So it goes, the frauds are innumerable. Can a person have crossed the Abyss if his ego is still large and unwieldy and there for all the world to see? The answer is not at all!

How is it then, that some people have difficulty understanding "One Star in Sight"? Really, it would be worth anyone's while to try to assimilate this book if they are looking for a real teacher in the A.:A.: It will have to be the alert person who can spot the frauds and phonies and apply his own tests and make his own conclusions. Be alert then!

How? Crowley recognised that this confusion might arise and in several of his writings, tried to forestall the efforts of those who might be mad for power over the souls of others and who might like to boast of Grades as a form of ego-aggrandisement.

First then, the aspiring student could be very careful of those who boast of A.:A.: Grades. He would be justified in thinking that such boasts reveal a person interested only in his own small ego and not in students. Sometimes, the greatest of Adepts, and I have seen such, will scoff at the idea of Grades. What has this to do with gaining the Knowledge and Conversation of the Holy Guardian Angel? What has this to do with a sincere give and take between student and teacher? Truly, the idea of Grades is very superfluous!

And in MAGICK WITHOUT TEARS we read this passage in letter 13: "- - - the A.:A.: concerns the individual, his development, his initiation, his passage from "Student" to "Ipsissimus"; he has



"Let us prey!"

no contact of any kind with any other person except the Neophyte who introduces him, and any Student or Students whom he may; after becoming a Neophyte, introduce."

Notice that Crowley says a person must first be a Neophyte before taking on another student. This is also clear in Liber 185 at the back of GEMS FROM THE EQUINOX.

What can the student think then, of the Probationer who takes on A.:A.: students? Is this not the blind leading the blind which Crowley so deploras in several places?

How can the enquiring person know if he has a real Neophyte to be his teacher? This should be possible to verify by a very simple method. The Neophyte in question should be able to exhibit a paper which has been given to him as a result of passing the tasks of a Probationer as given in Liber 185. Or, lacking such a paper, as is entirely possible today as a great many things are still in confusion in both of Crowley's Occult Orders, the student might ask another simple proof by asking his future teacher if he would please recite his chosen Chapter of LIBER LXV. In the present state of confusion, I am sure any true member of the A.:A.: would oblige willingly in order to set the mind of the student at rest.

Further proof can be had by other methods. Again a quote from MAGICK WITHOUT TEARS, Letter D. "By their fruits ye shall know them." you have read LIBER LXV and LIBER VII; that shows you what states you can attain by this curriculum."

However, many fitted for teaching lower Grades in the A.:A.: system are not capable of such sublime utterances as those mentioned above. But many teachers do have a work and many teachers can write. Evaluate then, what is written and how the work seems to you. Evaluate the fruits of the teacher in question.

To help you do these evaluations and careful weighing of the evidence, you will find after this letter some pertinent quotes from "One Star in Sight". Do learn these at least, if you are very serious about a real teacher. When you have prepared yourself by a little solid groundwork, you will be ready for a teacher and it is a tradition that such a teacher will be available to you at that time, but not before.

Further considerations ought to be mentioned for those who wish to work alone and apply Crowley's instructions to all their work. There is a danger in working alone, that the person will be so blinded by his own ego that he will not truly balance himself and apply also processes of psycho-analysis to himself. This is partly the reason why we have such frauds as described above. A good teacher can administer ordeals or point out to you things which you, if left alone, would rather not have to face. This is extremely dangerous as it can leave you a candidate for the insane asylum or otherwise in a very bad situation. Let us hope then, that all of you can find that which will further your own True Will.

Love is the law, love under will,

Soror Meral

Quotes from "One Star in Sight" from MAGICK IN THEORY AND PRACTICE by A. Crowley.

Remarks on the 5^o = 6^o Grade of A.:A.:

"His work is to manifest the Beauty of the Order to the world, in the way that his superiors enjoin, and his genius dictates."

"They (Masters of A.:A.:) have taken the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment."

"He is furthermore trained to the one habit essential to Membership of the A.:A.:, he must regard all his attainments as primarily the property of those less advanced aspirants who are confided to his charge."

"No attainment soever is officially recognized by the A.:A.: unless the immediate inferior of the person in question has been fitted by him to take his place."

"There is also a rule that the Members of A.:A.: shall not know each other officially, save only each Member his superior who introduced him and his inferior whom he has himself introduced."

"The real object of the rule was to prevent Members of the same Grade working together and so blurring each other's individuality; also to prevent work developing into social intercourse."

Further remarks affecting everyone in A.:A.:

"The Grades of the Order of the G.D. are fully described in Liber 185 (in the back of GEMS FROM THE EQUINOX), and there is no need to amplify what is there stated. It must, however, be carefully remarked that in each of these preliminary Grades there are appointed certain tasks appropriate, and that the ample accomplishment of each and every one of these is insisted upon with the most rigorous rigidity."

"Members of the A.:A.: of whatever grade are not bound or expected or even encouraged to work on any stated lines, or with any special object, save as has been above set forth. There is however an absolute prohibition to accept money or other material reward, directly or indirectly in respect of any service connected with the Order, for personal profit or advantage. The penalty is immediate expulsion, with no possibility of reinstatement on any terms soever."

"So must all Members of the A.:A.: work by the Magical Formula of the Aeon."

"They must accept THE BOOK OF THE LAW as the Word and the Letter of Truth, and the sole Rule of Life. They must acknowledge the Authority of the Beast 666 and of the Scarlet Woman as in the book it is defined, and accept Their Will as concentrating the Will of our Whole Order. They must accept the Crowned and Conquering Child as the Lord of the Aeon, and exert themselves to establish His reign upon Earth. They must acknowledge that "The Word of the Law is Thelema" and that "Love is the Law, love under Will."

"Each member must make it his main work to discover for himself his own true will, and to do it, and do nothing else."

"He must accept those orders in THE BOOK OF THE LAW that apply to himself as being necessarily in accordance with his own true will, and execute the same to the letter with all the energy, courage and ability that he can command. This applies especially to the work of extending the Law in the world, wherein his proof is his own success, the witness of his Life to the Law that hath given him light in his ways, and liberty to pursue them. Thus doing, he payeth his debt to the Law that hath freed him by working its will to free all men; and he proveth himself a true man in our Order by willing to bring his fellows into freedom."

"Such is a brief account, adapted as far as may be to the average aspirant to Adeptship, or Attainment, or Initiation, or Mastership, or Union with God, or Spiritual Development, or Mahatmaship, or Freedom, or Occult Knowledge, or whatever he may call his inmost need of Truth, of our Order of A.:A.:."

"But the systems here given shows the correct order of events, as they are arranged in Nature; and in no case is it safe for a man to neglect to master any single detail, however dreary and distasteful it may seem. It often does so, indeed; that only insists on the necessity of dealing with it. The dislike and contempt for it bear witness to a weakness and incompleteness in the nature which disowns it; that particular gap in one's defences may admit the enemy at the very turning-point of some battle. Worse, one were shamed for ever if one's inferior should happen to ask for advice and aid on that subject and one were to fail in service to him! His failure - one's own failure also! No step, however well won for oneself, till he is ready for his own advance!"

"Every Member of the A.:A.: must be armed at all points, and expert with every weapon. The examinations in every Grade are strict and severe; no loose or vague answers are accepted. In intellectual questions, the candidate must display no less mastery of his subject than if he were entered in the 'final' for Doctor of Science or Law at a first-class University."

"In examination of physical practices, there is a standardized test. In Asana, for instance, the candidate must remain motionless for a given time, his success being gauged by poising on his head a cup filled with water to the brim; if he spill one drop, he is rejected."

"He is tested in 'the Spirit Vision' or 'Astral Journeying' by giving him a symbol unknown and unintelligible to him, and he must interpret its nature by means of a vision as exactly as if he had read its name and description in the book when it was chosen."

"The power to make and 'charge' talismans is tested as if they were scientific instruments of precision, as they are."

"In the Qabalah, the candidate must discover for himself, and prove to the examiner beyond all doubt, the properties of a number never previously examined by any student."

"In invocation the divine force must be made as manifest and unmistakeable as the effects of chloroform; in evocation, the spirit called forth must be at least as visible and tangible as the heaviest vapours; in divination, the answer must be as precise as a scientific thesis, and as accurate as an audit; in meditation, the results must read like a specialist's report of a classical case."

"By such methods, the A.:A.: intends to make occult science as systematic and scientific as chemistry; to rescue it from the ill repute which, thanks both to the ignorant and dishonest quacks that have prostituted its name, and to the fanatical and narrow-minded enthusiasts that have turned it into a fetish, has made it an object of aversion to those very minds whose enthusiasm and integrity make them most in need of its benefits, and most fit to obtain them."

"It is the one really important science, for it transcends the conditions of material existence and so is not liable to perish with the planet, and it must be studied as a science, sceptically, with the utmost energy and patience."

"The A.:A.: possesses the secrets of success; it makes no secret of its knowledge, and if its secrets are not everywhere known and practised, it is because the abuses connected with the name of occult science disincline official investigators to examine the evidence at their disposal."

"This paper has been written not only with the object of attracting individual seekers into the way of Truth, but of affirming the propriety of the methods of the A.:A.: as the basis for the next great step in the advance of human knowledge."

O.M. 7⁰ = 4⁰ A.:A.:
Praemonstrator of the
Order of the R...C...

"Given from the Collegium ad Spiritum Sanctum, Cefalu, Sicily, in the Seventeenth Year of the Aeon of Horus, the Sun being in 23⁰ Virgo and the Moon in 14⁰ Cancer."

JANE WOLFE

Chapter I.

The Ore

Who was Jane Wolfe?

It is seldom that we get the full life story of someone who worked with Crowley's Thelemic system of training in Cefalu for three years, and who was, besides, a woman, and who emerged from those years with The Great Beast with some degree of attainment. She managed to survive Crowley's ordeals, as did Karl Germer later, a no mean feat!

