



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

COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.
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Founded in Service
to the A : A :

Cari Fratres et Sorores,

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

Many students write to me of their sufferings. Let me remark on this from a Thelemic point of view. We all of us have made our own phenomena. We, as stars, weave some dance or veil of illusions so that we may gain experience and in the end wend our way back to Nuit, "from whom we came and to whom we go," as Crowley puts it in his commentary on LIBER AL.

If you have chosen a veil of suffering for this life, then it was for a reason and was willed by your True Self, the Star within you for some purpose. It is obvious from the way in which many of you write, that the first thing you wanted to learn was something better than the environment from which you came or in which you now exist. This environment must have been chosen by you for some karmic reason. Perhaps it was chosen in order to refine your soul and enhance the sense of yearning for a spiritual life.

We all of us choose our own parents and the environment in which they live. This is not an accident. In the willed life of a Star there are no accidents. Everything has a message and a meaning and it is up to the person going through whatever it is that he experiences to understand this purpose, this lesson to be learned, and why certain illusions, or maya, or veils of the True Self were chosen rather than others. No person learns from restful and happy experiences, each person learns from sorrow and trouble. He literally manufactures the troubles so that he will be obliged to progress in the work of evolution. He chooses false paths so that he will know the one true Path when he finally comes to it.

The work of the person on the spiritual path is to understand himself and thus accept himself and then to chart his course to a more desirable state. Everyone is like a ship on the waters and this ship needs a chart to map the waters through which it will go, it needs direction in the form of a rudder; it needs motive power in the form of the will. The waters are those of life and experience, the rudder and sails or engine is the aimed direction. (The bulk of humanity lack engines, sails and rudder and cannot aim at anything at all; they are simply a mass of confusion.) When a person can

bring all of the elements of himself into a focused direction, this is the power of will. But this power is never developed unless the person can drop some things inimical to the will and develop others. For this reason, it is wise to know your own horoscope in great detail as it is part of your chart for sailing on the sea of life and shows what you have to work with in this life. But it is for only one life, remember, and in the next several lives into infinity, there will be many other horoscopes, as there have been many for the various incarnations of the past.

The horoscope tells you what is possible and what is not possible in this life. For instance, a person may yearn for a purely spiritual life for ages, but if his karma which he has generated by himself, the horoscope and environment do not concur, then it doesn't happen in that particular life. There may be, instead, a karmic lesson to learn or a debt to work out or some other factor which must be taken care of first before one can become wholly spiritual. For instance, I have seen many a would-be Thelemite ruined because he or she couldn't and wouldn't do the foundational things like earning their own living, taking care of their own children, doing the simple everyday practices recommended by A.C., reading and learning, working on educational matters and so on. Their aspirations simply did not tally with reality.

First things come first. You no doubt heard me say that it was first necessary to get a roof over your head and food in your mouth before you could contemplate the Great Work. Indeed, these things are part of the Great Work and must not be shirked. Some people move fast in certain lives because they have somehow learned the basics and can move through them without too much trouble. This they may have done in other lives. All of our lives are a build-up in responsibility and learning of all that life presents. Some learn what is the True Will easily and others must struggle through all of the blocks on the path that they have put there by themselves. But in the end, the reward is for everyone. All must take the next step in evolution or fall back into savagery; none may stall on the path and remain forever the same. But one must not be unrealistic about what to expect in any given life.

One thing everyone can do without any strain is to purify the aspirations unto the Knowledge and Conversation of the Holy Guardian Angel. You can think of this matter while driving to and from work, while fixing or eating your meals, and in every moment of life. You can be ignorant or well learned and knowledgeable and still you can do this. The more pure is the aspiration, the sooner will the Angel appear. One needs to purify the vehicle of the self, the emotions are for Him only and not for any selfish personal reason; the work of the body is to glorify Him; the thoughts in the Mind are of and for Him. This is what is meant by purity, one-pointed will, chastity. This is a preliminary step to knowing Nuit as described in LIBER AL. You see, the H.G.A. resides at Tiphereth

and so this step is between you and the play of Nuit and Hadit as described in LIBER AL.

But when one becomes selfish and ego oriented and sees the ego as the end of all, when the ego usurps the place of the H.G.A. and of the pure spirit, when one strives for accolades from one's fellow travelers, when one distorts the truth out of emotional predilections and distortions, when one harms another either mentally or physically, in short, when one lives like an animal - like a dog, then the veil separating you from your own spiritual path will never lift. Mankind must live to the highest purpose or forever be doomed to his sorrows and tribulations.

There is also a lesson to be learned each time one loves another person on this earth. Love is an expression of the H.G.A. and of all creation, call it God if you wish. "Love is the law," but it must be expressed under will or it can go in the wrong direction. Each time you love it is an expression of the anima for men and of the animus for women. This anima or animus is a picture of all that is perfect for that particular individual. The emotion of love is set into a desire for completion because the lover is expecting the perfection in himself to shine forth in the other. Of course, this is unreal, it is only a projection, and it is only when the projection can be withdrawn and the lover knows that what he loves is his own higher self, is he then set free to love others and let them be free of his projection. Love fails when it is a projection because the person indulging in this sooner or later notices that his loved one does not come up to his expectations in one way or another. How can they? They are not the perfect self of the lover! But if the lover can understand that he loves one person for one bit of perfection which is himself and another person for still another facet of this perfection, when he understands himself, in short, then he can love truly. This is a part of what is meant by "under will."

This is the lesson which I hoped to get across to you by asking you to pinpoint your projections in your diary. For these projections are practised every day and the more primitive a person is, the more will they project their own reactions upon others. This process of projections is a hard nut to crack, but if one does not understand it, both as when one hates or criticizes another or when one loves, then it becomes a block to the true understanding of the self and of the H.G.A.

I have had occasion to observe recently how two persons were extremely angry at each other for the very same trait they each had in common. You see, if anything stirs you in an emotional fashion, it is because that tendency or trait lies in yourself and you have tried to block it out, either due to early training perhaps or to other environmental factors. Folks block out the undesirable to such an extent that they lose sight of the fact that this trait exists in them and was clearly visible probably as a child.

One needs to know for what one was punished as a child or young adult. This punishment then would lead a person to hide even to the self the undesirable part of the self. Therefore, when someone else exhibits this very same trait, a person becomes disgusted, or will fight, or whatever reaction comes to mind and is fairly easy to perform. Everyone needs to know that these reactions are themselves brushing to the surface out of matters repressed in the unconscious. Not to know and accept all that is within oneself is to be only half a human. The path of the Adept runs through this knowledge and acceptance process.

With Thelema one must keep in mind that one does nothing to disgust or harm another person. Some traits just may not be lived out in real life, but they can be changed into something more beautiful and productive. All traits and tendencies have power and energy in them and when they are not known, the person does not have access to this power and energy as it remains tied up into the unconscious life. Thus to refuse to know leads to straying far from the true Will and the person will become distorted and alien even to himself. Then through the mechanisms of projection, the person often begins to interfere with others, or to disapprove of them, or to hate them, or to gossip about them, or to seek to rule over others when he doesn't have the real ability to do so, or in other ways to make his ego the ruler in life, and not his spiritual self.

Any would-be Thelemite must then look at his negative reactions to others, for these are the repressed parts of his own personality. He would not know certain traits and tendencies exist in others if he did not have these in himself, for we can only know that which is ourselves and that which we have not experienced is entirely unknown to us. The universe is our own universe: that which we can know is that which we have made out of our own raw materials, the five senses, and so on. But remember that this experience runs from life to life. The bigger a star is, the more experience it has accumulated through all its incarnations, not eschewing or negating any lesson to be learned, not turning the back on any phenomena which he himself has created, but trying to learn and understand All that is in him and all that he has gone through.

Some Stars have to learn the same thing over and over again because they refused to learn the matter in the first time around. They limit themselves with complaints, fears, stubbornness, blindness, folly and on and on.

Everything is designed to lead on to the next step in evolution and this next step for all in this aeon is the Knowledge and Conversation of the Holy Guardian Angel. One cannot ignore one's littlest complaint or dissatisfaction, one's hatreds and fears. These are all grist for the mill of Initiation. All that happens must be understood and assimilated and all of the energies of the physical, emotional and mental life must be put to a wise use.

This is the path of the Adept, this is what we mean by initiation.

For initiation does not happen in a room full of other people who are putting you through a ceremony. It does not happen because a person says he is of a certain grade in an occult order; it does not happen from mere wishful thinking; it does not happen through power complexes; the desire to lord it over others and to be at the top of any organisation. True Initiation does not happen if a person will not work with their own universe, their complexes, their hidden unconscious motives, their loves, hates, fears, their everyday lives that they have created for themselves, in short, all of their own created phenomena.

It is not necessary to take a retreat on a high and lonely mountain but instead the thing that is necessary is to observe the self going through one's own phenomena and then to act like a magician to use all of one's own energies and capacities wisely and thus to make change to occur according to the True Will. For if change is not directed from on High, from the supernal triad in each person, then one is simply staying in the same spot and going around in circles and not getting anywhere.

Your emotions are a powerhouse to set you on the right path if you do not let them get the better of you and control you and thus lead you astray by their clamour. They have to be controlled, even as the body has to be controlled and when these two take their rightful places, then one must work on mind control - think the thoughts of the True Will, other than those thoughts which interfere with this purpose and goal, for instance. This is somewhat harder than control of body and emotions, but it can be done anywhere, it does not need a retreat. One does not retire from life as life gives the phenomena by which one can know oneself. A person could hardly notice what it is that he has reactions about if he removes all sources that cause these reactions.

Now then, to Work, and work everyday. Spend some time after the day is over in assessing your gains and your new knowledge. Make a log of your journey, a diary. Learn to "Know thyself", for here lies the path to illumination and true initiation. May you find the Light.

Love is the law, love under will.

Soror Meral

THE ROSICRUCIAN.

I see the centuries wax and wane.
I know their mystery of pain,
The secrets of the living fire,
The key of life: I live: I reign:
For I am master of desire.

Silent, I pass amid the folk
Caught in its mesh, slaves to its yoke.
Silent, unknown, I work and will
Redemption, godhead's master-stroke,
And breaking of the wands of ill.

No man hath seen beneath my brows
Eternity's exultant house.
No man hath noted in my brain
The knowledge of my mystic spouse.
I watch the centuries wax and wane.

Poor, in the kingdom of strong gold,
My power is swift and uncontrolled.
Simple, amid the maze of lies;
A child, among the cruel old,
I plot their stealthy destinies.

So patient, in the breathless strife;
So silent, under scourge and knife;
So tranquil, in the surge of things;
I bring them from the well of Life,
Love, from celestial water-springs!

From the shrill fountain-head of God
I draw out water with the rod
Made luminous with light of power.
I seal each aeon's period,
And wait the moment and the hour.

Aloof, alone, unloved, I stand
With love and worship in my hand.
I commune with the Gods: I wait
Their summons, and I fire the brand.
I speak their Word; and there is Fate.

