



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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to the A : A :

Cari Fratres et Sorores,

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

Many times it has come to my attention that this person or that person is working with Enochian, or they are perhaps tackling some very advanced ritual written by Crowley, or they are perhaps claiming to have the secret of the IX^O O.T.O. and go around telling others that they can teach it and work it. There are a great many dodges which the uninformed egoistic person uses to draw attention to himself and perhaps emulation.

But when I investigate to see if the person has any background in these advanced works and practices, there is nothing there. Let me tell you of an experience which was told to me by an acquaintance of mine. He had called up Niksa, the King of the Element of Water and indeed had gotten results, so that his wife, children and the animals in the house were very frightened. After his ritual this person then tried to dismiss Niksa, but he was very unsuccessful and the Spirit refused to go. For a long time, then, this person suffered the results of his foolhardy action, for his water pipes in the house burst, his cooling system refused to work (he lived in a hot climate), the radiator on his car burst, there was trouble with the plumbing. All of these calamities happened within a short period of time so it could hardly have been coincidence! Fortunately, none in the family had occasion to swim in that part of the year.

My acquaintance wrote to me about these events and I used a little common sense and asked him why he would want a King of the Element of Water to serve him? Wasn't this somewhat as though he had asked the President of the United States to come at his bidding? If any person did that, various agencies would look into it and make trouble! Was it any different on the other planes of being? Was it not that what was below was like that which was above? And also, did not this King of the Element of Water have his own work to do and would he not resent it if he was called from this by an ignorant person? My acquaintance was stupefied, He had never thought of things in this way.

Crowley always extols common sense and in his writings, he is often extremely critical of those persons who have none, but who instead rely on a bloated ego in order to seem important in the world.

As to the claims that a person can work the IX^O of O.T.O., this too is dangerous and perhaps laughable. I have had experience of persons trying to work this and have seen the results. All who made this claim had not mastered the beginning tasks which lead to control of body, emotions and mind. So when they got hold of this power, worse than a high voltage wire, they immediately harmed themselves irrevocably and went down in ignominy. Had they really understood the Master Therion, when he said it might be easy to get an intellectual knowledge of this power but it was not easy to work it? In fact, Crowley states clearly it can't be worked unless the person has mastered yogic practices (the 8 limbs of yoga) and is an accomplished magician as well. Then too, one must always do any ritual whatever "unto Nuit" as is clearly stated in LIBER AL. If it isn't done "unto Nuit" a person can expect the direful judgements of Ra Hoor Khuit. What are these? The trouble that your own Holy Guardian Angel can send you in order that you might learn not to be such a stupid person!

There is an explicit grading of tasks which will take those who work from the realms of Nephesch, where a great many people have the roots of their behaviour, and up the Tree to the perfection of a Master. These graded practices are set down in the A.'.A.'. Syllabus (see I.T.C. Vol. II, No. 9) and in "The Attribution of the Tarot Trumps to A.C.'s Libers" (See I.T.C. Vol. III, No. 5). So if, again, a person gets into trouble or has no results at all from some of the very advanced rituals in Crowley's Libers, it is not to be wondered at! There will be no results if there has been no groundwork from the easiest rituals to the more advanced, and also if there is no groundwork in some of the powers that must be developed in ritual. Two most important techniques are visualization and concentration. Besides this, one must know how to make the voice vibrate as one intones the names of Holy Beings. Other techniques are indicated which are of use in some rituals but not in others. Indeed, as in life, one works from the more simple to the more advanced things.

But who wants to work? Ah!, many would claim to be Magicians and those many have not much work to prove it! Again, LIBER AL reminds us "A beggar cannot hide his poverty"! So now what? Is ego going to be your stumbling block? Or are you going to enter the Path to the Light with a humble heart and work on from the easiest to the more advanced. After all, you are not a born magician or a born genius. To gain the most from the best in life, one must work at it! The Light of the Spirit will be well worth all your efforts!

Love is the law, love under will.

Soror Meral

UNDERSTANDING *

The nature of Knowledge, the culmination and stasis of the Intellectual faculties, has been discussed in the previous essay. It implies a contradiction in terms. Understanding is the resolution of this antinomy. It is the chief quality of Neschamah, the Intelligence - an idea insusceptible of true definition because supra-rational, and only appreciable by direct experience. One can say, at most, that it is independent of any of the normal modes of motion of the mind.

(It is a significant illustration of the truth of this Qabalistic theory, that women often possess most excellent Intelligence, while totally incapable of the Knowledge and Reason on which, logically, it is founded.)

Samadhi, at first onset productive of bewildering Ecstasy, ultimates in this Understanding; one may say, therefore, that Understanding implies a certain Samadhic quality of apprehension. Duality is (perhaps) not absolutely abolished save in the superstructure of the state; but it assumes a form which it would be absurd to call dualistic.

