



IN THE CONTINUUM

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

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DE THAUMATURGIA

LIBER DCXXXIII

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

It is not possible for the Master, O my brethren, who has fought so long with those things within Himself which have hindered Him, to expect that if toys be given to children they will not play with them. But watch may rightly be held lest they injure themselves therewith; this paper therefore, as a guard.

O, my brethren, even as every dog is allowed one bite, so let every wonder-worker be allowed one miracle. For it is right that he should prove his new power, lest he be deceived by the wile and malice of the apes of Choronzon.

But with regard to the repetition of miracles the case is no similar. Firstly cometh forth the general magical objection. The business of the aspirant is to climb the Middle Pillar from Malkuth to Kether; and though the other Pillars must be grasped firmly as aids to equilibrium, he should in no wise cling to them. He aspires to the Knowledge and Conversation of his Holy Guardian Angel, and all other works are deviations. He may however, perform miracles when necessary in order to carry out this main work; thus, he may perform a divination to assist him to discover a suitable house for the purpose, or even evoke a planetary spirit to guard him and aid him during the time of preparation, if it be necessary. But in all such works let him be well assured in himself that his sole object is really that Knowledge and Conversation. Otherwise, he has broken concentration and the One work alone being White Magick, all others are Black Magic.

Secondly ariseth a similar objection derived from considerations of Energy. For all miracles involve loss; as it is said "she perceived that virtue had gone out of him". The exception is therefore as follows, that such miracles as tend to the conservation or renewal of Energy are lawful. Thus the preparation of the Elixir of Life is blameless; and the practices of the IX^o of O.T.O. in general, so far as they have for object the gain of Strength, Youth and Vitality.

It may further be considered just to perform miracles to aid others, within certain limits. One must consciously say: I deliberately sacrifice Energy and my own Great Work for this Object. Therefore, the Magician must first of all calculate whether or no the object be worthy of the sacrifice. Thus, in the first year of the Path of the Master Therion, he, with V.H. Frater Volo Noscere, evoked the Spirit Buer to save the life of V.H. Frater Iehi Aour; saying in themselves: the life of this holy man is of vast importance to this Aeon; let us give up this small portion of our strength for this great end. The answer might have been made: nay, nothing is ever lost; let him rather work out this evil Karma of ill-health and die and incarnate anew in youth and strength. It is hard even now to say if this had been better. The holy man did indeed recover, did attain to yet greater things, did awake a great people to aspiration; no operation could ever have been more successful: Yet still remaineth doubt as to whether the natural order of things had not conceived a finer flowering.

But this is a general objection of the sceptical sort to all miracles of whatever kind and leadeth anon into the quagmire of arguments about Free Will.

The adept will do better to rely upon the Book of the Law, which urgeth constantly to action. Even rash action is better than none, by that Light. Let the magician then argue that his folly is part of that natural order which worketh all so well.

And this may be taken as a general license to perform any and every miracle according to one's Will.

The argument has therefore been swung to each extreme; and like all arguments, ends in chaos.

The above concerning true miracles; but with regard to false miracles, the case is altogether different.

Since it is part of the Magick of every one to cause both Nature and man to conform to the Will, man may lawfully be influenced by the performance of miracles. But true miracles should not be used for this purpose; for it is to profane the nature of the miracle and to cast pearls before swine; further, man is so built that he will credit false miracles and regard true miracles as false. It is also useful at times for the magician to prove to them that he is an imposter; therefore, he can easily expose his false miracles, whereas this must not be done where they are true; for to deny true miracles is to injure the power to perform them.

Similarly, none of the other objections cited above apply to false miracles; for they are not, properly speaking, magick at all and come under the heading of common acts. Only in so far as common acts are magick do they come under consideration and here the objection may be raised that they are, peculiarly, Error; that they simulate and so blaspheme, the Truth. Certainly this is so, and they must only be performed for the purpose of blinding the eyes of the malicious and that only in that peculiar spirit of mockery which delights the initiates in the Comedy of Pan.

The end of the matter then is that as in Comedy and Tragedy, all things are lawful, live thou in Comedy or Tragedy eternally, never blinding thyself to think Life aught but mummery and perform accordingly the false miracles or the true, as may be Thy Will.

Love is the law, love under will.

Aleister Crowley.

THE SECRET CONFERENCE

by Aleister Crowley

In the heart of the mountain-fledgling forests of _____, in one of the wildest solitudes of Europe, the mysterious Brotherhood, whose name we dare not write, holds its secret sessions.

Its adepts, guardians of esoteric tradition which had been faithfully transmitted through the centuries by their prudence, labour in the sublime and inviolate silence of these untrodden sanctuaries.

Pilots of the ship of mankind, guardians of the mystery of the holy spirit, doctors alike of its bodies, its souls and its social organism, they keep watch upon human destiny from the citadel of their fortress.

Bending their brows over the mysteries of life to seek its secret, they never lay claim openly to power.

These unknown initiates possess in their headquarters a library of inestimable value, where immense masses of documents dispute the right of place with manuscripts of the most fabulous antiquity and books precious beyond all computation.

Ever since the time when man began to think and write, the purest and deepest of their works have been collected century after century in this secret refuge, so that this hidden domain has always served as the well-spring of the supreme wisdom.

Pythagoras, whose illustrious name dominates all Greek Philosophy, whose influence has modified the most diverse sects; Plotinus of the school of Alexandria, the initiate of the Mysteries, the Master of metaphysic; Jamblicus, who carried theurgic science to a point of unsurpassed perfection; Avicenna, whose work in the Middle Ages passed beyond the frontiers of Islam to enlighten all the world. Then again Basil Valentine, one of the founders of modern chemistry; Paracelsus, who overran all Europe and began to teach a new method based on a profound knowledge of true material laws; Michael Maier, the German alchemist; Fludd, who studied the forces of nature; John Heydon, the apologist of the Rosicrucians; William Blake, the poet, painter and seer of the Eternal and how many others: - such names as these have cloven the Veil of their eternal Silence!

It is in the midst of the works of all the thinkers of the world, works which declare the obstinate passion of the loftiest spirits of mankind to discover the Great Secret, that the members of this ancient and veritable Order pursue their tireless vigil in the night of the world, sentinels of the countless legions of men.

Careless of the waves of social upheaval, immune to hate, Masters of Time; standing like a cliff which defies the waves of ocean, the members of this Brotherhood enrich subtly the course of thought, direct from afar literature, philosophy and imagination. They are the true masters of the world.

It is these men, the representatives of this powerful and mysterious Order,

who designated only a few months ago as the new prophet, the Master Therion; and as the new Law of Humanity his formula: Do what thou wilt.

The Master Therion, who was born in the year of the foundation of the Theosophical Society under the sign of the Lion, devoted himself (after having perceived the vanity of all terrestrial ambition) to the search of Truth; and consecrated his life to the accomplishment of the Great Work.

Years of dreadful ordeals which one might have thought beyond human power to endure, together with profound study of magic and mysticism, brought him to the highest grade of the most important branch of this secret Body of Initiates. He showed himself the Master of all of them in science and in power. In the course of his researches he travelled to the most distant regions of the earth in order to study, in its own home, every source of illumination.

The Sages of China and the mysterious Skooshoks of Thibet; no less than the devotees of Shiva, the Initiates of the Tantras, the Gurus of the Vedanta and the Initiates of Moslem mysticism confided their secrets to him to be used in the great purpose which he had conceived as his life-work.

Now the Masters, the Secret Chiefs of the Order to which he owed his first initiation, those who direct the spiritual destinies of this planet, never ceased to watch over him. From time to time they sent him emissaries to instruct him in many difficult ways of illumination. Thanks to them he was, when the time came for him to return to the country of his birth, the most advanced adept in the world.

But the Master Therion was so far from recognising the progress which he had made that he actually abandoned the Great Work as one disheartened by hopeless failure! Yet even in doing this, he was, unknown to himself, the instrument of the inscrutable will of his Chiefs. He resumed his travels, but this time as one of the profane.

From time immemorial Thibet has been considered the Sanctuary of occult knowledge. The Jesuit priests who penetrated to Lhasa a hundred years ago were so appalled by the complete presentation of the Christian mysteries in Lamaism that they were compelled to invent a theory that the Devil had instructed them, in order to discredit Christianity. But in 1904 the sanctuary was no more fitted to serve as a refuge for the adepts. The British expedition under Younghusband was already in contemplation; and the Masters of Mankind formed the resolution of abandoning the Plateau of Central Asia for the less accessible solitudes of Africa.

It was then in Egypt, in the Spring of 1904, that the Masters came to Therion and made to him the great revelation; entrusting to him the New Bible, the Book of the Law.

It is in this book, mysteriously dictated by an Intelligence whose nature has not yet been fully understood, but one evidently operating in concord with the Masters, that he took at their command the name Therion. This name has the number of 666, according to both the Greek and Hebrew methods of calculation. This number is primarily a number sacred to the Sun, the father of all light and

life; besides this, there are many secrets hidden in it. We cannot here enter into matters so obscure.

The Masters then put Therion at the head of the Order and foreseeing a world-catastrophe which threatened civilization (and thereby the very existence of the sacred tradition) ordered him to publish the whole of the secret knowledge which he possessed.

There ensued a struggle (extending over several years) against the will of the Masters, for he found in himself the greatest repugnance to the task appointed him. The Chiefs made him pass through ordeals still more fearful than anything he had previously undergone. But he issued victorious, for this was the supreme initiation; and having conquered, he took up his work in the world.

Still further tortures were in store for him; for it must needs be that he should suffer the experience of every kind of misfortune, that he might understand the problems of a World-Teacher.

It was more than twenty years after the great revelation in Egypt that the Master Therion, once more on African soil, at Sidi Bou Said, issued in conformity with the secret will of his Chiefs, a manifesto entitled "To Man". This gives in a clear and succinct form an indication of his office and his aim.

This "Mediterranean Manifesto", so-called, had been printed but was not yet promulgated, when the representatives of that venerable and ancient Order which we dare not name, sent messages to the Master Therion to inform him that his new formula was accepted as the basis of the next step to be undertaken by Humanity in the course of its spiritual and moral development and for the attainment of increased control over Nature.

They invited him to be present at their headquarters at the summer Solstice where they had summoned to meet him eight persons, delegates of the principal secret Orders which keep watch over the destinies of the race, that he might take the oath of a World-Teacher and be by them officially recognised as such.

In the romantic solitude of the hidden sanctuary of the Order, from the confines of the world, these persons assembled as at a mysterious word of command and solemnly decreed that having studied the works of the Master Therion, they formally accepted him as the World-Teacher.

His hour being come, the Master Therion has appeared to proclaim the Advent of the Aeon of Horus.

We must explain what is meant by the Aeon of Horus. In the known history of mankind there are two well-marked periods; they overlap to some extent, according to time and space, but the general characterization is perfectly well recognizable.

The first of these periods is called the Aeon of Isis, or the age of the mother; in this stage, Nature is conceived as a generous and fertile mother producing all good things spontaneously. There is no idea that the intervention of man is necessary and the secret of sex was maintained in the temples as the

greatest of Nature's mysteries.

The knowledge, obviously enough, enabled the initiate priests to perform various useful miracles and so to rule the vulgar. Politically this stage corresponds to Matriarchy.

In the second stage the mystery has been divulged and become more or less common property. The father now seems the all-important agent; hence we have a number of cults of various dying Gods; the subject has been studied so fully by Frazer and other famous writers, that it is unnecessary to enlarge upon it.

In this period the formula of Magick (that is to say, the underlying principle in accordance with which all the operations of nature and therefore of science or Magick, are performed) is death followed by resurrection.

This formula began to fall into discredit when it was found that the sun could rise every morning and return from the South after every winter Solstice without the intervention of the medicine-men. Politically, this period corresponds to the patria potestas, when the father is the supreme head of the family, even to having the power of life and death over his wife or wives and children. (Wives, for this period is polygynic as that of Isis was polyandrous.)

The third period, on which we are now entered, is that of Horus the Child. The operations of Nature no longer appear catastrophic, but as a continuous curve; death is understood as inherent in every one of the processes of life. The formula of the dying God has not been abrogated; it has been absorbed into a more complete understanding; hence the upshot of every action is a child. Even the sex struggle has ceased to have political meaning. We recognise naturally that the interests of each individual are paramount; the family system has reached the state politically that the vermiform appendix has biologically.