Let us start at the beginning. Sarah Jane Wolfe was born in St. Petersburg, Clarion County, Pennsylvania at 4:00 a.m. on March 21, 1875. The reader will notice that she was born in the same year as Crowley, over six months prior to his birth on October 12 of that year.

Her name at birth was Sarah Jane but when she later went on the stage, she adopted the single name of Jane. She was the middle child, her brother, John, was born in the previous year and her sister, Mary K., was born a year and a day later, the same year that their father died. John was to spend many years in Montana but Jane and Mary K. were to be closely associated through much of their lives.

The mother of the children was embittered against their father, spoke of him in a derogatory sense many times and was never to marry again.

The children spent their earliest years on their Grandfather's farm in Pennsylvania where they had a beautiful and very free life, roaming, romping and playing with cats, dogs, frogs, which they considered their toys and their friends. Jane liked to climb trees and jump from great heights in the barn. She always acted like a tomboy and could not get up any interest in the usual pursuits of girls.

Jane loved her grandfather and snuggled up in his arms whenever she could. He was a very busy man as he raised very nearly all that the family ate and used on his farm. Grandmother worked hard in the kitchen and turned out delicious Pennsylvania Dutch treats for the family and the hired hands. Jane was equally fond of her too, for whenever she got smacked or punished by her mother she was all for running to Grandmother and telling on mother. Mary K. remarked in later years that they had too many bosses.

Jane's mother read the best of literature to her children, Milton's "Paradise Lost", Coleridge's "The Rhyme of the Ancient Mariner" and other good poetry and, of course, the Bible. Jane was then to read her first novel when in her teens.

When Jane was six the family went to Florida for the winter and the children had a gorgeous time, wild as Indians. But the school was a trial to Jane and Mary K. because of one girl who kept teasing, saying, "Ugh, the Wolfie might bite me!" over and over again. This would cause them both to return home in tears.

When Jane was seven and eight years old the family lived at McKnightstown, only four miles from their grandfather's farm and they used to visit there with great enjoyment. During this period Jane had a serious attack of croup, her second; the first attack was as a baby. When Jane was eight the family again moved, this time to Cashtown, and still the children enjoyed a free and unrestricted life, romping, climbing trees and roofs, playing ball at school, and many other active sports. Jane preferred to play with boys rather than girls and could not stand to remain quiet for any long period of time.

When she was ten, she and her brother attended an orphan's home and school maintained by their church. John's tuition was paid, but Jane was allowed to attend free. Her mother was later to insist that it was here that Jane's stomach troubles began and too many times Jane was compelled to eat food so detestable to her that she would rush from the table and vomit it up.

She was precocious and far ahead of other girls in her studies but at the Church home she was put back into lower grades. This home made John's life such a hell that in two years it was abandoned.

During this period of Jane's life, her brother showed both girls his male organs in the bushes at the farm. One can only speculate on the Victorian type of repressions that were then the vogue.

She also got typhoid fever in these years and took to her bed on Christmas day and was lying around for weeks afterwards. At Easter she was up and around once more. But her nose bled almost every day during the fever period. Also, during these years, the big toe joint on her left foot got sore from too short a shoe and resulted in a ghastly mess of puss and inflammation and consequent soreness and only subsided after she came to California in 1910.

When Jane was thirteen the family was again back on the farm and stayed there until she was nineteen. She was to enjoy one year of boarding school at the age of 16 which she found free, exhilarating and stimulating. After this experience, Jane found

that her home was too cramped and small and she began to dream of the future, carrying in her head an idea of her dream man as any young woman is like to do. It was also during this time, when she was perched high in a tree, that her first mystical experience came to her. The world seemed to open up into a blaze of light and glory and vague understandings stirred in the young woman.

At age 19 she attended Eastman Business College in Poughkeepsie to prepare for stenographic work. She loved to flirt with the boys and it was here that she met her first flame, a Spaniard from Puerto Rico.

Her pride and contempt for weakness and meanness is shown in her own words in this incident: "At Eastman College was a professor who was a cripple, both legs dangled, his face and body were soft fat, and his hands boneless to some extent, misshapen and lumpy. He insisted on shaking hands with me; his hands made me squirm. One time he made me re-write a long article because I had used the plural "we" one place when it should have been "I" - or vice versa.

"I said nothing, looked at him silently, without a trace of emotion. My inner being was purple with rage. What I wanted was to have him under my feet, where I could have ground my heels into his face and made a complete pulp of it."

When she left the Business College she went to New York where she got a job as a stenographer at the sum of \$10. a week. Of this money, \$1.00 a week went towards music lessons which she took once a week in the evenings. She practiced very hard, too, but was not to play the piano very much in later life.

The first two years in New York started out with a happy attitude towards life, she thought all was one ray of sunshine and was so innocent that she believed anyone who clasped her hand and smiled on her was a true and reliable friend. She so trusted life and everybody she met that strangers would often ask her if she had never experienced unhappiness.

But after two years she never laughed and only smiled perfunctorily. She wore a mask of indifference and was to her own thinking, no more than an animated corpse. Due to this, she sought the stage as an outlet for her absolute despair.

In her own words, some of her early psychological states really affected her deeply. "The cramping and in-drawing did begin before going to New York, as I now recall. We lost respect for mother through her quarrels with her mother. She was not always truthful with us. She did things which humiliated and

chagrined us - both when we were alone with her and also when others were about. We felt a really violent physical repulsion. We got to the point where we could not bear to come into physical contact with her - she seemed somehow unclean.

"Mother was never troubled with suppressions or repressions. She was brought up in some ways carefully, in other ways she partook of the rough, uncouth country life around her. Whatever she felt like doing, that she did without considering what we might think or feel." In later life Jane was to enjoy her mother's antics and laugh at them. She became more tolerant due to life experience, but as a young girl she felt loathing and disgust which sometimes rankled into a rage and spilled out. She felt this was opposite to her own nature for when she was thirteen she felt shy and dumb.

After ten years working as a stenographer she experienced an attack of neuritis in the right arm and she could no longer take notes or type. This incident decided her on a stage career, which had appealed to her for some years, but she had seemed unable to make the necessary break. The neuritis settled the problem and she sought the life of the stage.

Here she was successful and much happier and worked with the Kalem Company, an early acting outfit which later experimented with early movies. Also, for a year or two Jane was on the road with the "Buster Brown Show". From New York she went to Hollywood in 1910 where she was active in early silent movies, usually taking supporting roles, as her face was strong and decisive and did not fit into the idea of the very feminine type of ingénue of the time. She was an excellent actress and rarely lacked work.

CHAPTER II.

The Fire

In the Fall of 1913 the book "Magic, Black and White" was given to Jane to read and after this she dipped into various magazines and books of an occult nature. She tried to do some meditation but abandoned it.

Meanwhile, Mary K. had finished her nurse's training in New York and had worked for some years there. She joined Jane in California and worked for a little while as a nurse on location for the same studio which employed Jane. There were many things going on between actors and actresses which Mary K. did not approve of, but she grew in tolerance. By 1916 she was with the American Red Cross in France, nursing the wounded of World War I.

In August of 1917 the ouija board came to Jane's attention and a spirit whom she called "Bab" and another called "Gan", a Chinese, gave her definite messages and then departed. After this, spirits who represented themselves as the first two came and gave messages but Jane discovered the fraud and abandoned the board.

October of that same year saw her with "The Equinox", Vol. I, No. 1 and "Book 4" which she had ordered. She then tried Prana-yama for a month and discontinued it also. She also tried a teacher for about three weeks but found this unsatisfactory.

She met a person who was to have a great deal of influence on her, one L.V. Jefferson, who did a lot of automatic writing and was very psychic. A disembodied spirit named Fee Wah used the hand of Jefferson and said he would be glad to take Jane as a student. Early in 1918 she tried her own automatic writing and was told by Fee Wah to go to Montana as her brother was about to pass through and needed instruction from Jane before the going.

At intervals "Bab" appeared again and exercised her arm for flexibility and relaxation, telling her it was necessary for the writing she was to do later.

She decided to test Fee Wah's reliability and resolved to go to Montana. When she told this to "Bab" a tremulous radiance permeated the room and he wrote: "You are giving more than you know."

In Montana the expected event did not transpire and a violent reaction took place in Jane. At this, another spirit whom she could somehow obey came at the request of her "guide" and told her to return and that matters would be explained and signed himself, "Elder Brother".

The second day after her return to California in the afternoon, she was told by "Bab" to remain home in the evening as she was to be told of herself and her work. Fee Wah came and in answer to her demand said that it was necessary to reach her in that way. She asked, "Then lies are permissible?" At this the pencil was taken hold of by "Elder Brother" who said that the automatic method of communication with himself and "Bab" must be discontinued and that she must learn the lesson of unselfishness, get her lessons where she would, walk alone and thus develop her strength and that she had been watched for some time as she had a work to do.

She stopped automatic writing.

So in February she began a course of instruction by Fee Wah

given through the hand of L.V. Jefferson and took up meditation again seriously and without a break.

The lessons were seriously typed out by Jefferson and were given once a week. They read as standard metaphysical advice is apt to do, were intelligent and coherent. During the week the lessons were studied by Jane, Jefferson, and his wife Adelle.

In the late part of April she was told to again take up the automatic writing. "Bab" came and continued to exercise her arm and Fee Wah would occasionally write a few lines.

Again an entity arrived who called himself John Myers who told her he was aligned with evil and desired nothing else, that he loved her and that she belonged to him. When she refused to receive him he tried to come as "Bab" or Fee Wah. After a few deceptions she learned to distinguish him with the first two or three words written and sent him away.

