



IN THE CONTINUUM

Vol. III, No. 1

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

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The conscious mind is represented by the spheres 4 through 9 and this is called the Ruach. At the center is Tiphereth, which represents the completed and perfected man with all of the various qualities of the other spheres in perfect balance and harmony. On a higher plane Tiphereth also represents the attainment to the Knowledge and Conversation of the H.G.A. But here in this central sphere, the Angel and the Man are still two separate beings. As a side note, the highest development of Tiphereth is represented by 666 and all its attendant explanations scattered through Crowley's works. This sphere is the next step for mankind which A.C. vowed to make easier of attainment in this next Aeon.

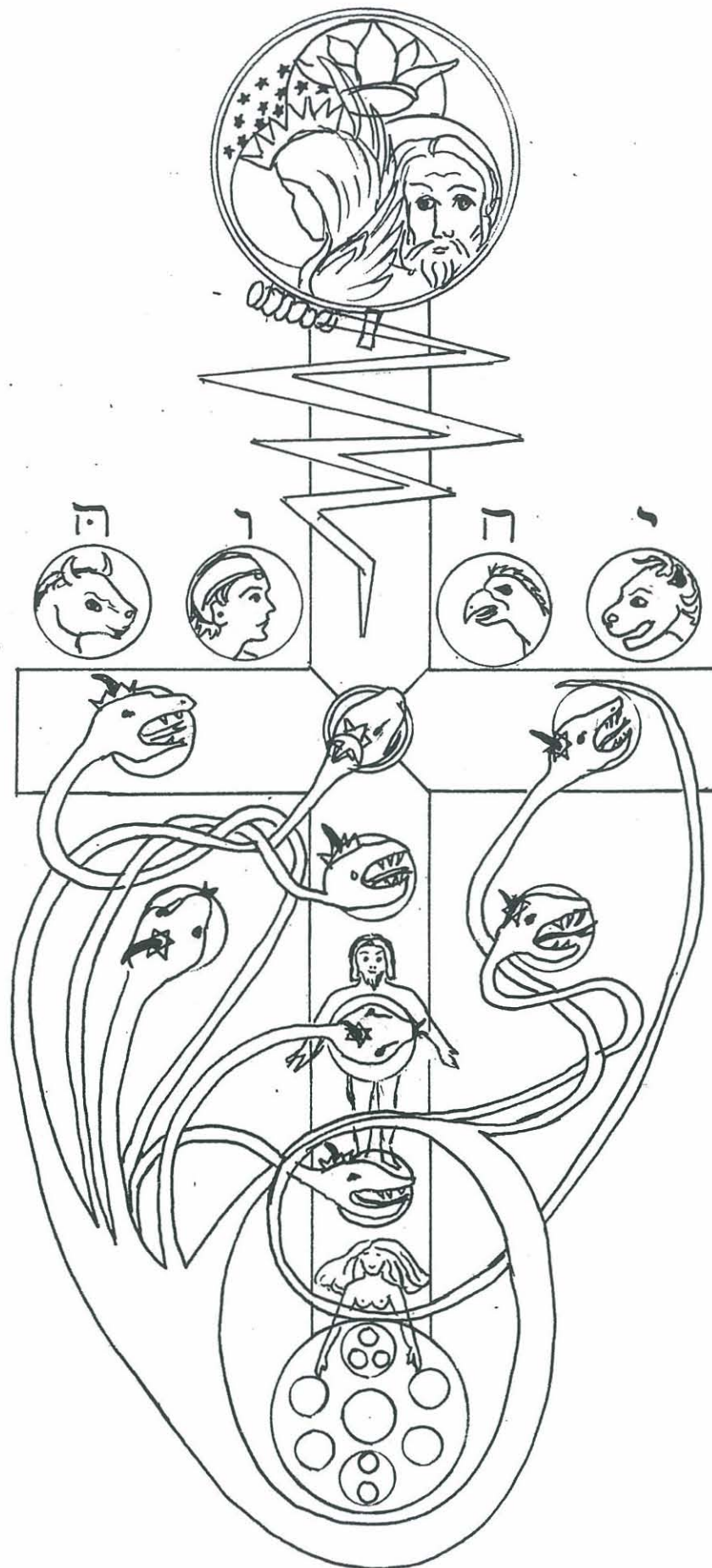
The Supernal Triad is brought into action when the Aspirant and the Angel become one entity, inseparable forever. This description can be followed in LIBER VII, The Vision and the Voice, and in other works by A.C.

The little ego is developed along with each step in spiritual development and advancement. This is pride, envy and a host of other negative emotions and thoughts, best classed under the heading of little ego.

In psychological language, the process of initiation and of perfection of the human stirs up the contents of the Unconscious, which, if the person is unbalanced, can threaten sanity and well-being. That is, if the progress has been erratic, if the steps towards illumination are not balanced, ill health can follow and even insanity and in some extreme cases, a terrible death.

The Greeks emphasized a sound mind in a sound body. They knew only too well the results of development which did not base its action on these foundations. Other philosophical and mystical schools have emphasized the same. Such advice is found everywhere from China and India to the Western world. The penalty of unbalance has been restriction and persecution and the most horrid crimes against individuals that one can hear of. A good example is the Inquisition and opposing it, some of the criminal actions of witches and warlocks.

The sin of restriction mentioned in LIBER AL is just the sin of restricting the utterances, the development of the Higher which we call the Holy Guardian Angel. Thus, the conscious intellect can develop and still be a monster, allowing lower passions to engulf even the reason. Reason itself can be monstrous, as witness our own age. We are threatened every time Science makes a new advancement in intellectual knowledge and the dictates of conscience are ignored. I use the word conscience



as representing the spiritual side of man. Sin, as Crowley points out, is the restriction of the little ego and undergoing its domination instead of freeing oneself by attaining to the K. and C. of the H.G.A.

Since the path to freedom from the lower nature is rather difficult, many aspirants give up before the battle is won. They may have heard some of the first utterances, they may have developed the conscious knowledge and reason and know very much about occult matters, but since they never mastered the other sides of themselves, they have become a danger to themselves and those around them.

Some good examples of this are all around us today. In one case, a person is publishing and with the purpose of purifying and strengthening the O.T.O. and A.A. as he states. But he has never joined either Order and thinks that his published criticisms will do the job. It is evident that he does not know how to work Magick, since he cannot control such an ego that has no knowledge of the actual work being done, but the intellect looks only at the surface of things and a small flaw is noticed and this person is off on some rather hilarious writings. That is, they are funny when one knows how little the person actually knows about the true state of affairs.

Another example is similar to this but this person publishes the most grotesque libels about various people in Thelema, attacking almost everyone that he knows who is interested enough in this subject for a long enough time to become generally known. In this second case, the person can tolerate no view but his own.

Then we had at one time, a bunch of nuts running around claiming to be the incarnation of Aleister Crowley. These soon faded into the background when they found out there were others who claimed the same thing.

These are extreme cases, more subtle ones can be met with every day. Some of these are those who take grade after grade in O.T.O. and have done almost no work along spiritual lines and remain in a great state of ignorance even about what Crowley wrote for our guidance. These have not even begun to control the manifestations of the passions and the little ego. There are also the unbalanced ones who have no real connection with A.A., have not done any of its carefully outlined work, but still claim grades in this Order, or even membership!

A person might attain to some knowledge of the H.G.A. but does not realize that he is at the mercy of the demonic self in the exact same proportion as his attainment. Perhaps he

might compare himself to others not so knowledgeable as he is and his pride and ego are exacerbated. He wishes to shout out and blast from the heights, the words and guidance of the Angel as applicable to all humanity but he forgets that each person has his own Angel and his own method of achievement, his own Way of Going.

The ego must be destroyed but this hydra is very wily and has many twistings and turnings and many false paths to present to the aspirant. These are no more than the contents of the unconscious self, that which was necessary in more primitive states of life, still active now, but which must be controlled and put to right use. These depths are so subtle that the student is almost unable to tackle these attacks of the hydra since he does not know or care to analyze himself meticulously.

In the Tarot this monkey of the reason and conscious mind is represented in the card called the Magus, or Magician which corresponds to Mercury and Beth. The monkey threatens the Magus but is powerless for the Magus is above the Abyss and has had an ordered and balanced development and is Lord of all his own phenomena.

Below the Abyss this is not the case. The monkey of intellect, of reason, is only too strong and is really never subdued until one crosses the Abyss and becomes a Master of the Temple. This is why LIBER AL tells us that reason is a lie.

One needs to proceed carefully then, if this highest attainment has not been reached. There was a reason for the cultivation of humility in some of the older systems. The unbridled intellect, reason, can actually stop progress not only now but for several incarnations, depending on how strong and how uncontrolled the demonic self has been.

Let us all then, apply ourselves to the work of thorough-going analysis of our unconscious contents as they arise, of purifying each element of action and thought, each vehicle of the self, of body, emotions and mind. For only thus may we attain to the true wisdom. As it states in the last words of the Gnostic Catholic Mass "---the Great Work, the Summum Bonum, True Wisdom and Perfect Happiness."