The sense of sin has practically disappeared; one of the best pieces of evidence that the Aeon of Horus has actually arrived is that those who have come to puberty since 1904, when the Law of Thelema was given, are completely free from conscience in the old sense of the word; it is no longer possible to fool the young; the world too, belongs to the young in spirit.

The great war set the seal on this state of things; it is only the beginning of the destruction of the old civilization, but even so it is evident that it would be ridiculous to attempt to rebuild the world on the old lines. The religious and moral sanctions of the old Aeon of Osiris are putrid.

The word of the Law is Thelema, the mysteries of whose meaning and numerical value are extraordinary.

The ethical aspect of the Law of Thelema is simple enough theoretically. "Do what thou wilt" does not mean "do as you please"; though this degree of emancipation is implied, that we can no longer say a priori that any given course of action is "wrong"; every man and every woman has an absolute right to do his or her true will.

At the same time, to quote the Book of the Law, "Thou hast no right but to do thy will". So then, the new Law really announces a stricter bondage than any previous law and this is in accordance with biological teaching. An organism progresses by self-imposed inhibitions.

The more this Law is examined, the better is it understood to be a sublime synthesis and the only possible one, of all the teachings of all the sciences, from embryology to history. Many a volume might be and indeed will be, written on this subject.

So much for the history of the Law. Unfortunately, the practice is by no means a simple problem. It is easy to say that man can only satisfy his nature by devoting himself to the purpose for which he is fitted, but it is quite another matter to decide what that purpose may be in any given case.

An immense and universal technique has to be worked out; and it is here that the Master Therion needs and demands the co-operation of the best scientific minds of the world.

We cannot expect the vulgar to understand so much as the meaning of the Law; and yet society can only be made efficient by placing intelligently each of its members in the situation suited to his or her nature.

This means that civilization must be directed by a body of experts, trained to carry into operation the Law of Thelema.

The Master Therion has fulfilled the conditions required of all those teachers whom the Great White Brotherhood sends forth at intervals of approximately 2000 years (with lesser prophets at intervals of one-sixth of this period, as conditions demand) to bring to mankind a word which may serve it as a new magical formula and help it up the steep and thorny road which leads to Perfection.

We may explain this by reference to history; in the past we have these examples: Lao-tze, who pronounced the word Tao: Gautama, Anatta: Dionysus, I.A.O.: Mohammed, Allah: each word in its own time and place having served as the formula of a new Law.

Having been accepted by the great Order of Initiates as the teacher for whom the world has been waiting, the Master Therion has explained his Will.

He has taken upon himself the sin of the whole world in order that the prophecies may be fulfilled, enabling thereby Mankind to take the next step from the formula of Osiris to that of Horus.

But it must not be supposed that the Master has any intention of manifesting himself to the world, still less of putting himself forward. He prefers to live in obscurity, inaccessible, directing from his solitude the secret springs of power. He will not intervene personally unless his presence becomes necessary to the accomplishment of his Work.

It remains for us, whether individuals or corporate bodies, whether interested

in any form of occultism or no, (the Master says that he does not want professed students, he wants the ordinary man and woman) to rally to his formula: Do what thou wilt. It should be accepted as being the only solution possible of the many crises which confront our hopeless generation.

All hatreds and sectarian quarrels should be swept away by adhesion to this simple formula. By preparing the way of the Master in this manner, we may induce him to leave his seclusion and guide us openly.

Those who understand the importance of this declaration should seek to get into touch with the Master Therion. To do this they should proclaim His Law and organize its adherents with such vigour that he will be obliged to take notice.

For it is one of the first consequences of this Law of Thelema that it is useless and stupid to attempt to force anything down people's throats; he does his work with absolute carelessness of its results and he will only help those who help themselves.

THE MEDITERRANEAN MANIFESTO

TO MAN

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

My Term of Office upon the Earth being come in the year of the foundation of the Theosophical Society, I took upon myself, in my turn, the sin of the whole World, that the Prophecies might be fulfilled, so that Mankind may take the Next Step from the Magical Formula of Osiris to that of Horus.

And mine Hour being now upon me, I
proclaim my Law.

The Word of the Law is *Θελημα*

Given in the midst of the
Mediterranean Sea

An XX Sol in 3° Libra die Jovis

by me TO MEΓA ΘHPION

ΛΟΓΟΣ ΑΙΩΝΟΣ *Θελημα*

Seniat el Katou
Rue Massicault
La Marsa, Tunis.

April 4, 1926

Mr. Henry Ford,
Sir,

Most men are sensible of and occupied with, the welfare and progress of themselves, their families, their cities, or their countries; and they devote their energies to the advancement of these interests at the expense of those they regard as alien.

But in every age and clime there have been a very few who have had at heart the sorrows of mankind as a whole, without distinction of persons or classes; and to the greatest among such men have been due all, without exception, of the real gains which the race has won from Nature.

We may balance the advantages against the losses which accrue from the activities of an ambitious man, like Napoleon, a civic hero like Pericles, or a patriot, like Washington; but the real benefactors of mankind are men like Aristotle and Newton, Gautama Buddha and Pasteur, the inventors of the printing press and the automobile, the scope of whose work is as universal as their motives are, in the best cases, impersonal.

For many centuries men capable of this degree of greatness, that they are able to consider the problems of human suffering and attainment with the benevolent detachment of a deity, have been secretly organized to watch over the well-being of their fellows and to lend mutual aid in the Great Work of directing and assisting mankind to achieve its sacred destiny. Quietly and informally, yet strongly with the strength of their noble passion, they have fought against tyranny and obscurantism, they have brought light into the dark places of the earth, they have made sure the way of genius, and they have maintained that silence which is at once their safeguard against oppression and the first condition of their vigilance.

These men, possessors of a moral energy which endows them with powers that to the ordinary mind often appear miraculous, employ their faculties independently and without ostentation whenever this course is possible. But there occur from time to time certain crises in the affairs of men which compel them to act in concert and to select and send forth one of their number to put publicly forward such portions of their secret doctrine as will enable men to solve the current problem which baffles them, and to triumph over the dangers which beset them round.

Two and twenty years ago, such a situation reached its climax. It was already evident to the Watchers that all the sanctions which had served humanity for guidance had lost their compelling force. The fear of hell no longer restrains any but the most ignorant serfs; the attempt to replace religious threats and promises by moral obligations had taken hold of a few minds of the highest class and, even so, its assumptions had been shown to be arbitrary and absurd by Ibsen and Nietzsche. Souls weary of the search for Truth were falling back exhausted either upon the categorical assertions of fixed faiths like

Romanism, or were abandoning themselves to the cynical materialism of the irreligious Jew.

Mankind was faced with the choice, often subconscious but none the less critical, between abject mental and moral submission to a system of despotic falsehoods and an anarchy deprived alike of purpose and of principle, swayed only by the motive of immediate and superficial advantage. The inmost truth of the soul is nobility; its deepest instinctive revolt against the dishonour of surrender either to superstition or to scepticism. The best minds of every country were united in the bonds of despair.

The Watchers in the Silence understood that the time had come for them to take action. They foresaw that men, left guideless and incapable of wisdom, would plunge into the madness of the World War and all its consequences of aimless unrest. They saw that the one way to save the race from such red ruin as has overwhelmed the civilizations of the past was to send forth a man with a message. He must proclaim a positive Law by which to measure human conduct; and this Law must not depend for its authority on abstract theories, on doubtful legends, or on any external foundation whatever; it must prove its own claim to compel obedience by its own inherent righteousness and inevitability and it must be equally cogent for every individual man and woman in the world.

Such a law must evidently be most simple and universal, yet capable of being applied in detail to all possible problems by the normal canon of reason.

It would seem to have been desirable that this law should be proclaimed by a man free from the imperfections of mankind: but the Watchers thought not so. To them it appeared wiser that their Messenger should, however great his qualifications in some respects, be in others the most ordinary of human beings, a partaker of every defect of his fellows. It was then a man unfitted in almost every possible way to be a leader whom they chose to bear the message. That the Master Therion, as he is called, should be nothing in himself is no criticism of the perfection of his Law, but rather the guarantee of its virtue, that it is the Law for all and not for rare superior intelligence.

And of the perfection of this Law, of its supreme efficacy to form an unshakeable foundation for all future morality, those only can doubt who have failed to examine it with that patient and impartial thoroughness which nature demands of every man that would explore her secrets and wrest from her treasures the pearl of truth.

Do what thou wilt.

There are upon this earth ignoble hearts, slaves who demand to be driven, and tyrants who desire to dominate: such fear this Law and oppose it with malignant falsehoods. Their readiest weapon is to pretend to misunderstand it: to misquote it as "Do what you please".

No lie could be more stupid or more sinister. For the Law

Do what thou wilt.

is a Law austere beyond any yet given to Man. It leaves no room for idle or wanton conduct: it has no lenience for laxity or whim.

We read in the BOOK OF THE LAW, given to the Master Therion to instruct him:

"There is no law beyond Do what thou wilt".¹
"2-thou hast no right but to do thy will. Do that and no other shall say nay."

There is a class of sincere and intelligent critics, men who accept the Law
Do what thou wilt
as being self-evidently righteous, as being just to all, and binding upon all. It is, they say - rightly say, the Law of fitness. For the True Will of a man is the resultant of all the forces that compose his nature; and it is clear as any other simplest theorem of dynamics that for a man to seek to deviate from his true Path is to neglect certain elements in his equation, to leave unsatisfied some of the energies which impinge upon him and so to induce error in his ways; for what he has sought to ignore will press upon him secretly, will force him to waver, will redress the balance by unsuspected violences.

This Law

Do what thou wilt
is thus, they say to the Master Therion, in theory perfect: to contradict it is to be absurd. But its very axiomatic truth, its very universality and cogency, are just the grounds of our distrust of its value in practice. For men must always have subconsciously assumed this Law; how then should it serve them in this crisis?

To this caveat the answer leaps from history. The errors of mankind have almost uniformly sprung from the pursuit of false ideals, born of irrational beliefs, and fathered by ignorance and self-distrust. Aware of their sorry state, men have grasped wildly at every straw of philosophy, have swallowed every glittering bait of falsehood. They have sought to be not what they are, but what they have been persuaded they ought to be, or what they think it would be fine to be: as, in the fable, the frog, on hearing of the ox, blew himself out in emulation until he burst.

Ay, cries the critic, there is truth in that, so far as it goes: but that is not so far. Granted that man should seek perfection in his own true nature; that "Know thyself." is indeed the first of his duties, that his True Will is the expression in action of the Word of the purpose of God or Nature, constructed him just as he is and not in any other way, in order to fulfil - granted all this, your Law

Do what thou wilt.
frankly accepted as the canon of the highest wisdom and as the rule of life, there still remains the urgent practical question "How shall he know his Will? And even did he know it, how fulfill it?"

The Master Therion understands this difficulty - alas, only too well! What are more common to the race of man than ignorance and impotence? He, knowing his true Will, knows also with what shock of struggle through how many years of research, he won that knowledge. And, furthermore, he knows with bitterness intense how powerless he has been even to carry on the Work, much less to bring

1. LIBER AL VEL LEGIS, Cap. III, v. 60.

2. Ibid, Cap. I, vv. 42 & 43.

it to success.

So, for this final question of these friendly critics, he ventures to address himself to you, sir, in the hope that you may find it your True Will to help him to the answer - for the sake of that immanent Spirit of man, most holy, most concealed, which awaits the Saviour to strike off the fetters from its limbs, the sun-ray to disperse the clouds which brood, black, charged with thunder, over his mind.

The Master Therion, as a man, is but a poet, a dreamer; he can devise, but he cannot execute. He makes his appeal to you, as to a captain of men, an organizer forceful and precise, an employer capable and humane, an expert in efficiency and a genius for translating Idea into the language of reality.

You, sir, whether you are aware of it or not, possess most notably the faculty of true imagination in the scientific sense of the word. You saw the possibilities of social development which must follow those of the rapid travel of individuals and of the transport of their merchandise, independent of established routine. You saw the conditions which would make this dream economically possible and you set to work to realise them.

Sir, you succeeded; I offer you a greater dream.