I know no happiness, no pain,
No swift emotion, no disdain,
No pity: but the boundless light
Of the eternal Love, unslain,
Flows through me to redeem the night.

Mine is a slow life; but I,
I would not gain release, and die
A moment ere my task be done.
To falter now were treachery -
I should not dare to greet the sun!

Yet, in one hour I dare not hope,
The mighty gate of Life may ope,
And call me upwards to unite
(Even my soul within the scope)
With That Unutterable Light.

Steady of purpose, girt with Truth,
I pass, in my eternal youth,
And watch the centuries wax and wane:
Untouched by Time's corroding tooth,
Silent, immortal, unprofane!

My empire changes not with time.
Men's kingdoms cadent as a rhyme
Move me as waves that rise and fall.
They are the parts, that crash or climb:
I only comprehend the All.

I sit, as God must sit; I reign,
Redemption from the threads of pain
I weave, until the veil be drawn.
I burn the chaff, I glean the grain;
In silence I await the dawn.

Aleister Crowley
"Collected Works"



RAINDROPS

The rain kisses pink illumined petals
Of tulips and nestles close within a flower's heart.
Alabaster tulips and rosy ones, but mortal
As am I. In love I am become part
Of them, even as a cupped tulip palace.

Ah, my Lord, I cup these whitened hands
And gather within them dew of heaven.
Clear, like receptive water I stand
Holding this offering for you; on dune driven
By love to form for thee this silent chalice.

Then the crystalline beauty of raindrops
Falls into cupped magnolia leaf.
There a little bird preens and flops
In tiny pool, and like a thief
Pushes away the accretion of water.

So come then and skirmish in this pool
As does the bird; and should you cease,
Look deep within the drops and see the crystal
Of heavenly light gathered here to please
My God of Love. Raindrops for a satyr.

Meral, 1970

FORESIGHT

Though thou who foreseest for me Death,
Oh, my Soul, yet there is in your glances
A nimble spark of purpose
A hastening of Thy quick breath
As Thy rapture my body embraces.
Oh, Lord of Life, oh, glistening One;
Oh, Thou, who dealest alike joy and pain,
Oh, Thou Moon wedded to the Sun;
Oh, Thou whose quick finger traces
Paths of agony upon my breast;
Oh, Thou who wearest as Thy guise
Thy Presence in a thousand faces;
Who came to me on the wings of the morning
And left with the pulse of the first sunray
Thou who willed that I must walk these shadows
Through the false light of the blinding day;
Thou who caught me trembling into Thy arms;
Thou - - Thou willed it, Oh, Soul of mine;
Thy mark of death is on my brow
And Thy cross of life my body adorns.

Meral, 1947

LITTLE ESSAYS TOWARD TRUTH

LAUGHTER

The common defect of all mystical systems previous to that of the Aeon whose Law is Thelema is that there has been no place for Laughter. But the sadness of the mournful Mother and the melancholy of the dying Man are swept into the limbo of the past by the confident smile of the immortal Child.

And there is no Vision more critical in the career of the Adept of Horus than the Universal Joke.

In this Trance he accepts fully the Formula of Osiris, and in the act transcends it; the spear of the Centurion passes harmlessly through his heart, and the sword of the Executioner strikes idly on his neck. He discovers that the Tragedy of which so many centuries have made such case is but a farce for children's pleasure. Punch is knocked down only to get up grinning with his gay "Root-too-too-tit! Here we are again!" Judy, the Beadle, the Hangman and the Devil are merely the companions of his playtime.

So, since (after all) the facts which he thought tragic are real enough, the essence of his solution is that they are not true, as he thought, of himself; they are just one set of phenomena, as interesting and as fatuously impotent to affect him as any other set. His personal grief was due to his passionate insistence on contemplating one insignificant congeries of Events as if it were the wholereality and importance in the infinite mass of Manifestation.

It is thus that the Perception of the Universal Joke leads directly to the Understanding of the Idea of Self as conterminous with the Universe, and at the same time one with it, creator of it, and aloof from it; which Triune State is, as is well known, one of the most necessary stages of Samadhi. (It is the culmination of one of the two most important chapters of the Bhagavad-gita.)

There is a further merit in this matter. In the idea of Laughter is inherent that of Cruelty, as has been shewn by many philosophers; and this is doubtless why it has been excluded by the Mystic Schools of Pitymongers from their dull curricula. The only answer is to shrug the shoulders in humorous contempt. For on this rock and no other have all their brave barks foundered one by one amid the *ANAPIOMON PEAASMA* of Ocean. Nature is full of cruelty; its highest points of joy and victory are marked by laughter. It is the true physiological explosion and relaxation of a tension which produces it. Notably, such drugs as Cannabis Indica and Anhalonium Lewinii, which do actually "loosen the girders of the soul which give her breathing," cause immediate laughter as one of their most characteristic effects.

Oh the huge wholesome contempt for the limiting self which springs from the sense of Gargantuan disproportion perceived in this Laughter! Truly it slays, with jolliest cannibal revels, that sour black-coated missionary the serious Ego, and plumps him into the pot. Te-he! - the Voice of Civilisation - the Messenger of the White Man's God - bubble, bubble, bubble! Throw in another handful of sage, brother! And the sweet-smelling smoke rises and veils with exquisite shy seduction the shameless bodies of the Stars!

Beyond all this for practical value - since the signpost at every turn of the Path of the Wise reads DANGER - yet springing directly from it by virtue of this very slaying of the Ego, is the use of Laughter as a safeguard of sanity. How easy for the charlatans of oratory to seduce the simple enthusiasm of the soul! What help have we unless we have the wit to know them as ridiculous? There is no limit to the abyss of Idiocy wherein the quacks would plunge us - our only saving reflex is the automatic joke of the Sense of Humour!

Robert Browning was not far from the Kingdom of God when he wrote:

"Rejoice that man is hurled

"From change to change unceasingly,

"His soul's wings never furled";

and there is after all but little salt in the sneer of Juvenal's "Satur est cum dicit Horatius 'Evohe!'" For it is yet to be recorded that any man brought aid or comfort to his fellow by moping.

No, the Universal Joke, though it be not a true Trance, is most assuredly a means of Grace, and often proves the chief ingredient of the Universal Solvent.

Back then to Browning, to the brave last words he wrote while fourscore struck upon the timepiece of his years:

"Greet the unseen with a cheer!

"Bid him forward, breast and back as either should be.

"Strive and thrive," cry 'Speed, fight on, fare ever

"'There as here!'"

Amen.

"Were the world understood,

"Ye would see it was good,

"A dance to a delicate measure!"

Ay! let us end with that most sudden surprising Word of a certain Angel of the Vision and the Voice, who left the Seer lapsed in his solemn Trance with the gay laughing phrase - "But I go dancing!"

The Tables of the Law? Bah! Solvuntur tabulae - risu!

INDIFFERENCE

The state of mind which is characterised by Indifference is commonly called Trance, but the misnomer is unfortunate. It is, in fact, in a sense the precise contrary of a Trance; for Trance usually implies Samadhi, and this state specifically excludes any such occurrence. That implies a uniting and this a willed dissociation. Yet there is nothing herein to suggest necessarily any practice of the Black Brothers; for it is not, properly speaking, an Attainment, but rather a convenient attitude. And it is one of the very greatest practical importance and use. One can not remain indefinitely in any Samadhi; at the same time, it is proper to fill the intervals between gusts of positive work in such a way as to leave oneself as free as possible to take the next step. One should therefore cultivate a habit of mind which is not bound by any form of desire. The State of Indifference is thus a form of that Silence which is defence and protection, and is cognate with the Third Noble Truth of Buddhism, Sorrow's Ceasing.

The general idea of the state is that the mind should react automatically to each and every impression: "It does not matter whether the Event be ay or nay." Blavatsky observes that the feeling is at least tinged with disgust. But this is an error; such a state is imperfect. There should, on the contrary, be a quite definite joy, not in the impression itself but in being indifferent to it. This joy springs doubtless from the sense of power involved; but that is again an imperfection; one should rather rejoice in the cognizance of the ultimate truth that "existence is pure joy," not in any feeling more immediate.

It is to be observed that the attainment and maintenance of this state depends to a great extent on the mastery of several Trances. For instance, one must be convinced of the First Noble Truth by the Trance of Sorrow, or it would not be logical to be indifferent to all things; there might be, in the absence of this perception of "sabbé pi Dukkham," some impression which actually led to some state free from Sorrow, and this is not the case. Freedom from Sorrow depends on freedom from impression.

Yet it would not be fair to say that this State of Indifference was akin to that Dullness which succeeds the acute spasm of Sorrow; it is not the anaesthesia of a nerve worn out by excess of pain. There is never any place in the curriculum of a Magician for passivity - of course we here except what may be called the Active or Willed Passivity described in LIBER LXV. Indifference is to be an intensely active condition. One may compare it with the ease of a skilled fencer, who meets and deflects every possible attack of his antagonist with equal vigour, unconscious of his acts, because he has trained his eye, wrist and even his blade to think for themselves. Thus Indifference is the spiritual form of the Automatic Consciousness of the Adept; and this resides in Yesod, the place of the Fortress on the Frontier of the Abyss, as described in LIBER 418 in the Eleventh Aethyr.

This Indifference being a habit of Normal Mind, it is easier to attain than any true Samadhic State, and involves less technical ability. This is particularly the case because, as noted above, the Trance of Sorrow has been an almost necessary preliminary to the proper understanding of what it implies. The

method therefore of acquiring (the word is to be preferred to 'attaining') Indifference is simple; it is, in effect the Way of the Tao.

The following Sorites may prove useful to the Aspirant:

Existence is only to be understood as a Continuum.

All parts of Existence are therefore ultimately equivalent, each being equally necessary to complete the whole.

Each event is thus to be received with equal honour, and the reaction to it made with equal indifference.

To offer a practical parallel. Suppose one is to receive a thousand pounds, and this amount is paid over in divers coins, with I.O.U.'s for various sums. Since one knows in advance that the balance in one's favour is £1,000, one does not get excited on the appearance of any particular item, but goes on steadily counting, making the right reaction, whether a plus or a minus item is at issue, with perfect calm and accuracy. Each entry in the account may be different; but one's mental attitude is invariable. The common error of the unphilosophical mind is indeed due to ignorance of the true nature of the soul. One is apt to suppose that each Event as it occurs may be 'good' or 'bad', may indicate that one is winning or losing. But as soon as one is certain that the issue is factitious, that it has been determined beforehand, it becomes absurd to be affected by one incident in the illusory process which Nature uses symbolically to express the fatality of Truth rather than by any other.

It is interesting to note that this method of acquiring Indifference is quite independent of any experience of the Trance of Sorrow; it is a simple and normal consideration based on strictly Thelemic premisses. It is thus most highly to be recommended. The methods of the dead Aeon of Osiris were in fact attended with no inconsiderable danger. The question of Separateness from the Universe is critical, for one thing; for another, it is a mistake to be dependent on such a theory as that implied in the First Noble Truth in its outer aspects. It is altogether better to adopt the purely intellectual attitude, and anchor it subsequently in Neschamah by simply transcending the normal rational mind in the usual way by the Method of Contradiction, or equating of Opposites, such as is described in KONX OM PAX, and in the best Essays on the Holy Qabalah.