Love is the law, love under will

Fraternally,

Soror Meral

QABALISTIC NOTES

by Frater Yod

The following notes - rather than meanderings of a bored and wanderlust mentality than anything else - are presented as a partial reflection of the awesome interconnectedness of the Thelemic Qabalah. Using only the very major numbers 11, 31, 93, 111, 418 and 666 (with an assist from 37), we encounter an infinite inter-looping worthy, I believe, of consideration.

The chief ordinary significance of these numbers might be taken as:

11 = the number of Nuit and of Magick

31 = AL

93 = TheLEMA, AGAPE, etc.

111 = ALPh (Aleph)

418 = ABRAHADABRA, AIVATH (Aiwass) HRU-RA-HA, etc.

666 = TO MEGA ThERION and "The Number of the Beast"

In Hebrew or Greek Qabalah:

AL = 31

NU = 56 = 5 + 6 = 11

In Latin Qabalah:

AL = 11

NU = 31

11 is most often expressed as the addition of 5 and 6. These are the values of Heh and Vav - the Great Mother, and the Son or Prince.

Mother = AM = 41

Son = BN = 52 41 + 52 = 93

As the Great Mother is Nuit, whose number is 11; and as the Prince in THE BOOK OF THE LAW is Ankh-af-na-Khonsu (ANKh-Ph-N-KhONSU = 407; and 4 = 0 = 7 = 11), the Union of the Mother and this Prince is 11 + 407 = 418. 418 = ABRAHADABRA, which has 11 letters, so that 11 and 418 loop back and forth between each other, even as do 11 and 31.

418 is further analyzed as follows:

Atu No.

8 = 𐤌 = Chariot (Ra-Hoor-Khuit) = 7

10 = 𐤅 = Hermit (Hadit) = 9

400 = 𐤍 = Universe (Nuit) = 21

Total: 37 = Yechidah

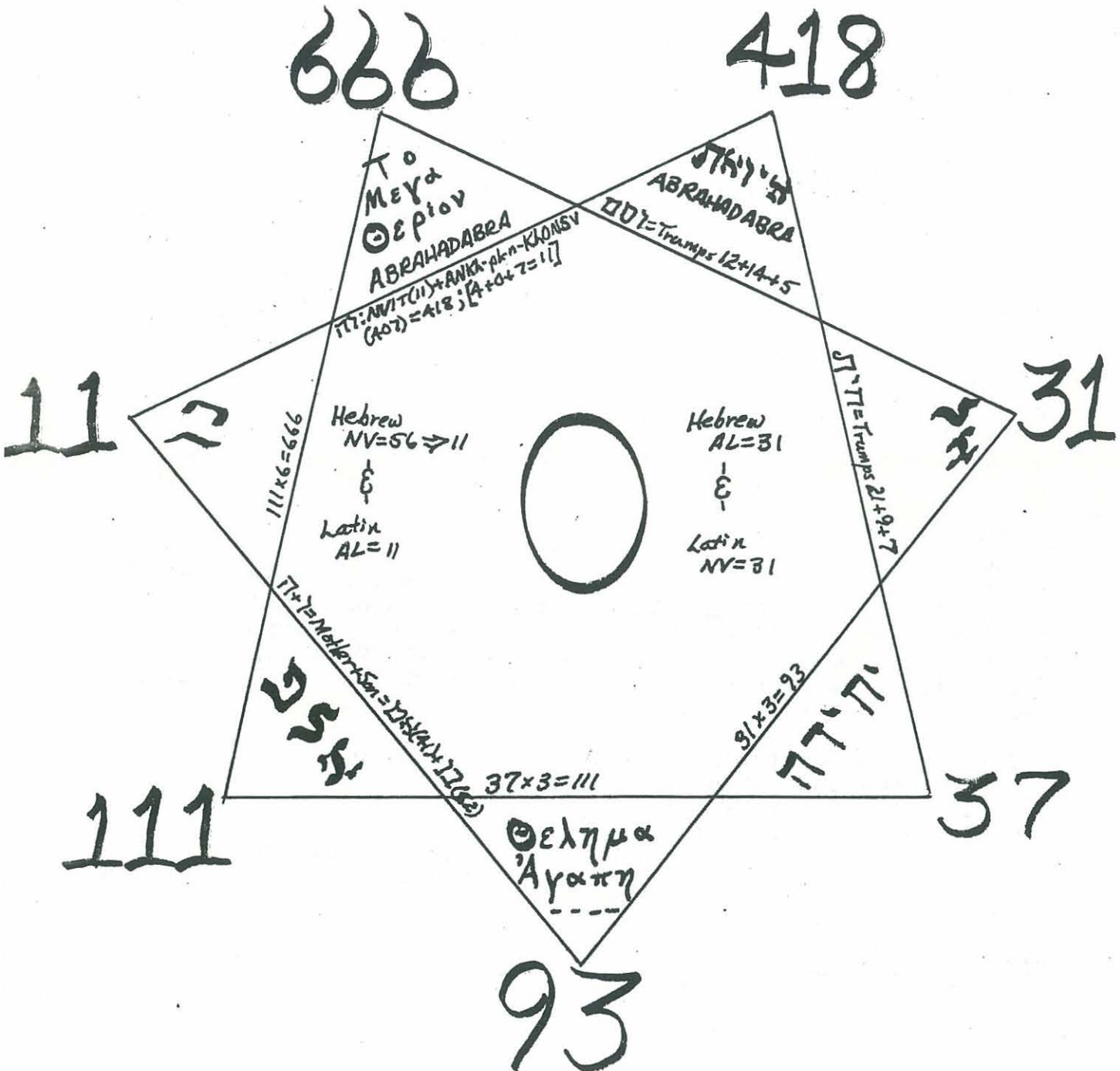
37 further signifies "The Unity in its Trinitarian Manifestation" (A.C.)

37 x 3 = 111 (Aleph)

111 x 6 = 666 (The Beast)

$$\begin{array}{r} 5 \\ 14 \\ 12 \\ \hline 31 \end{array} !$$

$$31 \times 3 = 93$$



QABALIST'S CORNER

Some meanings for the number 91

AMN = 91 (1 + 40 + 50) MAN = AMN

"91 = 7 X 13, the most spiritual form of the Septenary. AMN, Amen, the holiest title of God; the Amoun of the Egyptians. It equals IHVH ADNI (IAHDVNHI, interlaced), the eight-lettered name, thus linking the 7 to the 8. Note that AMN (reckoning N as final, 700) = 741 = AMThSh, the letters of the elements; and is thus a form of Tetragrammaton, a form unveiled." From THE EQUINOX, Vol.I No. 5, "An Essay on Number".

		Atus	Atu No.		
I	'	10	The Hermit	9	73 = Gimel 73 = Chokmah
A	Ⲁ	1	The Fool	0	G = 3 Ch = 8
H	Ⲃ	5	The Star	17	M = 40 K = 20
D	Ⲅ	4	Empress	3	L = 30 M = 40
V	Ⲇ	6	Hierophant	5	73 H = 5
N	Ⲉ	50	Death	13	73
H	Ⲃ	5	The Star	17	Gimel is the High Priestess
I	'	10	The Hermit	9	and represents the Holy Guar-
		91		73	dian Angel.
					Chokmah is Sphere 2 on the
					Tree of Life and is called
					Wisdom.

"73. ChKMh, Wisdom. Also GML, Gimel, the path uniting Kether and Tiphereth. But Gimel, "the Priestess of the Silver Star", is the Female Hierophant, the Moon; and Chokmah is the Logos, or male initiator. See Liber 418 for much information on these points, though rather from the standpoint of Part II." Ibid.

(Editor's note: It is not always that adding up the value of the Trumps or Atus will yield a meaning commensurate with the sum of the values of the Hebrew letters)

"Or, taking the keys* 8,80,418 we get VII, XVI, VII, adding to 30. 30 + 61 = 91 = Amen." From Magical & Philosophical Commentary on The Book of the Law. Comment on vv. 46 & 47, Cap. I. 61 = AIN, or the nothing of the Jews as they placed it on the outer ellipses surrounding the Tree of Life.

Note: Cheth = 418 and also has the numerical value of 8.

Ⲉ	Ch	=	8
'	I	=	10
Ⲃ	Th	=	400
			418

"This may unite Nuit with Amoun the negative and concealed. Yet to my mind, she is the greater conception, that of which Amoun is but a reflection." Ibid

"I may add a further comment on the number 91. 13 (1 plus 3) is a higher form of 4. 4 is Amoun, the God of generation, and 13

* Atu or Trumps of the Tarot

is 1, the Phallic unity. Daleth is the Yoni. And 91 is AMN (Amen), a form of the Phallus made complete through the intervention of the Yoni. This again connects with the IO and OI of paragraph 1, and of course IO is the rapture-cry of the Greeks." From THE BOOK OF LIES, Comment on Cap. 12.

Note: 13 = Achad = Unity. (1 + 8 + 4)

Referring again to the first paragraph - the letters of the elements:

A	= Air	1	"The 4 letters of the elements, hence a
M	= Water	40	concealed Yod, He, Vau, He"
Th	= Earth	400	Sepher Sephiroth.
Sh	= Fire	300	741 is also the sum of AMN יחא if we count
		<u>741</u>	N as final (700) Ibid.

