



IN THE CONTINUUM

Vol. II, No. 9

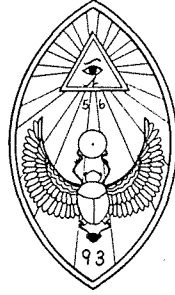
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An LXXVI, 1980 e.v. Sun in 0° Libra
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The College of Thelema
Founded in Service to
the A.:A.:.

COLLEGE of THELEMA



Anno LXXVI
Sun 0° Libra
Sept. 22, 1980, e.v.

Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

The structure of much of To Mega Therion's thought and instructions for both of his Occult Orders, the O.T.O. and the A.:A.:, is not at first apparent to the casual student. The Thelemic system of attainment in either Order is actually heavily reliant upon the Qabalah and the Tree of Life and the system of the Tarot which ties into these.

Many of To Mega Therion's Libers and also chapters within these Libers, refer to this structure. A careful study of the Grades in the A.:A.: as printed in THE EQUINOX, Vol. I and reprinted in IN THE CONTINUUM, Vol. I, No. 5, and the contents of Liber XIII, Liber CLXXXV, Collegii Sancti, Liber CD vel Tau, Liber Viarum Viae (DCCCLXVIII) and many other Libers almost too numerous to summarize here, lead the student ever onward to a deeper understanding of this structure, which represents that of the Universe and of his own Being. If it was not for Order and Law within the Universe of our Comprehension, humanity could not have taken the manifold steps towards higher development and knowledge and evolution towards perfection.

To Mega Therion has used the Qabalistic system in preference to other systems as it has the cleanest and most orderly mode of training and balancing the powers of the mind. This training is just as important as the training of the emotions, examples of which can be seen in the story of Jane Wolfe and in Crowley's diaries. No student should forget that in order to achieve the highest adeptship possible for him or her in this incarnation, it is necessary to Understand and rule the bodily structure, the emotional set and the functioning of the mind. Only in this way can a balanced attainment be achieved. Without this basic work the Aspirant can too easily come to grief, be the prey of unknown and misunderstood forces which he has set in motion, or even end up as the inhabitant of an insane asylum. The Guardians have been set before the Temple of Attainment now just as they have always existed in the past. Would that the Aspirants to this Temple could always understand this fact!

But no, there are among us some poor souls who grasp for this

or that high Grade in either Order without any foundational work as above mentioned. They try to pretend that they are of the highest order of humankind to be found, and they strut around with their pitiful rags of belief instead of true rulership of all that they are or could be in this life.

This is true of many other occult orders, of course, not only the Thelemic. Do we not always have in and among the great body of humanity, quacks in Medicine, in Astrology, in Law, in Government and on and on? It is also true that there is a general trend for ego-aggrandisement among unevolved humans who display no real knowledge or Illumination or genius, or the small ego could not be so strong and uncontrollable, all but ruining the life pattern of the person so misled.

The actual proof that any one person is set on the path towards Adeptship lies in the work which they have accomplished and not in vain and vacant claims to this or that Grade in our Holy Orders. Whatever work they have done will shine forth in their lives, in the development of their own high genius to its highest mark that the person is capable of in this life. As the ancient sentence so aptly states: - "By their fruits ye shall know them." The situation is so chaotic in the occult world in general and in the systems of Thelema, that we are over-run with these pretenders and quacks; people who claim to be something which they most obviously are not. This is partly because no system has as yet been put into practice for weeding out these lesser types of humanity or of assigning them to their proper function and place in Society until they have achieved some real and undeniable achievement. We notice that some of the policies and practices of Law and Medicine lead to a policing and purifying of the ranks of these practitioners. Though To Mega Therion put the Path of real Attainment for all to see and work by, there are still those who misunderstand and misapply his writings and work and there is no check to their silly behaviour.

I shall not expound on the mistakes made by those of seemingly high rank, those who ought to know better if the Grades they claim are any criteria. This would be an unprofitable path. Instead, this publication is dedicated to informing the Aspirant about the necessary steps to be taken in his own advancement towards adeptship. It is what To Mega Therion has done. This publication will back up and explain his system to the best of our ability. It shall then be the task of the student to work and prove what he is in reality, what is his essential genius; and what may be his fantastic notions of himself due to his over-inflated small ego may be expunged.

Excuse us if we must laugh now and again at the bumbings of these "Bottoms" in their Shakespearean "Midsummer Night's Dream" as they strut and preen and pretend, showing the most vacant minds in the world and the most uncontrolled emotional life, swamped with the mysterious contents of the subconsciousness. It is no use, either, to criticise and view their bodily ruin when in this Race to Adeptship

the best of health is needed. Ah yes, "Occult to Order", say what Grade you are and lo!, you have it! Those of us who know what true work is, cannot help but be doubled up with laughter!

The Path has many and multitudinous guideposts; it is really up to the individual student to work his way to the Supreme Attainment. Let him not forget this injunction from LIBER AL, Cap. II, v. 70: ----"Wisdom says: be strong! Then canst thou bear more joy."

We labor towards the end that each may pursue his greatest strength and Will: those who are of the chosen for the work of Illumination or Attainment may arrive at their goal; that on the way all do not forget the so-necessary Balance. Many times we advise the student to consult a knowledgeable teacher or psychiatrist for the troubles of the emotions and their mastery, or to consult a known expert in Hatha Yoga for the work on the material and bodily systems; also experts in the burgeoning fields of nutrition and holistic medicine. This publication can mainly lead to a mastery of the machinery of the mind through the Qabalistic system as mentioned and since writing is an intellectual process, there is little we can do for individual problems in the emotional life or for bodily health. We can only indicate what may be studied so that some mental processes may be set above these two lower forms of life and lead them to some coherence of expression, true servants of the Imperious Will.

Included in this issue is a Syllabus of the Libers for the student in the system of the A.:A.: and, of course, for any others who wish to study independently. At the end of this list is a partial part of our exam for the Grade leading from Probationer to Neophyte. That the exam is partial and not printed in its entirety is due to these pretenders to Illumination and their silly antics. We hope to forestall what they may be anxious to claim!

The Qabalist's Corner has given way to an article on Gematria by Frater Yod and some indication of other types of work which ought to be pursued is given in the story of Jane Wolfe. Crowley's article on "Absinthe, the Green Goddess" pursues the proper use of intoxicants. And so it goes, learn well. May the student who seriously applies himself to the studies in Thelema achieve a lasting and true Illumination!

Love is the law, love under will.

Soror Meral

DE ARTE KABBALISTICA

Do thou study most constantly, my Son, in the Art of the Holy Qabalah. Know that herein the Relations between Numbers, though they be mighty in Power and prodigal of Knowledge, are but lesser Things. For the Work is to reduce all other Conceptions to these of Number, because thus thou wilt lay bare the very Structure of thy Mind, whose rule is Necessity rather than Prejudice. Not until the Universe is thus laid naked before thee canst thou truly anatomize it. The Tendencies of thy Mind lie deeper far than any Thought, for they are the Conditions and the Laws of Thought; and it is these that thou must bring to Naught.

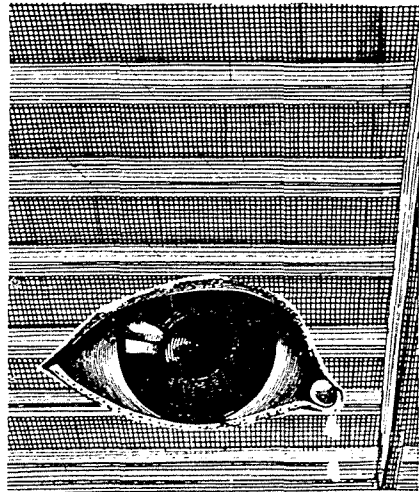
This Way is most sure; most sacred; and the Enemies thereof most awful, most sublime. It is for the Great Souls to enter on this Rigour and Austerity; to Them the Gods themselves do Homage; for it is the Way of Utmost Purity.

LIBER ALEPH, p. 2

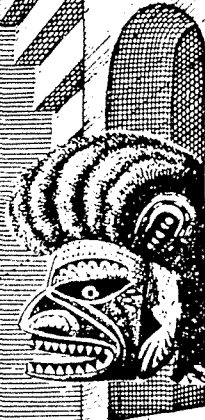
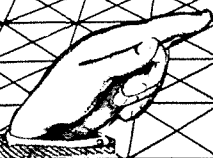
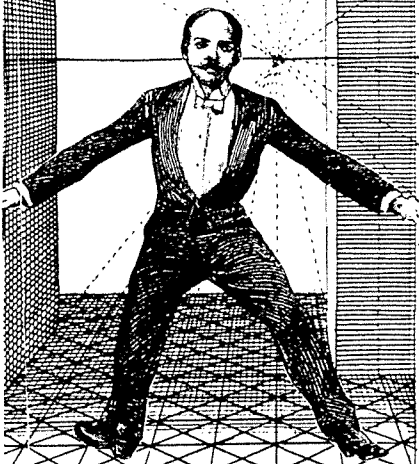
DE FORMULA SUMMA

Learn moreover that thy Self includeth the whole Universe of thy Knowledge, so that every Increase upon every plane is an Aggrandisement of that Self. Yet the greater part of this Universe is common Knowledge, so that thy Self is interwoven with other Selves, save for that Part peculiar to thy Self. And as thou growest, so also this peculiar Part is ever of less Proportion to the whole, until when thou becomest infinite, it is a Quantity infinitesimal and to be neglected. Lo! when the All is absorbed within the I, it is as if the I were absorbed within the All; for if two Things become wholly and indissolubly One Thing, there is no more Reason for Names, since Names are given to mark off one Thing from another. And this is that which is written in the Book of the Law: "Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."

LIBER ALEPH, p. 28
by Aleister Crowley



OCCULT
TO ORDER
EXCLUSIVE MAGICAL SECRETS



Origin



The Finger of Yod

GEMATRIA FOR FUN & PROPHET

by

Fra.: Yod

Gematria, defined most simply, may be called qabalistic numerology. Don't however, let the word "numerology" lead you to confuse this Holy Arcanum with the subject of paperbacks on pop numerology of the neo-Pythagorean variety. As I hope to make clear, the analysis of one's own name by gematria will not provide you with party chatter such as, "I'm a 3, what number are you?" What it may do, however, is to provide you with valuable, vivid clues in that lifetime quest which is the crux of all true magical work: the discovery and enactment of one's True Identity.

Study of the article "Gematria" in THE QABALAH OF ALEISTER CROWLEY will provide excellent background and trimming for what follows. However, my little essay should be quite understandable on its own. Briefly, our method involves an adaptation of the Hebrew Alphabet to English words and names. This allows us to find a numerical value for a word which we then analyze in several specific, routine ways.