It is apt, moreover, to lead to several types of error to regard Indifference as a state inferior to Samadhi. In particular one may tend to think of it as passive, as imperfect, as an interregnum; whereas it should be considered as a state of Peace with Victory.

It need only be added, in conclusion, that Indifference is not perfect until it has entered into full possession of at least one Samadhic trait, Automatism. As long as there remains any need of conscious effort in dealing with any impression, any need to remember the process by which the state is reached, or even any need of conscious interference with, or cognizance of, the purely spontaneous elastic reflex reaction, the Aspirant to the Summum Bonum, True Wisdom and Perfect Happiness, has not adequately acquired the Habit of Indifference.

MASTERY

The aim of him who would be Master is single; men call it Personal Ambition. That is, he wants his Universe to be as vast, and his control of it as perfect, as possible.

Few fail to understand this aim; but many fail in the formulation of their campaign to attain it. Some, for instance, fill their purse with fairy gold, which, when they try to use it, is found to be dead leaves. Others attempt to rule the universe of another, not seeing that they cannot even take true cognizance thereof.

The proper method of extending one's universe, besides the conventional apparatus of material Science, is tripartite: evocation, invocation, and vision. Control is a matter of theoretical and practical acquaintance with Magical Formulae, but notably also of Self-Discipline. The ground is to be consolidated, and all contradictions resolved in higher harmonies, by the various Trances.

So much indeed is obvious to superficial consideration; strange, then, that so few Magicians take the further step of enquiry as to the availability of the Instrument. Shortsighted selfishness, good sooth, to take for granted that one's Self is sure to find its proper medium to hand for its next adventure.

Here the Magical Memory is of virtue marvellous to correct perspective; for, how often in the past has one's life been all but sheer failure from the mere lack of proper means of self-expression? And who among us can be seriously satisfied (today, knowing what we do) with even the most perfect human instrument?

It is then no more than simple good sense for the Magus to formulate his general political aim in some such terms as these:

To secure the greatest possible freedom of self-expression for the greatest possible number of Points-of-View.

Of which issue the practical aspect may ^{be}phrased as follows:

To improve the human race in every conceivable way, so as to have available for service the greatest possible variety of the best Instruments imaginable

And this is the rational justification of the apparently imbecile and too often sentimental- hypocritical aphorism:

Love all Beings! Serve Mankind!

That is, upon the political plane: for also these two phrases contain (1) the Magical Formula which is the key alike of Invocation and of Trance (2) the implicit injunction to make clear the Way of the Magician through the Heavens by right ordering of every Star. The word "serve" is indeed misleading and objectionable: it implies a false and despicable attitude. The relation between men should be the brotherly respect which obtains between noble strangers. The idea of service is either true, and humiliating; or false, and arrogant.

The most common and fatal pitfall which menaces the man who has begun to

extend his Universe beyond the world of sense-perception is called Confusion of the Planes. To him who realises the All-One, and knows that to distinguish between any two things is the basic error, it must seem natural and even right to perform what seem perforce Acts of Love between incongruous ideas. He has the Key of Languages: why then should not he the Englishman avail himself of it to speak in Hebrew without learning it? The same problem offers itself daily in a myriad subtle shapes. "Command these stones to become bread." "Throw thyself down from the pinnacle of the Temple: as it is written 'He shall give his angels charge over thee, to keep thee in all thy ways.'" - These last four words throw light upon the fog of Choronzon - Restriction be unto him in the Name of BABALON! For "his ways" are the ways of Nature, who hath appointed between the planes a well-ordered relation: to deform this device is not, and cannot be, "thy way." The Act of Love, so-seeming, is a false gesture; for such love is not "love under will." Be thou well aware, O thou who seekest to attain to Mastery, of doing aught "miraculous": the surest sign of the Master is this, that he is a man of like passions with his fellows. He does indeed transcend them all, and turn them all to perfections; but he does this without suppression (for 'Everything that lives is holy') or distortion (for 'Every Form is a true symbol of Substance') or confusion (for 'Admixture is hatred as Union is love'). Initiation means The Journey Inwards: nothing is changed or can be changed; but all is trulier understood with every step. The Magus of the Gods, with His one Word that seems to overturn the chariot of Mankind in ruin, does not in fact destroy or even alter anything; He simply furnishes a new mode of applying existing Energy to established Forms.

The invention of electric machines has in no way interfered with Matter or Motion; it has only helped us to get rid of certain aspects of the Illusion of Time and Space, and so brought the most intelligent minds to the threshold of the Magical and Mystical Doctrine: they have been forced to imagine the possibility of the perception of the Universe as it is, freed of conditions. That is, they have been given a glimpse of the nature of the Attainment of Mastery. And it is surely but a little step to take for the leaders of natural Science, Mathematics their guiding Star, that they should understand the compelling necessity of the Great Work, and apply themselves to its achievement.

Here the great obstacles are these; firstly, the misunderstanding of Self; and secondly, the resistance of the rational mind against its own conclusions. Men must cast off these two restrictions; they must begin to realise that Self is hidden behind, and independent of, the mental and material instrument in which they apprehend their Point-of-View; and they must seek an instrument other than that which insists (with every single observation) on impressing on them what is merely its own most hateful flaw and error, the idea of duality.

The Aeon of Horus is here: and its first flower may well be this: that, freed of the obsession of the doom of the Ego in Death, and of the limitation of the Mind by Reason, the best men again set out with eager eyes upon the Path of the Wise, the mountain track of the goat, and then the untrodden Ridge, that leads to the ice-gleaming pinnacles of Mastery!

TRANCE

The word Trance implies a passing beyond: scil., the conditions which oppress. The whole and sole object of all true Magical and Mystical training is to become free from every kind of limitation. Thus, body and mind, in the widest sense, are the obstacles in the Path of the Wise: the paradox, tragic enough as it seems, is that they are also the means of progress. How to get rid of them, to pass beyond or to transcend them, is the problem, and this is as strictly practical and scientific as that of eliminating impurities from a gas, or of adroitly using mechanical laws. Here is the inevitable logical flaw in the sorites of the Adept, that he is bound by the very principles which it is his object to overcome: and on him who seeks to discard them arbitrarily they haste to take a terrible revenge!

It is in practice, not in theory, that this difficulty suddenly disappears. For when we take rational steps to suspend the operation of the rational mind, the inhibition does not result in chaos, but in the apprehension of the Universe by means of a faculty to which the laws of Reason do not apply; and when, returning to the normal state, we seek to analyse our experience, we find that the description abounds in rational absurdities.

On further consideration, however, it becomes gradually clear - gradually, because the habit of Trance must be firmly fixed before its fulminating impressions are truly intelligible - that there are not two kinds of Thought, or of Nature, but one only. The Law of the Mind is the sole substance of the Universe, as well as the sole means by which we apprehend it. There is thus no true antithesis between the conditions of Trance and those of ratiocination and perception; the fact that Trance is not amenable to the rules of argument is impertinent. We say that in Chess a Knight traverses the diagonal of a rectangle measuring three squares by two, neglecting its motion as a material object in space. We have described a definite limited relation in terms of a special sense which works by an arbitrary symbolism: when we analyse any example of our ordinary mental processes, we find the case entirely similar. For what we 'see,' 'hear,' etc., depends upon idiosyncrasies, for one thing, and upon conventional interpretation for another. Thus we agree to call grass green, and to avoid walking over the edge of precipices, without any attempt to make sure that any two minds have exactly identical conceptions of what these things may mean; and just so we agree upon the moves in Chess. By the rules of the game, then, we must think and act, or we risk every kind of error; but we may be perfectly well aware that the rules are arbitrary, and that it is after all only a game. The constant folly of the traditional mystic has been to be so proud of himself for discovering the great secret that the Universe is no more than a toy invented by himself for his amusement that he hastens to display his powers by deliberately misunderstanding and misusing the toy. He has not grasped the fact that just because it is no more than a projection of his own Point-of-View, it is integrally Himself that he offends!

Here lies the error of such Pantheism as that of Mansur el-Hallaj, whom Sir Richard Burton so delightfully twits (in the KASIDAH) with his impotence:-

"Mansur was wise, but wiser they who smote him with the hurled stones:
And though his blood a witness bore, no Wisdom Might could mend his
bones."

God was in the stones no less than within his tarband-wrapping; and when the twain crashed together, one point of perception of the fact was obscured - which was in no wise his design!!!

To us, however, this matter is not one for regret; it is (like every phenomenon) an Act of Love. And the very definition of such Act is the Passing Beyond of two Events into a Third, and their withdrawal into a Silence or Nothingness by simultaneous reaction. In this sense it may be said that the Universe is a constant issue into Trance; and in fact the proper understanding of any Event by means of the suitable Contemplation should produce the type of Trance appropriate to the complex Event-Individual in the case.

Now all Magick is useful to produce Trance; for (a) it trains the mind in the discipline necessary to Yoga; (b) it exalts the spirit to the impersonal and divine sublimity which is the first condition of success; (c) it enlarges the scope of the mind, assuring it full mastery of every subtler plane of Nature, thus affording it adequate material for ecstatic consummation of the Eucharist of Existence.

The essence of the idea of Trance is indeed contained in that of Magick, which is pre-eminently the transcendental Science and Art. Its method is, in one chief sense, Love, the very key of Trance; and, in another, the passing beyond normal conditions. The verbs to transcend, to transmit, to transcribe, and their like are all of cardinal virtue in Magick. Hence "Love is the law, love under will" is the supreme epitome of Magical doctrine, and its universal Formula. Nor need any man fear to state boldly that every Magical Operation soever is only complete when it is characterised (in one sense or another) by the occurrence of Trance. It was ill done to restrict the use of the word to the supersession of dualistic human consciousness by the impersonal and monistic state of Samadhi. Fast bubbles the fountain of Error from the morass of Ignorance when distinction is forcibly drawn "between any one thing and any other thing." Yea, verily, and Amen! it is the first necessity as it is the last attainment of Trance to abolish every form and every order of dividuality so fast as it presents itself. By this ray may ye read in the Book of your own Magical Record the authentic stigma of your own success.

ENERGY

Energy is the Sacramental Motive of Event: it is thus omnipresent, in manifestation by interruption and compensation and otherwise by the correspondence withdrawal. (In this connection let there be remembered the full formula of Tetragrammaton.)

There are, however, three main types of special experience which are noteworthy landmarks in the process of Initiation, and of urgent practical value to the Magician.

The symbol of the Sacrament being observed, they differ as do the three participants therein: the God, the Priest, and the Communicant.

In the highest, that is of Kether, the Energy radiates wholly from oneself: that is, one is entirely identified with Hadit.