Reverse 91 and we get 19, the sum of IT. It is used at times on the end of NU (Nuit), HAD (Hadit), RA-HOOR-KHU (Ra Hoor Khuit)
 "19 is the last Trump, "The Sun" which is the representative of God in the Macrocosm, as the Phallus is in the Microcosm."
 BOOK OF LIES, Cap. 19.

9 + 1 = 10, the number of completion

Values of the Atus for these letters

A = Fool	= 0	
M = Hanged Man	= 12	
N = Death	= 13	
	<u>25</u>	This refers to the Pentagram and also to
Chiah, The Beast.		
Cheth ך	- 8	The Beast refers to the perfected completion
Yod י	10	of God and Man in Tiphereth.
Vau ו	6	
Aleph א	<u>1</u>	
	25	

BRAIN-WAVES DURING THE HEAT-WAVE

The Pagan conception of the Universe has one great philosophical advantage over its competitors; this, that it recognizes a certain sardonic humor in the Lords of Destiny. It is a little more than practical joking, and a little less - but not much less - than Sadism. This humor is hidden from academic and commercial minds; even among artists it is only a few that understand and enjoy it.

Observe what happens to our ideals! One has only to formulate a desire in order to find Fate force one into a passionate denial of it. We seek to escape from the "dull monotony" of marriage, only to find ourselves the prey of a procession of the most tedious chorus girls.

We find no hate so embittered as that engendered by Love. The more one tries to help the poor, the more poor one makes them. One has only to overthrow a tyranny to find oneself compelled to impose the death penalty for sneezing, as Dictator Kerensky would bear witness. To make the world safe for democracy we must abandon all popular control of the Executive. To destroy militarism we must create a military caste.

All this is in the nature of things; it is the standing joke of the Gods; and those who only joke with difficulty add to our pleasure by their freely expressed annoyance.

The whole spirit of ancient comedy is resumed in the universal plot, which has been the basis of every religious legend. You take a man, dress him up as a Priest or a King or a hunter, and set out with him to the chase or the war or the sacrifice. Then, before you kill him, you break it to him gently that he is himself the destined victim of whom you spoke so eloquently! The whole of one's attitude to life depends on whether this strikes one as a joke or not. If not, you are the "goat."

It has been suggested that, when Mr. Balfour came over to this country, saluted Mr. Wilson as the Saviour of Democracy, urged him to make sure of the war loans, and cast flowers and tears upon the tomb of Washington, the wily Scot was playing just this joke. Mr. Wilson's high seriousness fits him to be a victim, and Mr. Balfour's humor is of just this order.

But that any one in the world should believe Balfour a democrat is almost inconceivable. I have a very great respect for Mr. Balfour. His uncle, Lord Salisbury, was called "a lath painted to look like

occasion arises for dealing with savages. One must fight fire with fire. Hence we find the bench of bishops in England opposing reprisals for the air raids. Leave it to the "atheistic" French to kill 200 school children in Karlsruhe!

For three years I have fought against muddle and hypocrisy. We should not pretend that it is possible to fight with kid gloves on. If we killed our prisoners, and cooked their hearts and livers to give us courage, it would be no worse; and we should know where we were. War under Queensberry rules is not war at all, because there is nobody to exact any penalty for the breach of these rules. "Atrocities" is a good cry when you have a referee who can award you the fight on a foul; in a tussle with another savage for life or death, the cry is simply the wail of a weakling. Now that the referee, Uncle Sam, is in the war himself, we can at least stop this, and become as "atrocious" as the English in Ireland and South Africa, the Russians in Finland, the Italians in Tripoli, the Turks in Armenia - is there any one stupid enough not to see what St. Paul saw? "All have sinned, and come short of the glory of God."

So now we have what has been always admitted to be the best of all possible governments - a benevolent despot. There is nothing personal about it. It is the will of the people incarnated in a single mind. It is the apotheosis of democracy. The arrangement is exceedingly convenient in other ways. It solves the puzzling problem of the name for this particular section of the American continent. Wilsonia is neat and easy to remember; and it has further the advantage of sounding like an apartment house in the Bronx. To make things pleasant all around, the wilder parts of the country might be called, on the South African analogy, the Roose Veldt.

But whatever may be the powers exercised by any government, there is one thing which cannot be done without a revolution. That is to interfere with the customs of the people. A custom may be the silliest superstition, or the most deleterious habit, but it is inviolable. History is full of examples of tyrants who fell because of attempts to interfere in such methods. I almost wish I had not forgotten my history, because I should like to quote a whole lot of examples. However, history is all lies; it will be just the same if I invent a few cases. Timur Bukh was assassinated by a child of twelve years old in the midst of his victorious army, only a month after he promulgated his infamous decree forbidding the use of toothpicks. Mamilius tried to alter the date of the festival of the God Rumtum, and his dynasty crumbled in an hour. The emperor, Chwang Myang, lost his throne through forbidding people to feed goldfish on oatmeal as formerly.

As a matter of fact there is a recent and rather terrible case, the Sipahi Mutiny in India. The entire country had submitted

uncomplainingly to all sorts of tyrannies and exactions. But as soon as the Mohammedan thought that he was to be compelled to defile himself with pig, and the Hindu with cow, there was an immediate outbreak. It is impossible to alter by an act of legislation those deep-seated customs which refer to the satisfaction of the primary needs of men, the need to support life and the need to reproduce it. It is notorious that a food riot is the most terrible of all the danger signals.

But interference with those customs which contain reference to pleasure is even more dangerous. The man of the common people has so little pleasure in his life. It is as crazy as it is criminal to attempt to remove the little he has got. Robbing the poor man of his beer is a desperate adventure.

If prohibition were enforced in any State, revolution would instantly follow. Trouble does not arise in dry States under the present system, because in addition to the pleasure of drinking you have the pleasure of thinking that you are putting one over on the law. It is humiliating to reduce men to the level of school boys. I shouldn't care to do it myself; but I dare say it is good fun for those who like it.

To attempt any such change in war time is entirely suicidal. I am perfectly convinced that the prohibition of Vodka was the determining cause of the Russian revolution. If any Russians hate Germans, it is not for any economic reasons. The Russian peasant does not understand political economy; he knows scarcely more than the average professor of that subject in a university. But the story was put about that the Germans had mutilated his ikons; and that put him into a berserk rage, although it did him no manner of harm.

The whole history of popular warfare is that of the attack and defense of sacred symbols, or superstitions, or customs, that could not be rationally defended for a moment. I do not know whether I like beer or not; for as it happens I have never tasted it. But I value my option. If any one comes into my office, and forbids me to drink beer, one of us has got to die. Any person not similarly irrational and violent has no just title to the name of man.

Aleister Crowley

From "THE INTERNATIONAL", September, 1917.

JANE WOLFE

London

A letter written to Frank Bennet in Australia from Aleister gives a rundown of the difficult winter of 1922 and its aftermath.

COLLEGIUM AD SPIRITUM SANCTUM

Cefalu, Sicily

Feb. 23, 1923

Care Frater,

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

Yours of no date just to hand. I can't imagine how I came to neglect telling you about the "Drug Fiend". I thought I had done so. I am glad you like it. I wish you would send me any magazine reviews about the book which you have. I haven't been able to get a single one except the Sunday Express of Nov. 26. I ordered a copy of my reply to that to be sent you but do not know whether it was done or not.

I am glad you are quite through with Deacon. If he is using our name to acquire wealth I think you should complain to the authorities. It is obtaining money under false pretenses. As you know, I have always set my face against spiritualism. I relaxed the rule in favour of one person, because, though a self-deluded old fool, she was honest and enthusiastic. My kindness did me a lot of harm and resulted indirectly in her ruin and death: so you can't be too careful. I shall be glad to hear from your Jew with the ineffable name. Try and get the practical part of your work into practical hands. The time has now come for us to vindicate our integrity and to step boldly forward into the limelight. It is therefore essential to have a man with a head for organisation.

What about Ebling, by the way? Is he coming to the Abbey for some training or is he going to send us the cost of the voyage? I mention it because we have been in a situation of the greatest privation all the winter; owing to the attacks on me in London, the people who were pledged to send me money did not do so and we've got through by a series of narrow squeaks. Your fiver came like Sir Colin Campbell at the relief of Lucknow. But we need a very large sum to clear our feet, to say nothing of carrying us through the next campaign. It is particularly essential for us to have some spare cash if possible to give us a chance to make a move forward. I have been working myself to

death writing my Autohagiography which has now been thrown into confusion. Estai went to London today and the following will explain another source of smash. I have been quite seriously ill for 6 weeks or more, only on one or two days able to leave my bed. My principal assistant here, Frater AUD, a boy of 22, the most brilliantly promising magician I ever even dreamt of, came here on Nov. 26 and died last Friday. It is an absolute knock-down blow. I had built the greatest hopes on him as a helper. He had just come down from Oxford with First Class honours in History; he understood the Law, the principles of Magick and Yoga almost, as it were, by instinct.

I admit my laxness in writing to you; you must make allowances for me having been so ill, distressed and overworked. It would give me great pleasure if you would make a point of writing me every mail, if only a picture postcard to say you are well.

Alostrael was very ill indeed last autumn. We thought she would die. She has been getting better since her return to Cefalu but the strain of the last months has thrown her back somehow. However, the Gods are looking after us.