Behold, you have made men free to travel swiftly and surely where they will. You have done this by abating the conflict between unnecessarily contending wills. You have brought peace to many millions by making each man independent of time and space, in a small sphere of his many activities and in the degree of the present possibilities of science.

I ask you now to do for his spirit what you have done for his body.

The greatest curse of your great country is the obsession of the lust of riches. Wealth is too commonly regarded as a goal, not as a means; or if as a means, then only to pander to pleasure, vanity, or unjust power. It is as if a man should spend his strength and wear out his life, to buy a motor-car; and having it, do nothing more than gloat on its possession, insist on the whole world admiring him for it, use it to crush pedestrians, and the like; instead of using it for spiritual ends, to take delight in the beauty of nature, to joy in keen fresh air, to travel to fresh fields of knowledge, to scale new heights of wisdom.

What is the cause of the deep spiritual discontent that mars the marvellous material welfare of your people of the great United States? What but this, that having attained the means of enjoyment and advancement, they know no purpose worthy of their endeavour?

They know not their True Wills.

Look back upon the Middle Ages! Ignorance, poverty, dirt, disease, oppression, superstition and disorder. Yet, in their myriad ills, what beauty, what attainment! Each worker a profound craftsman; in his leisure, rapt in

music; his faith a living light, his love an eternal romance. His mind was not debauched by newspapers, with their incessant glorification of riches, crime and fashion, their ghoulish clamour for war, their scandal-mongering as of barren hags, and their muck-raking as of unwholesome schoolboys. What was the secret of their essential happiness? This, that each man respected himself, believed in himself, sought to discover and develop in himself the deepest and the highest qualities of his own nature. He did not wish to be as rich as this duke, or richer than that bishop; but only, to be rich enough to carry out the purpose in life for which he believed himself ordained.

Today such souls are rare indeed; men chase foul phantoms decked in glittering gauds by the spell-binders of hallucination. How sordid the scramble of even the honest worker! Yet, hateful consequence, his prosperity breeds parasites. We have two classes whose existence threatens the very structure of society: the crook whose sole gospel is "Get rich quick", and the robber and murderer whose morbid mind finds romance, elsewhere denied him, in criminal violence. So powerful have these vermin become in the last few years, so bold has impunity made them, that they dare openly defy the laws of the republic, corrupt the Legislature itself, and prey upon society by force of arms in open daylight. Another step and they will threaten civil war.

Economic pressure is destroying the ideal of the family; and the craze for pleasure is eating away both the health of the individual and mortgaging the future of the state.

What other remedy but this, the Law of Thelema?

Do what thou wilt

is the sole possible answer to these suicidal aberrations of the moral sense, the one constructive policy that can unite self-interest with self-righteousness. The world weariness of this generation is principally due to the standardization of just those things whose use and delight lies in variety: building, cooking, clothing, custom, opinion, and the like: so that the wealth-burdened mules of the so-called prosperous classes, their glazed eyes starting from their bedizened harness, travel frantically to the ends of the earth in search of the more picturesque, which flees before them as it is pulled down to make more room for the conventional Pullman, the banality of mechanical monotony of the Jazz-band, and the soul-stupifying banality of the cosmopolitan hotel; while the indigent seek excitement in the phantasmagoria of the Sunday newspaper and the cinema, or risk the penitentiary or the gallows in the maniacal attempt to stimulate the nervous system that has been dulled by the poor-house routine of respectability.

Deprived, incapable, or ignorant of the very nature of aspiration, the starved soul turns to things forbidden; foul books and plays, poisonous drinks, vaudeville cults, brutalizing drugs - come death, come madness, come disgrace, but let us get away from daily life and the enforced pursuit of aims which are not ours!

Then, oh the spirits too dull, too prudent, or too cowardly to know what they lack, or to seek to escape from their invisible prisons! The ribbon-clerk

who would be happy as a cowboy, the slaughterer whose quality fits him to be a tailor, the stenographer who could only find herself as a milliner, the athlete penned in a counting-house, or the born engineer strangling in a waiter's livery of mock gentility - how deeply all these suffer in silence from their often unsuspected malady, in silence broken only by the stifled moan, the moan that, multiplied by countless millions, is dully heard as the deep discontent of the republic!

All these, no less than their more articulate fellows, await the word of deliverance, the word of the Law

Do what thou wilt

Will you bring freedom to their souls, restore to them the meaning of the life they have lost?

Let every man and woman learn to see life as a sacred trust, a well-designed machine for a particular purpose independent of all praise and blame, one whose fulfillment is the only, as the most admirable, reward, with abundance of joy!

For the mode whereby this noble revolution may be brought to pass? The details I must leave to your genius, your experience. But the main plan is evident enough. We must apply our modern science to the problem. We need first of all to summon a council of the acutest brains of the world, of biologists, historians, economists.

They must devise a scheme for measuring a man, for penetrating his inmost nature no less than for estimating the effect of his environment.

They must be able to help him to discover the work for which he is really best fitted, the work which will satisfy his spiritual as well as material needs.

They must be able to advise him how to develop his powers in this direction, how to discipline himself and to steel himself against hostile forces so as to defend his Will from internal and external hindrances.

They must train experts to be able to judge men rapidly and surely, so as to assign them their place in the social organization.

They must help every man to discover in himself that insatiable Spirit, independent of space, time and the prejudices of other men, which is the mark of genius; so that his purpose is a deathless flame to consume in him all perishable ambitions.

They must show him that true freedom which neither tolerates the domination of alien ideals; nor seeks to impose the arbitrary predilections of the individual upon the community.

Little by little, as they acquire experience, they will be able to establish experimental districts where the Law

Do what thou wilt

shall be the sole and sufficient guarantee of the righteousness and prosperity spiritus, moral and physical, of the inhabitants. The success of such experiments will create a world-wide demand for the establishment of the Law.

The final form of the work will be a system of education in which each child will receive the individual attention necessary to the full development of its peculiar genius, instead of consisting, as now, of an attempt to produce a standardized product on a pattern as impossible as it is ultimately undesirable.

But it is useless to adumbrate even the outlines of a plan so fertile in amazing possibilities; I have written enough - in my enthusiasm, perhaps too much - to show alike the desperate need of taking resolutely in hand the sickness of society and the superb prospects of achievement latent in studying and applying the Law

Do what thou wilt.

Will you be the man to give true freedom to every spirit that breathes, to create in every human heart the heaven of its inmost Will, and to declare to every mind the one way to attain it?

Aleister Crowley

THE CIRCLE AND THE POINT

THE CIRCLE

I am the Holy Queen of Heaven!
Eternal matter is my name.
The veiled star, the crowned eleven.
These are my soul, as thou my flame,
O winged globe of serpents twined,
O sun of glory in my skies!
O subtle spirit of my mind!
O ardent rapture of mine eyes!
Thou secret centre, motion, rest: -
Come to my breast! Come to my breast!

THE POINT

I am the Lord of Heaven, and I
Am secretly arrayed and robed
In all the azure abyss of sky
By serpents winged, wound and globed.
Thou art the Infinite of space,
Thou the blue-lidded love of air!
I burn to kiss the exultant face,
To grip the body bent and bare.
O music! to my silence be!
I come to thee! I come to thee!

Aleister Crowley
THE WINGED BEETLE

THE LIGHT OF LIFE

I love you in all the star wrought graces of the skies,
In the Isis of beauty that about me lies;
Waiting for Thy touch of love to awaken in splendid flame
The ever-coursing thunder of Thy name.

Oh, splendid One,, Thou mysterious, unspeakable,
Coursing through my veins in agony unbearable:
Oh, Light of Life in splendrous rapture of delight
Who fills my veins with life in majesty of might.

As a mote in the strong sunbeam dances
So dance I as a creation of Thy fancies.
These words of mine are but chaff upon the wind
Compared to the intensity of Thy glance and Thy mind.

Bind my everlasting passage and path with Thee
From life to life, from aeon to aeon for all eternity.
Bring me closer to Thy Heart that I may be fit symbol
Of Thine encompassing love and hold me lest I tremble.

Ah, Lord, these words are poor that fall before Thy face,
Fill me and lend me still of Thy intoxicating grace
That I may love and pour my heart out in Thy praise
And joined forever with Thee remain a Star ablaze.

Meral - July 9, 1982

A WORD OF ADVICE TO MY SPIRIT

Bend before the wind, O spirit frail,
Bend before it.
Don't try to hold up thy head through the gale,
Bend before it
Don't try to stem the tide of emotions wild,
Bend before them.
Bow your sorrowful head to earth as a child,
Bend it low.
Lest in resisting the impetuous stir of life
And bend not low,
Thou find thyself sadly torn by the strife
And bend no more.

Meral - 1950

ROSEMARY

"There's rosemary, that's for remembrance;
Pray you, love, remember!" - Hamlet.

Amid the grandeur of my melancholy
Lackeyed by spectres of my sombre past,
I sit and smile at all the shapes of folly

That I evoke - save One, that looms at last
Towering above these ten tremendous years.
I see Him, sacred, single in the vast,

A Man of Sorrows, grey with useless tears;
A Man of Glory, with His aureole
Radiant gossamer, a mist of spears

Storming the sky, His heart one crimson coal
To burn all lesser gods, to gild the shame
Of this my life's long infamy, the soul

(Abased for Him) in Him one flower of flame -
Mine Aceldama one white lily-bloom
Availing me above all wealth and fame

Unto the latter things, the destined doom.
Ten years ago! how blind and black the abyss!
How swept the springtide from the winter's womb

At the sharp summons of the swift strong kiss
That rapt me up from the unfriendly earth
Into the star-abodes of Salmacis,

Bringing the soul that slept to sudden birth.
O frenzy of flame that swept across the world
In orgiastic opulence of mirth,

And left me ever in His arms close curled,
Never, O never! to shrink back again,
But (through all ruinous time violently hurled)

Never to lose the stigma of that pain,
The martyr's crown of shameful spines that weighs
Even now upon these brows, that bear in vain

Fantastic myrtles and deceitful bays
And vine-leaves withering even ere they clung.
For in His love, His love beyond all praise,

I am still beautiful, still wise, still young.
Nay, in the nuptial of that fruitful night
Of fruitless joy unmeasured and unsung

There was no seed of sorrow. O my light,
My love, my lord, accept the piteous plaint
Of me, the little wayward wanton wight,

Whose wickedness was never fain to faint,
Through these dull years still cherishing the spark
Of Thy dear godhead in him - happy saint!

Who hath Thy light within him in the dark
Ready to burst again to ruddier dawn
An Thou shouldst travel in Thine holy bark

To drip Thy dew upon the thirsty lawn,
And wake to song beatified the bird.
But art Thou living, Lord, or far withdrawn

Into the shrines of solitude unstirred?
O Pan! have pity on the trembling faun!
In all Thy silence is there not one word?

Aleister Crowley
from
THE WINGED BEETLE



BLACK HOLES

The true ages of time are not appraised by many.

All time is true, you say, it is but we who lie.

For we shall not know the tale,

Until the creature that we are be understood.

Nay! Even more We must support the lie,

And stand under, to get a better view

Of this animal we truly are.

So we can see and understand from back to front,

Then Maybe Front to back will not fool us.

For we will have seen the whole of it;

And know the true lie of this tale

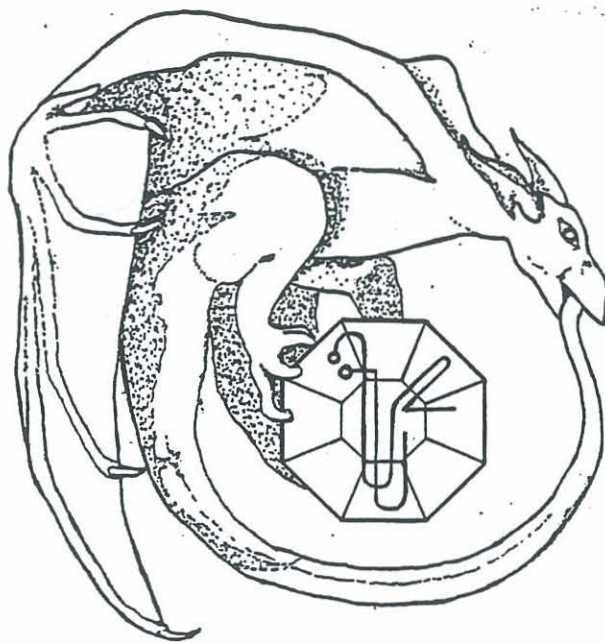
Is not to be understood, but, stood under.