(It will be noticed that violation of logic is essential to every true effort to convey the conception.)

This fact lies at the root of all Trinitarian symbolism; the scheme is geometrical in idea, and even arithmetical, as shewn by the attribution of Binah to the number 3. But the solution of every dyad in a Triune Triad is misleading, in so far as it purports to interpret the phenomenon in terms of intellect, and only useful as it may train the reasoning faculties to supersede themselves in a sublime suicide upon the Altar of the Mystic Intuition - though this, after all, is a mean imitation of the proper process. For it is, firstly, unscientific in method; and secondly, illegitimate in its denial of its own validity.

The only correct and adequate mode of the Attainment of Understanding is to shut off and to inhibit the rational mind altogether, thus leaving a Tabula rasa upon which the entirely alien faculty - de novo and sui generis - can write its first word.

But then (it will surely be said) what is more unintelligent than this supposed Intelligence? Than this formless, even delirious Ecstasy which sweeps away all shapes of thought? No sane man would deny this premiss: but the explanation is that this Ecstasy is (so to say) the throes of Birth of the new faculty. It is surely natural for an observer to be startled, for the moment, by the discovery of a new Universe. Ananda must be mastered manfully, not indulged as a vice in the manner of the Mystic! Samadhi must be clarified by Sila, by the stern virtue of constraint: and then appears the paradox that the new Law of the Mind has "come not to destroy but to fulfil" the old. The Understanding takes full cognizance of all that vast material which the Reason was unable to build into any coherent structure. The contradictions have disappeared by absorption; they have been accepted as essential factors in the nature of Truth, which without them were a mere congeries of Facts.

* A Continuation of LITTLE ESSAYS TOWARD TRUTH

It will be clear from all these considerations that there need be no surprise at this primordial paradox: that Scepticism, absolute in every dimension, is the sole possible basis of true Attainment. All attempts to shirk the issue by appeals to "faith," by mystic transcendental sophistries, or any other spiritual varieties of the Three-Card-Trick, are devoted to the most abject destruction. ΠΑΜΦΑΓΕ ΠΑΡΓΕΝΕΤΩΡ.

One cannot "find the Lady" by any other way than that of the Knight-Errant, of the Great Fool - the Way of the Eagle in the Air - whose Sacred Number is the Sacred Zero. Yea also, Naught being All, and All being Pan, the only due address to Godhead is in the dual form

For all must be destroyed that All may be begotten.



CHASTITY

Those Works of Ancient and Mediaeval Literature which more particularly concern the Seeker after Truth, concur on one point. The most worthless Grimoires of Black Magic, no less than the highest philosophical flights of the Brotherhood which we name not, insist upon the virtue of Chastity as cardinal to the Gate of Wisdom.

Let first be noted this word Virtue, the quality of Manhood, integral with Virility. The Chastity of the Adept of the Rose and Cross, or of the Graal-Knights of Monsalvat, is not other than very opposite to that of which the poet can write:

" Chastity that slaving sates
His lust without the walls, mews, and is gone,
Preening himself that his lewd lips relent."

Or to that emasculate frigor of Alfred Tennyson and the Academic Schools.

The Chastity whose Magical Energy both protects and urges the aspirant to the Sacred Mysteries is quite contrary in its deepest nature to all vulgar ideas of it; for it is, in the first place, a positive passion; in the second, connected only by obscure magical links with the sexual function; and in the third, the deadliest enemy of every form of bourgeois morality and sentiment.

It may assist us to create in our minds a clear concept of this noblest and rarest - yet most necessary - of the Virtues, if we draw the distinction between it and one of its ingredients, Purity.

Purity is a passive or at least static quality; it connotes the absence of all alien admixture from any given idea; as, pure gallium, pure mathematics, pure race. It is a secondary and derived use of the word which we find in such expressions as "pure milk," which imply freedom from contamination.

Chastity, per contra, as the etymology (castus, possibly connected with castrum, a fortified camp*) suggests, may be supposed to assert the moral attitude of readiness to resist any assault upon an existing state of Purity.

"So dear to heaven is saintly chastity
Than when a soul is found sincerely so
A thousand liveried angels lackey it,"

sang Milton, with the true poet's veil-piercing sword-vision; for service is but waste unless action demands it.

The Sphinx is not to be mastered by holding aloof; and the brutish innocence of Paradise is always at the mercy of the Serpent. It is his Wisdom that should guard our Ways; we need his swiftness, subtlety, and his royal prerogative of dealing death.

* The root cas means house; and an house is Beth, the letter of Mercury, the Magus of the Tarot. He is not still, in a place of repose, but the quintessence of all Motion. He is the Logos; and He is phallic. This doctrine is of the utmost Qabalistic importance.