In the middle, that of Chokmah, the Energy passes wholly through oneself: that is, one assumes the functions of Tahuti.

In the lowest, that is of Geburah, the Energy impinges wholly upon oneself: that is, one absorbs it as a man.

In all cases, the Energy of which it is here written is not particular or personified; it is Energy in itself, without quality.

The highest mode can only be fully apprehended by an Ipsissimus: it is the final attainment. It is the active counterpart of the higher form of the Beati-fic Vision.

The middle mode is proper to a Magus, or to one aspiring to his prophetic function. It is described, and the method of attaining it set forth, in the Book called Opus Lutetianum.

The lowest mode is the peculiar task of a Major Adept. It is best accomplished by means of the Secret of the Sanctuary of the Gnosis. (IX^o O.T.O.)

Of the highest mode it would be neither fit nor useful to treat more intimately: the middle mode concerns each Magician in his peculiar and private relations with the Infinite, and demands from each of its Adepts a special preoccupation; but of the lowest it is convenient to make further mention.

It is a strangely convincing proof of the true care of Nature for Her Instruments, despite the superficial evidence to the contrary on which the doctrines of pessimism are based, that the most precious, the one ultimately essential Grace that can possibly be bestowed on mankind is, of all Magical benefit, that which may be attained with more ease and certainty than any other. For Energy is itself all that is: and we vary with the quantity and quality thereof, which we can call "ourselves."

The price which She demands is without doubt heavy enough for a certain

class; but it is equally to be paid, in varying degree, for every type of Mystical and Magical Adventure.

This price is in essence the full Understanding of the Mind of Nature Herself, and complete sympathy with Her Way of Work. All the moral codes of mankind, for all their absurd diversities, have one common factor: they pretend to have found motives and methods which are superior to Hers.

That is, they presume a conception of the End which is beyond Her view: they assert the possession of an Intelligence loftier than that which has produced the Universe. Consider only that the highest manifestation possible to the rational mind is the discovery of the Laws which summarize Her manner of operation!

We may then say at once that all such pretentious arrogance is impudence and absurdity; and it must be surrendered, nay more, uprooted and calcined before any serious progress can be made in the Royal and Sacerdotal Art. Hence also any aspiration of a partial order, any which depends for its wisdom on the justice of our perceptions of our own needs, is almost certain to be tainted with the very poison of which Nature would purge us.

There is in fact only one Magical Operation of whose propriety we may always be sure; and that is the increase of our sum of Energy. It is even indiscreet to try to specify the kind of Energy required, and worse to consider any particular purpose.

Energy being increased, Nature will herself supply clarity: our Vision is obscure only because our Energy is deficient. For Energy is the Substance of the Universe. When it is adequate, we are in no doubt as to how to employ it; witness the evident case of the will of the Adolescent. It is also to be well noted that moral obstructions to the the right use of this Energy cause at once the most hideous deformations of character, and determine the gravest lesions of the nervous system.

Let therefore the Magician divest himself of all preconceptions as to the nature of his True Will, but apply himself eagerly to increasing his Potential. In this discipline (moreover) he is beginning to fit himself for that very abdication of all that he has and all that he is which is the essence of the Oath of the Abyss!

Thus then do we find one more of those paradoxes which are the images of the Truth of the Supernals: by destroying our own highest morality, and relying upon our natural instinct as the sole guide, we come unaware upon the most simple, and the most sublime, of all ethical and spiritual conceptions.

KNOWLEDGE

Daath - Knowledge - is not a Sephira. It is not on the Tree of Life: that is, there is in reality no such thing.

Of this thesis there are many proofs. The simplest (if not the best) is perhaps as follows:

All knowledge may be expressed in the form $S=P$.

But if so, the idea P is really implicit in S ; thus we have learnt nothing.

And, of course, if not so, the statement is simply false.

Now see how we come at once to paradox. For the thought "There is no such thing as knowledge," "Knowledge is a false idea," or however it may be phrased, can be expressed as $S=P$: it is itself a thing known.

In other words, the attempt to analyse the idea leads immediately to a muddle in the mind.

But this is of the essence of the Occult Wisdom concerning Daath. For Daath is the crown of the Ruach, the Intellect; and its place is in the Abyss. That is, it breaks into pieces immediately it is examined.

There is no coherence below the Abyss, or in it; to obtain this, which is one of the chief canons of Truth, we must reach Neschamah.

For this there is another explanation, quite apart from the purely logical trap. $S=P$ (unless identical, and therefore senseless) is an affirmation of duality; or, we may say, intellectual perception is a denial of Samadhic truth. It is therefore essentially false in the depths of its nature.

The simplest and most obvious statement will not bear analysis. "Vermilion is red" is undeniable, no doubt; but on inquiry it is found to be meaningless. For each term must be defined by means of at least two other terms, of which the same thing is true; so that the process of definition is always "obscurum per obscurius." For there are no truly simple terms. There is no real intellectual perception possible. What we suppose to be such is in fact a series of more or less plausible conventions based upon the apparent parallelism of experience. There is no final warrant that any two persons mean precisely the same thing by 'sweet,' or 'high'; even such conceptions as those of number are perhaps only identical in relation to practical vulgar applications.

These and similar considerations lead to certain types of philosophical scepticism. Neschamic conceptions are nowise exempt from this criticism, for, even supposing them identical in any number of persons, their expression, being intellectual, will suffer the same stress as normal perceptions.

But none of this shakes, or even threatens, the Philosophy of Thelema. On the contrary, it may be called the Rock of its foundation. For the issue of all is evidently that all conceptions are necessarily unique because there

can never be two identical points-of-view; and this corresponds with the facts; for there are points-of-view close kin, and thus there may be a superficial general agreement, as there is, which is found to be false on analysis, as has been shewn.

From the above it will be understood how it comes that there are no Trances of Knowledge; and this bids us enquire into the tradition of the Grimoires that all knowledge is miraculously attainable. The answer is that, while all Trances are Destroyers of Knowledge - since, for one thing, they all destroy the sense of Duality - they yet put into their Adept the means of knowledge. We may regard rational apprehension as a projection of Truth in dualistic form; so that he who possesses any given Truth has only to symbolise it in terms of the intellect to obtain its image in the form of Knowledge.

This conception is difficult; an illustration may clear its view. An architect can indicate the general characteristics of a building on paper by means of two drawings - a ground plan and an elevation. Neither but is false in nearly every respect; each is partial, each lacks depth, and so on. And yet, in combination, they do represent to the trained imagination what the building actually is; also, "illusions" as they are, no other illusions will serve the mind to discover the truth which they intend.

This is the reality hidden in all the illusions of the intellect; and this is the basis of the necessity for the Aspirant of having his knowledge accurate and adequate.

The common Mystic affects to despise Science as "illusion": this is the most fatal of all errors. For the instruments with which he works are all of this very order of "illusory things." We all know that lenses distort images; but for all that, we can acquire information about distant objects which proves correct when the lens is constructed according to certain "illusory" principles and not by arbitrary caprice. The Mystic of this kind is generally recognized by men as a proud fool; he knows the fact, and is hardened in his presumption and arrogance. One finds him goaded by his subconscious shame to active attacks on Science; he gloats upon the apparent errors of calculation which constantly occur, not all understanding the self-imposed limitations of validity of statement which are always implied; in short, he comes at last to abandon his own postulates, and takes refuge in the hermit-crab-carapace of the theologian.

But, on the other hand, to him who has firmly founded his rational thinking on sound principles, who has acquired deep comprehension of one fundamental science, and made proper paths between it and its germans which he understands only in general, who has, finally secured the whole of this structure by penetrating through the appropriate Trances to the Neschamic Truths of which it is the rightly-ordered projection in the Ruach, to him the field of Knowledge, thus well-ploughed, well-sown, well-fertilized, well left to ripen, is ready for him to reap. The man who truly understands the underlying formulae of one root-subject can easily extend his apprehension to the boughs, leaves, flowers, and fruit; and it is in this sense that the mediaeval masters of Magick were

justified in claiming that by the evocation of a given Daimon the worthy Octinomos might acquire the perfect knowledge of all sciences, speak all tongues, command the love of all, or otherwise deal with all Nature as from the standpoint of its Maker. Crude are those credulous or critical who thought of the Evocation as the work of an hour or a week!

And the gain thereof to the Adept? Not the pure gold, certes, nor the Stone of the Philosophers! But yet a very virtuous weapon of much use on the Way; also, a mighty comfort to the human side of him; for the sweet fruit that hangs upon the Tree that makes men Gods is just this sun-ripe and soft-bloom-veiled globe of Knowledge.

Aleister Crowley
(To be continued)

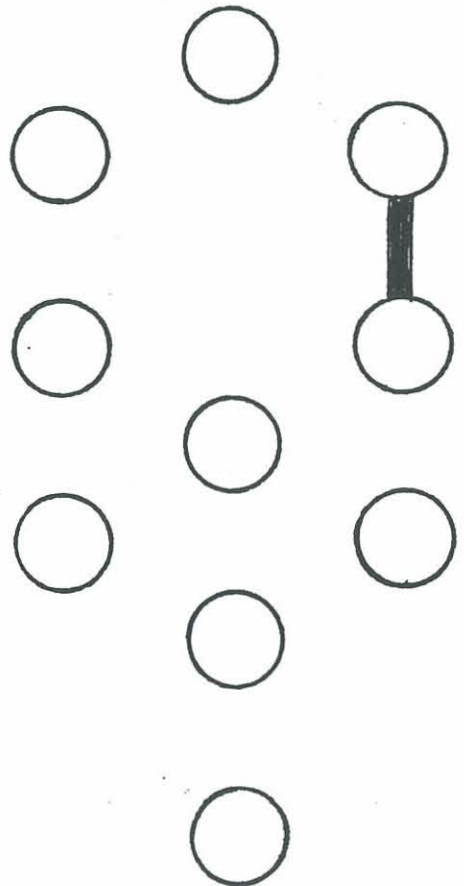




Wisdom to each apportioned to his want
By modes of Light, shed forth, great
Hierophant!

Offer thyself Virgin to the Knowledge
and Conversation of thine Holy Guardian
Angel. All else is a snare.
Be thou athlete with the eight limbs
of Yoga: for without these thou are
not disciplined for any fight.

from THE BOOK OF THOTH



THE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP V - THE HIEROPHANT

The Hierophant rules over an aeon of some 2,200 years and when a new aeon starts, the Hierophant then changes his form to fit in with the general thought and development of that aeon. Our present Hierophant is quite different from the old designs of the Pope, which showed the ruling spiritual prelate with two monks kneeling before him with their backs to the viewer.

The Thelemic Hierophant wears a conical hat which suggests the phallus and he has light behind his head. Also, for the first time we see the woman "girt with a sword" standing before him and facing out. This suggests the change in attitude about women in this aeon, for they are no longer inferior to the male but have the same importance in life, but it is only a different importance.