In May of 1918 she took writing signed with a Sun and Moon symbol when she was sitting in a light headed fashion. These writings came with more and more frequency until she was sitting two or three times a day, her hand moving with a rapidity which she normally would be incapable of doing. When she wanted to yield to fatigue Fee Wah would enter and admonish her not to do it, not to quit.

During these writings she became conscious of a center at the top of her head and after a time she became concerned. She was told, "Fear not, we are working with you". She was conscious of speech in this center from an outside source. One night she was awakened at 4:00 a.m. and told to "Prepare for work". When she arose to obey she was then told, "Retire, we wished to know if you were willing." During this period she reported that often she would be tucked into bed by unseen hands.

She was also given by automatic writing a system of exercises. She would stand up and the impulse flowed out and in the direction where it was desired that various parts of the body should be used.

On May 9 Fee Wah told her: "Now my daughter, you must put on your armor for the way is steep and thorny and will call for all your strength and courage. The need is great, the workers few, and you are to be rushed through. But I warn you that when once started there must be no turning back, for that way lies destruction." She was also told that she was one of the "chosen ones".

Two days later she started dictation at 9:00 p.m. and wrote continuously under tremendous physical fatigue until 4:00 the next morning. She slept for two hours and then she was awakened

and was told: "You have worked for us, now we shall do something for you". With this there came a drawing upward in the center top of her head which almost lifted her torso from the couch. This continued for some time and Jane found it was both painful and not painful and she felt no fear. The pulling ceased and she lay tranquil for some time.

Then came a lavender light followed by ecstasy. The after affect of this was to make her laugh violently and crazily, which was followed by a weeping episode of an ecstasy of gratitude and she exclaimed, "I am so glad you have found me".

She was compelled to go to the Laskey studio at 9:00 to report for work. In the dressing room she was told that Jefferson had an opportunity for illumination but that he had refused. This filled Jane with agony and she was entreated to reach Jefferson. Another entity spoke and Jane was filled with an infinite yearning and tenderness.

She was called to the stage and while there and waiting she was told to pray for Jefferson. She was dismayed, after all she was at work. But this refusal filled her with suffering. When she returned to the dressing room she was chided for her refusal and with this she sank into a hell of her own making.

She left the studio at 12:30 and spent the next few hours in an agony that she had refused to acknowledge that God was the gist. She was then put through a series of questionings and exposures which proved that at the studio she could not take a stand.

At 4:00 in the afternoon of that day she returned to the studio and wandered from place to place, not able to utter a word. The director and his full company took her to task and she sat down and went through such a strong emotional reaction that a doctor was sent for. She thought this was sufficient and left, but a short way outside of the studio a voice said, "But you did not acknowledge God". She returned and climbed on a high part of the C.B. De Mille set and the words were forced from her, "It is God, it is illumination!" She repeated this a few times and left. She passed through the grounds shouting the same sentence louder and louder, "It is God, it is illumination!"

Someone wanted to send her home but she promised to be quiet and left. When some distance up the street the shouting continued and it seemed that the words were forced from her lips. They sent an automobile from the studio but she was already on the streetcar and continued to shout, adding, "Jefferson, you must come through!"

While changing cars at Edendale in order to go to Glendale to see the Jeffersons, she again shouted. The studio car arrived

and she was asked where she wished to go. Then they told her that they had sent for the police. Her inner voice ordered silence and with this, she told them she wished to go to Glendale and gave the address of L.V. Jefferson's house. She arrived there feeling entirely calm and composed.

She sobbed out her story to the Jeffersons and they put her to bed and later prepared refreshment for her. But when she sat down to eat, again she was taken and L.V. was vehemently denounced for attempting to interfere with a "chosen one". At this, Jane could eat nothing. She left the house, saying that she was going to Los Angeles. Jefferson, understandably worried, said he would accompany her. She refused, but he followed after her. At this, she turned and denounced him so bitterly that he dared not go any farther.

On the streetcar, her thoughts all became entangled with considerations of Christ and she shouted again but now it seemed of her own free will. Her inner voice said, "Now you are shouting". At this she remained silent until she got to Broadway where it seemed to be most crowded. She got off the streetcar and started the shouting again, still now with the feeling that it was her own self that was doing it, and not that the words were being forced from her.

The police took her, two men from the studio were nearby, and she was taken to the receiving hospital. When at the door she protested violently that it was not the jail. But she was told that this was jail and so she entered calmly and was locked up for the night. Her ordeal continued all night, though not verbally, and she was unable to sleep.

In the morning she was put under restraint and at this her voice said: "And now the personality of Jane Wolfe is crucified."

Friends came and took her to a sanitarium where during the day she noted the feeble minded and the insane. Every night the ordeals continued from 9:30 or 10:00 until dawn without any sleep whatever. She was told her intellect was to be taken away from her, as it was a stumbling block. She was told by the voices many things which she did not understand, others seemed to be the truth, and others were falsehoods and also sayings which were neither. She was held in an asana for about three hours, different centers of her body were used, other eyes looked through hers, creating a line of light around them. She saw projected in front of her three heads and was told they were Fee Wah, Alester and "that one who called himself Christ". At one time these were represented as Black magicians and at other times they were White magicians.

She was shown the necessity for opposing poles of various types of manifestations. Will and Desire must be united for a complete off-spring, and this was demonstrated to her. Her memory was retraced from end to the beginning of a particular occurrence as though she was climbing a mountain. If any omission was made, such as a flower or a rock, the memory was taken back to note the omission before it could again continue the journey.

She was told that she must leave the physical body and remain away for two nights, returning the third day, and this was to be accomplished by a stopping of the breath. She attempted this but her fear was so great that she was told that this time she would be excused.

Her whole being was laid bare to herself and she was shown how she watched everything she did, how her egotism blocked her, and how she lacked a love for the things of God. She realized the spiritual side of music, even the crudest forms, and the spirituality inherent in mother love which had always seemed to her to be selfish more than otherwise.

Fortunately for Jane, the doctor at the Sanitarium had been in India and had studied their religions and their life there. He saved Jane from a psychotic ward and in the sanitarium she was able to come through her ordeal after two weeks.

After many of these internal talks which went on nightly, Jane obtained release while walking on the grounds with her nurse. They came to a hilltop and Jane saw before her a beautiful "City of God", one of the most ravishing scenes she was ever to behold. There were blankets of mist through which the sun shone, transfiguring the earth below, and creating one vast symphony. She looked long, drinking in the beauty of the scene and then turned her back, facing the valley from which she came. The valley now looked opaque and dull, without any light, and she said: "I will not be forced, I choose the valley".

She became calmer and was allowed to go home again where she worked at gaining self-control and the re-establishment of poise. The pain in her head was constantly of a greater or lesser intensity and every night for four or five hours a conflict took place until exhaustion released her and she could sleep. Everything seemed broken and disconnected, that part of her which was not the physical vibrated as with electric currents in broken and jagged lines. She actually feared to sleep and often had to battle an emotional reaction to the loss of sleep. She could only get about three or five hours of sleep, and about every ten days, she managed about seven or eight hours. She took on weight gradually, gained strength and felt a physical improvement.

This battle to gain normality and self-control went on all summer and meanwhile Jane worked at the studio as before. In the Fall the work could be slackened a bit but the original experience returned in lesser fashion again during the winter. By the Spring and Summer of 1919 she was experiencing less and less frequency of the elements of her illuminations and ordeals.

In July of 1920 she noticed that an occasional rigidity occurred in the head but that no pain was caused by it.

It was early in 1919 that Jane began writing to Crowley.

(To be continued)

MUSIC

Fleeting now is this essence of life
Forming in clouds in the empyrean.
Oh, Joy, that hovers near and hidden,
Sharp poignant thrust as a knife
Slicing through a heart shaken
By sounds sweet beyond those solemn
And majestic, slow-moving clouds
That ride the twilight wind;
Forming ever a rose and blue shroud
For hills far distant and limned
In the self-same blue of heaven.

Fitting accompaniment to a moment
This symphony of cloud and sound.
Fitting expression of music that foment
Tender love in the glittering round
Of thoughts twined in the voice of the heart.
Life's essence is in song and we are part
Of eternal Joy. Oh, Life, Oh, Love,
Oh, Beauty existing timeless and free
For the heart reaching along and among
The agonies of suffering. Now purified, sees
The eternity of joy that lies in a song.

Meral

Dec. 5, 1956

Letters from Crowley to an unknown Frater

Bankers Trust Company
3-5 Place Vendome,
Paris

January 6, 1927

Care Frater:

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

I was very glad to receive your letter of January 2nd. I am really exceedingly grateful to you: you raise a point which must be a serious handicap to you. I shall try to write this letter so as to cover the whole theory, and thus serve as a statement of general principle for the Aeon of Horus.

You need not bother about the people in India who cover their mouths for fear of swallowing an insect, and who strain their water with the same idea. There are numerous stories about this in the Hindu and Buddhist classics. I recall, in particular, the case of the blind Arahāt who walked on the terrace and trampled to death many million ants. The Buddha explained the whole thing by a long and ridiculous story about a previous incarnation, how it was that he was blind, and consequently capable of having such dreadful accidents. But all this is to be wiped out of our minds as superstition and misunderstanding of the nature of life.

We have a right to eat animals because it is the kindest thing we can do to them. Thus, and only thus, can we enable them to fulfil their ambition by building up their tissue into that of a higher organism (that is, if any one supposes that any justification is necessary).

You say you have an inhibition. The answer is:

"The word of Sin is Restriction."

Liber Legis, Cap. II, 41

You say this is caused by a fear. The answer is:

"Fear is failure", etc.

Neophyte Ritual of G.Ō.D.Ō

Also:

"Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms."

Liber Legis, Cap. III, 17

Soror Estai makes a remark on the above which induces me to explain that the word 'fear' is used in two senses. If I wish to cross the road I 'fear' that I shall be run over. If I did not, I should be simply a fool. But I cross the road despite that fear, taking what I consider to be the necessary precautions. As it is written, "By courage conquering fear shall ye approach me."