I emphasize the specificity and routineness of the approach. What I offer here is not the only mode of numerical analysis, but it is specific, routine, systemmatized, and orderly. A trap for beginners, inherent in gematria, is that an undisciplined application can produce any result whatsoever that one might wish to find, which is as good as no result at all. I therefore offer an approach that has served me quite well for some time. Adapt it, make it your own system, but by Nuit, keep it systematic and specific until you know what you are doing!

As we proceed, I suggest you use your own full given name as a working example. Investigating your own name is a way of discovering your Identity. The results you get will have a subjective ring of truth, perhaps only a little at first and then more, which will increase your intuitive grasp of the subject. Gematria does not usually give easy answers at first. Instead, it offers you lines of meditation that can produce very enlightening answers with a little work. By understanding your own Identity, which Star you are, you raise your magickal, intuitive tone while also gaining practical experience in gematria. After awhile you'll be able to apply these "powers" to other words as well.

Examine my "Gematria Crib Sheet". Notice that each English letter is given one or two numerical values. The second values for K, M, N, P and Ts are used in Hebrew when these letters appear

at the end of a word. Do not use the "final" forms of these letters in finding the numerical value of an English word. We have no "final" letter forms in English. (Besides, I can't get them to give meaningful results!) These values will be useful later; but in the early steps, I suggest you disregard them altogether.

Take all the letters of your name and add the numerical values to get a total. Example: O.T.O. = O + T + O = 70 + 9 + 70 = 149. We will use this number, and a second example of 1354, in what follows. Calculate your own number before you read on. (Thelemic party talk: "Hey, man, I'm a 1354, what are you?")

There are several ways to analyze a number, some of which make use of the major arcana of the Tarot deck. Be sure you have a deck on hand (any design you prefer). I do not list these methods in order of preference, but rather in the order one might apply them.

(1) Add the digits of the number into one sum, repeating as often as necessary until the final result is less than 22. This is known as reduction. The result will be a number of a meaningful Tarot trump. E.G.: $149 = 1+4+9 = 14 = \text{Temperance}$. $1354 = 1+3+5+4 = 13 = \text{Death}$. I find this the least meaningful approach of all those I mention here, but sometimes of interest, as in the case where Temperance depicts the end result of the Gnostic Catholic Mass.

(2) Learn what other words have the same numerical value. A premise of gematria is that any two words of the same enumeration are meaningfully related, if not somehow equivalent. SEPHER SEPHIROTH, Godwin's CABALISTIC ENCYCLOPEDIA, and one's personal research provide information for this analysis. Consulting SEPHER SEPHIROTH we learn that 149, a prime number, is the numerical value of the Hebrew Elohim Chayim, "the living gods", and also for the word meaning "a beating of the breast" or "a noisy striking". The first task of meditation, then, is to find the common significance of these words and how that applies to the name O.T.O. No entries are listed for the number 1354.

(3) Unless the number is prime (like 149), reduce it to its prime factors, then analyze these by method 2 above (or any other way you care to analyze them). $1354 = 2 \times 677$; 677 is a prime number, for which SEPHER SEPHIROTH again lists no entries. We would then proceed to study the number 677 by reducing its digits ($6+7+7 = 20 = \text{Judgment}^2$) and especially by applying method 4 below, which I personally consider the single most important and

1. Temperance is called "Art" in the Crowley deck.
2. Judgment is called "The Aeon" in Crowley deck, see BOOK OF THOTH, - Ed.

useful of these methods.

(4) Because every Hebrew letter is also a numeral, any number may be written as one or more consecutive letters, always reading from right to left. These may then be converted to the corresponding Tarot cards. After studying these trumps, the card numbers can be added (and reduced if necessary) to get another card which summarizes the series.

Example: 1354

4 = Daleth = Empress = 3

50 = Nun = Death = 13

300 = Shin - Judgment = 20

1000 = Aleph* = Fool = 0

$\overline{36} = 3 + 6 = 9$ (Hermit)

(* 1000 = a large Aleph, 2000 = a large Beth, etc.)

Lay before your eyes, in a row, the four trumps listed above. Look at the cards. Study their symbolism carefully. Try to see the sequence, the flow of meaning from one to the next. This is a meditation, not a mechanical analysis. Once you get a basic sense of the meaning, check it against the summary trump, The Hermit in this case. Finally, compare your interpretation to all the information gathered from all previous methods.

In examining your own name, don't hesitate to claim the holiest, most cosmic and profound meaning you can find. That holy meaning is really there. It is a key to your mystical birthright, the true nature of yourself in the context of your present incarnation. In time it will have great significance for you.

For example, one way of interpreting the series - Empress/ Death/ Judgment/ Fool is: Birth, Death, Resurrection, Ascension, the entire cycle of incarnating spirit. Is this consistent with the summary card? Yes, for the Hermit is identical with the Fool, though at the conclusion of a cycle, having passed through all phases shown by the previous four cards. Having found this basic meaning of his name, it is now the individual's task to spend however long is necessary to understand how this connects him to the rest of the world, and what significance it has for his magickal development.

Hebrew words of esoteric import can be similarly studied merely by examining the Tarot cards assigned to their letters. Take, for example, the god-name Adonai (ADNI).

1 = A = The Fool = 0

4 = D = The Empress = 3

50 = N = Death = 13

10 = I = The Hermit = 9

$\overline{25} = 2 + 5 = 7 =$ The Chariot

The number 65 has been extensively studied in IN THE CONTINUUM, Vol. I, No. 3. For now I want you to notice the four Tarot trumps which show a cycle beginning with the Fool (the essential Spirit preparing to incarnate), passing through birth (the Empress) and death, culminating as the Hermit, the original essential Spirit now filled with experience and, having passed through that cycle, able to shine as a light for others to follow.

Elaborate this your own way. I have barely touched upon the wealth of ideas that could come from this study. The instruction available in the Tarot cards used this way is endless.

Here is one final example for you to consider. The Hebrew word Ehben (ABN) means "stone". It is a very sacred word because it symbolizes the uniting of the Father (AB) and the Son (BN). Applying our methods we get the following:

$$\begin{array}{rcl}
 1 & = & A = \text{The Fool} & = & 0 \\
 2 & = & B = \text{The Magician} & = & 1 \\
 50 & = & N = \text{Death} & = & 13 \\
 \hline
 53 & & & & 14 = \text{Temperance}
 \end{array}$$

53 is a prime number which corresponds to such Hebrew words as GN, "garden", ChMH, "the sun", and MACHBCh, "lover". Though space and other considerations prevent my extensively analyzing this word, I strongly recommend that, with these clues in mind, the readers of this publication study this word, concentrating especially on the three trumps corresponding to its letters and not neglecting the summary card, Temperance.

Have fun with your new playthings!

GEMATRIA CRIB SHEET

<u>Hebrew Letter</u>	<u>English Equiv.</u>	<u>Numerical Value</u>	<u>Tarot Trump</u>	<u>Trump No.</u>
Aleph	A	1	The Fool	0
Beth	B	2	The Magician	1
Gimel	G	3	The High Priestess	2
Daleth	D	4	The Empress	3
Heh	E, H	5	The Emperor	4
Vav	V, U, W	6	The Hierophant	5
Zain	Z	7	The Lovers	6
Cheth	Ch	8	The Chariot	7
Teth	T	9	Strength (Lust)	8 (Case) 11 (A.C.)
Yod	I, J, Y	10	The Hermit	9
Kaph	K, hard C	20, 500	Wheel of Fortune (Fortune)	10
Lamed	L	30	Justice (Adjustment)	11 (Case) 8 (A.C.)
Mem	M	40, 600	Hanged Man	12
Nun	N	50, 700	Death	13
Samech	S, soft C	60	Temperance (Art)	14
Ayin	O, Ng	70	The Devil	15
Peh	P, F, (Ph)	80, 800	The Tower (War)	16
Tzaddi	Ts, Tz	90, 900	The Star	17
Qoph	Q	100	The Moon	18
Resh	R	200	The Sun	19
Shin	Sh	300	Judgment (Aeon)	20
Tau	Th	400	The Universe	21

(Editor's note: Crowley renamed some of the Trumps. The author of this article studied B.O.T.A. founded by Paul Foster Case.

Therefore, to indicate the differences to the student, the editor has placed Crowley's titles for the Trumps in brackets and has indicated for the numbers of the Trumps, which number was used by Case and which by Crowley (A.C.)

There is still a great deal of confusion over the sentence in LIBER AL VEL LEGIS, Cap. I, v. 57, which reads: "All these old letters of my Book are aright; but ♁ is not the Star. This also is secret: my prophet shall reveal it to the wise."

Obviously, the wise shall learn what this means and be able to interchange the Tarot cards on the Tree of Life without too much undue confusion. This matter is elucidated in IN THE CONTINUUM Vol. II, No. 3.

Notice that "wise", if we drop the vowels, adds to 66, a number of the Sun, therefore of Tiphereth. We might speculate if the above revealing of this knowledge can only be known by those who have attained to the Knowledge and Conversation of the Holy Guardian Angel? Or can it be only known by those who have really opened the Chakras of Manipura and Anahata? Or is it that one really knows and IS the true center of his Being, symbolized by the Sun? However, one puts this matter, in whatever words, it might be that we have here some hints in the enumeration of the word "wise".

It is left up to the good judgment of the student to use the enumerations of the Trumps in either the Case fashion or the Crowley fashion. We do not argue this point here. But it may be worthwhile to experiment with both numbering ideas for the Trumps and see which system yields the most meaning and accuracy.)

Note: "Gematria for Fun and Prophet" was printed in part in OYEZ, Spring Equinox Issue, March, 1980, produced by Heru-Ra-Ha Lodge of the O.T.O., P.O. Box 3111, Newport Beach, CA. 92663

Further references to The Tarot:
Case, Paul Foster - THE TAROT
Crowley, Aleister - BOOK OF THOTH

ABSINTHE - THE GREEN GODDESS

by Aleister Crowley

I.

Keep always this dim corner for me, that I may sit while the Green Hour glides, a proud pavane of Time. For I am no longer in the city accursed, where Time is horsed on the white gelding Death, his spurs rusted with blood.

There is a corner of the United States which he has overlooked. It lies in New Orleans, between Canal Street and Esplanade Avenue; the Mississippi for its base. Thence it reaches northward to a most curious desert land, where is a cemetery lovely beyond dreams, its walls low and whitewashed, within which straggles a wilderness of strange and fantastic tombs; and hard by is that great city of brothels which is so cynically mirthful a neighbor. As Félicien Rops wrote, - or was it Edmond d'Haraucourt? - "la Prostitution et la Mort sont frère et soeur - les fils de Dieu!"¹ At least the poet of La Légende des Sexes was right, and the psychoanalysts after him, in identifying the Mother with the Tomb. This, then, is only the beginning and end of things, this "quartier macabre" beyond the North Rampart; and the Mississippi on the other side is like the space between, our life which flows, and fertilizes as it flows, muddy and malarious as it may be, to empty itself into the warm bosom of the Gulf Stream, which (in our allegory) we may call the Life of God.