Vau is the Hebrew letter associated with this card and its meaning is a nail, or hook, or fastening. It is a link, a means of union. These meanings suggest aid, assistance, sustenance, furtherance and a ministry. This is Union, or yoga and is a method of linking the personal consciousness to universal energy.

Vau is spelled in Hebrew as VV (77) which adds to 12. We have a great deal of symbolism in 12 as 12 signs of the zodiac and a multiplication of 3 and 4. The zodiac is a complete circle, a symbol of the universe as we can know it from earth and the Hierophant rules over this universe with a given religion or system of thought. Three is extremely important as the Tree of Life is made up of a system of three triangles, each one having three points, of course. As the Supernal Triad, we see the beginning of manifestations before ever they have a form and with the four we see the form coming into existence. The middle of the Tree of Life around Tiphereth has four corners which suggest the four elements, earth, air, fire and water. This is the Ruach, the conscious mind with its workings, with the Sun of all being in the center, Tiphareth, where dwells the Holy Guardian Angel.

Vau is numbered in Hebrew as six. This number refers also to the 6th sphere, Tiphareth. Multiplied by 111 it becomes 666, the final and highest number of the Sun. All small cards having the number six are in correspondence with the sphere of the sun. The number 111 refers to ALP (Aleph), the Fool and also the English word, love, adds up to 111. There is more about 111 in Vol. I, No. 4 and about 666 in Vol. I, No. 9 of IN THE CONTINUUM, q.v.

The Hierophant is the founder of a religion who has achieved cosmic consciousness. In his system of thought the way to the same results are revealed for all men. But the conditions must be right for others to achieve at the level of the religious founder. Usually, the bulk of humanity can only take small steps on this path as they never have the genius or the karma to repeat exactly

the stages of development as has been set by the Hierophant. However, the pattern is there. In this age, the pattern of achievement of cosmic consciousness is revealed as never before. All religions have something to add to the evolution of humanity to the highest spiritual goals. In the age of Thelema the best has been extracted from the Hierophants of old, whether Lao-tze, Buddha, Zoroaster, Osiris, Pythagoras, Christ and a host of others. The Hierophant in our new aeon card has a mysterious smile on his face as he can't tell how humanity will progress and grow in this aeon. His teachings will probably be perverted within the time span of 2,000 years, as has happened to every great religion of the past. But there is nothing to be done about this, the only thing the Hierophant can do is to set down a system whereby those who are ready may work on the evolving process towards spirituality.

This gift of spiritual development is not miraculous nor does it happen "out of the blue" but is a result of hard work on the part of the aspirant. The Master Therion clearly states that the God will not indwell a vehicle ill-prepared.

This card corresponds to the sign of Taurus which rules the throat. Thus the divine voice is indicated here as a voice comes from a throat. The hearing of the divine voice from the Supernal Triad is necessary in the preparation of the Great Work and the Will, Word and Wisdom of Chokmah are brought down to the sphere of Jupiter through the action of The Hierophant. Jupiter is the fourth sphere and rules the development of religions, of morality, of divine law and the higher urges to spirituality. Jupiter, the planet, is called the greater benefic. All of the planets or spheres below the abyss correspond to various qualities which can be reached by the conscious mind. The Supernal Triad cannot be known by consciousness at all.

A voice must be heard, the divine voice is through hearing and this is one of the signs that the sphere of Jupiter and the Hierophant are assisting the aspirant, for there is a voice out of the super-consciousness (the supernal triad) which is a clear guide for those who will prepare themselves to listen. This inner voice is not like a normal voice but is a voice of the silence within, it is soundless. The centers of hearing in the brain are stirred by higher vibrations and communication can be opened up between ourselves and more advanced thinkers. Thus, Mohammed heard Gabriel and took down his words by dictation and Crowley heard Aiwass and did likewise. There are many examples of this effect in the work of advanced thinkers such as Nietzsche and a host of artists, writers, poets, and philosophers as well as the great religious leaders. This voice and the hearing of the voice is in everyone but unless the aspirant works at it, the voice remains more or less dormant. In Thelema, we term this voice the utterance of the Holy Guardian Angel and this is why we say the knowledge and conversation of the H.G.A.

This Trump has the title of the Triumphant and Eternal Intelligence. Our inner voice solves problems and can't be defeated and leads us eventually to the accomplishment of the Great Work.

Taurus is an earth sign and is equated with the Cherub of Earth, thus it is Fixed Earth. The sign is ruled by Venus and the Moon is exalted therein. Both Venus and the Moon are paths high on the Tree of Life, the love of Venus affects our whole universe as it is a play of the union of opposites. The Moon is also represented, not only as the High Priestess, and thus a manifestation of the H.G.A., but also in the card of Pisces, titled "the Moon" where we see that this heavenly body rules over the lower functions of the unconscious mind, the instincts, the autonomic nervous system and a host of mysterious functions, including the emotional life, the astral body and all fluid reactions in the body, and much more. The woman standing before the Hierophant symbolizes the higher and lower functions of the Moon. Her emotionality is controlled by the sword of the intellect, a function formerly male oriented.

The ox meaning of the Fool Trump is related to the meaning of the bull of Taurus. Notice that the Fool or ox leads from Kether to Chokmah and the bull, the Hierophant, leads from Chokmah to Chesed. Here is another indication of the word of God (Kether) being transmitted to the conscious mind through the sphere of Jupiter. All of the spiritual powers from Kether are shown by the paths leading directly out of the Supernal Triad. Through these paths we can get some idea of the powers in the supernal Triad which represents super-consciousness.

The zodiac sign of Taurus indicates latent powers and energies. Since it is fixed earth, it is a sign of great strength and power. People of this sign have a great reserve and can be secretive as well. Taurus rules the neck, which is the connecting link between the body and the brain. This is an important passageway for blood and nerve impulses which come and go. The neck is also the seat of the chakra Visuddhi.

Thus this Trump is the connecting link between outer experiences and interior illumination and is a balance between these two opposites. The Hierophant is the revealer of sacred things and of the hidden powers in our unconscious world. He represents intuition and he also represents memory, for without these it is not possible to progress on the spiritual path. The interweaving of the pentagram and the hexagram through the figure of the hierophant tells us that this figure is concerned with physical manifestation (the pentagram) which is also called microprosopus or the lesser countenance and the spiritual background of the universe which is also called macroprosopus, the vast countenance.

The Sun behind the head of the Hierophant is surrounded by the ouroboros, or the snake which indicates eternity and is marked off by a five petaled rose. The sun as the center of the Tree of Life indicates the conscious mind and its full development into the perfected man. The Moon is the unconscious mind. Their union results in the child dancing on the breast of the Hierophant in a five pointed star, the union of the four elements and spirit as the top point.

The letter Vau is the third letter in Tetragrammaton and represents the result of the union of Yod and He, Fire and Water, and its result. Therefore, Vau is the son or sun of Tiphereth. The Hierophant is an aspect of this son. Opposite him is the Chariot but pendant from Binah and with quite a different function. Since the Hierophant teaches from "on high", he represents both the outer religion adopted by the aspirant and the inner voice. This voice speaks to the aspirant in terms which he can understand due to his background, horoscope and karma but the voice always carries the message of the method by which illumination may be attained.

If the religious method leaves out a part of the unconscious life, does not meet the needs of humanity, then a conflict arises and humanity turns to war and crimes, not knowing that they cannot behave as a whole person under their particular system of thought and belief. Wars and crimes are but an outer projection of an inner state and speak of a conflict in the soul or psyche. The methods of an old aeon to attain spiritual illumination do not coincide with the methods of a new aeon. The old methods have left out a great deal as man has struggled to bring more of the unconscious contents into the light of consciousness. This is the progress of evolution, and thus the inadequate systems of old must be overthrown. This is a natural occurrence at the beginning of each aeon.

Around the Hierophant we see the four cherubs, The Bull, the Lion, the Eagle and the Man. These are related to the fixed signs of the zodiac which are placed in the center of each of the four quarters. They are the most balanced aspect of the elements.

Notice that there are three rings on the wand of the Hierophant, four quarters, five and six pointed stars and nine nails surrounding the sun. All these numbers are of particular interest especially when added to each other or multiplied by each other. The nine is a number of magick because of the way it behaves and marks the end of the numbers. After nine, all further numbers are a repeat of the first nine. Also, nine is a number concerned with conception and then birth.

The Hierophant is a part of the mystery of Had as remarked in the matter related to the Empress. "I am the Empress and the Hierophant. Thus 11 as my bride is eleven." $D = 4$, $V = 6 + A = 1$. Both of these Trumps lead into and out of Chokmah. Both Aleph and Daleph are completely above the abyss. The Hierophant brings their action down into the conscious mind. As fixed Earth, the results of this action become fixed and not to be fiddled with, it is unchanging and needs acceptance on the part of everyone. That is, until the message is overthrown by the next change in the next aeon. Thus the Hierophant rules for 2,400 years more or less.

The fact that this is fixed earth tells us also that we are spirits hidden in bodies and that one must not betray the practicality of earth as the spirit soars. Crowley states: "My adepts have their heads in the heavens and their feet below the earth."

The Hierophant carries the word of the Aeon downwards to the bulk of humanity and in this aeon: "The word of the law is Thelema." (Al I, v. 39) This is the aeon of the exercise of will but love is under the dominion of will. This message of an aeon must be taught by the Hierophant and this has always happened in the religions of the past. Humanity usually projects onto the current Hierophant their own spiritual strivings and thus the figure of this leader becomes blurred and in due time becomes unrecognisable. But when a person does reach the sphere of Jupiter by his own work and efforts, he becomes one of the kings of this new aeon.