Now any ass can pass air.

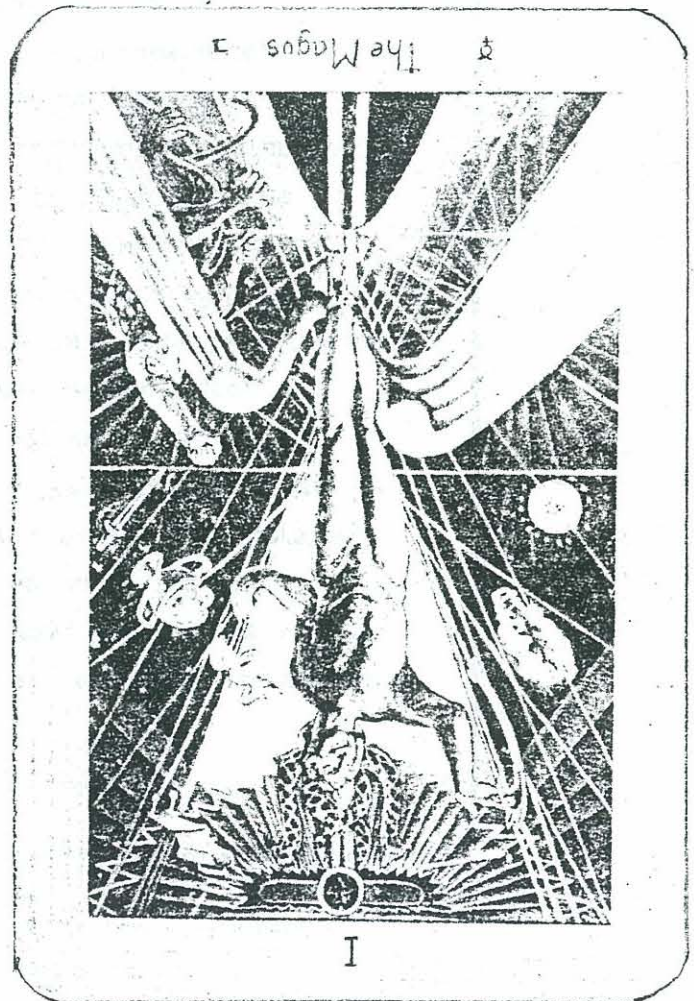
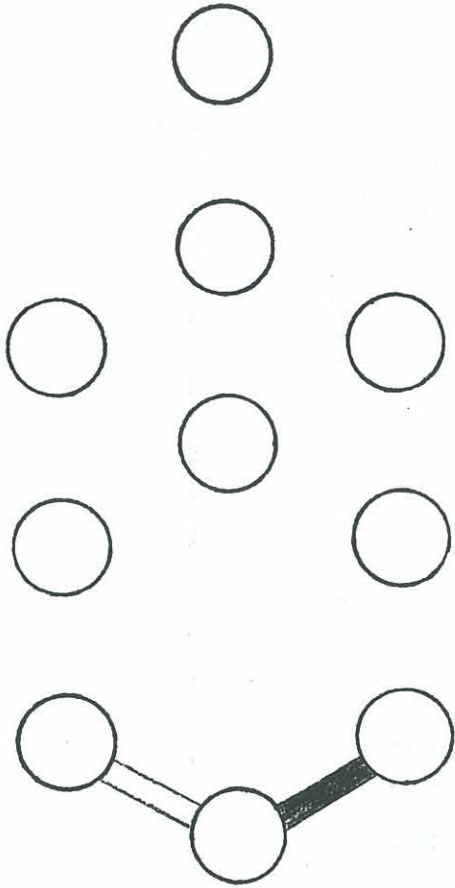
But the tale has no substance,

Unless the time has been spent,

To count all the hairs in times tale.



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THE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP ONE - THE MAGUS,

The Magus corresponds to the Hebrew letter Beth - **ב** - which means a house. Some of the Gods attributed to him were: In Greek, Hermes, in Latin, Mercury, in Egyptian, Thoth. All of these Gods have been likened to the creative wisdom. The number of this Trump is 1 and when we consider how, when multiplying by one, we always have the same number as that which has been multiplied, as the result of the equation. Whereas, with the Fool, when we multiply by Zero, all numbers are then reduced to Zero, to nothingness. We can draw an analogy from this, that the Magus is thus the beginning of manifestation and when we look at his attributes, we see that this is the case.

But we must not forget, meanwhile, that the value of the Hebrew letter, Beth, is 2. Here is the dyad appearing and the start of the world of phenomena which is divided into opposites or polarities. When we study this Trump, we can see the working out of this law.

With the Fool, we saw that the spirit who goes, the wandering Star, is surrounded by the raw materials of existence, the building blocks of the universe. Now with the Magus, we see that these raw materials can be formed through the use of the magical weapons into the house of the body, the personality and the soul and into the phenomena of life. This phenomena is your own; as your own Magus you have used the magical weapons to make what you experience. With the Trump of the Empress, we see that there is only one method to accomplish this work of producing phenomena, it is through love. Thus the house of the Magus is produced because he is Aleph, the wandering Star and because he uses the Universal equation of Love.

The Will, the Wisdom and the Word are shown in the sphere of Chokmah, these being the forces which start the world of manifestation, even though these ideas have not as yet, any physical form. These ideas are also shown in the Trump of the Magus, for it is his manipulation of his magical weapons that makes his Will, his Word and his Wisdom that makes life and manifestation possible. He is the winged God, Mercury, who goes continually and whose action is so swift that he is rarely noticed. He brings messages from Kether, the Light of the Khabs, to Binah, where his action will gain some power and the beginnings of form.

The Sepher Yetzirah calls this path, the Intelligence of Transparency. This has been denoted of him since the light of the Khabs or Star shines through him and blinds the eyes of the aspirant when such an one has not as yet attained to that exalted state where he can observe the action of the Magus in him. That is, one is blinded until one "crosses the Abyss". The light or purpose of the Khabs is transmitted through the Magus and is his creative function. All the phenomena he creates is in accordance with this highest Light. When we achieve higher states of consciousness, we too become transparent to our own Khabs and then carry out the Will of this Khabs.

In ordinary consciousness we wear many veils which become more and more thick and opaque, the more we are physically and emotionally set in our reactions. Also, the Ruach, or conscious, mental activities, can be a veritable blind to our own

Crown, Kether, our Hadit or Khabs or Star which we cannot know because its movement is so swift and its light is so bright.

The unconscious world of man can be divided into the superconsciousness and the subconscious world. The unconscious carries the depths and heights of human experience. By subconscious, we describe animal gestures and reactions and the ages of instinctual build-up of behaviours which developed and saved the physical and animal man.

In myth, it is Hermes who directs the soul through the underworld, which term symbolizes the unconscious world, the concealed world. He is called the Initiator; the perfected Mercury was the high goal of Alchemical work. If mankind is able to tap the mostly unknown powers of sub and super-consciousness he develops genius: men can become adept in their own line and will appear to have powers above the ordinary. Some of the material in the unconscious must be under his control or these powers will swamp and overwhelm him and either the result will be superstitious behaviour or some sort of insanity. The evolution of man calls for greater and greater control and knowledge of the unconscious forces.

Let us look at the instruments which surround the magician or Magus and which he is tossing around with a beatific smile on his lips as he uses them to produce phenomena. First there is the wand which symbolizes the powers of creative will and is equated with the Yod of Tetragrammaton, (which means a grammar of four). The wand also represents the dual powers of electricity and magnetism which today is not quite understood even by scientists who have learned to make use of these powers. Its correspondences are creative fire and Chokmah and Yod also refers to the Kings of the Court cards.

Then there is the cup, which is receptive, and symbolizes the powers of water which receives the influence from Kether. This corresponds to the Heh in Tetragrammaton. Binah gives us the perfected symbol of water and is called the Great Sea, from whom all life comes. The Heh also corresponds to the Queens of the Court cards.

Then there is the dagger or sword, which symbolizes air or intellect and intelligence of the conscious mind. This is equated with vau in Yod, He, Vau He and is the Son, the result of the marriage of Fire and Water, of the wand and the cup. The Son is aptly represented by the spheres of the Ruach, but is seen in greater purity, beauty, balance and force in the central sphere of Tiphereth. Vau is also represented by the court cards of the Princes.

The pentacle is the final Hé of Tetragrammaton. This hé represents the final form of the forces which preceded it; it is the earth, material results and things. It represents the solidity of matter, the physical body, the qualities of practicality, work or endeavour and common sense. Malkuth represents this final manifestation of the powers of Tetragrammaton and so do the Princesses of the court cards. Old decks sometimes called them the Knaves.

Actually, this formula interpenetrates every sphere and every path in one form or another. Its permutations must be worked out by the student as he studies the four worlds, the powers of the soul, and applies his knowledge to each Trump, court card and small cards. This is the formula of manifestation,

of life, and of our universe.

Also with these basic four magical weapons we see that the Magus has tossed the stylus and the tablet upon which to write and make known his creative will and words. We think in words; without their aid, we could scarcely build up a civilization and carry on the work of evolution for mankind. With writing, the magus can bring the message of the whirling motions of Kether to Binah where the first formulations of will are to have the beginnings of form and matter. Remember that these first beginnings all happen above the abyss, so that these archetypes operating in each person are difficult to understand fully. They also encompass the polarities or opposites which are expressed as a unity. In our thinking minds we can see only one side of an opposite or polarity at a time; above the abyss these opposites are simultaneous. Therefore, to achieve this state of consciousness, the ordinary, usual, everyday thinking mind must be knocked out for the moment of the Illumination.

Also seen with the Magus is a wand or receptacle of fire. It is a further indication that the fire is the flaming beginning of every manifestation. Just as the union of two opposites produces heat and fire and phenomena and a third force, which is called the son, so this receptacle of fire is hinting at this process. It also tells us about the fire of creativity, the fire of Prometheus, which is brought to man, for him to control.

Above the head of the Magician or Magus is the winged disk or caduceus with the two serpents intertwined about it. These symbolize the polarities and also the 2 forces of kundalini, the Ida and Pingala, which are to be found in the body. They twine about a central stem, the Suschumna. The awakening of these forces brings the greatest genius and the uses of unknown powers but they are like a veritable fire and can literally burn up the body of the person who uses them unwisely or who is unprepared for the results when they rise up the spine.

The result of the awakening of kundalini is symbolized by a winged disk with a dove in its center. The dove represents the inspiration from Kether and the wings represent the eternal going and movement of the pure spirit. The disk has several meanings. It is the unborn spirit, the unmanifest, the spirit in an egg of blue. The circle which describes it means infinity and is also a symbol of Nuit. The disk also symbolizes the solar sun, the center in each person. The caduceus has two serpents, the disk has two wings, the feet of the magus have two wings. These opposites or polarities are continually changing into each other. Another magical implement is the winged egg, the egg of the unmanifest, not yet born, but winged to show it too is full of motion and going.

Since our minds work in a fairly static manner, this movement which occurs in all of us all the time is not very well or maybe never perceived by us. It is the same when we cannot perceive the movements in and by each individual cell in our bodies, nor can we perceive the continual dance of the atoms which make up matter; and yet these movements are there to make up our lives and our physical forms.

Nuit calls to us by these words in LIBER AL, Cap. I, v. 61, "Put on the wings, and arouse the coiled splendour within you: come unto me!" The "coiled splendour" is kundalini which has three and a half coils at the base of the spine and the wings and their symbolism are shown here in the Trump of the Magus. The

wings also refer to the chakra of Ajna, which the Hindus have shown as being a winged sphere, with 2 wings as in this symbol of the winged sphere in this Trump. It is through meditation on this chakra, and by doing this, killing out all extraneous thought, that the fires of kundalini may be aroused. The result is symbolized by the cone of light which we have noticed on the head of the Trump of the Fool.