With regard to your concrete example of the man stealing a book for a great purpose. I am inclined to answer, paradoxically, that he would not get the power if he did make reparation. To do so would be to admit the consciousness of guilt; that is, of having violated his own True Will. (Even though he were mistaken on the point.)

The case against theft, murder, etc., is given in LIBER ALEPH, where it is shown that all such acts are really crimes against one-self. It is thus just to take away from a man the physical life which he has taken from another. In the case of theft, it is absurd to imprison him. He should simply be deprived of the right to possess property since he does not respect property, until he learns sense. This has been tried on children and is very effective.

But, generally speaking, all ideas of moral right and wrong have got to be eliminated. Follow your own True Will and take the consequences of the act that this involves. Any errors that you make thus become indiscretions. There is no reason for being ashamed of them, except as one is ashamed of clumsiness in any work one is doing. All moral sense (in the conventional use of the word) is ignorance either inherited or acquired. In point of fact, you have no right to judge of an act, because you have not the means of estimating its issue. Consider the poem of Thomas Parnell, "The Angel".

It being thus established that no one is wise enough to judge any act in detail, we get to the question of general courses of conduct. For instance, suppose a man whose True Will is to be a great engineer. He decides to build a Forth bridge, or what not. He knows perfectly well that in the course of building the bridge a considerable number of lives will be lost. Is he to abandon his intention on account of that? It is scruples of this kind which prevent mean people from doing anything at all.

Now go back to what I said above about eating animals. The principle holds. Take my own case. I wish to benefit the human race by raising it to the jurisdiction of the Law of Thelema. It is evident that I who would not willingly injure the smallest animal, must contemplate with complete indifference the destruction of millions of human beings in the course of the operation. All I can do is to minimize the damage by inviting mankind to submit themselves, immediately and without question, to obey the dictates of my wisdom; and as far as they do not do this, I am not responsible

for their misadventures. And it is certainly going to be much worse for them, insofar as they do not do that.

You have only got to cast your eye over the history of the last 22 years to observe what senseless catastrophes have overtaken practically every great nation on the planet through their attempts to blunder through to the Law, instead of putting themselves under my enlightened guidance.

The moral for yourself should now be an obvious conclusion from these premises. You have got to put everything that you have or are into the work of establishing the Law of Thelema. You should not waste a moment in avoiding the smashes that will naturally occur in consequence of the stupidity of children playing "Last-Across"; and still less in trying to pick up the remains.

There is always this complete satisfaction about the problem: that Nature is exactly just in the scientific and not the moral sense of the word. (Consider the fundamental Laws of Chemistry.) Whatever you do is, therefore, perfectly compensated in one way or another. But there is a difference, if only a temporary one, between taking a lump of marble and carving it into a statue of Hermes, and taking that statue of Hermes and burning it for lime. The only question of morality arises by consideration of the True Will. Do we want the statue, or do we need the lime more? And this is a question that can only be resolved by a consideration of the circumstances, and that always is a question which one can only solve imperfectly, because one is inevitably ignorant of the totality of the circumstances, not only for the present, but for the future; and here one must simply rely upon one's own judgment as one has nothing else to guide one. What people call morality is in fact no more than a rough and ready statement of what the Law of Probabilities, based on experience, indicates as best on general grounds, a question of averages. And this is mostly for the benefit of people who never really think at all about what is right or wrong, who have not the capacity for such thought, and whose actual bewilderment is such that unless they had some such guide, they would be perfectly incapable of action of any kind for fear of doing the wrong thing. Or, dismissing this fear, to blunder along after the ignis fatuis of their desires of the moment: as many still do.

But if you will read the history of all the great men of the planet, you will notice that none of them have been bound by morality of any sort. When it has seemed that they were so bound, it was merely that the conditions of the problem were such that they thought it expedient to comply with the conventions of the mob by cloaking their intentions under a mask of conventional morality. One has only to think of the propaganda on both sides during the War. One needs scarcely add that appeals to the Tribal Deity in each case were simply emotional outbursts due principally to the

consciousness that their attempts to reason that they were right had broken down.

Love is the law, love under will.

Fraternally yours,

666

March 2, 1927

Care Frater:

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

Glad to have yours of the 25th ult. I think I am beginning to understand the case fairly well.

From one cause or another, you have never been able to relax properly. You are in a state of continual tension. I think that an important part of the adoption of the religious life is that the man throws overboard the Jonah of his social responsibilities. In the ensuing condition of complete relief he is able to go to work.

This applies, of course, to any system of going out of the world. Naturally, if such a step is taken in a fit of ill temper or impatience, or under the strain of some particular worry, the relief is not permanent. That I imagine is why religious orders insist on a period of probation, to be sure that the postulant has a real vocation.

It is certainly a great pity that you did not run away to sea. Generally speaking, doctrines never operate conversions. It is a radical change of environment which is necessary. What I said about an affair with a few barmaids, etc., still holds good, but it is not a practical scheme, for the simple reason that you are really tied up economically. I therefore find myself compelled to echo the late Horace Greeley. "Go West, young man! Go West!" If you could get a job more or less equivalent to your present job, in America you would find yourself enormously more free. Of course, you would have to leave the family at home for a year or two. For in New York you would meet an immense variety of people of all races and classes. You would get away from the obsession of the monotonous fixed idea of English routine, and you could lead a more or less adventurous life - - which is, of course, what you really need to allow yourself to expand without absolutely destroying your economic position.

I must say that I find it practically impossible to deal with the ordinary Englishman, even if he happens to be a rich man. He

is caught in the inevitable web of the 'Code of Good Form', which is really just as oppressive for a Duke as for a dustman - in some ways even more so. The time is past when Lord Randolph Churchill could say in public that the highest and lowest classes in England were united by their cheerful immorality - or words to that effect. Yet I remember those times perfectly well myself. The only enslaved class was the bourgeois. But now, thanks principally to the newspapers, everybody (bar a few rare individual cases,) has been forced to become bourgeois. With the result that a man of free spirit has to choose between exile and insurrection. That is the real meaning of the Communist movement. The economic theories of Marx, which are quite impracticable, have no importance; but one finds the best born and the richest people in the country making common cause with the rebel element. They realise perfectly well that their own material advantages will disappear in the revolution, and they shrug their shoulders and say, "Well, we can't help that. Anything is better than the present stagnation of smug respectability!"

Once you get these ideas into your head you should be able to think out for yourself a course of practical action.

I do wish, however, that you would manage to find enough time and money to come over to Paris for a few days, just to give you an idea of the possibilities of freedom so that you would have a conscious ideal for which to strive instead of a merely negative anguish of oppression. It is for that same reason that Adepts have often given to their more serious students doses of hashish, in order to prove to them that the bonds of Time and Space which they had supposed inexorable could very easily be broken. One such experience encourages the aspirant far more than any idealistic description of the 'Happy land, far, far away' and the 'Friend for little children beyond the bright blue sky', and all that which they learned before they were 20, is all lies and tommy rot, unless they have some actual spiritual experience strong enough to withstand all the assaults of the sceptical cynicism which is drummed into them by daily life.

It is hard to ask a man to take a drastic decision of a revolutionary character unless he is certain without error that the object for which he is aiming is at least possible of attainment and not a mere wish-phantasm.

Love is the law, love under will.

Faternally yours,

666

Lincoln Place
Brooklyn, N.Y.
Feb. 14, 1928

Dear Jane,
93

I had your letter (without date, as usual; when will Jane Wolfe learn to mark the date? Don't you put dates in your diary?) this morning.

No reply from S. - I feel myself always unable to say anything as soon as such topics as O.T.O. as distinguished from the A.:A.: are brought up. Also, I don't know what the oath of the Abyss really means, though I have heard the term frequently. If this Abyss refers to the crossing between $7^{\circ} = 4^{\circ}$ and $8^{\circ} = 3^{\circ}$, then I believe Monsieur S. is less inspired by his H.G.A. than by vanity, ambition, etc., in short, by instinkations* (excuse my English) of his evil Persona. This was my immediate reaction, and the day has not changed it. Of course I know that I am absolutely unable to feel in terms of individual human beings with the exception of some very few for whom I have genuine affection. I am only capable of thinking and reacting in conceptions of humanity as a whole. So I say: "What's the use of preventing him from going to hell?" I do not say that no effort should be made to make him reconsider his idea. If you feel yourself inclined to do something, I am of opinion you should not restrict yourself. Naturally, Beast is the supreme judge. But as his reply may take a long time (provided He has not acted on the magical plane), I thought it right at least to tell you my opinion of the case. My view is: he should think and occupy himself with his step, which is to reach the next grade. He should do the little things: have a shoeshine, a shave, a haircut, his suit pressed, a bath, etc., etc., in order to be able to appear before his God. It is, I believe, a blasphemy to do otherwise, and the punishment will probably be accordingly.

The very fact that he "seems to be dissatisfied since he has been regularly seeing you" appears to show that you are having a definite magical influence on people. All the more is it important for you to watch yourself very carefully, lest the influence be detrimental. Everything may be perfectly alright; really nothing can happen unless it is in some subtle way the intention of the Gods. But the aim should be to be the conscious tool of Them. Or, in Beast's terminology: to do things in accordance with one's H.G.A.

Dorothy is still in Chicago. I think you can rely on her now to take in everything solely from the point of view of: How can I help the Work? with utter forgetfulness of her own personal interests. I believe she is "saved", as you say in English.