My paternal greetings and benediction to all the Brethren in Sydney.

Love is the law, love under will,
Yours fraternally,
THE BEAST 666 (per Alostrael)

P.S. It may interest you to hear how I wrote the "Drug Fiend". I arrived in London with less than £10 in the world and no clothes but Highland dress. I had very soon pawned everything and was absolutely on the rocks. I wrote down the plot on half a sheet of notepaper, the second publisher I took it to accepted it and gave me £60 in advance. I telegraphed for Alostrael to come over from Paris and she took the whole thing down in long hand in 27½ days. It was a marvelous performance on her part, especially as she was a pretty sick woman. I think the extra strain helped to make her worse, though she had a fairly decent holiday in the summer."

Jane travelled by train and then by boat from Dieppe to London. She became pretty seasick and was still upset from this journey when she arrived in London on the evening of Feb. 28, 1923. She phoned her friend, Mrs. H. S. Bickers (or Bickie, as Jane called her). This lady extended her hospitality to Jane and she was able to recover from the rough journey.

At Bickie's, Jane met artists and writers and quite a few important people, including some in business. She also met Betty Loveday in this period, but the record is mute as to just when or where. Betty was unable to speak and even trembled visibly on seeing Jane.

She also contacted Raoul's parents at the first opportunity and visited them in their home. She gave them the real story of Raoul's death. His mother told Jane that she had received a letter from the Oxford investigators giving their report and stating that "The Abbey in Cefalu is not the haven of wickedness the papers represent it to be." Jane was relieved that Raoul's parents were calm about the event.

Then she wrote up a true account of the event of Raoul's death and took this around to the papers. But they were not interested in the truth and ignored her completely when they discovered who she was. They were interested in sensationalism as this is what sold their papers.

Jane also went to a lawyer to see if she could sue but she was told that since her name was not mentioned, that she only was mentioned in the stories as an actress from Hollywood, that it was impossible to make up a suit.

Within a short time, the ex-husband of Bickie became agitated about Jane's presence in the house. He claimed that Jane would corrupt their young daughter of 17, who was staying with her mother. So after only 10 days in this haven, Jane had to move on.

She took a room in a hotel until such time as she could locate an inexpensive and more permanent place to stay. This proved hard to discover and so Jane took a job as a night attendant in a nursing home.

But she also began to suffer from her teeth and from swollen feet, which during the next year, nearly drove her wild with pain.

At the end of April, she received this letter from Cefalu, which tells about the situation the Abbey now faced.

COLLEGIUM AD SPIRITUM SANCTUM
Cefalu, Sicily

April 26, 1923 e.v.

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

As a result, perhaps of the personal malice of individuals, perhaps of intrigue on the part of Papist Reactionaries, perhaps of the ridiculous falsehoods put into circulation by low-class

sensational papers, a summary order has been made out for the Expulsion of the Beast 666 from Italy where his Abbey and house have been established, in peace and security for more than three years. No reason is given for this action. No accusation of misconduct of any kind is made. There has been no friction with the inhabitants of Cefalu, who are affording us the moral support of their personal sympathy as well as of a formal protest to the Minister of the Interior at Rome.

It is not the least of the difficulties of the situation that we are being kept in ignorance as to how far this order of expulsion applies to us (his fellow-workers at Cefalu) or may be made to do so instantly by local departmental regulations against which there could be no useful appeal. But even on the most favourable interpretation, the action creates a very desperate financial crisis. Funds must be found for the Beast to travel, to transport a certain minimum of apparatus for his Work, and to procure the mere necessities of physical existence. It is critically important that his Work should proceed at this time with the least possible interruption and anxiety. In material matters, as Frater O.P.V. has just arrived from South Africa to cooperate with him in preparing the final Comment upon the Book of the Law. In the circumstances, we feel justified in calling upon you to send us the largest sum of money that you can possibly raise in any way.

We may mention that Frater O.P.V. has given up his professional position on the staff of the Grey University College at Bloemfontain placing incidentally at our disposal without reserve, the whole of his worldly estate and prospects. Owing however, to the crisis created by this entirely unexpected action of the authorities, the funds thus provided, which should and would have supported the establishment for a considerable time, are already almost exhausted; so that we may expect to find ourselves at any moment deprived not only of the help and protection of the Beast but of all material resources as well. The situation is further complicated and aggravated by the fact that the household includes three quite young children, and that Lay-Sister Ninette is pregnant and expecting to give birth to a child in a few weeks. The Beast himself is still far from recovered from his recent debilitating illness - asthma, malaria, and Mediterranean Fever.

Perhaps the most imperative need of all is that the Library and other essentials of the Work of the Beast should be preserved intact, in the face of threatened distraints, many of the volumes and typescripts being unique, irreplaceable, and of incalculable value for the ultimate establishment of the Law of Thelema throughout the world.

We urge you therefore to do your utmost in this extremity,

and to cable us in reply at the earliest possible moment, stating to what extent we may rely on your assistance.

Love is the law, love under will.

Signatures: - - Ninette F. Shumway
Alostrael 31-666-31
Norman Mudd

Please send remittances to the account of Edward Alexander Crowley, Banca Commerciale, Italiana, Palermo, Sicily.

Cables other than these will reach us if addressed to "Abbey, Cefalu, Sicily."

In September of that year, Jane started on a winter work which was unusual. She analyzed the nerves of the toes and feet and thought that she followed them to the Chakkras along the spine. From time to time she would be hit with pain but had suffered something of this type of pain even in Cefalu. Her idea was that a significant Force entered in the feet and travelled to major centres and she could make this happen at will.

One result of her work was that she discovered eight separate areas of force in a woman's vagina. This knowledge, however, did not have any application, other than that these eight centres seemed to connect to the Chakkras along the spine. She also discovered that there was a negative and a positive current.

She analyzed that the taking of drugs in Cefalu had been on just this type of work, to find the centres of Force in the Chakkras.

Another result of her work is set down in her diary:

"Now, in May, 1918, during the Great Experience, among other things I was shown Will and Desire, (those were the terms used) I was shown how, alone, Will was impotent, Desire helpless. They were then shown me united, co-equal, running neck and neck, nose and nose, and how, so harnessed together they became powerful and formidable. This always puzzled me; I came back to it again and again in Cefalu, but without an answer.

"At another interval during this Experience, I was told to 'wait for God'. With this also I was put through a drill. Over and over again I was told, "No, you are watching." Later I heard, "Now you are waiting, but also watching!" At last I got to the point where I passed the examination, and heard "Ah, now you are waiting!"

By means of this Winter Work I harnessed Will and Desire - my above positive-negative currents! This must be what was meant

in this respect, at least. And this only burst upon me suddenly in January. Stupid of me not to have seen the connection sooner. And I accomplished it through "waiting". My job for months and months and months on end, has been just this equilibrating, starting with the Cefalu Great Magical Retirement.

"I take it that my formula for any sexual expression must always be this two-in-one, this masculine-feminine, positive-negative, Will-Desire combination - the perfect equilibrium of the two.

"Desire is the sweeter sensation, but it lacks the lust of Will, but of the two I am inclined to put lust first. I never knew before what a magnificent quality Lust is! Women (Weinenger's definition) know it not; their Desire may tear them to shreds - they may rip and slay, tear down and destroy; but Lust it is that climbs the pinnacles - or so it seems to me. (I must meditate these two, Desire and Will.)

"Please note that this Work was not the result of masturbation - by Jane Wolfe, at least. J.W. was quiescent; her job equilibration and concentration, the kind of concentration that keeps the nerves relaxed and flexible. Estai got on the job, and handled the Force, which was then flowing through me automatically.

"To go back to Pain. At first I thought it was used to hew through the forest quickly; that whereas I was once a lump of reactions, I am now an instrument with wires more or less well or imperfectly strung, and that it is my business to learn to strike any one of these wires, and only such as I will, at any given moment, and that the particular wire or wires so struck must vibrate on such plane as may be designated, and that plane only.

"And this recalls to me that Fall of 1921, when I had my first bout with Adonai, I was certain that I had to renounce orgasm, once and for all. I now understand why. One has to renounce orgasm so that the explosion may occur in London, Pekin, Macon, or Timbuctoo;* and there can be no tails to this kite; no fine invisible threads of 'sympathetic' vibration elsewhere. It has got to be a clean job."

Jane wrestled with pain in the legs until she got to a state of indifference and then to a balance between pain and pleasure.

"Some of the breaking through - i.e., the forming of a

* i.e., the Chakkras

continuous line from head to toe - had first to be accomplished when the body was asleep. After more or less repetition, depending on the greater or less flexibility of the mind, I was then able to link up when fully awake.

"At the end of this all, One came to me - One to whom my whole being flowed out in a Pure, Clean Love, spontaneously, rapturously. The thought came: "I am to be initiated from 'the other side' ". Followed again by, "Is this a temptation?" I pondered this, and decided it was the latter, because my attainment is "Understanding in the world" (not of it); and a big difficulty - perhaps my big difficulty, has always been to throw myself wholeheartedly into this material world. I am quite conscious at all times of what seems to be a bigger life elsewhere, and which I would so much rather partake of. Some day I hope to acquire sufficient humour to be able to play the game here with 'wim and wigour'*.
* Expression comes from "The Pickwick Papers" of Dickens.