The Magus is being threatened by an ape-like creature. In psychological terms, we call this the shadow. The pure and true words of the Magus are distorted and twisted by this creature, who is also an archetype but who has its roots in the lower man, in the Ruach or thinking mind of man, in his emotions and body, in the world of the Nephesh, generally. This ape inhabits the same vast unconscious as does the god Mercury or Magus. We see him at work in those madmen who commit a crime and then claim that their god ordered them to do this. They do not have the true development or illumination to know what the word of the Magus has really told them, as they are too entwined in their own shadows and maya. Whenever behaviour and thinking become ossified and unmovable and very set, this ape is likely to be at work.

This happens to very many people who twist the message from on high and end up as fanatics of various sorts, some of whom commit crimes against their fellow mortals. There are really not very many adepts in this world who can get this message straight and pure as coming from their Khabs. The vast majority of men are too tied to their lower natures to find their own inner spirituality.

Mercury is also known as a mischievous god; when his actions bring on something other than what has been planned, he is often at work. He can lay low those efforts which may be based on ego and pride and finds the whole matter very amusing. As Robert Burns observed in his poem "To a Field Mouse", "The best laid plans o' mice and men gang aft agley", as he sympathized with the little mouse whose house had been ploughed up by a farmer. Mercury can behave like this farmer, he shakes us out of our complacency and materiality when it suits him and often in a sudden and surprising manner. Those events which you notice in this way may be the work of this archetype in you so that you will turn to the spiritual light. It is not much use to cry or bemoan your fate, it is the voice of the higher self working in you. What is the lesson to be learned from your sorrow, your terror, your grief, the loss of your pride?

Occult knowledge does not consist alone in the workings of the intellect, it is more the perfection of the whole of the human self, it is based on his over-all experience, on the depths and heights of all that has happened to him. It means the evolution of the human from animal and beast to man and to man-god and then to a god in his own right. Thus every event has significance in the workings of the evolutionary forces. The trick is to learn from every event so that one may progress to higher and higher states of consciousness and spirituality. Should a person oppose these learning processes in the events which he has himself willed and ordered into manifestation, they come at him again and again through several lives until he can get the message from his own Khabs as given him through the magus in himself.

The Magus represents your own creativity, forming always and very swiftly one event after another. He is continuous creation, using the magical implements

to form from the raw materials of the universe, those phenomena which you enjoy. He is truth and falsehood, wisdom and folly, his nature is dual but it is a duality of unity. We can also describe our Magus as the unconscious will which we often do not understand.

Manifestation, as pointed out, implies duality and so we live in a world of illusion or maya which we have made for ourselves as we, for one thing, cannot see that all opposites are a unity above the abyss. We often do not know our own truth or why we have made this maya in which we live; but listen carefully and watch with knowledge and perhaps you can catch the swift flying feet of the Magus informing your life and leading you to the highest truths and illuminations.

The house of the Magus is built by him in ourselves. This house symbolizes our own phenomena, the kind of things we do, the kind of body we wear, the kind of parents we have and all the rest. We can only live in one of the Magus' houses at a time, that is; we are enclosed in a certain round of events determined by race, family, astrology, karma, environment and will. Next life and many lives after that, the Magus will form for us other events which are devised to lead us to Kether, that we may know our Star and let it shine through us.

The process of illumination or spirituality can be likened to a process of tearing down veil after veil of this maya of ours until the true light can shine through us and until we can become the agents of the Most High. Therefore, difficult events need not upset us, they are there for our learning processes, that we may be brought to the light. Egotism and emotional reactions and actions tied to physicality have made opaque our veils of maya which we have formed around ourselves.

As we study our veils of illusion or maya, we might come upon the germ of our own true light and the idea of our own true will. What is the direction of your star? The life power which has been acting through you is ONE with the Universe and yet most people know it not. It is through the work of phenomena production that this One Universe and the manifestation into human life seems separate and unique. High illumination is a wiping out of this separateness and a becoming One with the universe, or one with Nuit, as LIBER AL explains.

Hermes Trismegistus said: "All things are from this One, by the mediation of the One, and all things have their birth from this One Thing." We see how his words illuminate the meaning of Kether and the work of the Magus, who takes the free flowing energies of the wholly unmanifest, the wandering powers of the Fool, and transforms them into phenomena. Thus the Magus in each of us is a master of Magick. He is skilled in the science of hidden relationships. When his work becomes apparent to our slow working brains, we call it a miracle or perhaps a trick, but in his action he reveals hidden and fundamental reality. He seems to be our own wonder-worker who reveals the unknown creative forces which we then use consciously for our own improvement. He unites our inner and outer worlds, our hidden world of forces above the abyss in the supernal triad and those conscious forces which we know as the Ruach.

The alchemists demonstrated this correspondence between inner and outer worlds. As they worked with their instruments and retorts and combinations of materials, they projected their own inner world of unconscious forces into what

they were doing and drew conclusions from the transformations which they effected as being also the same transformations in themselves. Their steps in this work were: first, to take the first matter, Malkuth, the physical body and its emotions and drives and purify this in a slow fire, like the fires of nature and of experience. They drove away the impurities gathered by the substance in its long sojourn among other substances and, as they did so, they drove away the impurities of their own lower natures. This was the way they entered the hidden realms of the earth, or in psychological terms, the hidden realms of the unconscious. This first step was called *solve*.

When the substances had been purified and separated, then they might be used for the greater work of combinations into new and higher forms. They hoped to find the inner creative seed by these methods and this they called the "stone of the philosophers". They said they were "liberating the seed imprisoned in matter." The result they called the alchemical gold, or we can say, the gold of Tiphereth, the liberated and transcendent gold at the center of the psyche. The alchemist thought of Mercury or the Magus as the "world creating spirit concealed or imprisoned in matter" and their aim was to free this spirit.

Their work was like holding a mirror up to the phenomena of the self and finding out what were the inner forces and how it was that events were manufactured. This was their alchemical projection. What happened to their substances also happened in their inner selves. We do this all the time without any knowledge of what we do.

In everyday life we are always projecting our own tendencies and emotions onto other people; we are holding up our own mirror to others. We project our own qualities and temperaments and behaviour onto others. If their actions disturb us and make us angry or uneasy, it is because we ourselves do not want to recognise the fact that those tendencies and behaviours are ours as well. We have tried to push them down into the forgetful realms of the unconscious and we do not want to admit them in our lives. This is the action of the censor in each one of us who has repudiated the forces which have made us. We would rather disapprove of these forces in someone else rather than facing the pain of admitting they are ours. We cling to our little egos and our pride, we have wanted to forget that such a trait was once quite obvious in our own behaviour and we have worked very hard to suppress it. Watch then, your emotional reactions and set ways of thinking and burn them away and purify them in the fires of the alchemist or in the fires of life and experience; then you may reach your own spiritual gold.

Mankind as a whole may not transform the world into his ideal world until he first transforms himself and this is the work which is presided over by the alchemical Mercury. We must purify and transform all the veils which stand between us and the light of our Star. We must become more perfect vehicles of the God within us. This is what it means when LIBER AL states in Cap. II, v. 19: "Is a God to live in a dog? No! but the highest are of us." Therefore, it is up to each individual to control the animal self, the beastly part, and to use its powers to carry oneself to the highest attainments.

The alchemical process of *solve* and *coagula* was called by Jung, the process of individuation. The person successful at this is no longer swayed by the

behaviour and actions and thinking of the herd. He is truly his own light; he is objective about his reactions and detached from phenomena. He is then allied to his true will and becomes a master of the temple which is himself.

As a civilized people, we have always moved towards an expanded knowledge and awareness of unconscious forces which lie within us. It is only when we know what archetypes impel and move us that we can begin to free ourselves from their power. The person who knows his own archetypes and can liberate their energies and use them at will is both an artist and a magician. He has achieved conscious power over his own inner forces. But this process also demands a choice. Will he use his powers to benefit the world or will he use it for selfish ends and destroy things and people around him? There is always a temptation to misuse power when archetypal figures are liberated from the unconscious. This is paralleled by the misuse of atomic forces at the present moment in the world's history.

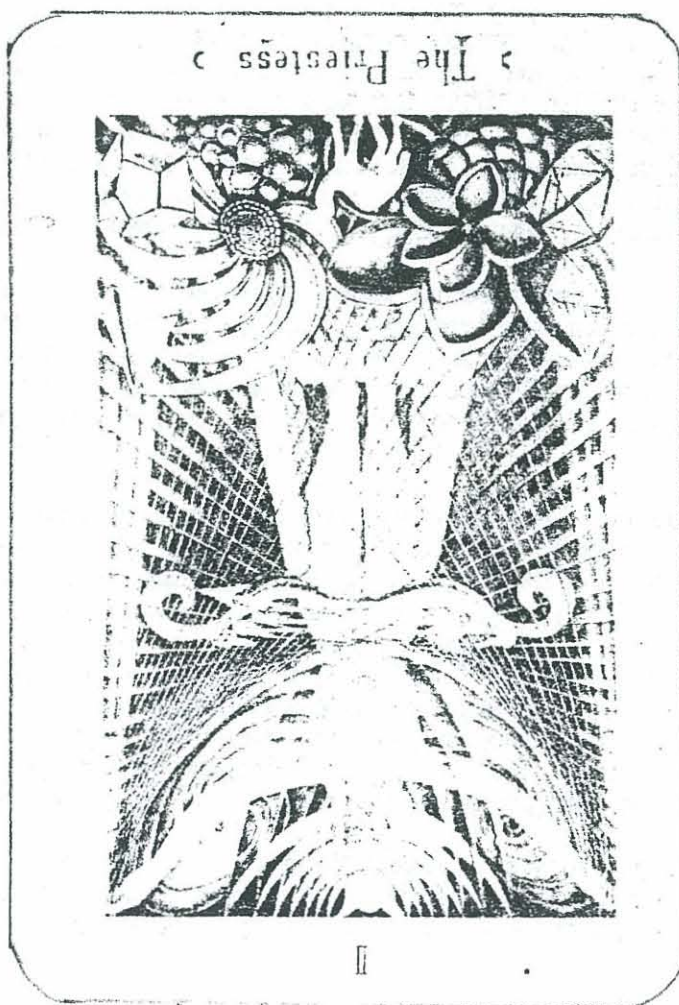
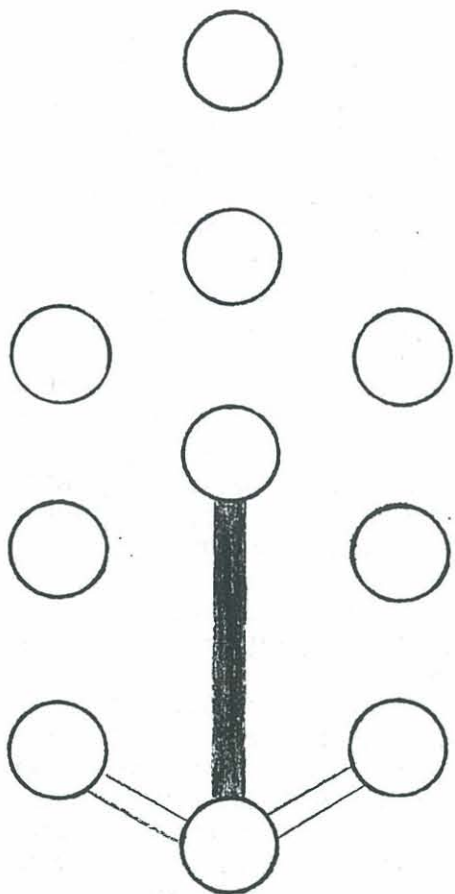
To sum up: The archetypal patterns of our inner world are shown at work in the outer world. The two worlds are really one, we have created both. Hence the Tarot archetypes can describe ourselves and the universe we live in at the same time. The more advanced a person is towards the light of Kether, the more that person can know how inner thought is transformed into outer happenings.

Often to the ordinary person, the inner and outer worlds working as one are not perceived unless some event such as Jung called synchronicity may take place. As an example: we may be thinking heavily of someone and then that someone may show up; or events out of the usual may occur according to some as yet unexpressed wish or will in ourselves. They may seem like a miracle but events happen in accordance to the hidden will. Synchronistic events or miracles may even be more numerous than our awareness would indicate. We need to take notice of these happenings as the ways in which our hidden Magus is communicating with us. The beginner on this path to the highest may not be aware even of his finite will, much less his true Will and he harbours many little wishes and wants which confuse and hinder him and keep him in the dark. He is like a ship sailing on the sea of life without a rudder and without a sail. His little wishes and wants may even cancel each other out and the end result is dullness and failure in life.