But our business is with the heart of things; we must go beyond the crude phenomena of nature if we are to dwell in the spirit. Art is the soul of life; and the Old Absinthe House is heart and soul of the old quarter of New Orleans.

For here was the headquarters of no common man - no less than a real pirate - of Captain Lafitte, who not only robbed his neighbors, but defended them against invasion. Here, too, sat Henry Clay, who lived and died to give his name to a cigar. Outside this house no man remembers much more of him than that; but here, authentic and, as I imagine, indignant, his ghost stalks grimly.

Here, too, are marble basins hollowed - and hallowed! - by the drippings of the water which creates by baptism the new spirit of absinthe.

I am only sipping the second glass of that "fascinating, but subtle poison, whose ravages eat men's heart and brain" that I have ever tasted in my life; and as I am not an American anxious

1. "Prostitution and death are brother and sister - the children of God."

for quick action, I am not surprised and disappointed that I do not drop dead upon the spot. But I can taste souls without the aid of absinthe; and besides, this is magic absinthe! The spirit of the house has entered into it; it is an elixir, the masterpiece of an old alchemist, no common wine.

And so, as I talk with the patron concerning the vanity of things, I perceive the secret of the heart of God himself; this, that everything, even the vilest things, is so unutterably lovely that it is worthy of the devotion of a God for all eternity.

What other excuse could He give man for making him? In substance, that is my answer to King Solomon.

II.

The barrier between divine and human things is frail but inviolable; the artist and the bourgeois are only divided by a point of view. "A hair divides the false and true."

I am watching the opalescence of my absinthe, and it leads me to ponder upon a certain very curious mystery, persistent in legend. We may call it the mystery of the rainbow.

Originally, in the fantastic but significant legend of the Hebrews, the rainbow is mentioned as the sign of salvation. The world had been purified by water, and was ready for the revelation of Wine. God would never again destroy his work, but ultimately seal its perfection by a baptism of fire.

Now in this analogue also falls the coat of many colors which was made for Joseph, a legend which was regarded as so important that it was subsequently borrowed for the romance of Jesus. The veil of the Temple, too, was of many colors. We find, further East, that the Manipura Cakra - the Lotus of the City of Jewels - which is an important centre in Hindu anatomy, and apparently identical with the solar plexus, is the central point of the nervous system of the human body, dividing the sacred from the profane, or the lower from the higher.

In Western Mysticism, once more we learn that the middle grade of initiation is called Hodos Chamelionis, the Path of the Chameleon; there is here evidently an allusion to this same mystery. We also learn that the middle stage in Alchemy is when the liquor becomes opalescent.

Finally, we note among the visions of the Saints one called the Universal Peacock, in which the totality of things is perceived thus royally apparelled.

Would it were possible to assemble in this place the cohorts

of quotation; for indeed they are beautiful with banners, flashing their myriad rays from cothurn and habergeon, gay and gallant in the light of that Sun which knows no fall from Zenith of high noon!

Yet I must needs already have written so much to make clear one pitiful conceit: can it be that in the opalescence of absinthe is some occult link with this mystery of the Rainbow? For undoubtedly one glass does indefinably and subtly insinuate the drinker within the secret chamber of Beauty, does kindle his thoughts to rapture, adjust his point of view to that of the artist, at least in that degree of which he is originally capable, weave for his fancy a gala dress of stuff as many-colored as the mind of Aphrodite.

Oh Beauty! Long did I love thee, long did I pursue thee, thee elusive, thee intangible! And lo! thou enfoldest me by night and day in the arms of gracious, of luxurious, of shimmering silence.

III.

The Prohibitionist must always be a person of no moral character; for he cannot even conceive of the possibility of a man capable of resisting temptation. Still more, he is so obsessed, like the savage, by the fear of the unknown, that he regards alcohol as a fetich, necessarily alluring and tyrannical.

With this ignorance of human nature goes an even grosser ignorance of the divine nature.

He does not understand that the universe has only one possible purpose; that, the business of life being happily completed by the production of the necessities and luxuries incidental to comfort, the residuum of human energy needs an outlet. The surplus of Will must find issue in the elevation of the individual towards the godhead; and the method of such elevation is by religion, love, and art. Now these three things are indissolubly bound up with wine, for they are themselves species of intoxication.

Yet against all these things we find the prohibitionist, logically enough. It is true that he usually pretends to admit religion as a proper pursuit for humanity; but what a religion! He has removed from it every element of ecstasy or even of devotion; in his hands it has become cold, fanatical, cruel, and stupid, a thing merciless and formal, without sympathy or humanity. Love and art he rejects altogether; for him the only meaning of love is a mechanical - hardly even physiological! - process necessary for the perpetuation of the human race. (But why perpetuate it?) Art is for him the parasite and pimp of love; he cannot distinguish between the Apollo Belvedere and the crude

bestialities of certain Pompeian frescoes, or between Rabelais and Elinor Glyn.

What then, is his ideal of human life? one cannot say. So crass a creature can have no true ideal. There have been ascetic philosophers; but the prohibitionist would be as offended by their doctrine as by ours - these indeed, are not so dissimilar as appears. Wage-slavery and boredom seem to complete his outlook on the world.

There are species which survive because of the feeling of disgust inspired by them; one is reluctant to set the heel firmly upon them, however thick may be one's boots. But when they are recognized as utterly noxious to humanity - the more so that they ape its form - then courage must be found, or rather, nausea must be swallowed.

May God send us a Saint George!

IV.

It is notorious that all genius is accompanied by vice. Almost always this takes the form of sexual extravagance. It is to be observed that deficiency, as in the cases of Carlyle and Ruskin, is to be reckoned as extravagance. At least, the word abnormality will fit all cases. Further, we see that in a very large number of great men there has also been indulgence in drink or drugs. There are whole periods when practically every great man has been thus marked; these periods are those during which the heroic spirit has died out of their nation, and the bourgeois is apparently triumphant.

In this case the cause is evidently the horror of life induced in the artist by the contemplation of his surroundings. He must find another world, no matter at what cost.

Consider the end of the eighteenth century. In France, at that time, the men of genius were made, so to speak, possible by the Revolution. In England, under Castlereagh, we find Blake lost to humanity in mysticism, Shelley and Byron exiles, Coleridge taking refuge in opium, Keats sinking under the weight of circumstance, Wordsworth forced to sell his soul, while the enemy, in the persons of Southey and Moore, triumphantly held sway.

The poetically similar period in France was 1850 to 1870. Hugo was in exile, and all his brethren were given to absinthe or to hashish or to opium.

There is, however, another consideration more important. There are some men who possess the understanding of the City of God, and know not the keys; or, if they possess them, have not force to

turn them in the wards. Such men often seek to win heaven by forged credentials. Just so a youth who desires love is too often deceived by simulacra, embraces Lydia thinking her to be Lalage.

But the greatest men of all suffer neither the limitations of the former class nor the illusions of the latter. Yet we find them equally given to what is apparently indulgence. Lombroso has foolishly sought to find the source of this in madness - as if insanity could scale the peaks of Progress while Reason recoiled from the bergschrund. The explanation is far otherwise. Imagine to yourself the mental state of him who inherits or attains the full consciousness of the artist, that is to say, the divine consciousness.

He finds himself unutterably lonely, and he must steel himself to endure it. All his peers are dead long since! Even if he find an equal upon earth, there can scarcely be companionship, hardly more than the far courtesy of king to king. There are few twin souls in genius - rare even as twin stars.

Good - he can reconcile himself to the scorn of the world. But yet he feels with anguish his duty towards it. It is therefore essential to him to be human.

Now the divine consciousness is not full-flowered in youth. The newness of the objective world pre-occupies the soul for many years. It is only as each illusion vanishes before the magic of the master that he gains more and more the power to dwell in the world of Reality. And with this comes the terrible temptation - the desire to enter and enjoy rather than remain among men and suffer their illusions. Yet, since the sole purpose of the incarnation of such a Master was to help humanity, he must make the supreme renunciation. It is the problem of that dreadful bridge of Islam, Al Sirak; the razor-edge will cut the unwary foot, yet it must be trodden firmly, or the traveler will fall to the abyss. I dare not sit in the Old Absinthe House for ever, wrapped in the ineffable delight of the Beatific Vision. I must write this essay, that men may thereby come at last to understand true things. But the operation of the creative godhead is not enough. Art is itself too near the Reality which must be renounced for a season.

Therefore his work is also part of his temptation; the genius feels himself slipping constantly heavenward. The gravitation of eternity draws him. He is like a ship torn by the tempest from the harbour where the master must needs take on new passengers to the Happy Isles. So he must throw out anchors; and the only holding is the mire! Thus, in order to maintain the equilibrium of sanity, the artist is obliged to seek fellowship with the grossest of mankind. Like Lord Dunsany or Augustus John, today, or like Teniers of old, he may love to sit in taverns where

sailors frequent; he may wander the country with gypsies, or he may form liaisons with the vilest men and women. Edward Fitzgerald would seek an illiterate fisherman, and spend weeks in his company; Verlaine made associates of Rimbaud and Bibi la Purée; Shakespeare consorted with the Earls of Pembroke and Southampton; Marlowe was actually killed during a brawl in a low tavern. And when we consider the sex-relation, it is hard to mention a genius who had a wife or mistress of even tolerable good character. If he had one, he would be sure to neglect her for a Vampire or a Shrew. A good woman is too near that heaven of Reality which he is sworn to renounce!

And this, I suppose, is why I am interested in the woman who has come to sit at the nearest table. Let us find out her story; let us try to see with the eyes of her soul!

V.

She is a woman of no more than thirty years of age, though she looks older. She comes here at irregular intervals, once a week, or once a month; but when she comes she sits down to get solidly drunk on that alternation of beer and gin which the best authorities in England deem so efficacious.

As to her story, it is simplicity itself. She was kept in luxury for some years by a wealthy cotton broker, crossed to Europe with him, and lived in London and Paris like a queen. Then she got the idea of "respectability" and "settling down in life"; so she married a man who could keep her in mere comfort. Result: repentance, and a periodical need to forget her sorrows. She is still "respectable"; she never tires of repeating that she is not one of "those girls", but "a married woman living far up-town," and that she "she never runs about with men."

It is not the failure of marriage; it is the failure of men to recognize what marriage was ordained to be. By a singular paradox, it is the triumph of the bourgeois, who is the chief supporter of marriage, that has degraded marriage to the level of the bourgeois. Only the hero is capable of marriage as the church understands it; for the marriage oath is a compact of appalling solemnity, an alliance of two souls against the world and against fate, with invocation of the great aid of the Most High. Death is not the most beautiful of adventures, as Charles Frohman said on the "Titanic" ere she plunged, for death is unavoidable; marriage is a voluntary heroism. That marriage has today become a matter of convenience is the last word of the commercial spirit. It is as if one should take a vow of knighthood to combat dragons - until the dragons appeared.