Your questions about AL. You ought to know all the dire punishments which came in the first 22 years from the fact that Beast and all around Him discussed certain passages of AL freely. He Himself openly connected certain passages with definite persons. Achad, Mudd, Leah followed Him. Leah evidently did it though she had had the

* from stink

Comment. Many of Beast's attributions seem to have been erroneous and created terrible harm. Achad fell. Mudd became practically obsessed and insane (though this was probably his own fault). It is so hard for anyone to resist the temptation to consider himself one or the other in AL. Why, don't you remember the punishment I got in 1926 for writing that stupid letter to Beast, though I should have remembered the Comment? - The Comment was inspired actually after Beast got one of those insane letters by Mudd; He got wild and into Samadhi. I think one has to keep this in mind. It makes one understand a lot. Beast erred so long Himself and was punished so terribly; just that He should be able to tell others how to avoid the same punishment.

Then also, things should not be discussed for argument's sake. It is magically bad: if a man does not understand, and you think you do, it is absolutely no use to argue: you can only try and teach him, and even this probably only on a higher plane. (Compare what the free discussion of the Bible, etc., has led to in the past. Nothing but controversies; innumerable sects based all on one Book. And everybody thinks he or she is right in the interpretation.) Argumentation falls under the heading: "Because" who is damned for a dog. But the main thing is, you weaken your magical force and point of view. If you want to help, try and teach in a round-about way. Suppose you tell a savage or a child the Earth is round and he says: now that is positively absurd, the Earth is flat, can't you see it? You must be insane! What's the use of arguing? Don't say a word; at the first opportunity (which will positively come, if you really have the Will to help him), take him by the hand to a plain and make him explain the fact that in the far distance no tree is visible: then, as you approach with your car, etc., first a roof of a house is visible, or the top of a hill, or on the sea, the smoke of a ship and very gradually the whole. Let him draw his own conclusions. Later give him further food for thought. In the end he will come and clasp your feet and say: what a fool I was. He will have implicit confidence from then on.

So also with AL. (You see I know these things fairly well, yet I never act by this wisdom.) - However, I don't see a need for showing somebody your copy of AL, though I equally don't see why it should do any harm, though I would perhaps hesitate to give it out of my hand. It is a well known fact that if there was a publisher it would be immediately distributed all over the world in the reproduction with the Comment. And if you can show a man in the meantime the Comment, I think you are only doing him a great help.

Why should it be wrong to quote AL? Does not Beast quote it daily in His greetings? There will probably be someday a preacher or preachers all over the world who will popularise and explain the Law. Unless I may be mistaken. Just how it would have to be done I cannot see at the present.

I know that these remarks leave many questions and raise new ones. I believe everybody has in this early stage to guide himself or herself by his own judgment.

I don't know if you know that Viator, or Schneider, has broken off diplomatic connections with me some time ago. I wanted you to be informed about it. He considered my definite request to contribute in finances as an imposition and an interference with his True Will. Beast, to whom he sent the correspondence, let him down. I believe he is in a critical state and either conquers his money-complex or becomes stagnant.

No progress with C.E. I believe it is an "ordeal" or a "test" for me to get her to contribute. If the Gods don't help me, I don't see how I am going to succeed. These women!

I am glad that "you have rounded the corner". I hope it means more.

93 93/93

With fraternal greetings,

Karl

From LIBER VII, Cap. III, v. 17 & 18.

17. Thou shalt have a lover among the lords of the grey land.

18. This shall be bring unto thee, without which all is in vain; a man's life spilt for thy love upon Mine Altars.

Aleister Crowley

WOMEN'S LIBERATION

It is very interesting to examine the evolution of Women's Liberation movements in the light of recent developments.

Before an honest appraisal of this phenomenon can be made it is necessary to dwell a moment upon the more extreme elements such as is personified by Germaine Greer.

In practically every case of extreme behaviour in this movement there is a history of unhappy childhood, which, whether resulting from parental, religious or other environmental causes, produces in the female extremes of frustration, rejection and latent hostility which, taken to uncontrolled lengths, often results in the psychopathology occasionally manifesting itself as a direct attack upon the male sex.

Unfortunately, in this modern civilization with its accent on materialism, we in the Western world have neglected or tossed aside as effete the true reality behind sex. The polarity which exists, not just on the material or mundane plane, but upon every plane of existence, is now completely ignored. Much blame for this can be laid at the door of the religionists, and other self appointed so-called guardians of human morals and society who, in their narrow-minded, restrictive dogmas have caused more psychopathology of sex than any other one factor could have produced in so-called modern times.

Only in the higher mystical philosophies such as are practiced in the Tibetan Tantra, the Hindu Yogic, etc., and to a larger extent in the Western mysteries is this basic fact of nature, sex, acknowledged and utilized as it was intended. Brought down to simple terms, this means the correct use of polarity. It is fundamental to life; we see it in the positive and negative aspects of nature all around us. Light and darkness, black and white; even the least educated among us are aware of these polarities. Electricity, the motive force of all life, is simply this, positive and negative.

Today due to the tremendous speed of technological advancement which has far outpaced men's ability to keep up with the bewildering discoveries daily being made in every field of science, uncertainty and doubt about the future, and indeed every aspect of life becomes more evident. Religion is struggling to survive; old established rules and regulations are being replaced; values of every kind are being changed in an effort to find some meaningful existence. Along with this has come the inevitable struggle for individuality, a perfectly normal desire in any human being.

It is curious to note in this context that even the more moderate among the Women's Liberation movements are attempting to negate their sex by the insistence upon use of such neutral terms as 'person', instead of the more positive female titles. The word person stems from the Greek, "Persona", meaning a mask; long used by the ancients to define the outer disguise we adopt to cloak the inner spiritual reality from the world around us.

The ancients taught that male and female are simply aspects of positive and negative polarities. Due to a total misuse of the facts, positive has come to mean that which is all powerful, while negative is taken as the opposite; whereas both are simply two equal but opposite sides of a perfect equation. The male or positive force is powerful, but inert; it requires the stimulus of the female potential to awaken it. When this is done, like our electrical analogy, current flows in circuit and life re-creates.

Male dominance in things mundane or worldly is simply a result of natural application of these laws of polarity and any attempts to usurp these laws invite chaos such as we see all around us, typified in various sexual aberrations.

Unfortunately, with the passing of the old Nature Religions, the true aspects of sex were deliberately suppressed by early Christians in an effort to have the male dominate not only the mundane planes of existence, but also the spiritual. The female was relegated to an inferior status upon every plane. The male, unaware that on the higher planes of existence he is negative while the female is positive, attempted to overcome this law by forcing females into a spiritual bondage as seen in the earlier Christian hierarchy where women were totally subject to the male.

For centuries the female accepted this status quo, she had to, else she could suffer punishment even to death for daring to speak out against this form of spiritual slavery. Such a state of imbalance could only last until women began to realize their potential. This came about more or less during the Industrial Revolution when women were being recruited as cheap labour to work long and dangerous hours in mines, in factories, and other male dominated enterprises. Culminating in the suffragette movements of the late nineteenth century, the Liberationist movements were born.

It took two world wars for this movement to gather the strength needed for bringing about reform. After being made aware that the male dominated societies of the West must rely upon the female to support his wars, women began to realize the changing pattern of existence and responded to the urge for individual recognition.

The old natural instincts, so long suppressed and forbidden by male dominated religions commenced to rise again. Women saw themselves as they really were, a potent and equal force of life which had been manipulated by the male for centuries, denied the equality of life, the polarity, yet aware that it existed. Through two costly wars, the male dominated society had found itself in a predicament not visualized before. The economic chaos caused by the waste of war had resulted in women being called upon more and more to enter the male fields of dominance and become proficient at managing these fields. Yet still the female was denied any true recognition of this fact. A bitter rivalry developed, with women on the one hand striving for equality and the male society blocking every step of the way.

If both sexes today could but realize that in any one life they are not only equal and opposite to each other but are alternately positive and negative on each and every plane of existence, there would be an end to this sterile rivalry which daily grows more disturbing. Our Judeo-Christian oriented society stubbornly refuses to accept re-incarnation despite overwhelming evidence supporting this fact, thus the paradox of modern society which, for all its advances in science and technology, still remains chained to the Medieval concepts of religion, life and death, and must ever perpetuate the false doctrines of sex to survive.

However, modern society which has brought into being our present economic ills, has forced the sexes to make a searching appraisal of each other. The male, long dominant in mundane affairs, now feels threatened by the encroachment of his opposite polarity, yet is painfully aware that she is today in every sphere of the mundane, indispensable. The refusal to accept this fact is the basic reason for keeping the female inferior in matters of equal pay, conditions of advancement, etc. Threatened also are the other one-time bastions of male dominance, the home and family.

There is, of course, a very simple answer, but one which requires much more from the male than he is as yet willing to give. As long as maleness is equated with physical prowess, as long as we allow ourselves to be influenced by the last vestiges of false religious doctrines which refuse to seek for the hidden truth, just so long will this wasteful and sterile rivalry continue.

Already we are witnessing sinister by-products of this controversy: the growing support for legalized abortion; the demand for better contraception; and more alarming, the spread of sexual deviation in homo-sexuality and lesbianism are; on the one hand, indications of women's frustrations and anger at male refusal to accept modern conditions, and her desire to throw off these symbolic factors of female subservience; and on the other hand, to the male revulsion toward militant females producing the equal

and opposite reaction.

There is no panacea; only a sincere desire to know and understand each sex's deepest motivation; to be willing to lay aside the false personality or 'persona' and become aware of the true polarities behind the physical appearances will bring about the equality of the sexes.

Frater per Ardua

rouge - red

O empty goddess!
your dark robes trail
through the Night of Pan!

rouge - red
and bright my soul waits
In the City of Pyramids.

O vast goddess!
your bright eyes burn
beyond the frontiers of Being!

stark - red
and raw my soul waits
In the Desert of the Great Abyss
for the warm, sweet blood of your Being.