Synchronistic events or seeming miracles beg that we understand our true Magus or will which brings us the light from above. Everyone needs to ask, what does this happening which has been so sudden and unexpected and upsetting have to do with my True Will? What have I been ignoring of the spiritual voice in me? Has my attention slipped from the real? What silly maya have I been producing?

However, sometimes the mental and emotional processes can make a fair mess of things, so we need to think perhaps in playful or artistic or poetic terms in order to come at the truth of the matter. The Magus in ourselves has made the illusions and he is also the one who can dispel it. Then learn to know him in yourself.

Analyze, pull apart, purify - solve. Enter the depths of the earth, which is the unconscious, purify all there that can be known by you in the fires of life by awareness and work, and after the purification, comes the work of coagula or unifying all into one substance, the Crown, the summum bonum.



TRUMP 2 - THE HIGH PRIESTESS

The High Priestess corresponds to the Hebrew letter, Gimel - ג - which means a camel and is numbered 3 as the third letter of the Hebrew alphabet. The meaning of this card is the Moon in its highest meaning, as the way to true initiation. Gimel or the High Priestess emanates from Kether and leads to Tiphereth. She is in the middle pillar of the Tree of Life and is the last experience before the aspirant can reach Kether or the Crown.

The middle pillar is very important for initiation, as it says in LIBER LXV, Cap. I, v. 9 "One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth."

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

This Trump has a correspondence to all virgin goddesses, such as Artemis, Hecate and Diana. Virginity has another meaning than the usual physical one and this is that the aspirant is virgin to his own star, viewing all other loves or phenomena as emanating from that star, and never being swayed by the events of life to give up his aspiration to the highest.

As the goddess Hecate, the Moon commanded all secret powers of nature. As Mary, she was queen of heaven and as Isis, was queen of the world and the underworld. In Egyptian myth, Isis had indeed powers beyond the usual, even to the restoration of life to that which was dead.

In the Sepher Sephiroth this Trump is known as the Uniting Intelligence as it connects the supernal Triad and Kether in particular, to the middle of the Ruach which is Tiphereth and is known as the Son, the result of the union of Chokmah and Binah, or of Yod and Hé in Tetragrammaton. (Kether is described as being the topmost point of the Yod, therefore unintelligible to us.)

The High Priestess is another form of Nuit and is clothed in light which seems to hide her features. She is the truth of the Star behind the veil of light. Light is experienced by the aspirant more and more strongly as he gains his various stages of illumination. Sometimes the light is more than a soul can withstand and so this soul may sink again, having been overwhelmed by the brilliance. But it is necessary to get used to this overwhelming brilliance and one must try and try again, purifying all aspects of the physical, emotional and mental vehicles, as explained previously.

The light is also a menstruum of manifestation and carries the possibility of form. It carries the original idea of Kether forward into various formations, the beginnings of which are shown at the feet of the High Priestess. These forms are of the mineral world as shown in the crystals, the vegetable world as shown in the pine cone, grapes and flowers, and the animal world as shown by the camel at the bottom. These three worlds were the province of the alchemist and he sought to separate them into their constituents, body, soul and spirit. This he did in his process of purification as he drove away all matters that had nothing to do with these three divisions in their purity.

The light of the High Priestess is the possibility of bringing creative ideas to birth, to manifestation. She is at once virgin to her star or Kether and at the same time starts the process of fertility as she contemplates the possibilities of various manifestations. For these qualities, she has been named as the Holy Guardian Angel by the Master Therion.

In the Crowley deck, the High Priestess holds the bow and arrow which symbolizes that the way to go is by shooting the aspiration to the highest goal. In older decks, she was seen reading in the Book of Tarot. Nuit says of this: "All these old letters of my Book are aright; but γ is not the Star." ¹ The Tarot is Nuit's book and the feminine forms in the Tarot partake of some aspect or other of Nuit. In this Trump Nuit is shown as the creative light which holds all possibilities of existence.

Ideas need a name and an energy in order to manifest. This is the Magus. They gain form and manifestation through the action of the feminine. The feminine force in the universe creates the new life started by the activity of the secret center of Hadit, hidden in Kether. This High Priestess is a rarified, pure, tenuous and very spiritual symbol of the creativity which occurs out of the light of Nuit.

Again LIBER AL gives us instructions on this point in Cap. I, v. 9. "Worship then the Khabs and behold my light shed over you!" The High Priestess represents this light, she is bathed in it and concealed by it. As stated before, the Khabs is the secret center or star or Kether in each individual. The High Priestess carries the divine life which manifests as the Holy Guardian Angel, still seen as a separate entity in the sphere of Tiphereth, but known as One in the sphere of Kether. The number attributed to Gimel - 3 - hints that the H.G.A., the son, is formed of the first two numbers, who have combined to produce a third entity.

The Moon is symbolic of the instinctual nature and often we see this nature working in us through our emotional reactions. But the High priestess represents a spiritualization, purification and refinement of the powers of the instinctual nature. In all ages and all over the world, mankind has tried to define and to worship god or gods. This can be called an instinctual movement towards the spirit in himself since it is so universal.

The feminine principle in all of us is receptivity. We receive the word of god, or from on High, or from the Magus. We make the ideas of the Magus into reality because we are receptive to it. The more we are aware of our Star, the more does our reality inform us as to the real truths of existence. The Magus makes our law, the feminine receives this and does not make the fate but enacts it into reality. The feminine side in all of us does not choose, but is chosen. Again, LIBER AL throws light on this in Cap. I, verse 17 when Nuit states: "But ye are not so chosen." Just add a comma before chosen and you will see that the chosen are being addressed. Then in verse 31 she mentions "-but ye are my chosen ones." These are the "chosen" of the spirit, of the Magus and the Fool. They

¹, Cap. I, v. 57.

are those who are receptive to the light of their own highest spirituality. and who can willingly give up the ego strivings of man as defined by the spheres of the Ruach. They are those who know the emptiness of Binah, the great sea, the womb within which lies the possibility of manifestations of phenomena owing to the impetus of the word, the will, and the wisdom of Chokmah. But these are only the beginnings of the germs of manifestation into our world as we know it. The light must filter down through the various stages represented in the Tree of Life until finally in the sphere of Malkuth we know its effects through material phenomena, the body and its five senses and all that goes to make up the material, palpable world.

The light of the Star goes through the various stages of manifestation, through denser and denser veils of matter until physical manifestation takes place. The High Priestess is an inner experience. She is intuition and inspiration and kindred experiences. These come from a hidden, inner world and the aspirant must be receptive to their whisperings and visionary states. If a person loses this ability for receptivity, being enmeshed in the veils of the conscious, egoistic mind and the material world, then the High Priestess cannot be realized. One must learn to be quiet and to meditate so that the light may shine through her influences. The aspirant first works hard to prepare himself to achieve the Knowledge and Conversation of the Holy Guardian Angel, but at the last moment he must give up his work and his striving and must be receptive and quiescent, so that the Light may make its way through to him. Conscious control in this moment would be contra-indicated.

The feminine aspect of nature brings forth the child. The trinity of goddesses which are symbolized by the High Priestess, the Empress and the Star are all engaged in the mystery of birth. It has been the masculine, outgoing force that has set the process in motion. The feminine force is an inner, receptive force which protects and nurtures the child. Now this child need not be a human child, but can be the result of genius: it might be a poem, a painting, a literary work, a discovery in the scientific world, or anything created by humanity. This process is the same for both men and women. In the quiet of the "womb" of these goddesses, this child must not be disturbed by talking about the process or the results of creativity, or by other acts which might destroy the results one is awaiting. The aspirant must be very careful to protect his thoughts and ideas against intrusion from outside and must enter a waiting period after all his preliminary work has been done and he can go no further with it.

The act of creation is always a union of opposites. In the process of the movement towards the achievement of the light of the Crown there are generally three known methods, as the Master Therion explains. These are: the union of person and idea, of person and God and the union of man and woman. The creative process is the same in each case. First comes the union of opposites and a stage of work. Second, there is a period of gestation and quiet, of nurturing and withdrawal. One process is active, the second is receptive. At the finish of the marriage of the active and passive is the birth of the act of genius, the result, the child. In the terms of LIBER AL, we call this result, Heru-Ra-Ha, a twin god, made up of Ra-Hoor-Khuit and Hoor-paar-kraat. These last two represent the Vau and the Hé final of Tetragrammaton.

In our everyday world we are sometimes too hampered by the idea of masculine and feminine and our actions and beliefs engrained in us by the mores of our environment, race, family and everyday life may blind us to the fact that we are all actually androgynous to some extent. In our unconscious selves, the polar opposites of masculine and feminine exist. The positive and negative poles of energy interact and motivate us and illuminate our lives. It is only due to our training that we suppress one side or the other. The path to the highest spiritual attainment demands that we evenly balance the yang and the yin; or in the terms of modern psychology, the logos and the eros. A man's opposite, feminine side is called the anima. This can sway or destroy a man when he is unconscious of her. But if he is aware of her needs, she can be an inspiration to him.

The High Priestess represents a very high and inspirational development of the anima for men. She relates him to the superconsciousness. She is sometimes called his muse, his inspiration, and similar terms. He only comes to grief if he tries to find her in an actual, human woman.

The woman's opposite is called the animus. This is represented by such cards as the Hierophant, the Emperor, etc. If a woman can live up to the positive promptings of the masculine side, she can become a very spiritualized and developed person. She has managed to balance the two opposites by allowing the opposite not hers in her physical body to have as much sway as do her feminine characteristics.

The High Priestess means the Moon. Moon goddesses in the ancient world were believed to control all forms of birth, growth and decay. These are the three phases for the three phases of the Moon. The moon's actual influence on earth is subtle but strong. It is known to control the tides of the sea and water in both plants and humans. Its powers are inconsistent, veiled and dark in contrast to the sun which is predictable, constant and bright.

When we see humans exhibiting moods, irrationality or a changeable nature, we realize this is the moon or feminine side reacting in a negative manner within them. Moods can be destructive but if understood, can lead to a better and more productive life if we work with them. Understanding and dealing with the rhythms of nature, knowing how to live with them, how to deal with them, is a feminine or yin function. Systems of logic are masculine. Women naturally know how to deal with the rhythms of the moon. But both sexes need to be aware of these polarities within themselves and understand their behaviour and functions so that they can be used for the highest spiritual aims.

by Meral
(Phyllis Seckler)

JANE WOLFE
Hollywood,

The Sword

On May 15 of 1941 my second daughter was born and soon after that I went to stay with Paul's relatives in Perris for a few weeks.

That June Grady McMurtry with Claire and Sara Northrup took Minerval and First Degrees in O.T.O. I came back to Winona Blvd. on the night when the rituals were finished and everyone was celebrating. Paul was in a drunken fit and nearly tried to kill me. There was nothing for it but to leave, which I did.

Wilfred had struck up a friendship with Helen, Jack's wife and this caused a great deal of upset to Regina. Some of the members of the O.T.O. withdrew owing to a misunderstanding. Altogether, it was a pretty turbulent time.

Crowley had been working on THE BOOK OF THOTH and had gotten it nearly to the printer when his "backer backed out", as he put it in a letter to Jane. He also remarked in this letter; "My German crowd have been pestering me the last 5 years about LIBER AL and Hitler. They claim he has got it, or been inspired on the same lines, and is working it out, all wrong of course, but anyhow half of it. Karl urged me in one of his last letters to read "Hitler Speaks." Yes, it is astonishing how closely his intimate thoughts run on the same rails." Aleister could not understand why the O.T.O. in California could not do more for him and for the publishing and Thelema. He also wrote: "Of course, I have never understood how in nearly 20 years your group has not caught on. I thought everything grew rank in California. Can you tell me why? I've been inclined to think that W.T.S. somehow puts people off - or is it Regina's manner? Perhaps it is the Masters after all - cooking slowly to get the best effect."

Jane did not write in her diary after my departure, until the middle of November, when she again took up rituals in the Temple. Paul had gotten himself into jail that summer and some of the matters connected with his trial and sentencing came along to disturb her thinking during the rituals.