"Understanding in the world.

"Attained through Human Love."

516

Meanwhile, Crowley had summoned Frank Bennett to run the Abbey at Cefalu that same July of 1923, but Bennett (Progradior) did not reply. Ninette was alone for four months with the children and then Alostrael joined her for a rest while Crowley was in Tunisia. Alostrael hoped to gain some health so as to aid A.C. with the work to be done.

O.P.V. had arrived at a crucial moment and was with Aleister in Tunisia and later in Paris. Together they worked out some of the mathematical riddles in LIBER AL VEL LEGIS, and O.P.V. (Mudd) had placed all of his worldly goods at the disposition of the Beast, so that the work might be done.

Finally, in April, Alostrael was able to put together enough money to join Aleister in Paris. She wrote to Progradior thus:

50 rue Vavin, Paris
April, 14/24 e.v.

Dear Prog,
93

"You are a bad man not to have written all these months! I'm sure you're not dead and I don't think you were kidnapped. -

"Anyway, we have had one hell of a time of it. Beast lay ill in Paris for months - no care, and damn little food. And I couldn

* Expression comes from "The Pickwick Papers" of Dickens.

get here for want of £8. Since I've been here - 2 weeks - he has picked up remarkably but we still wonder where our next near-meal is to come from. Only the greatest tact has kept a roof over our heads & heaven knows what is happening in Cefalu!

"You really should make a point of letting us hear from you regularly, even tho' you have nothing to report. Do this, say once a month.

"Frater V.L. is at present in Cefalu with Ninette and the 4 kiddies. I asked him to write Mrs. Barton for news of you just before I left Sicily and only yesterday I posted the Word of the Spring Equinox, your copy, for him to hold or send on to you as he saw fit.

Write us then - Our heartiest good wishes to you and the Brethren."

93 93/93 Yours fraternally,
Alostrael 31-666-31

From the same address she wrote again to Progradior on the same day.

"The Beast asks me to write you that he suspends the summons sent you last July. He assumes that you have been saving money for the voyage and in view of sudden emergencies which have arisen at this end he thinks it will be better if you will cable the largest sum of money you can scrape together to

SHUMWAY CEFALU SICILY
(sufficient cable address)

Needless to say, as soon as the situation is relieved here we will send you out ample funds to pay your passage if it still seems desirable that you should come. The whole situation will have to be reconsidered later on. "

93 93/93 Yours fraternally,
Alostrael 31-666-31 The Scarlet Woman.

Norman Mudd was sent to England from Paris by Aleister to look after the affairs of the latter there. Jane then moved into 5 Redesdale St., Chelsea, S.W. 3 to work with him as his secretary on June 6, 1924. She did a lot of delving into the names of the persons in the House of Lords as Crowley had determined that they needed to take their case to the highest in the land.

Her diary for June of this year notes on the 16th:

"Frater V.L. (Murray) arrived in town yesterday, and after various troubles and inconveniences succeeded in meeting first

myself this a.m. and then O.P.V."

Later she wrote: "I have been wondering what brought Frater V.L. into the work. He seems to have nothing within to fall back upon - needs externals to keep him from being bored to tears. What a hell he must have gone through in Cefalu. And Ninette!! He gives me the impression of wanting to babble continually like the brook. Part of this may be due to his weakness; he does not pick up as he would like, and as I should like. He is not happy, and I fancy he is somewhat discouraged. June 26. (I must add that I have dug into V.L. and now I know his appetite for the work is deeper seated than I thought)."

Jane found the typing of O.P.V.'s letters very tiring and it was no wonder, for neither of them had very much to eat. Jane sold everything of her personal clothing which she could and V.L. sold his overcoat and O.P.V. did also what he could along these lines. Some sales of Crowley's writings also helped to eke out some sort of living so that they could pay their rent. Breakfast was supplied with the rooms, so that they ate at least once a day. Occasionally, some kind person who sympathised with them personally or with the Work, would offer a little money.

O.P.V. and Jane made a little love, but Jane was not in love with him and consented only in view of the fact that this work might be helpful to their aims. She knew, too, that he was in love with Leah.

A letter from O.P.V. to Progradior is revealing:

"Ninette has just sent on your letters to her and Estai, together with the news that the £5 you sent to Cefalu was as miraculously timed as usual. We all hope that you will go on strongly and steadily building up a sound worldly position and a flourishing group of brethren, awaiting the time for you to join us in the real Abbey of Thelema that we shall be building here at the same time. - - -

"Libertas, who wrote us such an intimate and kindly letter about you, seems never to have realised before that "A man's chief enemies are those of his own household", though this is, of course, the universal experience of all of us, as soon as we really commit ourselves to the Work.

"In your letter to Estai you say: "These people that I have here are all right but frightened." Since "Fear is failure and the forerunner of failure", this saying of yours is rather obscure and sounds like a contradiction in terms. I don't think you should let any of the people under you sit on the fence any

longer. Devise some test which will make them decide definitely and quickly, Yes or No, whether or not they will stand openly by your side. The triflers, the half-hearted, or the faint-hearted are mere dead weight. You cannot expect Kingly men to grow on every bush, even in Australia, and it is only Kingly men that we have any time for.

"I don't think there is any chance of Estai being detailed to work with you. She is, of course, like the rest of us, wholly at the orders and disposition of The Beast himself and it is hardly in order for you to send her a personal invitation to change her Work. The organisation of the Work in Europe has, no doubt, changed very greatly since your all-too-brief visit to Cefalu."

And a letter from France from Crowley along the same lines to Progradior gives another insight:

"Au Cadran Bleu"
Chelles, S. et M.
July 12, 1924

"Dear Prog,

"I have seen some of your recent letters. I am slowly getting back to health and able to take a little more interest in things. We can't spare Jane at present, she is in fact, for the moment, our spearhead. You are not very complimentary, anyhow. You say that Dr. Bowe is a perfect ass. That is just why he has been able to make all that money. We have not got the psychology required, which is a mixture of extravagant bluff with subtle flattery.

"You should arrange to give one hour daily to helping people, and the first thing is to offer something big enough for them to be ready to give up everything to achieve it; something, too, which will impress their friends, so that you get a constantly increasing crowd. The whole secret of running a democracy seems to lie in promising the children the moon.

"You say your people are frightened. You must kill that fear. Get rid once and for all of all who won't come out wholly. O.P.V.'s letter is admirable.

"It is quite wrong for you to start to build any kind of home. That is the Oedipus complex; the Will-to-die. Your home is the Abbey of Thelema. Live as cheaply as you can and send all spare cash to O.P.V. for the building of the King's Palace.

"Do not fail to understand this:

1. Our eternal problem is immediate cash.
2. This cash is needed in order to work our gold mine. The

moment we get past the critical point there will be ample money, more than ample, radiating from headquarters.

"My advice to you, if you are on speaking terms with any one in command of even a few hundred pounds capital, is to put to him as a plain business proposition to invest that money in our work. O.P.V. can give you the details of the scheme.

"(As a matter of fact, there is every reason to hope that we shall turn the corner in the course of the month. It is a question of forcing the issue with the enemy and I have given orders that no time be lost. All the same, do your utmost pending good news.)

"I think you would do better to hire a female secretary to sell your booklets, etc. It will cost less than maintaining Jane, to say nothing of the delay. The fact that your hireling would not understand the work does not matter. In fact, it is better that she should not. She will learn about the work in the course of her employment and pick out the bits that are fascinating to her and therefore to the people to whom she is trying to sell the stuff, in order to earn her commission.

"You should of course arrange that her pay depends on her successs. Most of my trouble has come from my feeling it my duty to initiate new comers. Result - they get personally interested instead of keen on their job.

93 93/93
Fraternally,
666"

Of V.L., Jane wrote this: "He cannot answer yes or no to anything, but uses instead a lengthy rigamarole which means nothing. Vain of his ability to "systematize". Values rather highly his opinions as opinions. - - V.L. does not like Leah. "She said she was divinely appointed by the Gods to teach me, but a woman can't teach a man!"- - V.L. also indignant because Leah spoke with authority regarding music - to him!! He says: "She does rub me the wrong way."

O.P.V. got depressed and nervous that the result of the many letters he had written to highly placed people was not in evidence. He went for a rest-cure on July 24 remarking that his "nerves were all on edge".

Jane's entry for July 27 in her diary: "More work along what I call 'Magical' lines - this being a continuation of last Winter's Work. Under date May 14, 1924, Beast wrote "cut out for the present all preoccupation with your own spiritual condition". I decided the Winter Work came under that head (though I had stopped that period of Work before receiving his letter), and tried to stop altogether

any sensation in the foot. This I found to be impossible; for at intervals during these intervening weeks, - every day, in fact - I have at some time or times been conscious of activity in the foot. These few days back the Force is for a time each day quite equal to a Retirement current, and I have had to let it have its way, my mind for the most part focussed on some definite object. But I am on the fringe at least of my Selfishness, and will describe it."