John Steadman

THE LUSTRES

ORPHEUS

Vol. I

Fivefold the shape sublime that lifts its head
Uniform, self-repeating, comparable
At last to a man's life: twice seven times dead
Ere the light flickers in that citadel,
Or the great whiteness lure his soul instead
Of many-coloured earth: ere the strong spell
Fail, and the Fates with iron-shapen shears
Cut the frail silver, hide him from the years.

Fivefold: the year that is in darkness hidden,
Being beginning: then the moving year,
All change and tumult; then the quiet unhidden
Of deep reflection; then the gladdening tear
Or saddening smile, the laughter not forbidden
And love enfolding the green-woven sphere:
Lastly, the burning year of flame and fume
That burns men up in fire's sepulchral womb.

Fivefold: the child, the frail, the delicate:
Then the strong laughing mischief: then the proud
Fight toward manhood and the sense elate,
Creative power and passion: then the loud
Assertion of young will, the quickening rate
And strength in blood, in youth with life endowed,
And firmness fastening; the last lustre's span
Consolidates and shows the perfect man.

Fivefold: the humour changes as his child
Calls him first "father"; sense of strength divine
Fills him; then man's work in the world, and wild
Efforts to fame: then steadier in the shrine
Burns the full flame: then, turning, the years piled
Seem suddenly a burden; then the fine
Flavour of full maturity is tasted:
The man looks back, and asks if life be wasted.

Fivefold: delight in woman altering
To joy of sunlight only: love of life
Changing to fear of death: the golden spring
Trembles; he hates the cold, the winter strife,
Laughs not with lust of combat: feebly cling
His old hands: he has sepulchred his wife:
Last, palsied, shaking, drawing tremorous breath,
He gasps - and stumbles in the pit of death.

Aleister Crowley

STORM

The wind whirled upon my open page:
The tempest swirled through its last stage
Across my book. Darkness descended upon my abode
As I entered therein against the night's mode.

My book is the book of my heart, oh love,
And you as one page of its truth drove
As a storm against its whiteness; a stain
On the present sanctity of heart's disdain.

Storm gathered over the sky in the blackening night;
Rain beat its tattoo on my heart like a blight
Snuffing out its eagerness. Ah, what blame
Crouches curled and crawling through a world of shame.

Dread and terror leap o'er a precipice of fears.
Can you not see how your opinion openly sears
Against old wounds, and a terrible heart's rending
Swirls out in emotional storm unending.

Breaks the lightening and the heart is cleansed of tears:
Clouds are chased onward until a rift appears
And a Star shines through; a pale soft light
Heralding the wonder of storm-riven night.

I hear the message clearly in contrast of star and storm.
Life is not as it appears to be in form
Of emotions tortured and torn. Life is calm and clear
As a Star's path through heavens far and near.

Dedicated to S- - - -

by Meral, Feb. 1979

STUART X

An Introduction by
Aleister Crowley

It is a generally recognised fact that the onlooker sees most of the game. The rulers of a country make most of their mistakes because the knowledge of detail which is constantly thrust upon them is so great that it blinds them to fundamental considerations. The emergencies of the moment lure them into bypaths in which they become lost. Those ancient governors who, despairing of their own judgment, consulted the oracles, were truly wise. England never made so serious a mistake as when she failed to utilize the brain of Carlyle. The tendency of all men who are immersed in affairs, whether public or private, is to become concentrated upon tactical problems, and in doing this they lose sight of the principles of strategy. The real ruler or adviser of a nation should be a man entirely free from the expediences of the passing day. The mischief wrought by failure to understand these facts is particularly obvious in finance. Politics, in some countries at least, is still looked after by men of broad general education; but finance is entirely in the hands of experts. Its terminology has been deliberately complicated; partly, no doubt, as in the case of law, with the idea of making it easier to hoodwink the layman; but the so-called experts themselves have become totally oblivious of the fundamental principles of their own business. Even worse, they have become ensnared by the greatest of all possible delusions; not only are they ignorant of the truth, but they believe most firmly its exact opposite. Money appears to them the only thing of value, whereas in reality it has no value whatever. It is merely a convenient medium of exchange of commodities which have value. If it were not for this, the present system could never have been created. As things are, a piece of paper is just as good as a piece of gold; but, as everyone knows, even the financiers, ninety-five per cent of the gold never existed. The possibility of calling for gold has so frightened those very people who have been screaming for years that gold was the only basis, that already there has been a threat to demonetize gold. This is no vain threat. It is quite possible and will almost certainly be necessary; though probably the process will be carried out by some trick which will conceal the fact from the people. But you cannot demonetize wheat, or coal, or copper, and anyone who possesses these things can call for anything he likes in payment for them and be sure of getting it. But the financiers of the day avoid all consideration of the enormous calamity threatened by the present situation. They are only excited by perfectly trivial and temporary events, such as small movements in the value of stocks. It never occurs to them that the most trifling shifts in the real economic situation may reduce the value of stocks to nothing at all. The history of finance has always been the history

of more or less desperate efforts to hide these facts. And the drastic expedients adopted at the beginning of the war show clearly enough in what delicate scales the business of the world is weighed.

Now, whenever a crisis occurs in the affairs of the world, it is imperative that they should be examined de novo by a mind that has never lost sight of fundamentals. The expert becomes useless at such times for the very reason that he is an expert. Temporary expedients will not serve. As a matter of fact, this is always more or less subconsciously recognized by the good sense of the people. The hopes which were excited by the election of Mr. Wilson to the Presidency were based entirely on the fact that he was not a professional politician. In the same way, in England, to take a recent example, Edward VII was trusted and respected by the people principally because he had won the Derby. The instinct of democracy is always sound; its mistakes are due to that instinct being overlaid by the partial development of its intellect, which too often leads it wrong. But in moments of calm it invariably distrusts the appeals which are made to its cupidity or its cowardice; and it much prefers its affairs to be in the hands of ordinary, sensible men of the world. The political tragedy of England today is largely due to the replacing of the good, old-fashioned, honest statesmen, like Lord Salisbury (stupid as he was) by clever and ambitious nobodies like Rufus Isaacs and Lloyd George. It seems just possible that the present catastrophe which has overwhelmed Europe and threatens to engulf civilization entire may arouse the deepest instinct of the people, and cause them to appeal to the only types of men who can save them - the Prophet and the Poet. America has no Poet, and may be counted exceedingly fortunate in possessing a Prophet of the first class:

Mr. Henry Clifford Stuart.

Imagine to yourself a big man, a really big man, six foot three in height, broad and well-proportioned. The entire impression is of bigness. And as should always be the case with homo sapiens, the most important part of the impression is given by the head. Such a brow is only seen in the world's greatest thinkers.

Mr. Stuart was born in 1864 in Brooklyn, N.Y. His father, John Stuart, was a Captain of the 51st and Lieutenant Colonel of the 63rd New York Volunteers. He is a perfect and ideal type, fast disappearing, of the aristocratic American. Mr. Stuart was educated in San Francisco, California; but it is one of his favourite claims that he is not educated. Rather, he would say, he is beginning to educate himself. And this is one of the secrets of his immense power of brain. By education in the ordinary sense we mean that an old fool bullies a young fool into agreeing with

him. In order to obtain a university degree it is necessary to stultify oneself by agreeing with the particular clique of fifth rate minds who, having been totally unable to carve out any way in the world, have become sodden in the backwater of a university; and taken up teaching as a profession, because they are incapable of learning. One has only to think of a subject like history and see how lop-sided conventional education always is. Even in more truly scientific subjects there is the same parochialism. Consider Sir William Hamilton and his doctrine of the quantification of the predicate, which everybody in Edinburgh in his time had to accept or fail in the examination, but which every other school in Europe regarded as nonsense. Such training can only serve to unbalance and destroy the mind. Mr. Stuart avoided this tragedy. Instead, he read everything, kept his eyes open, and never allowed the specious arguments of the logician to lure him into conclusions opposed to common sense. Almost every writer falls into some trap. Either he omits a premiss, or takes a false one, or commits some logical error unperceived. But with such skill does he execute his sophistry, and so deeply does his vanity flatter him, that even the most careful revision fails to discover the error. Consequently, humanity is always the prey of deceptions. Think for example of the arguments in favor of vegetarianism. It is impossible to refute them. At the same time they are totally invalid, because they neglect one single, small, but all-important fact: "Man is a carnivorous animal." The calibre of Mr. Stuart's mind is such that he is incapable of being hood-winked by any mere arguments, however clever, cogent, and convincing. He invariably applies the standard of truth, intuitive or instinctive, to the conclusion. And if there be a contradiction, he perceives it instantly. A brain of this kind is peculiarly useful in America, where the people are the slaves of false logic. In transplanting themselves from their native soil, they have left behind them their greatest possession: inherited race-knowledge. I have never yet met a stupid American. But Mr. Stuart is almost the only one whom I have met who was not silly. No people are so quick to perceive the meaning of what is said, or so eager to listen to what may be said, but they judge entirely by what is said: they have no standard of atavistic experience to tell them whether it is right or wrong. The most ignorant peasant in Europe, who firmly believes in ghosts and vampires and werewolves, who cannot read or write, has never travelled beyond the radius of twenty miles from his hamlet, and knows nothing of his country's affairs, much less of the world's, could never be so insensible to the facts of human nature as Henry Ford. You could argue with him 'till all was blue', but you would never even begin to persuade him. He would know it was all nonsense, just in the same way as you cannot fool a dog about a tramp. It is true that this instinct is sometimes wrong after all in certain minor matters, because now and then conditions do change. But in all fundamental points, humanity has not altered since the cave man. A friend of mine was arguing the other day about this very matter. "Nowadays", said his opponent, "if you want a girl, you cannot twist your knuckles

in her hair, club her, and drag her bleeding to your cave." "No", said my friend, "things have changed a great deal since the eighth of July!"