So this poor woman, because she did not understand that respectability is a lie, that it is love that makes marriage sacred and not the sanction of church or state, because she took marriage

as an asylum instead of as a crusade, has failed in life, and now seeks alcohol under the same fatal error.

Wine is the ripe gladness which accompanies valor and rewards toil; it is the plume on a man's lance-head, a fluttering gallantry - not good to lean upon. Therefore her eyes are glassed with horror as she gazes uncomprehending upon her fate. That which she did all to avoid confronts her; she does not realize that, had she faced it, it would have fled with all the other phantoms. For the sole reality of this universe is God.

The Old Absinthe House is not a place; it is not bounded by four walls; it is headquarters of an army of philosophies. From this dim corner let me range, wafting thought through every air, salient against every problem of mankind; for it will always return like Noah's dove to this ark, this strange little sanctuary of the Green Goddess which has been set down not upon Ararat, but by the banks of the "Father of Waters."

VI.

Ah, the Green Goddess! What is the fascination that makes her so adorable and so terrible? Do you know that French sonnet "La Legende de l'absinthe?" He must have loved it well, that poet. Here are his witnesses.

Apollon, qui pleurait le trépas d'Hyacinthe,
Ne voulait pas céder la victoire à la mort.
Il fallait que son âme, adepte de l'essor,
Trouvait pour la beauté une alchimie plus sainte.
Donc, de sa main céleste il épuise, il éreinte
Les dons les plus subtils de la divine Flore.
Leurs corps brisés souspirent une exhalaison d'or
Dont il nous recueillait la goutte de - l'Absinthe!

Aux cavernes blotties, aux palais pétillants,
Par un, par deux, buvez ce breuvage d'aimant!
Car c'est un sortilège, un propos de dictame;
Ce vin d'opale pale avortit la misère,
Ouvre de la beauté l'intime sanctuaire
- Ensorcelle mon coeur, extasie mon âme!

What is there in absinthe that makes it a separate cult? The effects of its abuse are totally distinct from those of other stimulants. Even in ruin and in degradation it remains a thing apart; its victims wear a ghastly aureole all their own, and in their peculiar hell yet gloat with a sinister perversion of pride that they are not as other men.

But we are not to reckon up the uses of a thing by contemplating the wreckage of its abuse. We do not curse the sea because of occasional disasters to our mariners, or refuse axes to our woodsmen because we sympathize with Charles the First or

Louis the Sixteenth. So therefore as special vices and dangers appertain to absinthe, so also do graces and virtues that adorn no other liquor.

The word is from the Greek apsinthion; it means "undrinkable" or, according to some authorities, "undelightful". In either case, strange paradox? No; for the wormwood draught itself were bitter beyond human endurance; it must be aromatized and mellowed with other herbs.

Chief among these is the gracious Melissa, of which the great Paracelsus thought so highly that he incorporated it as the chief ingredient in the preparation of his Ens Melissa Vitae, which he expected to be an elixir of life and a cure for all diseases, but which in his hands never came to perfection.

Then also there are added mint, anise, fennel and hyssop, all holy herbs familiar to all from the Treasury of Hebrew Scripture. And there is even the sacred marjoram which renders man both chaste and passionate; the tender green angelica stalks also infused in this most mystic of concoctions; for like the artemisia absinthium itself it is a plant of Diana, and gives the purity and lucidity, with a touch of the madness, of the Moon; and above all there is the Dittany of Crete of which the eastern Sages say that one flower hath more puissance in high magic than all the other gifts of all the gardens of the world. It is as if the first diviner of absinthe had been indeed a magician intent upon a combination of sacred drugs which should cleanse, fortify and perfume the human soul.

And it is no doubt that in the due employment of this liquor such effects are easy to obtain. A single glass seems to render the breathing freer, the spirit lighter, the heart more ardent, soul and mind alike more capable of executing the great task of doing that particular work in the world which the Father may have sent them to perform. Food itself loses its gross qualities in the presence of absinthe, and becomes even as manna, operating the sacrament of nutrition without bodily disturbance.

Let then the pilgrim enter reverently the shrine, and drink his absinthe as a stirrup-cup; for in the right conception of this life as an ordeal of chivalry lies the foundation of every perfection of philosophy. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God!" applies with singular force to the absintheur. So may he come victorious from the battle of life to be received with tender kisses by some green-robed archangel, and crowned with mystic vervain in the Emerald Gateway of the Opal City of God.

VII.

And now the café is beginning to fill up. This little room with its dark green woodwork, its boarded ceiling, its sanded floor, its old pictures, its whole air of sympathy with time, is beginning to exert its magic spell. Here comes a curious child, short and sturdy, with a long blonde pigtail, her glance sly and sidelong on a jolly little old man who looks as if he had stepped straight out of the pages of Balzac.

Handsome and diminutive, with a fierce moustache almost as big as the rest of him, like a regular little Spanish fighting cock, Frank, the waiter, in his long white apron, struts to them with the glasses of ice-cold pleasure, green as the glaciers themselves. He will stand up bravely with the musicians by and by and sing us a jolly song of old Catalonia.

The door swings open again; a tall dark girl, exquisitely slim and snaky, with masses of black hair knotted about her head, comes in; on her arm is a plump woman with hungry eyes, and a mass of Titian red hair. They seem distracted from the outer world, absorbed in some subject of enthralling interest; and they drink their apéritif as if in a dream. I ask the mulatto boy who waits at my table (the sleek and lithe black panther!) who they are; but he knows only that one is a cabaret dancer, the other the owner of a cotton plantation up river. At a round table in the middle of the room sits one of the proprietors with a group of friends; he is burly, rubicund, and jolly, the very type of the Shakespearian "Mine host." Now a party of a dozen merry boys and girls comes in; the old pianist begins to play a dance, and in a moment the whole café is caught up in the music of harmonious motion. Yet still the invisible line is drawn about each soul; the dance does not conflict with the absorption of the two strange women, or with my own mood of detachment.

Then there is a "little laughing lewd gamine" dressed all in black save for a square white collar; her smile is broad and free as the sun, and her gaze as clean and wholesome and inspiring. There is the big jolly blonde Irish girl in the black velvet beret and coat, and the white boots, chatting with two boys in khaki from the border; and there is the Creole girl in pure white cap-a-piè, with her small piquant face and its round button of a nose, and its curious deep rose flush, and its red little mouth, impudently smiling. Around these islands seems to flow as a general tide the more stable life of the quarter. Here are honest good-wives seriously discussing their affairs, and heaven only knows if it be love or the price of sugar which engages them so wholly. There are but a few commonplace and uninteresting elements in the café; and these are without exception men. The giant Big Business is a great tyrant; he seizes all the men for slaves, and leaves the women to make shift as best they can for - all that makes life worth living. Candies and American Beauty Roses are

of no use in an emergency! So, even in this most favored corner, there is dearth of the kind of men that women need.

At the table next me sits an old, old man. He has done great things in his day, they tell me, an engineer, who first found it possible to dig Artesian wells in the Sahara desert. The Legion of Honor glows red on his shabby surtout. He comes here, one of the many wrecks of the Panama Canal, a piece of jetsam cast up by that tidal wave of speculation and corruption. He is of the old type, the thrifty peasantry; and he has his little income from the Rente. He says that he is too old to cross the ocean - and why should he, with the atmosphere of old France to be had a stone's throw from his little apartment in Bourbon Street? It is a curious type of house that one finds in this quarter in New Orleans; meagre without, within one comes unexpectedly upon great spaces, carved wooden balconies on which the rooms open. So he dreams away his honored days in the Old Absinthe House. His rusty black, with its worn red button, is a noble wear.

Black, by the way, seems almost universal among the women; is it instinctive good taste? At least, it serves to bring up the general level of good looks. Most American women spoil what little beauty they may have by overdressing. Here there is nothing extravagant, nothing vulgar, none of the near-Paris-gown and the just-off-Bond-Street hat. Nor is there a single dress to which a Quaker could object. There is neither the mediocrity nor the immodesty of the New York woman, who is tailored or millinered on a garish pattern, with the Eternal Chorus Girl as the Ideal - an ideal which she always attains, though (Heaven knows!) in "society" there are few "front-row" types.

On the other side of me a splendid stalwart maid, modern in muscle, old only in the subtle and modest fascination of her manner, her face proud, cruel and amorous, shakes her wild tresses of gold in pagan laughter. Her mood is universal as the wind. What can her cavalier be doing to keep her waiting? It is a little mystery which I will not solve for the reader; on the contrary -.

VIII.

Yes, it was my own sweetheart (no! not all the magazines can vulgarize that loveliest of words) who was waiting for me to be done with my musings. She comes in silently and stealthily, preening and purring like a great cat, and sits down, and begins to Enjoy. She knows I must never be disturbed until I close my pen. We shall go together to dine at a little Italian restaurant kept by an old navy man, who makes the best ravioli this side of Genoa; then we shall walk the wet and windy streets, rejoicing to feel the warm subtropical rain upon our faces; we shall go

down to the Mississippi, and watch the lights of the ships, and listen to the tales of travel and adventure of the mariners. There is one that moves me greatly; it is like the story of the sentinel of Herculaneum. A cruiser of the U.S. Navy was detailed to Rio de Janeiro. (This was before the days of wireless telegraphy.) The port was in quarantine; the ship had to stand ten miles out to sea. Nevertheless Yellow Jack managed to come aboard. The men died one by one. There was no way of getting word to Washington; and, as it turned out later, the Navy Department had completely forgotten the existence of the ship. No orders came; The captain stuck to his post for three months. Three months of solitude and death! At last a passing ship was signalled, and the cruiser was moved to happier waters. No doubt the story is a lie; but did that make it less splendid in the telling, as the old scoundrel sat and spat and chewed tobacco? No, we will certainly go down, and ruffle it on the wharves. There is really better fun in life than can be got by going to the movies, when you know how to coerce reality.

There is beauty in every incident of life; the true and the false, the wise and the foolish, are all one in the eye that beholds all without passion or prejudice; and the secret appears to lie not in the retirement from the world, but in keeping a part of oneself Vestal, sacred, intact, aloof from that self which makes contact with the external universe; in other words, in a separation of that which is and perceives from that which acts and suffers. And the art of doing this is really the art of being an artist. As a rule, it is a birthright; it may perhaps be attained by prayer and fasting; most surely, it can never be bought.

But if you have it not, this will be the best way to get it - or something like it. Give up your life completely to the task; sit daily for six hours in the Old Absinthe House, and sip the icy opal; endure 'till all things change insensibly before your eyes, you changing with them; 'till you become as gods, knowing good and evil, and this also, that they are not two but one.

It may be a long time before the veil lifts; but a moment's experience of the point of view of the artist is worth a myriad martyrdoms. It solves every problem of life and of death - which two also are one.