July 29 "Early this morning I waked up & worked from 4 to 6 on the precious left side. I finally got a complete opening from head to foot. Difficult to understand this. But times have been when I felt all along that side like a hollow tube; again consciousness has been in what filled the tube. But always in a negative way. Last night, just before waking fully, voltage was shot through to show me the way in waking state; a method used many times in the past. Having been shown, I was able to throw a positive consciousness along this side, and did so for two hours. Perhaps I misuse the terms 'negative' and 'positive' here - no, I don't! One is the actor, the other the acted upon. This work is intimately connected with my head and the eyes. I see quite differently.

"I have just typed from memory special work done on the instrument last summer and again through out the fall and winter. I kept no record and now realize strongly the loss. At the time I felt unable to put it into words. Hereafter, at the risk of boring myself - & anybody who may wade through my notes, I shall jot down, however unintelligibly - what takes place. Later I may be able to make an intelligible record of it all, as it may be of importance to others - or for myself in my future work, which I have been told, among other things, includes the "healing of physical and mental ills". Certainly through this work I learned what was causing the atrophying of a woman's leg in the Arlington Nursing Home in Chiswick, where I spent 4½ months, Jan- May, 1924. But - what is the cure in such a case? In another's body? How go about it? That will have to unfold later - if I am to "heal".

"V.L. has just left - here an hour. Just empty chatter, chatter! What would happen to that man if he had to take a vow of silence?"

Jane's work seemed strange to her many times and in 1931 she discovered that her lymph ducts were diseased. But she did analyze the nerves of hands and arms and got some understanding of the Chakkras. Aleister was to remark later that her work was worthless and quite out of line.

Aug. 4 "- - - -After a talk with O.P.V.

I have some kind of a suffragette complex; but it is not

along the usual lines of "intellect", "creative", etc. But perhaps because I mention these they are the very ones.

"Asa the adorant, Isa the sufferer; the suffering principally on Woman no matter what Man may say to the contrary. For this, of course I attack the Gods, not Man.

"I don't like Woman treated contemptuously by Man, that much I do know. (Principally, I believe, because I feel it belittles him.)

"The more self-realization I achieve - the more I realize the god within myself, the more intolerable I consider such action by Man; because so far I am unable to do aught else than look out on a dead level of equality - not mentally, intellectually, etc., but by reason of my own intrinsic worth, my own powers and capacities - of which I am conscious but cannot use as yet.

"I could bawl when a Man belittles himself.

"I have never been able to look on Beast except as an equal. I am prepared to believe him the greatest living man; I am an ignoramus - nevertheless, his equal.

"As for O.P.V., I think he too has a complex. He is such a spinster in many ways - little fussinesses; he is pernickity and finicky.

"He has intellectual pride. Meticulously calls everybody "Esq", though in England it refers only to the gentry, does it not? He feels lack of social position, and therefore falls back on his intellect."

Aug. 7 "About midnight an odd persistent seepage of blood from left nostril which persisted all night. The left side of my head and the nerves down into the left shoulder are affected - a feeling of soreness. I have not been feeling well for two or three days, but thought it was from hunger. (Insufficient food now for a week.) I am quite shaky about the diaphragm.

"I had a feeling last night at 11:30 that something had come to an end - or smashed up - or was it a new plan had been adopted? or a new current running. Or - what?
(P.S. Yes: Leah ill. I believe there is more to this than will be thought of at present.)

"V.L. is in a bad way, from strain and lack of food, and O.P.V. is at times well-nigh impossible. He is full of picayune fussiness at any time - when excited the fussiness of an old hen with her chicks - and these are accentuated (I suppose) at present; or I am

in a state to be more affected by them. And he gets excited! I feel much more solidly established than he; I get irritated, yes; but he gets excited in addition to irritated. Also he seems to be as set in many ways as V.L. is "systematic", the difference being that V.L. is vain of his system, and O.P.V. is totally unconscious, I believe, of his small set habits. (I wonder if it is possible to be a teacher in institutions for any considerable period and not become domineering and old-maidish? Class-room teaching year after year seems to develop these traits.) I wonder, too, if he likes his job of "Boss" just a little, little bit?

"I have felt for some time that I would not take part in any legal action against the Sunday Express. (Of course, this may be a secret hope that I will get out of the job, which one part of me does not relish. There is equally another side which would like to stretch its muscles fully by undertaking it.) 8 or 9 months before it can be tried!!

Aug. 8 "O.P.V. off to Paris. That man certainly does get excited; lacks all control, and quite overbearing with V.L. about money and the taking of his baggage to Victoria. This caused a scrap.

"One may be overbearing if undeveloped. Courtesy, reverence and veneration are the attributes of a developed soul.

"O.P.V. says he will try to cable money from Paris; but - will Beast let him? Naw!"

With this, V.L. also desired to go to Paris and the next day he went to town to sell books in order to put together the money. He left by the night boat as 3rd class even though he knew he would be very cold. But the next day a note came from Crowley to wait for his letter before V.L. should leave.

Jane was alone again and she continued with her work, often with great pain. She was of the solid belief that all illness was the effect of the psycho-somatic self. She tried hard to run down the unseen causes of her illness but did not succeed very well as her belief was not balanced by a belief that the body can get sick and affect the psycho-somatic part of the entity.

To be continued.

INVOCATION*

O SELF Divine! O Living Lord of Me!
Self-shining flame, begotten of Beyond!
Godhead immaculate! Swift tongue of fire,
Kindled from that immeasurable light
The boundless, the immutable. Come forth,
My God, my lover, spirit of my heart,
Heart of my soul, white virgin of the Dawn,
My Queen of all perfection, come thou forth
From thine abode beyond the Silences
To me the prisoner, me the mortal man,
Shrined in this clay: come forth, I say, to me,
Initiate my quickened soul; draw near,
And let the glory of thy Godhead shine
Through all the luminous aethers of the air
Even to earth, thy footstool; unto me
Who by these sacred invocations draw
The holy influence within myself,
To strengthen and purify my will
And holy aspiration to thy Life.
Purge me and consecrate until my heart
Burn through the very limits of the veil,
And rend it at the hour of sacrifice
That even the secret pillar in the midst
May be made manifest to mortal eyes.
Behold upon my right hand and my left
The mighty pillars of amazing fire,
And terrible cloud. Their tops in Heaven are veiled,
Whereon the everlasting lamps rejoice.
Their pedestals upon the Universe
Are set in rolling clouds, in thunder-gusts,
In vivid flame, and tempest: but to me,
Balanced between them, burns the holy light
Veilless, one liquid wheel of sacred fire,
Whirling immutable within itself
And formulating in the splendid sun
Of its white moony radiance, in the light
Of its immaculate eternity,
Thy glorious vision! O thou Starlight face,
And crowned diamond of my self and soul,
Thou Queenly Angel of my Higher Will,
Form in my spirit a more subtle fire
Of God, that I may comprehend the more
The sacred purity of the divine

* Versified from the manuscript called " of in
Z2." - A.C.

Z2 was a MS. of magical formulae given to advanced
members of the Zelator Adeptus Minor grade in the
Hermetic Order of the Golden Dawn.

Essence! O Queen, O Goddess of my life,
 Light unbegotten, Scintillating spark
 Of the All-Self! O holy, holy Spouse
 Of my most godlike thought, come forth! I say,
 And manifest unto thy worshipper
 In more candescent fulgours! Let the air
 Ring with the passion of my holy cry
 Unto the Highest. For persistent will
 And the continual fervour of my soul
 Have led me to this hour of victory,
 This throne of splendour. O thou Beauty's Self,
 Thou holiest Crown thus manifest to me,
 Come forth, I say, come forth! With mightier cries
 Than Jesus uttered on the quivering cross:
 "Eli, Eli, lama sabachthani,"
 Thee, thee, only I invoke! O Soul
 Of my own spirit, let thy fervid eyes
 Give me their light: for thou dost stand as God
 Among the Holy Ones. Before the gods
 Thy music moves, coequal, coeternal,
 Thou, Lord of Light and Life and Love!
 Come forth!
 I call thee in the holiest name of Him
 Lord of the Universe, and by His Name,
 Osiris perfected through suffering,
 Glorious in trial: by His Holy Name,
 Jesus, the Godhead passing through the gates
 of Hell, that even there the rescuers
 Might find the darkness, and proclaim the light;
 For I invoke thee by the sacred rites
 And secret words of everlasting power:
 By the swift symbol of the Golden Dawn
 And all its promise, by the Cross of Fire,
 And by the Gleaming Symbol: by the Rose
 And Cross of Light and Life: the holy Ankh
 The Rose of Ruby and the Cross of Gold.
 By these I say, Come forth! my holy Spouse,
 And make me one with thine abundant ray
 Of the vast ocean of the unmanifest
 Limitless Negativity of Light
 Flowing, in Jesus manifest, through space,
 In equilibrium, upon the world
 Illumined by the White Supernal Gleam
 Through the red Cross of Calvary: Come forth,
 My actual Self! Come forth, O dazzling one,
 Wrapped in the glory of the Holy Place
 Whence I have called thee: Come thou forth to me,
 And permeate my being, till my face
 Shine with thy light reflected, till my brows