It is just this capacity for seeing everything sub specie aeternitatis which distinguishes the great artist or the great seer, even to a certain extent the great statesman, from plausible imitations. We do not value Shakespeare's histories for their political views; in fact, the portrait of Joan of Arc is a stain upon the character of the poet which no ages can efface. (But the English always blackguard gallant enemies.) The merit of the histories lies almost entirely in the character of Falstaff, who has nothing to do with the period. And the political errors of Shakespeare show how difficult it is, even for one who has the vision of the eternal, to keep straight when he comes to deal with the temporal. But the explanation is that Shakespeare was a snob, the lackey of debauched noblemen, without virility or independence of character. Courage is certainly the first of the virtues, for without it none of the others can be exercised. In the case of statesmen a little more latitude must be allowed, because they are compelled to deal with the conditions of the moment. But, even there, the best epithet that can be applied in praise of such a man is that he is far-sighted; and the way to be far-seeing is to refuse to be obsessed by the expediencies of the hour. And while it is of course impossible to make every particular conform to the general, it can at least be arranged that it should not be in flagrant contradiction of the first principles.

As a concrete example, the annexation of conquered countries; economic or military reasons have often been allowed to over-ride considerations of the will of the inhabitants. Such acts have almost invariably caused trouble later on, and such trouble frequently extends far beyond the territory in dispute. The injury to the fingertip poisons the whole body. The Germans in 1870, when asked whom they were fighting, replied: "Louis XIV." And it is because that monarch tried to extend his dominions that they, at this present moment of writing, are invaded. The need of an independent mind in dealing with all such matters is evident. Not only must the statesman be a philosopher, but he should also have in his composition not a little of the mystic. We do not use the word mystic in the specialized sense, in which it is too often employed today. The true mystic is one who sees all phenomena without bias, prejudice, self-interest, or obfuscation. In thinking of kingdoms, he thinks of spiritual kingdoms; and here again we must use the word spiritual in its oldest and wisest sense. In such kingdoms faith is more than frontiers, language and literature more than markets. Ireland has been systematically depopulated; every engine of oppression has been set in motion against her; but she has never been conquered and never can be conquered, because the Anglo-Saxon can never get her point of view. In the same way

India has overcome every one of her invaders in turn, though she has never been able to resist even the least of them successfully by arms. The English in India have become, within two generations, more Indian than the Indians themselves, in many important respects, particularly in that of caste. In the case of South Africa it is once again evident how far more vital than material considerations are the spiritual. The Boers, driven from one settlement to another by the most bare-faced treachery and tyranny, and finally conquered in their last stronghold by invading armies outnumbering them twenty to one, were yet able to reconquer their country for themselves, without a drop of bloodshed, within a decade of the fall of Pretoria.

But in order to perceive the rights and wrongs of all such matters, independence of mind is just as necessary as clearness of vision. When the man can be influenced by considerations of his own welfare, when hope and fear find any place in his mind, he is no longer to be trusted. The only man who can fulfil this condition is the prophet. (It must be remembered that the functions of poet and prophet were originally identical. The distinction between them is the artificial one of form. The states of mind are identical.) A true prophet lives only by virtue of his inner vision. He is responsible to what he calls God, and to nothing and nobody else. Such men are rare, as are all other types of genius. And it is the innate perception of this fact that causes the people to look for prophets always, but most especially in times of crisis. For this reason also false prophets abound. It is only natural that the valuable should be counterfeited. But the test of the true prophet is a very simple one. It is the independence of his mind. False prophets are venal, time-servers, flatterers. They make it a rule to say what other people wish to hear. They have no grasp of fundamentals, of essentials, of the spiritual truths that lie beneath the accidental and temporary phenomena which obsess other minds. They are also characterized by simplicity. There is no sophistication in their intellect. When they add up two and two it always makes four.

Even when you have your true prophet, however, it is commonly found that there are difficulties in using them. Firstly, his uncompromising directness, and the fierce quality in him, need tempering with tact; or seem to do so. Secondly, his utterances are often obscure. They are not really so. But where a thoroughly sophisticated mind, nursed on false premisses and schooled in sophistries, receives the impact of the prophetic intelligence, it is bewildered by the simplicity of that intelligence. One is reminded of the story of the charlatans who proposed to weave for the emperor a robe which should be visible only to the innocent. They made no robe at all. But the emperor and all his ministers had to pretend that they saw one; and the fraud passed undetected until a child in the street cried out: "But the King is naked!"

Nowadays, however, people are not so easily undeceived. The child would very likely not be understood. The word "naked" is not in the vocabulary of the fashionable dressmaker; besides which, the word is improper. We know that there are no such things! So that even if a dawning perception of the meaning of the prophet strikes the more enlightened minds, it is often put aside with a sort of horror; although that word has been awaited with yearning and anxiety.

Now it must be confessed that this objection does to some extent apply to the writings which we have under consideration. Mr. Stuart's style is as difficult as Wagner's or Whistler's were to their contemporaries. We have acquiesced so long in the false meanings which have been placed on the simplest words by those whose interest it is to deceive us, that when those words are used in their proper, simple sense, we hardly recognize them. For this reason we have deemed it necessary to comment in various places upon these letters. It is also to be remarked how curious a form Mr. Stuart has chosen for the expression of his thoughts. It is simple, attractive, and convenient, and possesses the great advantage that his messages are automatically dated.

Mr. G. K. Chesterton, in one of his books, I think that on Browning, has remarked upon the utter futility of language. It is impossible to express thought, unless the person who is to receive it has already some inkling of what is meant. For example, if I say that someone is a Puritan, the remark may be taken as a compliment or as an insult, according to the ideas in the mind of the reader, or of his ideas as to what my ideas may be. Unless the context makes it clear, doubt is certain to remain. Nor need one suppose that there are any words free from this ambiguity. Everything at one time or another has been the subject of violent praise and violent blame. If anyone asks me for the meaning of the word God, I must first know whether the word is being used by the Pope or by Mr. G. W. Foote or Herbert Spencer or Billy Sunday. If you ask me for the meaning of the word "soul", I am equally at a loss. To the Buddhist it is a figment of the imagination of certain Hindu philosophers. The Qabalists use it as almost synonymous with "body". Every metaphysician that ever lived has used this word in a different sense, and has nearly always forgotten how to define it. Now if, to bring back the matter to the question of Mr. Stuart and his letters to the universe, we find in one of them the word "gold", we may be too ready to assume that something extremely valuable and painfully inaccessible is meant. The same difficulties constantly recur. These letters require profound study. Not because the thought is obscure - for it is not so, it is exceedingly simple - but because it is new. The average individual is brought up in certain beliefs, and any examination of these beliefs is positively discouraged. When fundamentals are attacked by a new thinker, people are completely thrown off their balance. At first they refuse to believe that they have heard aright. When it was first

stated that the earth went around the sun, no notice was taken, because it was too absurd for discussion. It was only explanation of, and insistence on, the statement, that began to arouse enmity. Now, the kind of obscurity which arises from the fact that the hearer has nothing in his mind which would make him capable of understanding what was being said to him is not avoidable. The classical example of this is the translation of the Buddhist canon by missionaries. They started with the conviction that the Buddhist must believe in a soul more or less like the Christian soul, and that Nirvana, being apparently some sort of place of residence not upon the earth, must be a variety of heaven. The result was of course a total misunderstanding of Buddhism. It was seen that the context did not square in any way with these conceptions, and the missionaries thereupon had the impudence to assume that the Buddhist was being illogical and self-contradictory.

It is really necessary to hear Mr. Stuart rather than read him. When he speaks he is transfigured before you. The placid power of the man gives place to elemental energy. Both aspects remind one of the sea. It seems almost as if he grew physically much bigger. His personality fills the room. I have heard many of the great orators of the day, never one with one tithe of the passion and power of Mr. Stuart. Ben Tillett comes nearest. But Ben Tillett wastes his power in furious gesture. With Mr. Stuart the thunder of his tread and of his voice shake the house; but there is no loss of self-control. The speech is not diffuse, but extraordinarily concise and emphatic. The words rush out like molten steel from a converter under the blast. But each phrase is succinct and concentrated. For this reason, perhaps, he could never make a popular speaker. People like to have a man drone on pleasantly for an hour or so with mild excitement. They do not care to be swept away or crushed by real eloquence. Yet this is the kind of speech which has always moved men from the beginning of the world, and always will. It cannot be prolonged. Twenty minutes of it, and the nerve-force of every hearer would be exhausted. He would be mad to get up and do something; and that something would be what Mr. Stuart told him. But the old ideal of oratory has passed. Mark Anthony's speech would be rather bad form. People do not want to be moved to do more than pass a nicely worded resolution. But if a real crisis should arise in the affairs of the nation, then would come the moment of the genuine prophet. With a force not his own, but cosmic and elemental, he would sweep away the cobwebs of the old ideas, the accepted sophistries of the centuries. His words would be hurled forth, thunderbolts new forged from the smithy of Almighty God. And they would smite the hearer with such suddenness and vehemence that his inertia would not even find time to begin to operate.

The present is such moment. But people are not aware of it; they are still listening to the false prophets who prophecy smooth things. The critical situation of the world at present lies not

in Europe. Europe's fate is known. It lies in America and China. The attention of every man of even the smallest degree of foresight should be concentrated on this fact. It is emphasized clearly enough in these letters. And the great merit of Mr. Stuart's vision is that he saw these things in their entirety long before any other man had even begun to think about them.

Another difficulty which arises in connection with prophets is that, although they may see as clearly as never was, and even express themselves in language suited to the understanding of the common people, or even to that (immeasurable inferior) of the so-called educated man, there is yet a question as to whether their word can be carried into effect. The prophet has usually been content to speak; to leave the responsibility of action to his hearers. Very rarely do we hear of a true prophet being a great administrator. Here once more America is fortunate. This is probably the greatest crisis that has ever occurred in the history of the world; and infinitely wise, all-seeing nature has provided against catastrophe by combining these two rare faculties in a single brain.