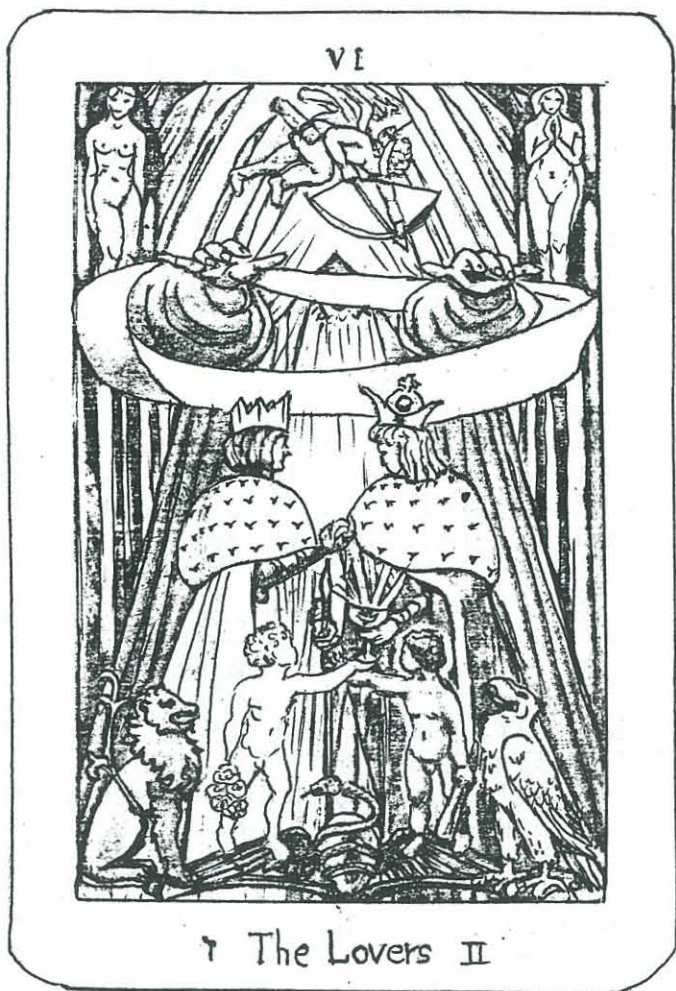
This process is one of knowing one's own archetypes so that the projection is removed and the king can live by his own hierophantic law, but still works with the word of the aeon in which he is living. What one expects from a particular hierophant then, is what one expects from oneself. Spiritual progress is impossible without a true working out of this knowledge. The bulk of humanity act like sheep and follow even minor acts of their particular hierophant until it becomes obvious that these minor acts of a human who has embodied the word of an aeon, do not fit in with the personality seeking to attain. It is up to the individual to free himself of such illusions and be himself. Each method of attainment is individual and personal but also each method borrows from the current exploration of unconscious forces which have become set in a religion of one type or other. However, when used rightly, the teachings and word of the Hierophant can act as a bridge so that the individual is helped and aided in his attainment. Complete self-knowledge is the goal and an integration of conscious and unconscious forces. In this aeon we are allowed a complete knowledge of consciousness and "some, though not all, in the dark".* The dark refers to unconscious forces.

All of the archetypes cast shadows as well as blessings and their power is of a mixed benefit. Religious authority can become devilish and enslaving when people develop dogmatism and fanaticism. As noted above, they fail to recognise their own projections. They fail to allow the freedom of spiritual beliefs to others. The danger is that the ego can become so thoroughly identified with the projection of an archetype that the person behaves in a terrifying manner as the force he is using is very compelling. The power is supra-human. There is a passionate intensity in an archetype which seems to speak with the voice of God. However this voice is in each individual and does not exist in a religion or a cause.

The Hierophant is a working out of the Will and the Empress is Love.

"Love is the law, love under will."

*LIBER AL, Cap. I v. 56

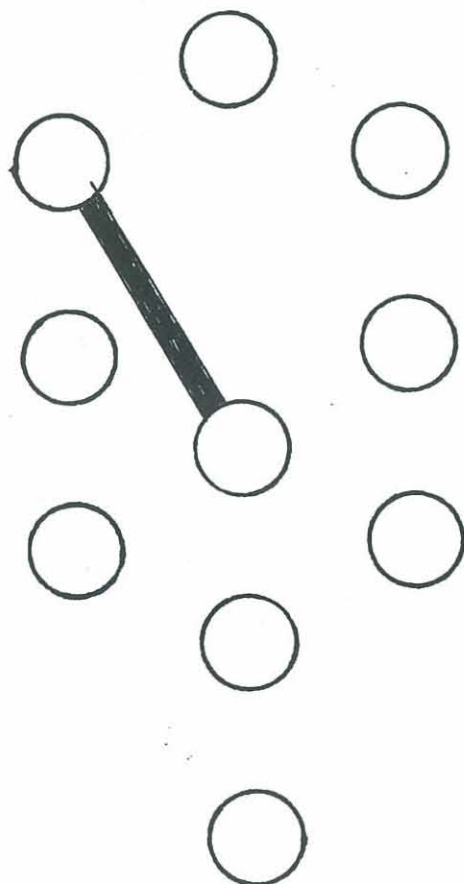


To each his Understanding sooth discovers
Wordless: your mode, immortal
Twins and Lovers!

The Oracle of the Gods is the Child-
Voice of Love in Thine own Soul: hear
thou it.

Heed not the Siren-Voice of Sense, or
the Phantom-Voice of Reason: rest in
Simplicity, and listen to the Silence.

from THE BOOK OF THOTH



TRUMP VI - THE LOVERS

"For I am divided for love's sake, for the chance of union."
(AL I, v. 29.)

In this Trump the figures are more clearly divided, each having its opposite or polarity, than was portrayed in the Trump of The Hierophant. There is now male and female and all other polarities of equal force and power, but each energy has a different outworking. The two lovers and the two children symbolize the opposites to be found everywhere in manifestation in the universe. The red lion is placed with the male or positive forces and the white eagle on the side of the female or negative forces. The two children are interchanged, white with black and black with white, showing that the results of the work may have this combination which works in opposite manifestations.

Cupid with his bow and arrow with Thelema on the quiver is the formula for the marriage of opposites, with love under will. LIBER AL states in Cap. I, v. 41: "There is no bond that can unite the divided but love: all else is a curse." Here is the true instruction for the alchemical work of the marriage of any opposites whatever. The opposites are not only man and woman, white and black, but also the conscious (white) and the unconscious (black) are important forces in the work. The polarities are also symbolized by the sword, or lance, the cup or paten; sun and moon, or gold and silver. Also the symbols of fire and water and earth and air and many other polarities are connected with this marriage. The title of "The Lovers" is clearly connected to the method of the work.

The lavender figure with veiled face and the mobius ribbon around his outstretched arms refers both to the attainment which is the result of the marriage of opposites and also to the blessings from the supernal triad. The mobius ribbon suggests the twisting of supernal truths as they filter down from Binah into the conscious mind. The consciousness twists the truths from beyond the abyss. The veiled figure makes the gesture or sign of Horus, the enterer. Horus is the idea fitting for all the world of the Holy Guardian Angel in this aeon. It is a universal force, common to all mankind and represents the next step for humanity, the knowledge and conversation of the H.G.A. which is to be attained by all who would evolve with the forces ruling the planet. The face is hidden, as it is mysterious and will appear differently for each person. That is, the results of the work and the methods of attainment each have some individual differences as no two persons are the same. But the over-all pattern and instructions are the same for all.

The Hebrew letter corresponding to this card is zain and its number is 7. There are seven human related figures in the picture, King and Queen, the two children, Eve and Lilith in the top corners and the central figures which are two different phases of one idea. The child Cupid is equated with the child Mercury and the central

figure is also the perfected Mercurius as in alchemy. His development is the result of the work and has outstripped the mischievous behaviour of the cherub. Both of these figures refer back to the card of the Magus, which is wholly above the abyss. They both refer to the start of the work through love under will and its final result with this formula. These two forces have a rather positive or male meaning which is balanced by the two figures of female forces at the top.

Lilith on the left side is a representation of the sex force which might have only an animal gesture and which can be quite primitive. This force is refined by Eve, who represents love which can transcend the physical life and actually permeates the making of the whole universe. Without the taming power of love, we would still be animals, for it is love which lifts us into the triad above the abyss so that we may become our true spiritual selves.

This path is called the Disposing Intelligence. To dispose is to place apart, to arrange, to distribute, to apportion and to divide. Also it is defined as "to put in a particular or the proper order or arrangement; adjust by arranging the parts. To make fit or ready; prepare." This is the Atu which shows very clearly the beginning and the preparation for the Great Work. The marriage of opposites must first take place before the different energies can be interchanged. We see a further development of the Work in the card called Art, referred to Samech. However, actually the whole Tarot is not only the archetypal figures operative in the whole of humanity but it is also an instruction on how to develop the Great Work. The Tarot is also a description of the universe as it is and the forces which have formed it. This is our universe which we must learn to know, to accept and to live with and adjust to, both with the intellect and an understanding of the unconscious and the soul or psyche.

The knowledge of the opposites is the first step in the alchemical process of the interchange of purified forces. (Solve et Coagula). One must know what are the polarities in any given idea, situation, mode of action or in the material world before one can divide out these opposites, analyze, purify them and then recombine them as in Atu XIV, Art; The purified elements are recombined in the cauldron, which is round and thus suggests the wholeness of the true self.

This is the analysis stage, which is symbolized by the element of air, referred to the intellect. Also the symbol is the sword, which is the meaning of zain.

There are two main ways for the intellect to work; analysis and synthesis. The former means to separate any material or thought from its constituents or elements, to analyze it, separate it out from other ideas. Synthesis means the marriage or the union of the separate parts, the recombining of the polarities. This process makes a new result and this result we call "the child".

The nascent result of this ongoing work is symbolized by the serpent entwined about the egg which has wings at the bottom of the card. It is at the bottom as though not yet born, or as still unknown in the forces of the unconscious. It has yet to soar even though the wings have been provided. The serpent symbolizes all positive and male forces and the egg symbolizes all negative and feminine forces. Together they are winged and complete and can soar to the heights of illumination. They too, are a marriage of opposites, the union of God and man, or of subject and object as in yoga, or of man and woman as is hinted at in alchemical literature. The marriage of opposites is a never ending process in the Great Work, because even though we may achieve some degree of illumination, we must still live in a material world and work out on the physical plane whatever is the result of illumination or the result of over-all karma.

The production of a child or children of opposite types depends on the time it takes for gestation, or for a new idea or action to burst forth. This gestation period is critical to the results of the work and must be carefully conducted so that the burst of genius, the child, is protected from outside influences. This is the same as the process by which a physical mother carries a child and protects it in her womb. The mother, or the feminine aspect of the work must also be protected as whatever happens to this vehicle will also affect the child or nascent idea or action. Thus, if one is working with the unconscious, that is the feminine aspect of the work and there comes a time when all energy which is to burst from the unconscious must be protected in its placement. This is why alchemy speaks of crucibles and athanors which are subjected to very slow and low fires, that is the warmth of attendance and of the physical body.

This Atu suggests how the work begins, that is, with analysis. This is not yet the stage of synthesis. Thus, when a person is struggling for the answer to some problem, the first step would be to analyze what are its components or opposites or complements. When as many of these can be found as are necessary to the problem, they are then sunk into the mysterious realm of the unconscious and the person does not dredge them up to review all over again, but leaves them to the workings of nature and frees his mind of the problem and goes about his way. The method of protection involves silence, for to speak about what is taking place will waste the energy and it will get dissipated and whatever answer may have been forming will disappear and the problem then would have no answer but only an intellectual idea which may not be correct. Even, at times, when the problem is severe, the worker may need to pull away from the world so that negative influences do not touch him.

Then, as a flash of intuition or inspiration or in a dream or vision, the marriage of the opposites will occur and the answer shine forth. Many a genius owns up to this method of working as a solution to whatever problem he has been working on. By this

method any person can seek his answers.