Jack was becoming more and more interested in O.T.O. matters and often spent evenings with Wilfred to talk and plan. This too, was upsetting to Regina, for she thought Jack was taking a place rightfully hers. Jane went through the usual bad health that Autumn and finally wound up in the hospital again.

As to the plans for getting A.C. into the U.S.A., plan after plan hit a snag as she wrote in her diary. She wrote: "Once more, we have no one strong enough financially, socially or politically to sign a sponsoring affidavit! It does seem too silly, with all our talk of Magick working, etc. What is the matter with us? Or is it not the Universal Will?"

Jane wrote to Karl that same Aug. of 1941 that Dorothy Olson was all shot and finished with alcohol and that she was a terrible sight and was confined to her room in a home where she was staying.

Jane also had written to Karl that Russell (Genesthai) had shown up in the Long Beach area and had a group going. Some of his people were anxious to donate enough money to bring A.C. to California. Over a period of years, quite a few of them joined the O.T.O. Then Max was also contacted about the plans for travel of Aleister and again, any efforts fell through.

In a letter to Jane of Dec. 26, 1941, Karl wrote much which explained the way he felt about the O.T.O. "As it is, you are the only one in your group whom I know and in whom I have confidence. As you are aware, 666 has vested quite a lot of authority in me and to tell you the truth, I feel utterly inadequate to the task. I have always disliked the technical part of everything which goes with the Order, though I realise that it is the way that appeals to many people and is possibly their only path to achieve. But it is a fact that I feel lost in the grades, rituals, dignities, offices, rights and what not. Also I dislike the crowd of people who hang around and never get anywhere, who do nothing but talk, jabber, ask questions and would not understand your answers anyway.

"I am still hoping to turn up some day together with 666, though his last letter to me was very, very pessimistic. His asthma is giving him serious trouble and he has made preparations for his death and says so quite openly. It almost sounded like a letter of farewell. However, I can't make myself believe that he will be allowed to die yet, I have the conviction that he still has to do things, so I am hoping for the best and that some miracle will permit him to get through another winter. Also, he mentions that if he can't get the visa at once, he would like to get to some place like Bermuda where the climate would be easier for his asthma."

Then Aleister wrote at the first of January. "It was so delightful to get your letter. So sensible and interesting! How glad I am that you've grown out of those maddening affectations!"

"I got a rousing letter from Karl last week; You have been hinting things. About time, too!"

"I want your personal ideas on various points. One is: W.T.S. will sign Rex Summus Sanctissimus - which is all right, except that somebody is liable to say "Every inch a King!"

"He has no 'presence': he can't wear robes without looking ridiculous, and he simply exudes lower middle, middle class. So the arrogant, authoritative manner prevents people taking him seriously.

"Now, he has many virtues and great, he must not mask them by assumptions which put people off. It is hard to tell him without hurting his feelings, which one hates to do. But dignity is a quality which cannot be faked; and, if absent only great modesty can command respect.

"Then, about Regina. From various sources I get the impression of her as vulgar, 'common', pushful, flamboyant, oozing synthetic sex-appeal, overblown, unable to act naturally, self-assertive, either resentful of slights or too

stupid to notice them. Yet you, with precisely opposite qualities, manage to get on with her. Perhaps my picture of her is all wrong - in fact, I know it is wrong to some extent, and the theatricality which certainly characterizes her shows everything in a worse light than is deserved.

"Do clear me up on all this!

"I hope I needn't ask you to be diplomatic; you may wonder why I haven't woken up in this last quarter of a century. For one thing, I felt that my interference would be ineffective, that I was in danger of being unjust, that it is better in 9 cases out of 10 to let things work themselves out. (That's three things already!)

"Then why wake up now! Because at any moment the "Thumbs Up!" campaign or LIBER OZ (LXXVII) may throw us all suddenly into terrific positions and Titanic, where swift and arbitrary action may become imperative, so that I must know more about my executives. - - -

"Please answer this at once, as frankly as I have written.

"Important. I want Max Schneider to have typescripts of "De Natura Deorum", "De nuptiis Secretis Deorum cum Hominibus" "ΑΓΑΠΗ", (Liber C) and "De Arte Magica." Smith must have them. Let Max have them on loan, or copies."

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Love to all,

Yours, Aleister."

Meanwhile, Wilfred and Jack had written a Manifesto which was shown to Roy on his own ranch in January of 1942 and which really hit him hard. This was also sent to A.C. and Karl and stirred up quite a storm. Jane reported on the ranch where she had stayed a few days. She was enthusiastic about the desert. She saw a copy of the letter which Roy had sent to Karl about the manifesto and later, when back home, she saw Karl's reply to Smith. This was so severe that Jane reported that it "bowled that little man over".

Aleister too, had heard about the manifesto and wrote Jane on Jan. 16, 1942.

"Dear Jane,

"Yours of Dec. 20 turned up yesterday: very welcome. Is the "strong demand" in your so-called manifesto sent out by Smith? This was sent to me with rather rude remarks.

"It certainly seems as if the wording and dating were to lead people to think that I had authorized it. "Intended Nov. 11" and "approved Dec. 3." Needless (I hope!) to say, it was not sent to me for approval.

"Be it further known that we are not paper soldiers." I find it hard to express my feelings: but it is rather as if I attempted to laugh, and dislocated my jaw in the process!

"Dearly beloved brethren". - Doesn't Smith know that this is a stock phrase, ridiculing the soi-disant Elmer Gantry type of hedge-row parson?

"I quote these two as peculiarly outrageous; but the entire document is about the worst thing of its kind I ever saw. The platitudes, the style piebald, the forcible-feeble ferocity, the cascades of anti-climax, the Wardour Street antiques, the morass of blah; no wonder your contacts always come to nothing.

"As you know, not every one can wear a robe. In the photographs of the Mass sent years ago, it was only too evident that Smith was not one of such. He has no "presence", no personal dignity. But I had hoped that your experience of stage and screen would have somehow put this right: in any case, there was nothing else I could do. So I had to keep quiet when people wrote about "amateur theatricals."

"All this is a terrible pity, because Smith is such a good man in so many ways, and the faults are of the kind that in the real world don't amount to a plugged nickel. But they just kill the external side stone dead. The glib shams of a Spencer Lewis get by. He too, by the way, looked grotesque in a robe; but in later years, he must have got some one to see to his make-up, for later photos show a pseudo-Pharaoh which was at least not plain errand-boy or provincial fancy-dress ball.

"Really, the blame is partly yours! You ought to have built up a front for him. This 'daw in peacock's plumage' impression is the very worst that any one can give.

"As to the letter itself, it is a masterpiece of mistake!

"(Why 'Saladin', in the name of Allah? Why take the pseudonym of Stewart Ross? To play the part of S. in a ritual is, of course, all right, like Solomon in Freemasonry. But not outside the Camp.)

"Nobody is going to obey the farcical injunctions, some of which are annoying and tedious. Also, if you have to blast somebody with the Thunderbolts of the Almighty Zeus, you ought to get more than Fifty cents a month out of it!

"Then people ask: Who is this lion that roars so loud; it sounds like one of those dictators? They want to know if he is really a Supreme and Most Holy King. A title is no use unless you can live up to it. (I can't forget that he registered this R.S.S. as the name of the Order, not knowing what the words meant!

"Now don't you get the idea that I undervalue Smith. But his good qualities are swamped by his unfortunate appearance and manner. Try to get him to see that modesty, that quiet correctness, are his best presentation to the public.

"I put all this in a cable to Germer: "Smith's pronunciamento unauthorized. Disclaim tactfully. Inculcate humility." This is very hard for me: I hate being unable to support him; but he can't go on making the Order ridiculous. Perhaps the funniest bit is the "state of emergency". There's richness for you!

Well, do your best to straighten it all out!"

Yours, Aleister.

To which Jane replied:

Dear Brother Aleister:

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"I am delighted with the Tarot card and mean to make an icon of it. Thank you.

"You have well presented one side of Smith: I accept all your statements without reservation. But the man's sincerity of purpose in putting over the work is remarked by all. He has made improvement and will continue to do so.

"His gaucheries have always distressed me - it was torture to hear his first efforts at addressing groups and always in abstractions. Here again he has made improvement, but I doubt he will ever be able to meet the needs of Men of Earth. But I plodded along with him because I could never see any one to replace him. Nor do I now know any one here who could do so. I assume Max has the magical authority, but only last December he stated to Leffingwell that he could not hold any students. Smith does hold a goodly number and these are not only fond of, but respect him. Witness the following received today:

"Thanks so much for your letter. I love the more than brotherly confiding content and spirit of it. My dear brother, I love you very much - so much that the fear of the terrible feeling that I would have as a result of your disappointment and disapproval is all that has kept me from resigning from the O.T.O."

"We have recently drawn in an excellent man, Ray Burlingame, English, well informed, good manners, fine feeling - about 48 - a tip-top 'front' man, except for grammar. But I believe this will be overlooked because of his good qualities. He and Jack Parsons stand solidly with Smith. Jack made it his business to look up people and so along the line met Max, with whom he talked an hour or so, as well as Leffingwell at his ranch, where he stayed the night.

"I really believe that if you could be here and look the situation over, Smith, even in his funny little robes and turban, would be your choice.

"I can't speak as well for Regina, because I am not so sure. Also I am inclined to think I have damaged myself by living these years in the same house. Only the memory of Cefalu pulled me through and the knowledge that I muffed golden opportunities in the past. Even so it has been a battle. I have to grit my teeth to stick it out the fall of every year. Oppositions in the natal horoscopes? Your summing up is good: let me add to it.

"1. Most people are completely fascinated when meeting her and promptly capitulate. She has a wide circle of admiring acquaintances throughout the city. She has power, physical and dynamic. She sweeps things before her. Sees to it, for instance, that a burned-out family is equipped with necessities; in the past, spent hours on the telephone connecting people with jobs; had outsiders wining and dining here and hobnobbing at any hour of the day and far into the night, until we finally battled her down on the matter of privacy and expense. As one woman said: "She just picks us up and carries us around." Most people love this. I detest it. (Here there is improvement.) She can be gracious and has a sense of humour.

"2. On the other side, she is masterful, brooks no interference and can be most subtle and wily in gaining her point; is selfish and self-indulgent, with a rudeness and crudeness when so minded that makes one shiver. Her personality permeates every nook and cranny of the place. She is a Sagittarian and "Pursuit of Destiny" describes her to a T., both on Positive and Negative sides. I will send you a copy.

In striking contrast to Regina is Helen Parsons, Smith's present partner, a 6 Rajas woman, of quiet manner, poise and dignity. Though I understand cracked doors as well as wooden partitions are mute witnesses of combats with Jack. A slender woman 5 ft. 9 in., dark hair and Irish blue eyes.

Regina made the fur fly when Helen definitely entered the arena, which was last August or September, and still breaks loose occasionally. But -- when there is a new Priestess in the Temple! Jack, a 6 ft. 2 in. youth of 27, with the personality configuration of Goethe according to Mellinger's horoscope, knows his mind on certain matters and has been and is patiently hammering away especially on this matter of the Priestess. Mellinger is quite taken with Helen's horoscope and says she has much to do with the organising and helping forward of the Order.

So much for the house. I want to add a note.

Karl's lack of knowledge of the Rituals, etc., kind of put him on a spot, it seemed to me, in the matter of a Manifesto issued by Smith from Jack's pen because 3 or 4 members complained of laxity in the Order and a routine condition. Smith used statements from the Duties and Privileges, also from Minerval and First Degree more or less cloaked in Jack's language. Karl had never read these rituals, I understand, and saw only the egoism of Smith striving for authority and power. I don't say that did not enter, but it was not all.

I quote again from the above-mentioned letter: "Yet on the other hand we both know that you have to assume tight reins of authority to keep any semblance of integrity in the O.T.O."

The whole occurrence was well-timed and had magical importance. Karl's letter shook Smith to his foundations, but eventually found the spunky little fellow girded with fresh strength and courage to go forward with a better understanding of himself. Karl is very dear to me, and I am most grateful he is in the States.

Smith hasn't any of the documents you mention. Jones had them, but he did not.

I enclose copy of letter sent Karl today. Wilfred asked if I would do so, as showing things as they are today, prospects and plans. That larger house makes me groan.

93 93/93 With love, Jane."