It translates this universe into intelligible terms, relating truly the ego with the non-ego, and recasting the prose of reason in the poetry of soul. Even as the eye of the sculptor beholds his masterpiece already existing in the shapeless mass of marble, needing only the loving-kindness of the chisel to cut away the veils of Isis, so you may (perhaps) learn to behold the sum and

and summit of all grace and glory from this great observatory,
the Old Absinthe House of New Orleans.

V'la, p'tite chatte; c'est fini, le travail. Foutons le
camp!

From "The International" February, 1917

LOVE AND LAUGHTER

My love is like a mountain stream
 Alive and sparkling in the sun -
The tossing spray, the foam and gleam,
 A rainbow ray, Hilarion!
 But in its deeps the currents run
So strong and pure, so cool and sweet -
 The honied hearts of snows unwon
By oread art of faery feet!

All grace, all gaiety, all gladness,
 The laughing face and opal fire!
Mockery mingling mirth and madness
 Teasing or tingling to desire!
 And all the while to love's own lyre
Her heart sings, tremulous and tender;
 Purity, passion, that respire
Firmly to fashion subtler splendour!

Now love shall wet the lips of laughter,
 And laughter brim the bowl of love.
Music of mirth before and after;
 Envy of earth about, above!
 Let all the world be drunken of
The vatted vintage of the Sun!
 Our Word, in Art, wing forth, the Dove
For God's own heart, Hilarion!

Aleister Crowley
From "The International", February, 1917

JANE WOLFE

Hammer and Anvil, Part II

The Great Work

During Jane's first three days in Cefalu as a guest she was tested in astral vision. The rule was that any person visiting the Abbey was to be allowed three days as a guest and after that time, the person was expected to plunge into the Great Work.

Crowley threw his Yi King sticks to obtain an image for this test. These were six sticks of tortoise shell which were marked on one side with a small red band across the middle and on the opposite side were plain. The side that was plain was an unbroken line and the side that was marked with red was a broken line. This way, the sticks that were thrown mimicked the broken and unbroken line arrangements of the Yi King. He used this method of consulting the Yi King constantly and the student used whatever hexagram that came up from the throwing of the sticks as an aid to astral travel.

The hexagram that was thrown was placed imaginatively on a door by the student and then the student imagined that she opened the door and walked through and followed whatever direction as she was urged to do. Jane wrote her vision from this method of astral travel as follows:

"I walked along the little traveled way of an olive orchard until I saw before me a tall figure in a striped robe, with a tall striped headpiece - Egyptian I think. He looked me over, and I passed on to a one-story, flat-roofed building to face a long altar, with nothing on it. But above was a large silver moon somewhat like the golden sun one views in occult drawings. There came to the altar a man, black haired and wearing a red abbaï, stitched in gold. He turned and looked at me. Instantly I shut off the vision, for it was Crowley."

There were a few other such tests which were not remembered and which were destroyed with her diaries when she later moved to London. Crowley started Jane on astral visions and she enjoyed his magnificent sigils for this type of work. She was instructed to place the sigil where it could be seen easily, she was then to look at it for a few minutes, drop the gaze to the floor or close the eyes and give herself over to the work and travel through the astral regions. She was informed that if one made one's own sigils, it was an excellent mode of procedure if one knew what force to depict on the sigil.

After the three day guest period Crowley put Jane on a strict schedule. Twice a day she was to sit in her Asana, which in her case was "the Dragon". She was then to work on pranayama, the control of breathing. Following that or along with these two practices she was to work on Dharana, the control of thought. For the latter she used the tattwa symbols and also endeavoured to visualize Harpocrates sitting on a lotus in his egg of blue during a separate period of concentration. She was to work with astral travel from time to time and study in the books whenever she had a moment. She wrote down all of this work in her diary and this received Aleister's comments when he had a moment to attend to it.

It was the practice at the Abbey of Thelema that diaries were to be left around where others could read them and thus all could learn from the work of the other person, and also reactions to each other could be monitored. It was Crowley's belief that if a person reacted negatively to another person, it was because the person having the bad reaction had some of the same traits within himself to which he was objecting when exteriorised by anyone else. The negative or unknown trait was often hidden and repressed in the objector without his knowing much about it, sometimes nothing conscious could be known at all. Often it would be a trait which the conscious mind did not approve of or accept and this rejection could be due to training in the outer world of phenomena, sometimes deeply lost in early childhood. Reactions whether positive or negative, speaking in a balanced sense, give the clue that some sort of repression or ignorance of the work of the unconscious had gone on during the lifetime and something active and really a part of the whole psyche had been rejected and eventually hidden. Some repressions are dangerous and have a great deal of power to thwart the life work or True Will. The reactions must be viewed objectively, rooted out if they are hidden and cause emotional reactions or objections, considered consciously and with understanding. There should be no value judgments on what is thus seen as coming from the unconscious, for if so, it would simply make matters just as bad, or worse. The person set upon the occult path must in time learn to make no difference between any one reaction over another, and must learn that preferences are stumbling blocks to Illumination.

In Alchemy this process is called "Visita Interiora Terrae Rectificando Invenies Occultum Lapidem. Visit the interior parts of the earth: by rectification thou shalt find the hidden stone."¹ The interior of the earth is known as hell, or the unconscious: know and accept what is there, rectify (remedy or purify) these contents and transmute into the spiritual gold. It is the marriage of the Sun (the Conscious mind) and the Moon (the Unconscious

1. Crowley, BOOK OF THOTH, Trump XIV.

mind). The progress of mankind depends upon this exploration of the Unconscious and its forces which are more powerful than most people are willing to accept. But if the unconscious contents remain unintegrated with the conscious a good deal of trouble can ensue and certainly failure for anyone hoping for higher Initiations.

Jane did not write out her reactions to other people, as the first shock on viewing the filth of Leah and the Abbey was too great. Also she had reactions of disgust at the behaviour of some of the others, especially Leah and Aleister. Her world of stage and screen had been so different from what she was doing in Aleister's world of Cefalu and since she had neither oral nor written speech to siphon off her emotions and reactions, she fought Aleister and the Abbey within herself during most of her first year there. She often struck out in any direction with previously formulated opinions due to her visionary work, connection with Theosophy, and general view of Metaphysics. Her opinions seemed wild to Aleister and since Jane was born without much power of intellect and logic, as are most women, she ran afoul of his cutting wit at almost every turn.

When dispute arose between the inhabitants of the Abbey, there was an attempt to settle it fairly and each participant was asked to wield a great deal of introspection to see how each had contributed to the trouble by the own psychological set-up. Disputes were used as modes of delving into the unconscious forces. In other words, no one was allowed to blame the other fellow, the trouble arose within the self.

They lived in a rarified atmosphere, each person became acutely conscious of the others through these practices and work on their own psychological reactions. Aleister made them face any remark whatever about another person that might pass their lips, careless or otherwise, and constantly they were drilled over and over to mind their own business. How else could it be if one is to live the Law of Thelema, "Do what thou wilt shall be the whole of the Law?" They had to learn to give this right to others, as well as to work out their own wills in their own lives.

Conquering jealousy among the women was not an easy task, especially for Leah and Ninette, but as time wore on this jealousy diminished in quality and frequency. A year later an incident stood out in Jane's mind of the dearly won adjustment to this emotion and at least a partial control of it.

Betty, Raoul Loveday's girl, was visiting and left a small velvet turban on the table. Leah came by, her face flushed, she grabbed the turban and hurled it back of a trunk, saying

"She'll have a good hunt for that!" Then instantly, laughing merrily, she rescued the bit of velvet, brushed it off lovingly, and placed it once more on the table where Betty had left it. She said, "It's a nice little hat." Jane never forgot what she thought was the beauty and spontaneity of the action. It was not that unruly impulses had been eliminated or repressed, but they had been brought to heel or tamed and the opposite emotion was there to equilibrate the first reaction.

It was due to the jealousy between Leah and Ninette in this first year, that the latter was removed from the Abbey and sent to Palermo all alone for the birth of her's and Aleister's baby, Loulette.

Ninette had been hired as a nursemaid for Leah's children earlier that year in France. In a fit of romanticism, Ninette had fallen into Crowley's arms, but he had done a Magickal operation for a certain type of woman and Leah was the one who was his Scarlet Woman. Ninette could not understand this and wrote down her jealousy and hatred very clearly in her diary. When these black emotions were read, stark and unashamed, by Crowley, and when Leah got wind of this, there was a great upset and Ninette was sent away.

Jane called her Shummie and a great friendship had arisen between them. Jane thought that she knew Shummie from another life and since, in the August after Jane's arrival, Aleister had taken another house, Jane was domiciled under the same roof, they became quite close. It was Shummie's job to care for all the children and to take care of the cooking. In these tasks, Jane often helped. It was a relief to Aleister to be free of the noise of the children and their constant demands in the way of all children. But Jane enjoyed observing them and eventually she also taught them a great deal.

Jane at first thought Leah was to blame for pulling Aleister off the path and blamed a great deal on her. Much later she was to see what a terrible burden Leah was carrying and so she was able to form some respect for her. As time went on, she decided Leah was not to blame, that the condition must be in Aleister or Leah couldn't have brought it out. This realization eased her feelings towards Leah but she could not understand at all why Shummie was being treated so badly. In a very cautious fashion, by September of that year, she entered into her diary this sentence:

"There is no doubt at all in my mind that Shummie is part of the plan; therefore why all this harpooning? Poor devil!"

Meanwhile, Jane was going through another personal hell. She had thought, due to the series of letters sent her by Aleister in the previous two years, that she was to be his woman. It

took her some time to realize that she had not the strength of Leah and that she was not in any way prepared for so vital and dire an undertaking. Therefore, she reasoned, this was why she had not been able to meet Aleister in Tunis as had been planned originally.

She had also to combat various dreams and phantasies about love-making with Aleister. These she wrote down in very tiny script, as though ashamed of them, and all in pencil. She had made typewritten copies, but they were destroyed later after she left Cefalu. Nothing ever did happen between them as Jane simply did not have the type of character needed for the particular opus in which Aleister was engaged at the time. But she did learn to lose all sense of shame connected with sex and she learned also to face her own urges and libido.

Jane was psychic to a great extent, but prone to accept her visions in an unquestioning fashion, never thinking to apply logic or a knowledge of psychology to them. All her life these visions existed apart, unintegrated into her daily doings. She felt much and saw much, too, that she never expressed. In the manner of visions and imperfect interpretations of them, they could be either right and meaningful or quite wrong and misleading. One of the results of this was that at first she thought she was so right on so many points and Aleister had this to turn up in her and to try to show her what was happening. When this ability was challenged she at first was quite wild in her reactions and would get in deeper with ridiculous statements. This in turn, would elicit laughter or contempt from Aleister or even, in her diaries, he would comment in the margin, "Stop this."

For the first two or three months, while Jane was experiencing some of the worst pangs of initiation and adjustment, she would take herself off into the hills on long walks, anything to get away from the Abbey. She enjoyed the sunshine and the sights and sounds of nature. She loved to sit under the trees with her lunch and just listen to the breeze stirring the leaves. Sometimes, though, she took her moods with her and more than once she had a long cry while away in the hills.