All his life, until the last five years, Mr. Stuart has been a man of affairs. He went to work at fourteen years of age under his father, and was gradually compelled to do the work of both with the result that before his twenty-first birthday he had become freight manager for Central America's most important railroad. He has also been in charge of various consular and diplomatic offices from time to time. He was land commissioner of the Panama Railroad; and has also been in the real estate and mining businesses, and factor of an important shipping company. He brought the Salvador Railway Company out of bankruptcy, and reorganized the Port of Champerico. He has also been general councillor for Spanish-American affairs in New York City.

But it is not only the able administration of such matters that proves the capacity of a man. Many a muddler has gone through public life on the shoulders of competent subordinates without too great a loss of reputation. But there is one sterling and indubitable proof of the administrator. If he orders his own house well, it is certain that what reputation he may have made in public affairs is a deserved one.

I have never met any man with the sense of order so admirably developed as Mr. Stuart. He can lay his hands on any scrap of paper at a moment's notice. Every book in his shelves has its proper place. His house is fitted with every convenience and even luxury, yet entirely without ostentation or extravagance. Nor is the order in which things are kept a visible order. No one would suspect it. It is only on investigation that it appears. The German plan is there in all its efficiency and completeness.

yet there is none of the German manner which, by insisting upon its own excellence so audibly, lashes the Anglo-Saxon who beholds it into a state of such speechless rage. Everything has become subconscious. It is as if Mr. Stuart possessed instinctively that supreme method described by the Chinese under the title "The Way of the Tao". "Consciousness is a symptom of disease. All that moves well moves without will. All skilfulness, all strain, all intention is contrary to ease." Unless this method is actually seen in operation, it is almost incomprehensible. Yet it is the only key to true and perfect success. The Chinese express it in another way. They say, "Do everything by doing nothing." The only way in which we can bring this idea at all near to Western minds is by speaking of perfect balance, in the sense in which the fencer or the chess player might use the term. In a perfectly played game of chess the pieces are not arranged so that there is any obvious line of attack or defence. They are arranged so as to be ready to attack or defend in any portion of the board. A definite attack upon the king's side or the queen's side, or upon a pawn or a piece, compromises the position. The player is bound to a certain extent, by his expressed intention. Such attacks frequently succeed; but only because the opponent has already made a still greater mistake, has failed in sound development in some point. Of this method Mr. Stuart shows absolute command in his domestic affairs. And his proposals for dealing with the greatest social and international problems are equally deep and dulcet. He would not put anything right. He would gently rearrange things so that they went right of their own accord.

Evidences of such proposals are to be found in these amazing letters. Let the reader then consider carefully this matter. Let him understand that in Mr. Stuart we have not merely the wise man, or the strong man, or the good man, but the necessary man. The eyes are clear, the heart is pure, and the hand works in entire harmony with them. When the anarchy which exists in this country becomes obvious to its people, and the dictator is required to bring order out of chaos, they have only to turn to the portrait at the commencement of this volume, and exclaim: Ecce Homo!

ALEISTER CROWLEY
New York, June, 1916

Introduction to: A PROPHET IN HIS OWN COUNTRY BEING THE LETTERS
OF STUART X to many men on many occasions.

Title on the cover of this book is STUART X

Crowley wrote this introduction and edited the book with notes.

THE MUSE

O Thou who art throned by the well
That feeds the celestial streams!
O daughter of heaven and hell!
O mother of magical dreams!
O sister of me as I sit
At thy feet by the mystical well
And dream with the web of my wit
Of the marriage of heaven and hell!

O thou who art mad with the Muse
That delights in the beauty of form!
O desire of the dream of the dews!
O Valkyrie astride of the storm!
I am thine as we ride on the blast
To exult in the mystical Muse,
As there drip on the desert at last
The immaculate Delian dews.

I am thine, I am thine, I am thine -
How it slashes the skies as a sword!
How it blinds us and burns us with wine
Of the dread Dionysian Lord!
Evoe! Evoe! Evoe!
Iacche! they chirm of wine!
Evoe! Evoe! Evoe!
I am thine! I am thine! I am thine!

Aleister Crowley
(from The Winged Beetle)



666



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
P.O. Box 2043, Dublin, Calif. 94566
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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.∴

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

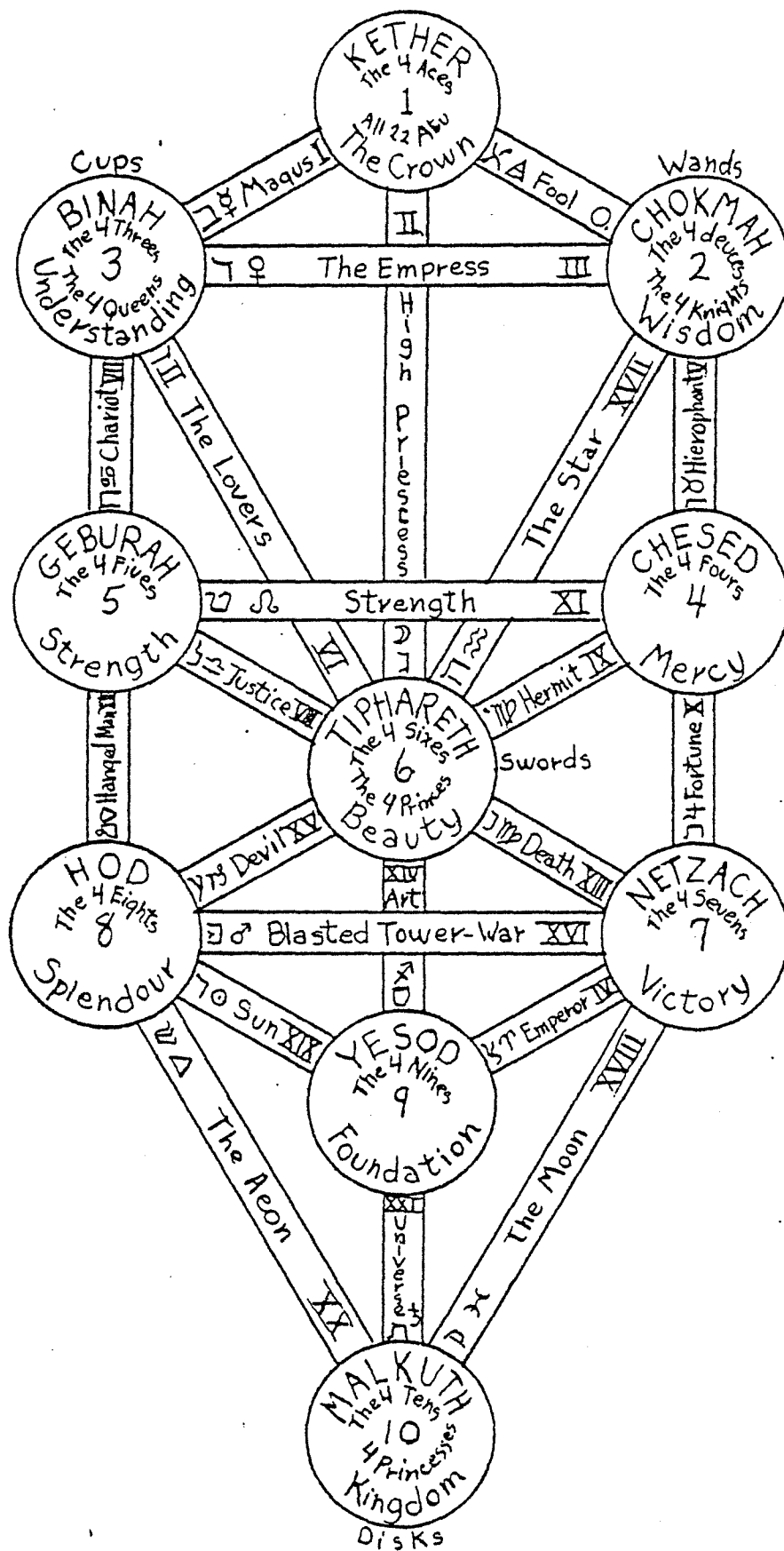
Crowley mentions. He divides women into three types; the Isis, the Osiris, the Horus types.

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":

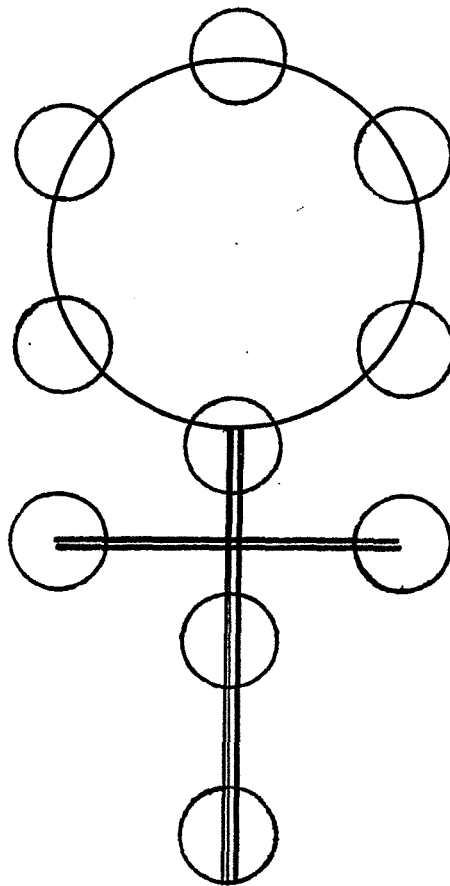
"The Brothers of A.:A.: are one with the Mother of the Child. The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many. And All, thus interwoven of These, is Bliss. Naught is beyond 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
		<u>667</u>

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

Fraternally 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 Arahant? 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.