The larger house mentioned was due to the idea that Jack was now pushing for a large house in Pasadena in which Thelemites might live and pool their resources and put on the Mass and enlarge the O.T.O.

The Manifesto which Wilfred and Jack had turned out was with the object of asking all members of the O.T.O. to donate \$2.00 a month without fail in order that A.C. might meet his living expenses and publish the Tarot cards. But still Aleister was not satisfied with this effort, it seemed to him so ludicrously put. On Feb. 5 he wrote to Jane: "Here's hoping you are oiling the bearings down there! How you ever allowed that "Dearly beloved brethren" horror to get out I can't imagine: can but suppose you never saw it. Well, we must stick to the essence of the Work, and pass over these calamities with what virtues we can summon. It is most needful just now to avoid any trouble. If 132 would stick to pushing what has got my authority, he would have no time for these maniac outbursts! - - - I hope 132 has got the personal letter I wrote him (via Karl) and has taken it in good part. I couldn't write officially: I should have had to disembowel him! So the view is that I (as Baphomet) have no evidence that he actually issued the letter in all seriousness. So I rely on you to stroke him."

Jane replied to this on March 9:

"Re Manifesto. I knew nothing about it until it was read aloud in Camp at the January meeting. Little was said at the time. A poor stick has not shown up since, but some of the members expressed themselves as satisfied. The next day Regina and I let off steam between us and in the evening she gave Wilfred a very bad hour or two. But at this late date, all this seems quite unnecessary, especially as you have my letter of Jan. 29, in which I took no stand against it.

"However, as it turns out, it was the means of an excellent piece of house-cleaning. Your letter came 3 or 4 days after Smith's operation for hemorrhoids - which all these years he was going to cure himself, by God and by Jesus. This was the first yielding. Your letter, after its initial fire-and-anvil job, occasioned additional relaxation of that drive in him which has made his pathway thorny; and altogether he is now more amenable.

"The trouble has been that he and Regina were a closed corporation. He was her particular property. She has wanted him to attain, most certainly, but always with herself as the driver, the position she held when he was a shivery, frightened, but cocky youngster. She pushed him forward, took him places, made him talk, etc. All very good. But he was a projection of Regina and only last year Frederic Mellinger, who likes her tremendously, complained of the "woman-run" organization.

"Regina's hold was weakened, however, if not broken altogether so far as the Order is concerned, by Helen and Jack Parsons. By Helen as the new partner and by Jack in the strength of his manhood, as well as their combined better breeding.

"And only a few days ago she had an illuminating wallop. She was brought to realize that this "great minded", "great and gracious Lady Bountiful" was a pose for the purpose of self-glorification and to achieve her own selfish and self-indulgent aims. Aquarius rising, with Jupiter in the first house. You said of Hansi, "a genius or a rogue." Regina, from her horoscope, should become a genius. If not, one of those popular, blatant Bohemians with an admiring court of pseudos who are regaled with her stories and her rather boisterous sense of humor. But I hardly think this to be her future.

"I could not write you sooner because Smith wavered in the balance until yours of the 16th Jan. He held up Liber Oz, which was to have gone out earlier. But after reading that letter he took the helm once more and we are moving along with what seems to be a new and lively current. New members are joining, of a better calibre than heretofore. This doesn't mean by the dozen but a steady 2 or 3 a month are heaps to us. - - -

"Incidentally, I believe Jack Parsons - who is devoted to Wilfred - to be the coming leader, with Wilfred in advisory capacity. I hope you two get together some day, although your present activities in England seem to have postponed the date of your coming to us. Jack, by the way, comes in through some inner experiences, but mostly, perhaps, through the world of Science. That is, he was "sold on the Book of the Law" because it foretold Einstein, et al. Heisenberg (?) whose work is not permitted in Russia, the 'quantum' field folks - -? whose work is along the "factor infinite and unknown" lines, etc. You two would have a whale of a lot of things to talk over. He and Helen are lock, stock and barrel for the Order."

The discussion via letter continued with Aleister writing on March 20:

"- - - About Max. I wrote him a red-hot letter on how - not to "hold students", but to raise Commandos.

"I quite appreciate the other side of Smith, much more than he can possibly believe, since I am usually nagging or denigrating him. But that's natural; why pay special attention to what is going well? If a doctor is called in to a car smash and finds a leg broken, he doesn't stroke an arm and say how soft and smooth the skin is.

"I have no doubt at all that Smith's qualities outweigh his defects by 85 to 15; but our problem is like Kabisha's. People come hundreds of miles to see her left heel.

"Put it this way. I'm a stranger. I pick up a stray Liber OZ or an "Eight Lectures" or a copy of the Mass. I am fascinated by the beauty and dignity of the language, by the scholarship and humour, or by the poetry of the whole atmosphere. I take a lot of trouble to find my way to this Temple of Sovereign Light, more and more keyed up to expect something to make High Mass at Easter in St. Peter's look bogus, and Korda's last production a mere quota quickie. And I arrive at Smith. What is my first impression? A cheeky Cockney, devoid of atmosphere, lacking presence and personality, who doesn't quite know what to do with his hands. I must be a person of quite extraordinary powers of penetration, even to reflect that (after all) this curious animal has been working with this high literature for all those years. Nor will it be easy to stomach the sordid middle-class amateur-theatrical effect, the lack of every sort of appearance which is consonant with so much as the style of printing of the Books. Smith cannot either overawe me by mystery and grandeur, or lead me up the garden path by diplomatic skill. In other words, to like and respect Smith I must already have known him for a long while.

"Now for a leader there must be some quality, instantly apparent strong enough to prevent sound all around judgment, something that will carry the

stranger away, and delay enquiry until he is in the toils. E.g., the F.D.R. smile, the pipe and the moniker "honest Stan Baldwin", H.P.B.'s overwhelming presence & brusque brutalities of speech, Mohammed's fiery eloquence and even his epileptic fits! All these things go for nothing when it comes down to I.T. But the solid qualities, the ability, the power of organization, the threats and promises, the practical advantages, the satisfaction of soul-hunger, all that really counts: - these things come after the fish has taken the fly. And it has got to be the night fly: March Brown is no good in May; the trout must believe that what he sees is what he has been looking for.

"Now you don't have to remind me that I'm the world's worst flop. I can't suffer fools gladly: I tell the truth: I frighten people out of their lives. Generally speaking, I can't bear people at all, unless there's something I can learn from them. But I am all right for externals; I can be seen (and even photographed) or heard without exciting repugnance. And I can hold my own in any company. Monsignor Barton Brown came to see me last week; he was very much impressed by my knowledge and understanding of Theology and the inner workings of Papal Policy. (He is one of the Pope's Private Chaplains, and the king-pin of Romish intrigue over here. Regards Huxley as a nasty (and negligible) nuisance.) Sir Frederick O'Connor came to tea yesterday and was amazed to find that I knew as much about the Himalayan valleys as he did and had plenty of insight & intimacy with Mahayana Buddhism, to set against his years in Nepal and Tibet.

"But there you are! With the big shots I am at home all right; but that only makes them nervous! As Lord Tyrrell said in Paris: "He is the most able and the most dangerous man in Europe." None of them can understand more than that I represent a totally mysterious and terrible element in "power politics"; and I should have been squashed years ago if it had not been that they reflected on the results of imprisoning John Bunyan, Lenin, Hitler and a few dozen more.

"I can't find any solid virtue in Regina. In U.S.A. some flamboyance is expected, even required. But not, I think, likely to bring success, even superficial, unless there is a real passion behind it. Aimee McPherson put over the 4 square Gospel because she was a sexual maniac. (Look at how she beat up her mother!) Also, there must be business ability to land the fish that you hook. Mrs. Eddy, No. 1A splashes herself over a party and spends the next week before her mirror, purring, "Oh, boy! what a hit I made!" Is that just? Helen sounds much better. But is she her own mistress? Does she really understand the Law and feel that the only thing worth while doing is to get it accepted everywhere as the basis of the "New Order"? Does she believe in Magick, in the Masters, in the Plan of the New Aeon?

"I have dealt with Karl's ignorance of the rituals. There are more ways of killing a dog than choking it with caviar. Some Masters don't know any rituals at all. I hold hundreds of degrees in various Masonic Orders, never went through them, never saw the rituals, never knew the Words, Signs, etc., never remembered even the names of 90% of them.

"I wrote Max a note on Strategy, based on your paragraph about his failure to "hold students". Have asked him also Karl, to send you and others a copy. Gist of it: "Yoga and the like absurd in times like this. Work on Romance of Order, on Marvel-Story of the "Cairo-Working"; get them going on fighting to get

Liber AL accepted, on putting over Liber OZ (77).

"Love to all of you! But especially, to my dear old pal in the Tent on the Beach."

Yours, Aleister."

Again, Jane had to bear the brunt of blame for some printing of which Aleister did not approve and which had been done by Roy Leffinwell and others. Also, she had very strong doubts about living in a large house in Pasadena with other Thelemites. She wrote in her diary:

"I ask myself this morning if we can continue together after all this cheapening of personalities, fault-finding, bickering, irritability, etc. It is so horribly degrading.

"Ever and anon these Utopian dreams throughout the centuries are never able to survive. Perhaps I lack faith in Thelema? I see a finer, nobler people but no more able to stand daily wear and tear, if thrown too much together. Separate homes at night and separate evening meals for the most part - - would this solve the problem? As I did when in the Picture Studios. It was stimulating and satisfying to be with the people during the day, but O the restful release of my own house, my own meal - with friends or alone. This horrible daily grind of communal eating. Yet my 6 months communal meals at Tunis were more delightful than otherwise. All a matter of personalities? I observe it is harder on Mary K. and myself than the others.

"Living in this house I have seen for the first time the politics played, the scheming, the subtleties used to gain and keep power. A part of the "keen" of AL? The Law of the Battle of Conquest? The "knife-like thrust" of D. H. Lawrence?

"It means battling to keep keen, alive, alert; but one must live solely for the joy of the going, ready to yield life, etc., at any moment, if and when beaten? But, meantime, to keep on fighting along all lines. Wilfred has to scheme to put over the Order, to gain the Valley, and so on; and if he shows garments a bit dusty at the hem, well - - - these things have to go on and he is the only available person. And, after all, people are human beings. Maybe the angels themselves are tricky - "these vices are my service."

April 15. "Jack and Helen Parsons were put through the Second Degree. Wilfred of the impression that this is the first time the Second Degree as "purged by the prophet" has ever been put on - certainly in this country. He, Regina as Emir and myself as Wazir constituted the officers for the occasion. It has made a great difference to Jack. He volunteered an oath of obedience to Wilfred and is all but fretting himself over a lack of work for the Order. When he is quite busy with this Rocket business for the Government - equally important from one angle.

"The conflict of personalities of the past weeks has all but vanished. It seems extraordinary that one could fash oneself to such a degree and be eased of the pressure almost imperceptibly. Regina is, and always will be, somewhat of a problem. (Unless and until I acquire serenity and poise.) But at present she is livable enough.

"Frederic is under ordeal. And no wonder! The enemy-alien curfew, for one thing. But for the other, a matter more easily adjusted, could he but see it that way: he suffers from lack of activity; has a dignity almost childish and is fearful of being taken for a menial if he does odd jobs around the house! He has a bad, bad case of Jewish inferiority; so he sits around, with practically no activity, waiting for someone to talk to or with."

Early in May, Jack went to the East to meet Karl and during the 2½ weeks when he was away, Helen stayed at Winona Blvd. Then the both of them were there and were planning to sublet their little house in Pasadena. Jane remarked in her diary:

"This has given Regina a bang-up wallop, for now her grip on the house, W., and the Order, is definitely broken. Helen is now preparing for the Priestess role! The best thing that could have happened to Regina, if she takes the ordeal properly and gets rid of this bossy, grasping, self-indulgent side of a really great personality."

By June, Jack had found the right type of house in Pasadena, at 1003 Orange Grove. All the members of the Winona Blvd. house moved there except Mary K., who was never a member of the O.T.O. and really had wanted out of the situation for a very long time. She took a little duplex near the Hollywood hospital where she could continue with her private nursing cases. Jane got over her doubts about living with the crowd and moved into the Pasadena house. She found the labor of moving terribly exhausting and tiring. By June 15, the move was made and the next chapter was ready.

To be continued:
Meral