During that August she also spent about four days in the Hotel des Palmes in Palermo and tried to keep up her practices there as she had done in Cefalu. But there were noises and unexpected interruptions and so she went back to the Abbey and settled down again to the regular routine.

Gradually Jane unbent and by the time of the Autumnal Equinox, she was adjusting as well as possible. Shummie made her laugh with wry comments and on top of this all of them

worked on the designs for the Temple and the Chamber of Nightmares. Jane enjoyed very much the work of painting and fixing and soon a fine team spirit began to grow and all felt as though they "belonged" to some colossal effort, far bigger than any one person, and that they had a very important place in this plan.

Their lighter moments were spent in rock-climbing with Aleister, who taught them much along this line, and almost every day they went swimming, as that was the only way to get a bath. On the walk to the beach they might do breathing exercises. This type of work invigorated and strengthened them. Sometimes Jane swam alone, sometimes she was with the others, and sometimes she took one of the little boys to swim too. Then there were discussions in the evenings, often outside under the stars, or there were group rituals; the Gnostic Catholic Mass, or recitation of the Collects from this. Resh was said four times a day, with everyone participating unless ill.

That August Jane started "The Temple of Solomon the King" in EQUINOX, Vol. I. She also read the article on Qabalah in No. 5 and started some work on this, which she found fascinating. There were no Tarot cards according to Crowley's designs and understanding, and Jane does not even mention those of older designs. The Crowley, Harris deck was not to be produced for students until 1970. But they had a publication of 777 and this was also used in Jane's studies.

The Abbey occupants were aroused at 6:00 a.m. by the beating of the tom-tom. For awhile, Jane found this very difficult as it seemed a shock to the system. The work she had been assigned usually took until after 11:00 in the evening, so she had only 6 hours of sleep. Actually her body demanded more than this, and many times she had to succumb or have a nap during the day.

After she got up, she spent 20 minutes or so in her Asana and after that, she imagined the yellow square of the tattwas for another 20 minutes, with varying results. Following this came the visualization of Harpocrates and then breakfast. This same regimen was repeated after dinner about 7:30 p.m., starting around 10:00 of the evening. The after-dinner discussions with Aleister sometimes aided her and sometimes they repelled her, especially when he talked of sex so much.

By September she was also studying the BOOK OF LIES and doing a good deal more work on THE BOOK OF THE LAW, eventually doing some memorizing.

Following is a part of her diary, just as she wrote it.

Sept. 5

A.M.

7:37-57 ASANA, thunderbolt¹

7:57-8:13 DHARANA, yellow square

Five mins. short. Got along well for 10 min. then could not shut off discussion about cow's milk and Poupée.

HARPOCRATES

and Invocation

Went to pieces at 'Fives'. This tired me completely. Why this sudden tempest?

11:27 In a relaxed condition - a letting go all along the line. Is this because of the Force of which I was conscious for 2 days and which kept me wakeful for 2 nights - the physical not equal to the strain of these stronger vibrations? Like the labour pains of motherhood, followed in each instance by a period of rest?

Or, is it astrological?

P.M.

9:18-40 ASANA, Thunderbolt

9:40-10: DHARANA, yellow square

My fight with Dharana lies principally in the last 10 min., though now finished; last 5 min. fair.

10:-10:20 HARPOCRATES

Invocation, preceded by beginning of Pentagram. When beginning this I entered a Temple more vast and silent than any heretofore conceived. I seemed the size of an insect in comparison. Was conscious of two large pillars to the right and left, to the front of which I stood and back of which I knew there to be an altar, though shrouded in darkness. At one time was conscious of lapis blue in this darkness and the word Ocelli occurred to me while here.

After Invocation was finished I willed myself into this Temple and asked for enlightenment, but received nothing.

1. She says "Thunderbolt" but all the evidence suggests the Asana was "The Dragon". Jane had quite a few mixed-up ideas at first, due to inexperience.

THE STAR & THE GARTER

By Aleister Crowley

XXXII

Lady, awake the dread abyss
Of knowledge in impassioned eyes!
Fathom the gulphs of awful bliss
With the poised plummet of a kiss!

Love hath the arcanum of the wise;
Love is the elixir, love the stone;
The rosy tincture shall arise
Out of its shadowy cadences.

Love is the Work, and love alone
Rewards the ingenious alchemist.
Chaste fervours chastely overthrown
Awake the infinite monotone.

So, Lady, if thy lips I kissed;
So, lady, if in eyes of steel
I read the steady secret, wist
Of no gray ghosts moulded of mist;

I did not bid my purpose kneel,
Nor thine retire: I probe the scar
Of self, the goddess keen and real
Supreme within the naked wheel

Of sun and moon and star and star,
And find her but the ambient coil,
Imagination's avatar,
A buddha on his nenuphar

Elaborate of Indian toil;
A mockery of a self; outrun
Its days and dreams, its strength and spoil,
As runs the conquering counterfoil.

Thou art not; thou the moon and sun,
Thou the sole star in trackless night,
The unguessed spaces one by one
That mask their Sphinx, the horizon:

Thou, these; and one above them, light,
Light of the inmost heaven and hell: -
Art changed and fallen and lost to sight,
Who wast as waters of delight.

And I who am not, know thee well
Who art not: then the chain divides
From love-enlightened limbs and swell
The choral cries unutterable

Out of the salt, out of the tides,
The sea, whose drink is death by thirst.
The triumph anthem overrides
The ocean's lamentable sides.

And we are done with life: accurst
Who linger; lost who find; but we
Follow the gold wake of the first
Who found in losing; who reversed

The dictates of eternity.
Lo! in steep meditation hearsed,
Coffined in knowledge, fast we flee
Unto the island from the sea.

XXXIII

The note of the silence is changed; the quarrel is over
That rather endeared than estranged: lover to lover
Flows in the infinite river of knowledge and peace:
Not a ripple or eddy or quiver: the monitors cease
That were eager to warn, to awaken: a sleep is opposed,
And the leaves of the rose wind-shaken are curled and closed;
Gone down in the glare of the sun; and the twilight perfumes
Steal soft in the wake of the One that abides in the glooms.
Walking he is, and slowly; thoughtful he seems,
Pure and happy and holy; as one would who dreams
In the day-time of deep delights no kin to the day.
But a flower new-born of the night's in Hecate's way.
Love is his name, and he bears the ill quiver no more.
He has aged as we all, and despairs; but the lady who bore
Him, Eros, to ruin the ages, has softened at heart;
He is tamed by the art of the sages, the magical art.
No longer he burns and blisters, consumes and corrodes;
He hath Muses nine for sisters; the holy abodes
Of the maiden are open to him, for his wrath is grown still;
His eyes with weeping are dim; he hath changed his will.
We know him; and Venus sinks, a star in the West;
A star in the even, that thinks it shall fall into rest.
Let it be so, then! Arise, O moon of the lyrical spears!
Huntress, O Artemis wise, be upon him who hears!
I have heard thy clear voice in the moon; I have borne it afar;
I have tuned it to many a tune; thou hast shewed me a star,
And the star thou hast shewed me I follow through uttermost night,

I have shaken my spear at Apollo; his ruinous might
I have mocked, I have mastered. All hail to the Star of Delight
That is tender and fervid and frail, and avails me aright!
Hail to thee, symbol of love, assurance and promise of peace!
Stand fast in the skies above, till the skies are abolished and cease!
And for me, may I never forget how things came well as they are!
It was long I had wandered yet ere my eyes found out the star.
Be silent, love, and abide; the wanton strings must go
To the vain tumultuous tide of the spirit's overflow.
I sing and sing to the world; then silence soon
Be about us clasped and furled in the light of the moon.
Forget not, never forget the terrible song I have sung;
How the eager fingers fret the lute, and loose the tongue
Tinkles delicate things, faint thoughts of a futile past -
We are past on eagle wings, and the silence is here at last.
The last low wail of the lyre, be it soft with a tear
For the children of earth and fire that have brought us here.
Give praise, O masterful maid, to Nina, and all as they die!
The moon makes blackest of shade; the star's in the swarthiest sky.
Be silent, O radiant martyr! Let the world fade slowly afar!
But - had it not been for the Garter, I might never have seen the Star.

1904

Excerpts from "The Star & the Garter" by Aleister Crowley.

ΑΓΝΩΣΤΩ

ΘΕΩ

ΟΝ ΟΥΝ ΑΓΝΟΩΝ ΕΥΣΕΒΕΙΣ

ΤΟΥΤΟΝ ΕΓΩ ΡΟΔΟΣ ΚΑΤΑΓΓΕΛΛΩ ΣΟΙ

WHIRLINGS

The Universe opens up in whorls upon whorls
Of energy, the interfacing of the Gods,
Their under-over-bending, unknown sworls
And issues of human life wherever they've trod.

I see it all now as an issue fantastic
Of never-ending dance through all eternity
Of lover and loved one in perfume of mastic
Conjoined and inseparable through an amenity

Of wedded bliss: Angel and human self
Divinely intertwined in ageless wisdom
Beyond phenomena, life, beyond belief,
Beyond emanations of the Tree and the Kingdom.

Oh, speak to me now from Unconscious mind
Of our agelong love and Beauty divine
In unfathomed space and of our blind
And yearning affinity, justice so sublime

That it is hidden in event of soul's
Intervention in space with forces
So unknown and unrecognised as to whole
Meanings and uses and love's endurable traces.

A Holy Guardian Angel leads us thus
To consider His presence in all of light
And darkness, a never-ending plus
To all of life's minus's and sere defenseless plight.

Thus in inebriation and ecstasy we sense
His presence leading us on to eternity
Of events full of His forbidding essence;
In events of whatever kind we know His mastery.

He leads us onward to final consummation
Of the Mystical Marriage of Star-point Hadit
Ongoing to final and never-ending annihilation
Of little self in vast expanses of Nuit.

I am gone, whirled away in vast sea
Of creation, utterly blind to frightful day
And alone as the blasted, lonely Tree
That has spanned the abyss in frightful disarray.

I am shattered through all that I have known:
Now born anew for a vaster and wider throne
Ordained by Him. Oh, bliss of soul blown
By love insatiable, Oh Nuit, Hadit unknown

To mortal soul except in madness and cohesion
Of subject and object until all floats in empyrean
Of ancient and never-ending laws of attraction
Of self and not-self into final dissolution.

Meral
Aug., 1980

THE TREE

There the tree stands, a signature of God:
Mighty and terrible and wonderful the force
That fashioned it to life from the sod
And a love-borne seed nestled at the source
Of nurture and growth, sucking at mighty-breasted earth.
Love was its conception, the uniting of things diverse
To bring a form so beautiful into flowering birth.
The forces that make thee tree, the wide world traverse.