The Innocence of the Adept? We are at once reminded of the strong Innocence of Harpocrates, and of His Energy of Silence. A chaste man is thus not merely one who avoids the contagion of impure thoughts and their results, but whose virility is competent to restore Perfection to the world about him. Thus the Parsifal who flees from Kundry and her attendant flower-witches loses his way and must wander long years in the Desert; he is not truly chaste until he is able to redeem her, an act which he performs by the reunion of the Lance and the Sangraal.

Chastity may thus be defined as the strict observance of the Magical Oath; that is, in the Light of the Law of Thelema, absolute and perfected devotion to the Holy Guardian Angel and exclusive pursuit of the Way of the True Will.

It is entirely incompatible with the cowardice of moral attitude, the emasculation of soul and stagnation of action, which commonly denote the man called chaste by the vulgar.

"Beware of abstinence from action!" is it not written in Our lection? For the nature of the Universe being Creative Energy, aught else blasphemes the Goddess, and seeks to introduce the elements of a real death within the pulses of Life.

The chaste man, the true Knight-Errant of the Stars, imposes continually his essential virility upon the throbbing Womb of the King's Daughter; with every stroke of his Spear he penetrates the heart of Holiness, and bids spring forth the Fountain of the Sacred Blood, splashing its scarlet dew throughout Space and Time. His Innocence melts with its white-hot Energy the felon fetters of that Restriction which is Sin, and his Integrity with its fury of Righteousness establishes that Justice which alone can satisfy the yearning lust of the Womanhood whose name is Opportunity. As the function of the castrum or castellum is not merely to resist a siege, but to compel to Obedience of Law and Order every pagan within range of its riders, so also it is the Way of Chastity to do more than defend its purity against assault. For he is not wholly pure who is imperfect; and perfect is no man in himself without his fulfilment in all possibility. Thus then must he be instant to seek all proper adventure and achieve it, seeing well to it that by no means should such distract him or divert his purpose, polluting his true Nature and hamstringing his true Will.

Woe, woe therefore to him the unchaste who shirks scornful the seeming trivial, or flees fearful the desperate, adventure. And woe, thrice woe, and four times woe be to him who is allured by the adventure, slacking his Will and demitted from his Way: for as the laggard and the dastard are lost, so is the toy of circumstance dragged down to nethermost Hell.

Sir Knight, be vigilant: watch by your arms and renew your Oath; for that day is of sinister augury and deadly charged with danger which ye fill not to overflowing with gay deeds and bold of masterful, of manful Chastity!

SILENCE

Of all the Magical and Mystical Virtues, of all the Graces of the Soul, of all the Attainments of the Spirit, none has been so misunderstood, even when at all apprehended, as Silence.

It would not be possible to enumerate the common errors: nay, it may be said that to think of it at all is in itself an error; for its nature is Pure Being, that is to say, Nothing, so that it is beyond all intellection or intuition. Thus then the utmost of our Essay can be only a certain Wardenship, as it were a Tying of the Lodge wherein the Mystery of Silence may be consummated.

For this attitude there is sound traditional authority; for Harpocrates, God of Silence, is called "The Lord of Defence and Protection."

But His nature is by no means that negative and passive silence which the word commonly connotes; for He is the All-Wandering Spirit; the Pure and Perfect Knight-Errant, who answers all Enigmas, and opens the Closed Portal of the King's Daughter. But Silence in the vulgar sense is not the answer to the Riddle of the Sphinx; it is that which is created by that answer. For Silence is the Equilibrium of Perfection; so that Harpocrates is the omniform, the universal Key to every Mystery soever. The Sphinx is the "Puzzel or Pucelle," the Feminine Idea to which there is only one complement, always different in form, and always identical in essence. This is the signification of the Gesture of the God; it is shewn more clearly in His adult form as the Fool of the Tarot and as Bacchus Diphues, and without equivocation when He appears as Baphomet.

When we inquire more closely into His symbolism, the first quality which engages our attention is doubtless His innocence. Not without deep wisdom is He called twin of Horus; and this is the Aeon of Horus: it is He who sent forth Aiwass His minister to proclaim its advent. The Fourth Power of the Sphinx is Silence; to us then who aspire to this power as the crown of our Work, it will be of utmost value to attain His innocence in all its fullness. We must understand first of all that the root of Moral Responsibility, on which Man stupidly prides himself as distinguishing him from the other animals, is Restriction, which is the Word of Sin. Indeed, there is truth in the Hebrew fable, that the knowledge of Good and Evil brings forth Death. To regain Innocence is to regain Eden. We must learn to live without the murderous consciousness that every breath we draw swells the sails which bear our frail vessels to the Port of the Grave. We must cast out Fear by Love; seeing that Every Act is an Orgasm, their total issue cannot be but Birth. Also, Love is the law: thus every act must be Righteousness and Truth. By certain Meditations this may be understood and established; and this ought to be done so thoroughly that we become unconscious of our Sanctification, for only then is Innocence made perfect. This state is, in fact, a necessary condition of any proper contemplation of what we are accustomed to consider the first task of the Aspirant, the solution of the question, "What is my True Will?" For until we become innocent, we are certain to try to judge our Will by some Canon of what seems 'right' or 'wrong'; in other words, we are apt to criticise