This path leads from Binah to Tiphereth and is also one of the cards that lead from the Supernals to the center of the Tree of Life. The Trump carries the intuition and understanding of The Great Mother who is also called "the great sea" or the womb of all life and represents the purified beginnings of emotional life as pure and unsullied water. Her influence is directed down to the Sun, or Son, the Vau in Tetragrammaton. Therefore, the title of the card is appropriately named as: "The Children of the Voice, the Oracle of the Mighty Gods." All of the polarities in this Trump represent the children and the voice comes directly from the supernal triad through the mediation of Binah, who also represents the beginnings of form. Hers is the power that allows the Word and the Will of the father, Chokmah, to take form so that it can be understood in the conscious mind. This voice is dual, as above noted.

The Zodiac sign of Gemini is attributed to this Trump. This is of the Swords suit, or of air, the intellect. Since it is at the end of the particular Spring section of the Zodiac, it is Common or Sattva air, that is, it is the refinement and the final fading out of the element of air. Gemini is a double sign and is called "The Twins". A highly perfected Gemini person can actually live out the promise in this Atu. This is true of the perfection in all the other Trumps as well. It is no accident that certain Trumps connect the two particular spheres in their places on the Tree of Life. Each Atu represents the active part of the Tree and the spheres are the inactive part. The paths are of a positive or male order of being, that is, they are ongoing, progressive, the carriers of motion. The spheres are receptive, stable and fixed, or feminine.

The Tiphereth Sun is also the perfected conscious man who has achieved the Knowledge and Conversation of the Holy Guardian Angel. This is still a position of duality for the aspirant, as the H.G.A. and the aspirant still are two, or dual. They have not yet achieved the alchemical marriage which is represented by the supernal triad. Though we live in a world of opposites, above the abyss these opposites unite into one truth. As Crowley states: "Nothing can be true save that it comprehends its contradictory within itself."

Actually, we live in a world of lies, untruths, shadows, or maya because we too often insist on seeing only one side of a matter. But the reason for everything lies beyond intellect and physical manifestations. LIBER AL insists for this reason that: "Also reason is a lie; for there is a factor infinite and unknown; & all their words are skew-wise." *

If the aspirant can tap the unseen forces of the unconscious

* LIBER AL, Cap. II, v. 32.

life and live in harmony with these and with his conscious mind, then everything goes well and has a harmonious working. But when the unconscious forces are neglected and pushed down out of ignorance or even willfully, and when they work differently from the conscious mind, then there is plenty of trouble and the person becomes a house divided against himself or herself.

Every action has a possible opposite action and this opposite shows up, no matter what is done. It is like the swing of a pendulum, going from one extreme to the other. "Reaction is always equal and opposite to action."* This is true both in outer events and in mental processes and needs deep study to understand what is the result of any thought or action. Not to enter into this study is the blocking of the path, the way of the unenlightened. To become a magician or an adept at the climax of the work, is to have known and understood this matter in all of the everyday life, as well as in the more mysterious parts of the human psyche and in the workings of the intellect. The swing of the pendulum to extremes is minimized by the marriage of opposites.

As an example, a revolution in human affairs will be followed by a reaction and a return to almost the same old conditions which brought about the revolution in the first place. However, the wild swings from side to side and pole to pole can become equalized in time when matters are worked out with consideration for the opposites. This then, leads to their marriage and a new concept is born and humanity takes another step forward in evolution.

Thus, the Trump of "The Lovers" is not only a description of the forces from the supernal triad which make up this part of man, but it is also a description of how to win back to the pure Light which started the whole process in the first place.

To sum up: from the BOOK OF THOTH we have,
Zain - "To each his Understanding sooth discovers
Wordless: your mode, immortal Twins and Lovers!"

"The Oracle of the Gods is the Child-Voice of Love
in Thine own Soul; hear thou it.
Heed not the Siren-Voice of Sense, or the Phantom-
Voice of Reason: rest in Simplicity, and listen to
the Silence."

*Crowley, BOOK OF THOTH, p. 81.

JANE WOLFE

Pasadena

Jane had planned more work with Joe by Oct. 5 but that was the weekend in which he moved me from Culling's place to a small apartment in Los Angeles with my two babies.

In a conversation with Frederic, Jane learned that Frederic had thought she could have been a very great adept if she had been able to adjust the environmental Jane with reality. He also remarked that it was not too late to achieve this adeptship by the road of the lofty chosen ones. Frederick could be of great assistance as he was well trained in Psychology and Astrology.

Then a week later she noted in her diary: "Joe Miller, still in somewhat of a stew over this household "not doing anything", and quotes Wilfred as saying "expansion is not planned for the duration." So he is rarin' to go places. Back on former 'swing shift' - 4 p.m. - 12:30 a.m. Prowling around Long Beach to see what he can do with the group there and rouse others; but always to swing them into 1003. No connections to be broken, but just has to pass along something - is bubbling over.

"His wife is due from Toronto early part of November.???"

"Later a short discussion by Wilfred and Jack: the organization is not strong enough at present to push forward - nurse along the 30 or 40, perfect the specialists and they will be ready when the time arrives to go active before the public. The Government would stop any and all work if they got hold of Liber Oz."

Jane had noted several times in her diary about Jack's distaste for Liber Oz, and of course it was true that at that time the government for which he worked was very much on edge due to the war and could possibly take steps to oust Jack had he pushed this Liber.

On November 13, Jane noted: "Regina has decided to go to Leona (her sister) in Houston, Texas. Enlarged heart, 300/150 blood pressure, eyes, veins breaking, also in right wrist. Jack offered her a home without work, but she refused. She wants a change."

"Nov. 18. Regina moved over to the home of a man she met when first coming to L.A., this the 14th, and during the past few days took out of the house boxes and boxes of things, most of them accumulated since her life with Wilfred, some of them purchased for or donated to the Order. He is going through a terrific ordeal - not so much at her going as at this grasping of things.

"After a 2 or 3 hours talking & hammering Tuesday afternoon, she broke down, discovered her selfishness, and this morning began returning things."

Then Jane received an official letter from Baphomet.

"Valley of the Thames.

"93. We Baphomet O.H.O. do hereby instruct Soror Estai (Jane Wolfe) to make her own decision in the matter of the conduct of Frater 132 (Wilfred T. Smith) subject to the approval of Frater Saturnus (Karl J. Germer). She will withhold the Pass Word from Fra.: 132, thereby placing him temporarily altogether outside of the Order. She will advise him that his full reinstatement will follow the achievement of some definite personal action, conceived and executed by him alone, to the advancement of the Work of the Order. 93 93/93

"Witness our Hand. Baphomet O.H.O.

"Should Frater 132 be already in possession of the Password, Soror Estai will notify all concerned that it is invalid unless the person giving it as proof of his good standing on being asked "Where is This now?" replies "In a tent on the beach?" (The reference is of course, to your Retirement in 1922 e.v.)

"You ought to make a 24 hours' retirement yourself at once, in order to consider well your decision in this very grave matter; and you will of course, send in your report with copies of my letters and instructions to Saturnus - B.

"P.S. I seem to be stuck in London for the winter, A.C. must be regarded as a fragile and exquisite piece of Ming porcelain (or, more accurately, as an old cracked piss-pot) which will smash at the slightest jar. He has got a flat from Nov. 15 at 93 Jermyn St. W.1 (Tel. Whitehall 9331)!!! close to everything so as to avoid the risks of the Black-out; but he will have to be kept warm (which is both difficult and expensive) and fed principally on sea food and fresh fruit. This also is expensive; but what with dental and digestive trouble, there is no other way to secure him the chance - rather meagre at the best - of getting through the winter alive. The flat itself is cheap, very cheap indeed as things go these days in London; and the housekeeper is the dear old-fashioned 'body' who seems to be just the sort to look after a quiet 'old duffer' such as I must appear to her. The one best help and encouragement to my struggle for survival is good news from California: so do your stuff!

"One good chance of cutting the ordeal short: the prospect of another Russian winter may be too much for the rank and file: They may suddenly, refuse to carry on. A.C."

Jane assigned Sunday as her retirement day as then the work of the household would be easier. She had found this work to be too much for her frail strength after my departure.

On Nov 20 she wrote: "Last night a festive dinner for Regina, who leaves this evening at 7:30. Adieu!

"During dinner I toasted Wilfred: "To Wilfred and his successful leadership of the O.T.O." I did this to let him know I was standing by him, for heretofore he never felt sure of me. It moved him deeply and later when passing by me, he laid his hand on my shoulder. It startled to the extent that I all but cried out: so like a jointed hand of iron it seemed - no flesh - no emotion - just metal. The same sensation later in the evening, when he placed both hands upon my shoulders.

"But during the night, in a half-awake state, doubt of his leadership was borne in upon me. He has told me that some times he sees himself going down the street alone, a suit case in his hand."

She then typed up her report for Saturnus and sent it off.

"1942: Nov. 18. "About noon I received a Letter of Instructions from Baphomet, with an enclosure. (Copies annexed.)

"I read my letter over and over. I was flabbergasted, overwhelmed: but, I can't do this to Wilfred! For, as I reasoned, it was based on a letter I wrote A.C. (Baphomet), in which I outlined to him one aspect of an ordeal through which Jack was passing at the time; and this aspect had entertained me and I thought would him also!

"Late that afternoon I took Jack into my confidence and showed him both letters -- without comment, for we were both silent.

"Still later I gave Wilfred the letter from Baphomet. He read it in my presence, and took it quietly - being wrung too dry by the Regina ordeal.

"After dinner, I showed W.T.S. my Instructions.

"Nov. 19. I had a bad night, reviewing my past failures; and by 1:15 a.m. realized the sceptre was put in my hands and I had refused to wield it. I failed myself: I failed Wilfred: I failed Baphomet: I failed the Work in general. I saw nothing for it but that I was through for this incarnation.

"That I had not assumed responsibility in the past; mine had been a negative attitude for the most part, because deep within me is a horrible timidity - or shyness? - whereas the attitude should be, Experienced Sattvic, the scale unconsciously tipping to positive or negative as the occasion required.

"By and through various mystic experiences in the past, I have been led to believe that I had a certain definite Work to accomplish. That is, I know the job, but not the way in which it will work out, or how it and I will develop. (As witness this failure.) But, again, it seems altogether too preposterous for a woman of 67.

However, if it be an obsession, I want my mind cleared of it!

"Cleaning and scouring my room all morning.

"11 o'clock a.m. circa.

"But! but! - what is this? Oddly enough I feel I have now cleared my decks for action!

"Later. I even feel that all activities are free, now to go ahead!!

"But I must invoke Neptune.

"Mid-afternoon I read a very meagre skeleton of these notes to Jack. He was quite concerned lest Wilfred had lost an opportunity. But I felt, almost from the beginning, that the letter was primarily intended to call me forth and to prove myself.

"And it was with considerable diffidence, I made my Declaration: That mine was the role of Scarlet Woman. And asked him not to divulge it as yet.

"I then read him part of a letter written to me at Cefalu by 666 from London, 1922.

"I now realize I must include this Declaration in my report to Karl. And that will be quite, quite difficult. However, I must do it; let the arrows fall where they will.

"Also a 24 hours Retirement, albeit after the fact, to clear up odds and ends and organize my program for Invocation of Neptune.

"Sanity? Or Absurd Madness?"