Meral,
1947





A.:A.:. Documents

Class A

I*	Liber B vel Magi
VII	Liber Liberi vel Lapidis Lazuli Adumbratio Kabbalae Aegyptiorum (reprinted in <u>The Holy Books</u>)
X*	Liber Porta Lucis
XXVII	Liber Trigrammaton (printed in <u>The Law is For All</u> , p. 339: and <u>Magical and Philosophical Commentaries on The Book of the Law.</u> , p. 219)
LXV	Liber Cordis Cincti Serpente (reproduced in <u>The Holy Books</u> and "In the Continuum, Vol. I, Nos 7-10 & Vol. II, No. 1 with Commentary by Crowley)
LXVI*	Liber Stellae Rubeae
LXXI*	The Voice of the Silence (Blavatsky, Commentary by A.C.)
XC*	Liber Tzaddi vel Hamus Hermeticus
CLVI*	Liber Cheth vel Vallum Abiegni
CCXX*	Liber AL vel Legis, The Book of the Law
CCXXXI*	Liber Arcanorum
CCCLXX*	Liber A'ash vel Capricorni Pneumatici
CD*	Liber Tau vel Kabbalae Trium Literarum
DCCCXIII	Liber Ararita (reprinted in <u>The Holy Books</u>)

Class A-B

CCCCXVIII	Liber XXX Aerum Vel Saeculi, Being of the Angels of the thirty Aethyrs the Vision and the Voice.
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Classes A & B

CMLXIII	Thesarou Eidolon by Captain J.F.C. Fuller (The Equinox Vol. I, #3. Only the short note pertains to Class A)
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A.A.A. Documents

Class B

I	Liber B vel Magi
VI*	Liber O vel Manus et Sagittae
IX*	Liber E vel Exercitiorum
XVI*	Liber Turreis vel Domus Dei (1)
XXX*	Liber Librae
LVIII	Gematria (reprinted in <u>The Qabalah of Aleister Crowley</u>)
LXI*	Liber Causae
LXIV*	Liber Israfil
LXXI*	The Voice of the Silence by Blavatsky with Commentary by Crowley
LXXVIII	A Description of the Cards of the Tarot (<u>The Equinox</u> , Vol. I, No. 8; reprinted by Weiser)
LXXXIX*	Liber LXXXIX vel Chanokh
XCVI	Liber Gaias, A Handbook of Geomancy (The Equinox, Vol. I, No. 2)
CLVII	Tao Teh King
CLXV*	A Master of the Temple
CLXXV*	Liber Astarte vel Berylli (1)
CCVI*	Liber RV vel Spiritus (1)
CCXVI	The Book of Changes
CDLXXIV*	Liber Os Abysmi vel Daath
D	Sepher Sephiroth (reprinted in <u>The Qabalah of Aleister Crowley and Godwin's Kabalistic Encyclopedia</u>)
DXXXVI*	BATPAXOOPENOBOOKOSMOMAXIA
DCCLXXVII	Liber 777 vel Prolegomena Symbolica (published in several editions, and contained in <u>The Qabalah of Aleister Crowley</u>)
DCCCXXXI	Liber Yod (1)
DCCCLXVIII*	Liber Viarum Viae
CMXIII*	Liber Thisharb, Viae Memoriae
MCCLXIV	Greek Qabalah (O.T.O. Newsletter, Vol. II, Nos 7 & 8) The Book of Thoth

(1) Libers which are listed as Class D in Liber XIII but then also listed as Class B in GEMS FROM THE EQUINOX



A.:A.: Documents

Class C

XXXIII*	An Account of the A.:A.:
XLI	Thien Tao (in <u>Konx Om Pax</u>)
LI	Atlantis, the <u>Lost Continent</u> (Dove Press, Canada, 1970)
LV	The Chymical Jousting of Brother Perardua by Captain J.F.C. Fuller (<u>The Equinox</u> , Vol. I, No. 1)
LIX	Across the Gulf (<u>The Equinox</u> , Vol. I, No. 7)
LXVII	The Sword of Song (<u>Collected Works</u> , Vol. II)
XCV	The Wake World (in <u>Konx Om Pax</u>)
CXLVIII	The Soldier & the Hunchback (<u>In The Equinox</u> , Vol. I No. 1 and " <u>In the Continuum</u> " Vol. I, No. 1)
CXCVII	The High History of Good Sir Palamedes the Saracen Knight & of His Following of the Questing Beast (<u>The Equinox</u> , Vol. I. No. 4)
CCXLII	Aha! (<u>The Equinox</u> , Vol. I, No. 3; reprinted separately with commentary by Regardie, Sangreal, 1969)
CCCXXXIII	The Book of Lies
CCCXXV	Adonis (<u>The Equinox</u> , Vol. I, No. 7)
CDLXXIV*	Liber Os Abysmi vel Da'ath
DCCCLX	John St. John (<u>The Equinox</u> , Vol. I, No. 2)
MMCMXI	A Note on Genesis (<u>The Equinox</u> , Vol. I, No. 2)



A.A.O. Documents

Class D

III*	Liber Jugorum
V*	Liber Reguli
VIII*	The 8th Aethyr from <u>The Vision & the Voice</u>
XI*	Liber Nu
XIII*	Liber Graduum Montis Abiegni
XVI*	Liber Turris vel Domus Dei (1)
LVII	Liber I A O (unpublished)
XXV*	The Star Ruby
XXVIII	Liber Septem Regum Sanctorum (unpublished)
XXXVI*	The Star Sapphire
LXIV*	The Mass of the Phoenix
C	Liber K.P. (unpublished)
CXX	Liber Cadaveris (unpublished)
CLXXV*	Liber Astarte vel Berylli (1)
CLXXXV*	Liber Collegii Sancti
CC*	Liber Resh vel Helios
CCVI*	Liber RV vel Spiritis (1)
CCCXLI*	Liber H H H
CDXII*	Liber A vel Armorum
CDLI	Liber Siloam (unpublished)
DLV*	Liber Had
DCLXXI	Liber Pyramidos
DCCC*	Liber Samekh
DCCCXXXI*	Liber I O D (1)
	Liber Agape vel C vel Asoth (reprinted in <u>The Secret Rituals of the O.T.O.</u>)
	Liber Collegii Interni (unpublished)

Class E

II	The Message of the Master Therion
CCC*	Khabs Am Pekht
CL*	De Lege Libellum
	The Equinox of the Gods, <u>Part 4 of Book 4</u> , also <u>The Equinox</u> , Vol. III No. III

- (1) Listed as Class D in Liber XIII and as Class B in GEMS FROM THE EQUINOX



PROBATIONER SYLLABUS

"Class B consists of books or essays which are the result of ordinary scholarship, enlightened and earnest." (GEMS FROM THE EQUINOX, Liber XIII, p. 53) Also please refer to Liber XIII in Vol. I of THE EQUINOX, No. 3, p. 3.

Following is a list of books in Class B and all others recommended for study by the Probationer. Those marked with an Asterisk (*) are to be found in GEMS FROM THE EQUINOX.

I*	Liber B vel Magi
II	The Message of the Master Therion
IV	Book 4, Parts 1,2,3,4. Part 3 is <u>Magick in Theory & Practice</u> . Part 4 is <u>The Equinox of the Gods</u> .
VI*	Liber O vel Manus et Sagittae
IX*	Liber E vel Exercitiorum
X*	Liber Porta Lucis
XVI*	Liber Turris vel Domus Dei
XXV*	Star Ruby (also in Cap. 25 of <u>The Book of Lies</u>)
XXX*	Liber Librae
XXXIII*	An Account of the A.:A.:
LVIII	Gematria (from "The Temple of Solomon the King" in <u>The Equinox</u> , Vol. I, No. 5, p. 65; and reprinted in <u>The Qabalah</u> of Aleister Crowley.
LXI*	Liber Causae
LXIV*	Liber Israfel
LXV	Liber Cordis Cincti Serpente (<u>The Holy Books</u> ; reprinted with Crowley's Commentary in <u>IN THE CONTINUUM</u> , Vol. I, Nos. 7 - 10 and Vol. II, No. 1.)
LXXI*	The Voice of the Silence (Blavatsky, with commentary by Crowley)
LXXVIII	A Description of Tarot Cards (<u>The Equinox</u> , Vol. I, No. 8, reprinted by Weiser)
LXXXIV*	Liber LXXXIV: vel Chanokh
XC*	Liber Tzaddi vel Hamus Hermeticus
XCVI	Liber Gaias, A handbook of Geomancy (<u>The Equinox</u> , Vol. I No. 2)
CXI	Liber Aleph, The Book of Wisdom or Folly
CL*	De Lege Libellum
CLVII	Tao Teh King
CLXV*	A Master of the Temple
CLXXV*	Liber Astarte vel Berylli
CC*	Liber Resh
CCVI*	Liber RV
CCVII*	A Syllabus of the Official Instructions of the A.:A.:
CCXVI	The Book of Changes
CCXX*	Liber AL vel Legis, The Book of the Law
CCC*	Khabs am Pekht
CDXVIII*	The Vision and The Voice



PROBATIONER SYLLABUS
(continued)

- CDLXXIV* Liber Os Abysmi vel Daath
D Sepher Sephiroth (reprinted in The Qabalah of Aleister Crowley & Godwin's Kabalistic Encyclopedia - also in The Equinox, Vol. I, No. 8)
DXXXVI* BATPAXOOPENOBOOKOSMOMAXIA
DCCLXXVII 777 (published separately or in The Qabalah of Aleister Crowley)
DCCCXXXI* Liber Yod
DCCCXXXVII The Law of Liberty (Blue Equinox, p. 45)
DCCCLXVIII* Liber Viarum Viae
CMXIII* Liber Thisharb, Viae Memoriae
MCCLXIV Greek Qabalah (O.T.O. Newsletter, Vol. II, Nos. 7 & 8)

Essential works which did not come under this system of classification for the A.:A.: - all by Crowley

The Book of Lies
Collected Works
Confessions of Aleister Crowley
Diary of a Drug Fiend
Eight Lectures on Yoga
The Gospel According to St. Bernard Shaw or: Crowley on Christ
(printed recently under latter title).
The Heart of the Master by Khaled Khan
Khing Kang King (Liber 21)
Little Essays Towards Truth
Magick Without Tears
Magical Diaries of the Beast 666
Magical and Philosophical Commentaries on the Book of the Law
Moonchild
Secret Rituals of the O.T.O.
Shih Yi