Gleam with thy starry symbol, till my voice
 Reach the Ineffable: Come forth, I say,
 And make me one with thee: that all my ways
 May glitter with the holy influence,
 That I may be found worthy at the end
 To sacrifice before the Holy Ones:
 That in thy Glory, Strength, and Majesty,
 And by the Beauty and Harmony of Heaven
 That fills its fountains at the Well of Life,
 I may be mighty in the Universe.
 Yea, come thou forth, I mightily conjure
 They radiant Perfection, to compel
 All Spirits to be subject unto Me,
 That every spirit of the Firmament
 And of the Ether, and upon the Earth
 And under the Earth, and of the stable land,
 Of water, of the whirling of the air,
 Of the all-rushing fire; and every Spell
 And scourge of God the Vast One may be made
 Obedient unto me, to the All-Good
 And ultimate Redemption: Hear me, thou!
 Eca, zodacare, Iad, goho,
 Torzodu odo kikale qaa!
 Zodacare od zodameranu!
 Zodorje, lape zodiredo Ol
 Noco Mada, das Iadapiel!
 Ilas! hoatahe Iaida!*

O crowned with starlight! Winged with emerald
 Wider than Heaven! O profounder blue
 Of the abyss of water! O thou flame
 Flashing through all the caverns of the night,
 Tongues leaping from the immeasurable
 Up through the glittering Steeps unmanifest
 To the ineffable! O Golden Sun!
 Vibrating glory of my higher self!
 I heard thy voice resounding in the Abyss:
 "I am the only being in the deep
 Of Darkness: let me rise and gird myself
 To tread the path of Darkness: even so
 I may attain the light. For from the Abyss
 I came before my birth: from those dim halls
 And silence of a primal sleep! And He,
 The Voice of Ages, answered me and said:
 Behold! for I am He that formulates
 In darkness! Child of Earth! the Light doth shine

* This conjuration is in the "angelic" language of
 Dr. Dee. See the edition of Goetia published by the
 S.P.R.T.

In darkness, but the darkness understands
No ray of that initiating light!"
Now, by Initiation's dangerous path
And groping aspiration, came I forth
Where the White Splendour shone upon the Throne,
Even to the Temple of the Holy Ones:
Now, by that Light, come forth, I say, to me,
My Lady of the Starlight and the Moon!
Come and be absolute within my mind,
That I may take no dim remembrance back
To drown this glory with earth's quivering gloom.
But, O abide within Me! Every hour
I need the lofty and the limpid stream
Of that White Brilliance: Leave me not alone,
O Holy Spirit! Come to comfort me,
To draw me, and to make me manifest,
Osiris to the weeping world; that I
Be lifted up upon the Cross of Pain
And Sacrifice, to draw all human kind
And every germ of matter that hath life,
Even after me to the ineffable
Kingdom of Light! O holy, holy Queen!
Let thy wide pinions overshadow me!

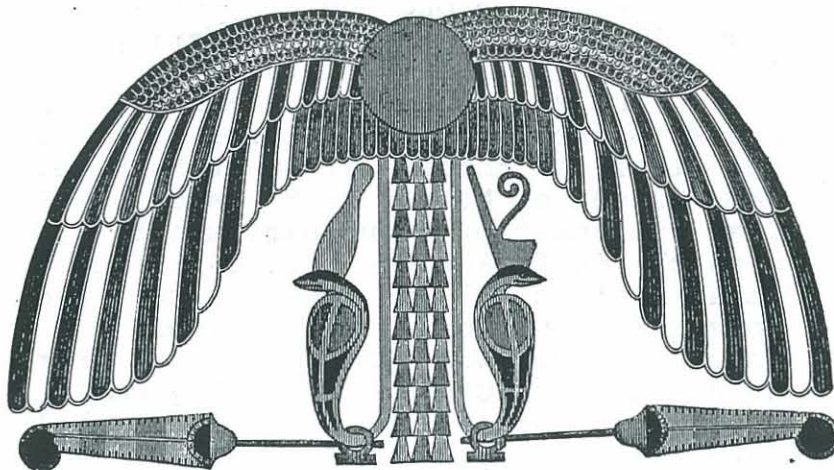
I am the Resurrection and the Life!
The Reconciler of the Light and Dark.
I am the Rescuer of mortal things.
I am the Force in Matter manifest.
I am the Godhead manifest in flesh.
I stand above, among the Holy Ones.
I am all-purified through suffering.
All-perfect in the mystic sacrifice,
And in the knowledge of my Selfhood made
One with the Everlasting Lords of Life.
The Glorified through Trial is My Name.
The Rescuer of Matter is My Name.
I am the Heart of Jesus girt about
With the Swift Serpent! I, Osirified.
Stand in this Hall of Twofold Truth and say:
Holy art Thou, Lord of the Universe!
Holy art Thou, whom Nature hath not formed!
Holy art Thou, O Vast and Mighty One!
O Lord of Darkness and O Lord of Light!
Holy art Thou, O Light above all Gods!
O Holy, Holy, Holy, Holy King
Ineffable, O Consciousness Divine
In whose white Presence, even I, a god,
A god of gods, prostrate myself and say:

I am the spark of Thine abundant flame.
I am the flower, and Thou the splendid Sun
Wherefrom my Life is drawn! All hail to Thee,
For Holy, Holy, Holy, is Thy Name!
Holy art Thou, O Universal Lord!
Holy art Thou, whom Nature hath not formed!
Holy art Thou, the Vast and Mighty One!
O Lord of Darkness and O Lord of Light!

I see the Darkness fall as lightning falls!
I watch the Ages like a torrent roll
Past Me: and as a garment I shake off
The clinging skirts of Time. My place is fixed
In the abyss beyond all Stars and Suns.
I AM, the Resurrection and the Life!

Holy art Thou, Lord of the Universe!
Holy art Thou, whom Nature hath not formed!
Holy art Thou, the Vast and Mighty One!
O Lord of Darkness and O Lord of Light!

Aleister Crowley "Oracles"
From the COLLECTED WORKS, Vol. II



THE SOLDIER AND THE QUEEN

Courageous soldier who thus faces
The dread Queen, the terrible twin,
Now mild, now mystery in traces
Between her eyes, whose ennui begins
And vanishes, whose passion flares and dies.
Happiness smothered in a smile.
Ah, soldier, you are patient with her sighs;
Come, sit beside me awhile.

A Queen who does not know her own mind
Perforce must ask directions of thee.
'Tis whispered that love is blind;
When you are here, how could that be?
Oh, laugh, if love the Queen you must;
Then delicate tenderness and flame
Spring within you of joyous lust.
Invoke the Moon, I shall become tame.

The Star of Venus diademmed on my brow,
Yet hidden behind petulant veils
Of thoughts, eyes dark and hollow;
I reel between dark and light, the pale
Of impulsive mind. Courageous thou art
To view this swaying Queen of Love
In Patience, to take no active part
For or against her mind's treasure trove.

Tomorrow all is swept away
Of the mind's glittering images.
There is no truth in this brilliant play
Of opposites; as torn and bleeding pages
In the Book of Life, all prostrate
Before One truth; Center of my Being.
Courage! unmask me before its too late;
For I am Love before thee fleeing.

Meral
Feb. 14, 1970

TO JANE

Oh, I could weep for time gone by
When golden feet walked through my days,
And wisdom whispered words as a sigh
Lifted and enlightened my heart.

Your feet, my Jane, have trod earth and gone.
Your voice heard no more. And yet lingers
As a ghost, the perfume and the song
Of your presence lingering on in old papers.

Your legacy to me, your child, a pile
Of dusty manuscripts. And there is the task
Of compiling, sorting, reading, the while
You gently smile in the sleep of death.

Your gentle presence belied your will of steel;
Born yet to wander and become confused.
Still I may inherit your wisdom and feel
The wild wind of freedom caressing my heart.

"I failed", you sighed, and never forgave yourself that.
And I told you "not so" for work had been done.
Now there is the legacy and what
Remains of your purpose. Yes, I inherit.

Meral 1957

A CALL

Adonai!
Admit this storm tossed mortal,
Do you not hear the beating of the hands
Upon Thy gem-starred portal?

Loosen the bands
Of earth, transmute the agony infernal
Into the journey far onto the strands
Of honeyed bliss, of peace eternal.

Adonai! heed my call!
Let me be touched by Thy angelic kiss
By my energy's renewal and transferral,
Oh, take me unto Thee beyond the Abyss.

Meral, 1954

O.T.O.



LIBER CXCIV

AN INTIMATION
WITH REFERENCE TO
THE CONSTITUTION
OF THE ORDER

O. T. O.

Issued by Order:



 Baphomet

XI° O. T. O.

HIBERNIAE IONAE ET
OMNIUM BRITANNIARUM
REX SUMMUS SANCTISSIMUS

LIBER CXCIV

O. T. O.

INTIMATION WITH REFERENCE TO THE CONSTITUTION OF THE ORDER

Any province of the O.T.O. is governed by the Grand Master and those to whom he delegates his authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-Houses in the province. Then the regular constitution is automatically promulgated. The quotation is slightly adapted from an address in one of the rituals.

"This is the Constitution and Government of our Holy Order; by the study of its Balance you may yourself come to apprehension of how to rule your own life. For, in True Things, all are but images one of another; man is but a map of the universe, and Society is but the same on a larger scale.

"Learn then that our Holy Order has but Three True Grades; as it is written in the Book of the Law: The Hermit, The Lover, and the Man of Earth.