"Nov. 21. 8:30 p.m. I begin my 24-hour Retirement.

"The group came down earlier and we sat in a crescent shape, while Wilfred performed the Banishing Ritual, Invoked the God of the place and we all joined in 5 minutes intoning of A ka dua.

"Arranged things, made bed, set up candles, incense, images, etc. Performed Pentagonagram.

"O Beloved Night, shine upon me!
Radiant Moon, flooding my world with Light!
Waters of the Eternal!
Soul of my soul, I invoke! I invoke!
Clarify my mind,
Purify my aspirations,
Strengthen and fortify my courage,
Let me perform with Grace & Distinction, those Acts which I
am called upon to perform.

"I had intended to take this 24-hour Retirement in my room, but at the last moment decided to come to "The Laboratory" and so dedicate it. So here I am, with nought but paper and pencils and Baphomet's Letter of Instruction. When I should so like my Sacred Books - if only near me."

The laboratory to which she referred was the beautiful tea house which was half-way down the garden next to the pergola with the fountain. Jane was there quite without provisions and relied upon Frederick to bring that which was needed.

"Nov. 22. Up and down during the night - went outside under a gorgeous sky of brilliant stars and full moon; and kept the fire going. Pentagram.

"Left a note for Frederic, who will bring my coffee, to get the Sacred Books.

"Liber VII of a Neptunian character? Anyhow, I have selected the first chapter to incorporate in my Ritual.

"Pentagram.

"Hexagram.

"O Angel of my Spiritual Desire"

"Liber VII, Cap. I.

"Invoke instruction in my sleep? Or just before, in the manner which I know?

"8:27 I return to the house.

"Nov. 23. A subtle change has taken place in me! And I thought nothing of moment had come from it, except to get myself somewhat organized. I recognized it between sleeping and waking this morning. Frederic noticed it last night.

"I returned to the house last night to find Wilfred distraught. He heard Burlingame had joined the army - this after telling him last Wednesday that he would join us here. Now, did he lie to Wilfred, or did he lie to his boss when he told him he was leaving to join up?

"I go down to breakfast this morning and everything seems at

sixes and sevens - there is no cohesion - nothing connected - very disturbing.

"P.M. Another version of Burlingame. Reported he got his step-daughter pregnant - though how they know is a problem as she was said to be going with another man all the time. But, the worst of it is, that he is said to have used the occult and the Order as a means of approach, and threat over the heads of the Long Beach women, to gain his ends. Telling the step-daughter - it is said - that she would have to yield to Jack or Wilfred if either one wanted her or suffer occult repercussions. This must be why the Long Beach group have cut themselves off from us for some time."

It was the usual story - slander exists even among those who would like to call themselves Thelemites but who are unable to even to begin to rid themselves of the mores of the time, the slave-gods, as Crowley would have put it.

Also, everyone, Crowley not excepted, was working with lust of result. The time was not right for what they wanted to do, that is, to gain new members for the O.T.O. Also, none could see that in order to perfect and promulgate the Law of Thelema, they should first live it for themselves and be examples others would like to emulate.

Karl wrote on November 27, 1942 to Jane:

"Yours of Nov. 24th, with the enclosures, is, as so often with important messages from you, extremely vague and leaves one confused. However, the main issue seems clear.

"666 had written me some time ago about this plan of putting you in charge of the Lodge for a time. He said you should have the Cefalu experience, when Alostrael did a similar job so well, for your guidance. I wrote him my reaction, which was, that in my opinion you would not have the strength to stand up to Smith, and possibly Jack. You all, out there, have permitted yourselves too much to submit to the authority of Smith, almost to the point of losing your own selves. I have noticed this very strongly in Jack, not only when he was visiting here, but also in his letters. When he was here, he acted and spoke all the time - that is, after he had seen that I was a human being just as any other; he had possibly expected to meet an old man with a long white beard with grandiloquent manners, and awe inspiring all round - as if he was listening over his shoulders as to what Smith would say, or if he would approve. This is just terrible, and utterly against Thelema. It reminds me of the system of the Black Lodge (which, of course, calls itself the White Lodge) as painted in "Moonchild".

"I say this with complete responsibility. Smith is on the wrong track. And as he is a Brother and sworn to serve the O.T.O., we can but try to help him while there is time. During all the time now that I have had dealings with him, the sense of criticism against him has never left me. His horoscope is good and it is bad. Unless he succeeds in transmuting very much in his nature - - goodbye!

"I am writing this so that you sit up, become aloof from the habitual surrounding atmosphere to which you all are so used, and be yourself. Be Jane Wolfe, become Soror Estai, forget about any Scarlet Woman stuff and such things which only tend to obsess! 666 suggested a 24 hours' Retirement. I believe you should have taken one of 24 days, and that out on Roy's ranch, so that you might have gotten completely out of the unfree atmosphere in which you all seem to live - and rot.

"Now to details: The instructions of 666 are clear. We can dismiss the question of the Pass Word, as S. had received it from me when the letter to you came. Thus the instructions in the second part of A.C.'s letter to you apply. You should never have shown Smith these instructions until you had clearly made up your mind and submitted your decision to my approval. Instead the mischief is done and it has got to be turned to the best of the situation.

"The enclosures you sent me are 1) 666's letter to you; 2) Copy of his letter to 132*; 3) Your Report to me containing magical notes dated Nov. 18 and 19; 4) A short note to me which mentioned that you were going, or had taken a 24 hours' Retirement beginning Nov. 21st.

"But the vital thing is lacking: that is, what decision you arrived at at the end of your Retirement. And for this I am waiting.

"I still think that you should get away for a short while from Pasadena. Roy Leffingwell will certainly put you up and there you would breathe the fresh and invigorating air of the Mojave uplands which undoubtedly will tend to blow away the fog from your brain, soul, and mind and leave you free to take a clear decision. I will write Roy by same mail in this sense and while he is overworked at this period of turkey marketing, I'm sure this will leave you more to yourself. You may need a rest anyway. May-be even that talking to him freely will prepare you better for a final complete Retirement which you could take somewhere on his ranch.

"But for God's sake get out of the habit of showing everything to 132, as you all seem to be doing. Don't tell anybody that you would be going to Roy. Can't you see that you can never have an independent thought if you all furnish yourselves the spy information about and against yourselves to Gestapo-Smith? It is what Goebbels and Himmler are trying to by hundreds of thousands of secret agents and informers, to obtain control of the way of thinking of Europe, which 132, much more masterfully, does by making everybody his own denouncer, informer or confessor!

* This was LIBER 132 which gave private instructions to Smith as to a Retirement and work to be done to become his True Self.

"I was going to say: you might advantageously show this letter to Jack. But it is vital not to do so now. If you follow my advice to go to Roy, nobody should know it. Should you then return with a positive decision - as I hope you will - you might give this letter to Jack to read and help him to become free himself from the obsession to which he is surely subjected.

"Also, please tell me details, if possible in clear language, about the "Regina ordeal". I have not the slightest idea of what it is all about. I do hope she will not give up her pledge to 93.

"Let me know what you do.

Fraternally, Saturnus"

Though Karl saw the situation much more clearly than could be expected as there was nothing but correspondence to go on, still he was blinded by his experiences with the Gestapo in Germany and his suspicions and fears were allowed to grow to an unwholesome extent. Jane felt she had to write a long letter of explanation in order that Karl could see the situation more clearly.

She explained that Regina had been the motive power to push Wilfred forward and that she thought his best work could be done on a one to one basis as he was not good with crowds. She wrote:

"He impresses me as sincere in wanting the Order to grow - his innermost motive may, however, not be pure. This I cannot penetrate. I could accept a power-complex because of his birth, his up-bringing, and his final kicked-out-of-England into Canada: the bastard had to get beyond any possibility of recognition or cry for help. This may have been a strong incentive: "I'll show them" attitude. He said he has always concentrated on will."

She went on to say that she had not showed any of her letters from Karl or A.C. to Smith for several months. She also noted that Smith could go on a Retirement in the Tea House half way down the garden. She also remarked that Roy's place was very unsuitable for her. Also, the Miller family was leaving to live near the ship-yard where Joe was working and that now she had too much work to do and that Helen was pregnant.

There followed a long description of what had happened in Regina's case, her health, her rages, her complete disgust of 1003 and final departure.

Jane could not make up her mind. She thought that daily ritual would give her the answers but nothing much seemed to come of it. Down deep, she thought she could not take over the O.T.O. while Wilfred was still in the house. She hesitated and hesitated, for Wilfred was, in a sense, her child, as she had done so much with him to put over the O.T.O. She still had a sense of loyalty to him and felt an obligation to continue as before, with him at the head. And yet here were the clear instructions of 666! She wrote: The pushing

the O.T.O. Jane must step aside for Soror Estai, the warrior. I think I am now willing, but I must have enlightenment.

"The atmosphere is pregnant and this house is doing nothing - the country gentleman's estate. Is it up to me? But - I am blind, blind!"

By Dec. 10 she wrote: "At the suggestion of Saturnus, I leave for Barstow to take a Retirement and rest with Roy Leffingwell."

But this was not the place for good work, as she soon found out. First she caught a cold from the family and then since the family was in the middle of the turkey dressing season, there was a good deal of tramping about in boots and disturbances all around. Then Roy's wife, Reea, was always dreaming up some foolish vision - that A.C. had been there on the astral and all the rest of whatever chattered into her mind at the moment. She was full of herself and soon bored Jane with continual talk about phony visions and dreams and all about her own, Reea's, importance. She was a bossy woman.

Jane went out on the knoll hard by the house to do some ritual but nothing much came of this effort, either. There were too many family worries about the Leffingwell's, a baby was on hand too, to interrupt with needed care. Also, the house was really small and there was no other place to get away from everything and think clearly on the ranch or anywhere else.

The food was just the sort to make her delicate digestion worse and she became tired of the "sloppy, disorderly household." By the 25th Max arrived and again his slow-moving laziness was observed and worsened by the situation. She battled with herself, and wrote: "My battle, so far as Smith is concerned, is that I don't want him kicked out permanently - I want him out for a time, possibly here at the Leffingwell's, so that he could learn something by being apart from the O.T.O. stronghold."

On Dec. 27 she wrote: "Well, we finally got to it over the breakfast table - Leffingwells, Max and Jane. Their whole attitude: Down with 1003, Nothing is right there, Down with Smith. Jealousy, jealousy, jealousy!"

"Maybe Jane needed this, for now I can fight harder for 1003. My own bumptious ego, by god, is asserting itself.

"4 p.m. Up on knoll for last time - took me some time to quiet down. Roy criticises Smith, and at the same time preens his own ego with the fact that A.C. has entrusted him with Sworn-to-secrecy-SECRETS! Faithful Fido - and I am truly thankful A.C. has such faithfulness - he needs it.

The next day she left and went to stay with Mary K. for a week in order to recover her health. She was a wreck from her cold, her poor digestion and the cold weather on the desert.



G. Gage-Cole