NEOPHYTE SYLLABUS

III*	Liber Jugorum
V*	Liber Reguli
VI*	Liber O vel Manus et Sagittae
VII	Liber Liberi vel Lapidis Lazuli, Adumbratio Kabbalae Aegyptiorum (in <u>The Holy Books</u>)
VIII*	The 8th Aethyr from <u>The Vision & The Voice</u> .
IX*	Liber E vel Exercitiorum
XI*	Liber Nu
XIII*	Liber Graduum Montis Abiegni
XVI*	Liber Turris vel Domus Dei
XVII	Liber I.A.O. (unpublished)
XXV*	The Star Ruby
XXVIII	Liber Septem Regum Sanctorum (unpublished)
XXXVI*	The Star Sapphire
XLIV*	The Mass of the Phoenix
LXI*	Liber Causae
LXXVIII	A Description of the Tarot Cards (<u>The Equinox</u> , Vol. I, No. 8; reprinted by Weiser separately)
XCVI	Liber Gaias, A Handbook of Geomancy (<u>The Equinox</u> , Vol. I, No. 2)
C	Liber K.P. (unpublished)
CXX	Liber Cadaveris (unpublished)
CLXXV*	Liber Astarte vel Berylli
CLXXXV*	Liber Collegii Sancti
CC*	Liber Resh vel Helios
CCVI*	Liber Ru vel Spiritis
CCXX*	Liber AL vel Legis, The Book of the Law
CCCXLI*	Liber H.H.H.
CDXII*	Liber A vel Armorum
CDLI	Liber Siloam (unpublished)
CDLXXIV*	Liber Os Abysmi vel Da'ath
DLV*	Liber Had
DCCC*	Liber Samekh
DCCCXI*	Energized Enthusiasm
DCCCXXI*	Liber Yod
	Liber Agape vel C vel Azoth (reprinted in <u>The Secret Rituals of the O.T.O.</u>)
	Liber Collegii Interni (unpublished)



ZELATOR SYLLABUS

III*	Liber Jugorum
IX*	Liber E vel Exercitiorum
XIII*	Graduum Montis Abiegni
XVII	Liber I.A.O. (unpublished)
XXVII	Liber Trigrammaton (reprinted in <u>The Law is for All</u> , p. 339; and <u>Magical and Philosophical Commentaries on The Book of the Law</u> , p. 219)
XXXVI*	<u>The Star Saphhire</u>
CLXXXV*	Liber Collegii Sancti
CCVI*	Liber Ru vel Spiritus
CCXX*	Liber AL vel Legis, The Book of the Law
CCCXXXIII	The Book of Lies
CCCLXI*	Liber H.H.H.
DCCCXI*	Energized Enthusiasm
DCCCXIII	Liber Ararita (reprinted in <u>the Holy Books</u>)
CMXIII*	Liber Viae Memoriae
CMLXIII	Achad (See Sepher Sephiroth)

PRACTICUS SYLLABUS

III*	Liber Jugorum
XVI*	Liber Turris vel Domus Dei
XXVII	Liber Trigrammaton (reprinted in <u>The Law is for All</u> , p. 339; and <u>Magical and Philosophical Commentaries on The Book of the Law</u> , p. 219)
LVIII	<u>Gematria (reprinted in The Qabalah of Aleister Crowley)</u>
LXIV*	Liber Israfel
LXVII	<u>The Sword of Song (Collected Works, Vol. II)</u>
LXXXIV*	Liber LXXXIV: vel Chanokh
CCXX*	Liber AL vel Legis, The Book of the Law.
CCXXXI*	Liber Arcanorum ton Atu tou Tahuti Quas Vidit Asar in Amennti
CCCXLI*	Liber H.H.H.
CD*	Liber Tav vel Kabbalae Trium Literarum
D	<u>Sepher Sephiroth (reprinted in The Qabalah of Aleister Crowley and in Godwin's Cabalistic Encyclopedia)</u>
DCCLXXVII	<u>Liber 777 vel Prolegomena Symbolica (several editions available and in The Qabalah of Aleister Crowley)</u>
DXXXVI*	BATPAXOΦPENOBOKOSMOMAXIA
MMCMXI	A Note on Genesis (<u>The Equinox</u> , Vol. I, No. 2)



PHILOSOPHUS SYLLABUS

III*	Liber Jugorum
V*	Liber Reguli
VI*	Liber O vel Manus et Sagittae
XVI*	Liber Turris vel Domus Dei
XLVI	The Key to The Mysteries (<u>The Equinox</u> , Vol. I, No. 10; and many separate reprintings, including Rider, London, 1959) by Eliphas Levi, commentary by Crowley & translation.
LV	The Chymical Jousting of Brother Perardua (<u>The Equinox</u> Vol. I, No. 1) by Captain J.F.C. Fuller
LIX	Across the Gulf (<u>The Equinox</u> , Vol. I, No. 7)
CLXXV*	Liber Astarte vel Berylli
CXCVII	The High History of Good Sir Palamedes (<u>The Equinox</u> , Vol. I, No. 4)
CCXX*	Liber AL vel Legis, The Book of the Law
CCXLII	Aha! (<u>The Equinox</u> , Vol. I, No. 3: reprinted separately with commentary by Regardie, Sangreal, 1979)
CCCXXV	Adonis (<u>The Equinox</u> , Vol. I, No. 7)
DCCXIII	Liber Ararita (reprinted in <u>The Holy Books</u>)

DOMINUS LIMINIS SYLLABUS

III*	Liber Jugorum
VIII*	The 8th Aethyr in <u>The Vision & The Voice</u>
XI*	Liber Nu
XCV	The Wake World (in <u>Konx Om Pax</u>)
CCXX*	Liber AL vel Legis, The Book of the Law
DLV*	Liber Had
DCCCXXI*	Liber Yod
DCCCLX	John St. John. (The Equinox, Vol. I No.)

ADEPTUS MAJOR SYLLABUS

I*	Liber B vel Magi
XLI	Thien Tao (in <u>Konx Om Pax</u>)
XLIV*	The Mass of the Phoenix
LXVI*	Liber Stellae Rubeae
CLVI*	Liber Cheth vel Vallum Abiegni
CCXX*	Liber AL vel Legis, The Book of the Law.
DCCCLXVIII*	Liber Viarum Viae

OFFICIAL A.A. EXAM FOR PROBATIONERS

"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."

from "One Star in Sight" in MAGICK IN THEORY AND PRACTICE by A.C.

This is an open book test. Please refer to the "Probationer's Syllabus" included with this paper. The student will notice that possession of THE EQUINOX, Vol. I, Nos. 1 -10 and THE BLUE EQUINOX is a must. Or, GEMS FROM THE EQUINOX will do. Also needed MAGICK IN THEORY AND PRACTICE, LIBER ALEPH, LIBER AL VEL LEGIS, THE VISION AND THE VOICE and the QABALAH OF ALEISTER CROWLEY or 777, LIBER LXV.

1. Liber I, B vel Magi
What are the four weapons of the Magus?
What are his two forces?
What is the unity?
To what Tarot card does this Liber refer?
2. Liber II, The Message of the Master Therion
What is the key to this message?
3. Liber VI - O vel Manus et Sagittae
Demonstrate, perform Lesser Banishing Ritual of the Pentagram
and the Lesser Ritual of the Hexagram for your teacher.
4. Liber IX - E vel Exercitiorum
To what sphere on the Tree of Life does this Liber belong?
To what does Part I refer?
To what does Part II refer?
To what does Part III refer?
To what does Part IV refer?
To what does Part V refer?
What are the Tattwas?
To what does Part VI refer?
Describe some of your discoveries in reference to Part VI?
How much have you read in Part VII?
5. Liber X - Porta Lucis
What is the subject of this Liber?
To what sphere on the Tree of Life does this Liber belong?



OFFICIAL A.A.O. EXAM FOR PROBATIONERS (Con.)

6. Liber XVI - Turris vel Domus Dei
How many points of attainment are listed?
To what Tarot card does this Liber refer?
7. Liber XXX - Librae
To what Tarot card is this Liber attributed?
What is the most important message of this book?
What is the use of trials and ordeals?
What are the limits of a person?
8. Liber LVIII - Gematria
Use your motto or your name and add its letters (which refer to numbers) and analyze according to the methods in this Liber.
9. Liber LXI - Causae
What is the meaning of the number 61?
Who were the two Adepts who started the S.S.?
Give their Magical Names.
10. Liber LXIV - Israfil
Who is the God invoked?
Give his name in Greek, Roman, German and Egyptian myth.
What sphere on the Tree of Life is represented by this God?
Why is the number 64 used for this book?
11. Liber LXV, - Cordis Cincti Serpente
Recite out loud to your Neophyte your chosen Chapter of Liber LXV.
12. Liber LXXI - The Voice of the Silence by Blavatsky
Why is 71 used as the number of this book?
What has to happen to the Ego?
13. Liber LXXVIII - A Description of the Tarot cards.
What later book by Crowley outdates and supersedes this book?
Describe the results of your meditation on 3 of the Atu.
14. Liber LXXIX vel Chanokh
Why is the number 89 used to describe this book?
What is the subject matter of this book?
Give the attributions of the elements to the four quarters, No., So., East, and West.
Copy the sigils of the 4 elemental kings belonging to the quarters.



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15. Liber XC - Tzaddi
To what Tarot card does this Liber refer?
What is the main theme?
16. Liber XCVI - Gaias
Why is the number 96 used for this book?
What work by what author is more complete and easier to follow than this Liber by Crowley?
17. Liber CXI - Aleph
Recopy from this book three of your favorite chapters.
Why is this called Wisdom or Folly?
18. Liber CL - De Lege Libellum, a Sandal, L L L L L
Why is this Liber called a sandal?
What do the 5 L's stand for in the title?
Work the gematria of these 5 L's.
19. Liber CLXV - A Master of the Temple
Who was the man who wrote this account?
What was his motto?
Who wrote the comments?
How does a Probationer in A.:A.: do his work?
Who oversees the work of a Probationer?
Give a short paragraph describing the impact this book had on you.
20. Liber CLXXV - Astarte vel Berylli
Why is this number used for this book?
Which of the magical instruments are used for the practices in this book?
Why are 49 chapters used in this book?
To what sphere on the Tree of Life does this Book refer?
21. Liber CC - Resh
Why is this number used for this book?
Perform this Liber with the Adorations for your Neophyte.
22. Liber CCVI - RV vel Spiritus
What does RV mean?
What is the Ida?
What is the Pingala?
What is the Sushumna?



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23. Liber CCVII - Syllabus of Official Instructions of A.:A.:
List those books you have read all the way through from this Syllabus.
24. Liber CCXX - AL vel Legis
Why was this number (220) chosen for this book?
Write down all that you know about 220 via the Qabalah, etc.
Recite at least 10 paragraphs of Chapter I for your Neophyte.
by memory.
25. Liber CCC - Khabs am Pekht
Why was this number chosen for this book?
What is the main concern or theme of this Liber?

In order to pass this exam, the Probationer will need to get all the questions correct since this is an open book test and the Probationer is given as long as he wishes to complete the exam.

These questions are subject to change without notice.

Compiled by Soror Meral, Neophyte of the A.:A.:

Soror Meral

Note: Probationer Syllabus and A.:A.: Documents Classes A through E are due to the invaluable work of Frater Yod - many thanks.
These papers still subject to corrections.