"It is but for convenience that these grades have been separated into Three Triads.

"The Third Triad consists of the degrees from Minerval to Prince of Jerusalem. The Minerval degree is a Prologue to the First; the degrees subsequent to the Third but pendants to it. In this, the Man of Earth series, there are then but Three Degrees; and these Three are One.

"The Man of Earth takes no share in the Government of the Order; for he is not yet called upon to give his life to it in service; and with us Government is Service, and nothing else. The Man of Earth is therefore in much the position of the Plebeian in Rome in the time of Menenius Agrippa. But there is this marked difference; that every Man of Earth is encouraged and expected to push on to the next stage. In order that the feelings of the general body may be represented, the Men of Earth choose four persons, two men and two women, from among themselves, to stand continually before the face of the Father, the Supreme and Holy King, serving him day and night. These persons must not

THE EQUINOX

be of higher rank than the Second Degree; they must volunteer for this service at the conclusion of that ceremony; and therefore they give up their own prospect of advancement in the Order for one year, that they may serve their fellows. This is then the first lesson in our great principle, the attainment of honour through renunciation.

"The degree of Knights of the East and West is but a bridge between the first and second series; but it is important, for in that grade a new pledge-form must be signed, and the new Knight vowed to devote his life to the Establishment of the Law of Thelema.

"The members of the Fifth Degree are responsible for all that concerns the Social welfare of the Order. This grade is symbolically that of beauty and harmony; it is the natural stopping-place of the majority of men and women; for to proceed farther, as will appear, involves renunciation of the sternest kind. Here then all is joy, peace, well-being on all planes; the Sovereign Prince Rose Croix is attached equally to the higher and the lower, and forms a natural link between them. Yet let him look to it that his eyes are set on high!

"In this degree the Most Wise Sovereign of each chapter will appoint a committee of four persons, two men and two women, to arrange for all social gatherings, banquets, dances, the performance of plays, and similar pleasures. They will also endeavour to promote harmony among the Brethren in all possible ways, and to compose any disputes by tact and friendliness without formal appeal being made to any more authoritative tribunal.

"The next grade, that which lies between the Fifth and Sixth Degrees, is called the Senate. This is the first of the governing bodies, properly speaking, and here we begin to insist upon Renunciation. For within this body is the Electoral College of the O.T.O.

"The principle of popular election is a fatal folly; its results are visible in every so-called democracy. The elected man is always the mediocrity; he is the safe man, the sound man, the man who displeases the majority less than any other; and therefore never the genius, the man of progress and illumination.

"This electoral college consists of Eleven Persons in each country. It has full control of the affairs of the Men of Earth, appointing Lodge Masters at will. It has however no authority over the Chapters of Rose Croix.

"Persons who wish to be appointed to this College by the Supreme and Holy King must volunteer for the office. The appointment is for Eleven Years. Volunteers must renounce for that period all further progress in the Order. They must give evidence of first-rate ability in

(1.) Some branch of athletics.

(2.) Some branch of learning.

"They must also possess a profound general knowledge of history and of the art of government, with some attention to philosophy in general.

CONSTITUTION OF THE ORDER

"They must each live in solitude, without more than the necessary speech even to casual neighbours, serving themselves in all respects, for three months continuously, once at least in every two years. The President will summon them at the four seasons of the year, and if necessary at other times, when they will deliberate upon the affairs placed in their charge. All applications to pass to the Fifth Degree must receive their sanction. Appeal from their decisions may however be made to the Supreme Council.

"The Sixth Degree is an executive or military body, and represents the temporal power of the Supreme and Holy King. Each member is amenable to military discipline. Singly or in concert with his comrades, each Knight is vowed to enforce the decisions of authority.

"The Grade of Grand Inquisitor Commander follows. Here every member has the right to a seat on the Grand Tribunal, which body decides all disputes and complaints which have not been composed by the Chapter of Rose Croix or the Lodge Masters. Its verdicts are without appeal, unless a member of the Electoral College give sanction to take the case to the Areopagus of the Eighth Degree. All members of the Order, even of higher grades, are subject to the Grand Tribunal.

"The next grade is that of Prince of the Royal Secret. Every member of this degree is devoted to the Propagation of the Law in a very special manner; for this grade is the first in which the Beginning of the Inmost Secret is declared openly. He will therefore, by his personal exertions, induce one hundred and eleven persons to join the Order, before he may proceed to the Seventh Degree, except by special order from the Supreme and Holy King.

"The Seventh Degree is, in military language, the Great General Staff of the Army of the Sixth Degree. From its members the Supreme and Holy King appoints a Supreme Grand Council.

"This Council is charged with the government of the whole of the Second Triad, or Lovers. All members of the Seventh Degree travel as Sovereign Grand Inspectors General of the Order, and report, on their own initiative, to the Supreme and Most Holy King, as to the condition of all Lodges, and Chapters; to the Supreme Council, on all affairs of the Second Triad; and to the Electoral College, on those of the Third.

"The Eighth Degree is a Philosophical Body. Its members being fully instructed in the Principles of the Order, save in one point only, devote themselves to the understanding of what they have learned in their initiation. They have power to reverse the decisions of the Grand Tribunal, and to compose all conflicts between any of the governing bodies. And this they do upon the great principles of philosophy. For it will often occur that there is contention between two parties, both of whom are right from their own point of view. This is so important that an illustration is desirable. A man is smitten with leprosy: is it

THE EQUINOX

right that men should circumscribe his liberty by isolating him from his fellows? Another holds back land or some other necessity from the common use; is he to be compelled to surrender it? Such cases of difficulty involve deep philosophical principles; and the Areopagus of the Eighth Degree is charged with the duty of resolving them in accordance with the great principles of the Order.

"Before the face of the Areopagus stands an independent Parliament of the Guilds. Within the Order, irrespective of grade, the members of each craft, trade, science, or profession form themselves into a Guild, make their own laws, and prosecute their own good, in all matters pertaining to their labour and means of livelihood. Each Guild chooses the man most eminent in it to represent it before the Areopagus of the Eighth Degree; and all disputes between the various Guilds are argued before that Body, which will decide according to the grand principles of the Order. Its decisions pass for ratification to the Sanctuary of the Gnosis, and thence to the Throne.

"Epopts and Pontiffs of this exalted grade are bound to live in isolation for four consecutive months in every year, meditating the mysteries revealed to them.

"The Ninth Degree—the Sanctuary of the Gnosis—is synthetic. The prime duty of its members is to study and practise the theurgy and thaumaturgy of the grade; but in addition they must be prepared to act as direct representatives of the Supreme and Most Holy King, radiating his light upon the whole world. Yet, from the nature of their initiation, they must veil their glory in a cloud of darkness. They move unseen and unrecognized among the youngest of us, subtly and loftily leading us into the holy ineffable mysteries of the True Light.

"The Supreme and Most Holy King is appointed by the O.H.O. His is the ultimate responsibility for all within his holy kingdom. The succession to the high office of O.H.O. is decided in a manner not here to be declared; but this you may learn, O Brother Magician, that he may be chosen even from the grade of a Minerval. And herein lieth a most sacred Mystery.

"The Electoral College possesses one most singular power. Every eleven years, or in case of a vacancy occurring, they choose two persons from the Ninth Degree, who are charged with the duty of Revolution.

"It is the business of these persons constantly to criticise and oppose the acts of the Supreme and Most Holy King, whether or no they personally approve of them. Should he exhibit weakness, bodily, mental, or moral, they are empowered to appeal to the O.H.O. to depose him; but they, alone of all the members of the Order, are not eligible to the Succession.

"The O.H.O., as the supreme authority in the Order, will act, in such an emergency, as he may see fit. He may himself be removed from office, but only by the unanimous vote of all the members of the Tenth Degree.

"Of the Eleventh Degree, its powers, privileges, and qualifications, nothing

CONSTITUTION OF THE ORDER

whatever is said in any grade. It has no relation to the general plan of the Order, is inscrutable, and dwells in its own Palaces.

"There are certain important financial obligations in various grades.

"The Electoral College of the Senate is vowed to poverty. All property, earnings, or salaries are vested in or paid over to the Grand Treasurer General. The members subsist on the charity of the Order, which is extended to them in accordance with their original rank in life.

"These remarks apply equally to the Supreme Grand Council, and all higher degrees.

"In the Seventh Degree it is a qualification to vest some real property in the Order; and no one is admitted to this grade without this preliminary.

"Those members of the Order who have given all to it must obtain the money for their initiation fees and subscriptions from the Third Triad, whose honour is thus concerned in the unselfish support of those who have abandoned all for their sakes.

"The Grand Treasurer General is appointed by the Supreme and Most Holy King; he may be a member of any grade whatever; but he must, on accepting office, take the vow of poverty. His authority is absolute in all financial matters; but he is responsible to, and may be removed at will by, the Supreme and Most Holy King. He will appoint a committee to assist him and advise him in his work; and he will usually select one person from each of the governing bodies of the Order.

"Such is a brief outline of the government of the O.T.O. It combines monarchy with democracy; it includes aristocracy, and conceals even the seeds of revolution, by which alone progress can be effected. Thus we balance the Triads, uniting the Three in One; thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe—See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!"