our Will from the outside, whereas True Will should spring, a fountain of Light, from within, and flow unchecked, seething with Love, into the Ocean of Life.

This is the true idea of Silence; it is our Will which issues, perfectly elastic, sublimely Protean, to fill every interstice of the Universe of Manifestation which it meets in its course. There is no gulf too great for its immeasurable strength, no strait too arduous for its imperturbable subtlety. It fits itself with perfect precision to every need; its fluidity is the warrant of its fidelity. Its form is always varied by that of the particular imperfection which it encounters: its essence is identical in every event. And always the effect of its action is Perfection, that is, Silence; and this Perfection is ever the same, being perfect, yet ever different, because each case presents its own peculiar quantity and quality.

It is impossible for inspiration itself to sound a dithyramb of Silence; for each new aspect of Harpocrates is worthy of the Music of the Universe throughout Eternity. I have simply been led by my loyal Love of that strange Race among whom I find myself incarnate to indite this poor stanza of the infinite Epic of Harpocrates as being the facet of His fecund Brilliance which has refracted the most needful light upon mine own darkling Entrance to His shrine of fulminating, of ineffable Godhead.

I praise the luxuriant Rapture of Innocence, the virile and pantomorphous Ecstasy of all-Fulfilment; I praise the Crowned and Conquering Child whose name is Force and Fire, whose subtlety and strength make sure serenity, whose Energy and Endurance accomplish the Attainment of the Virgin of the Absolute; who, being manifested, is the Player upon the sevenfold pipe, the Great God Pan, and, being withdrawn into the Perfection that he willed, is Silence.



LOVE

"Now the Magus is Love, and bindeth together That and This in his Conjunction."

The Formula of Tetragrammaton is the complete mathematical expression of Love. Its essence is this: any two things unite, with a double effect; firstly, the destruction of both, accompanied by the ecstasy due to the relief of the strain of separateness; secondly, the creation of a third thing, accompanied by the ecstasy of the realisation of existence, which is Joy until with development it becomes aware of its imperfection, and loves.

This formula of Love is universal; all the laws of Nature are its servants. Thus, gravitation, chemical affinity, electrical potential, and the rest - and these are alike mere aspects of the general law - are so many differently-observed statements of the unique tendency.

The Universe is conserved by the duplex action involved in the formula. The disappearance of Father and Mother is precisely compensated by the emergence of Son and Daughter. It may therefore be considered as a perpetual-motion-engine which continually develops rapture in each of its phases.

The sacrifice of Iphigenia at Aulis may be taken as typical of the formula: the mystical effect is the assumption of the maid to the bosom of the goddess; while, for the magical, the destruction of her earthly part, the fawn, composes the rage of AEolus, and bids the Danaids set sail.

Now it cannot be too clearly understood, or too acutely realised by means of action, that the intensity of the Joy liberated varies with the original degree of opposition between the two elements of the union. Heat, light, electricity are phenomena expressive of the fullness of passion, and their value is greatest when the diversity of the Energies composing the marriage is most strenuous. One obtains more from the explosion of Hydrogen and Oxygen than from the dull combination of substances indifferent to each other. Thus, the union of Nitrogen and Chlorine is so little satisfying to either molecule, that the resulting compound disintegrates with explosive violence at the slightest shock. We might say, then, in the language of Thelema, that such an act of love is not "love under will." It is, so to speak, a black magical operation.

Let us consider, in a figure, the "feelings" of a molecule of Hydrogen in the presence of one of Oxygen or of Chlorine. It is made to suffer intensely by the realisation of the extremity of its deviation from the perfect type of monad by the contemplation of an element so supremely opposed to its own nature at every point. So far as it is egoist, its reaction must be scorn and hatred; but as it understands the true shame that is put upon its separateness by the presence of its opposite, these feelings turn to anguished yearning. It begins to crave the electric spark which will enable it to assuage its pangs by the annihilation of all those properties which constitute its separate existence, in the rapture of union, and at the same time to fulfil its passion to create a perfect type of Peace.

We see the same psychology everywhere in the physical world. A stronger and more elaborate illustration might well have been drawn, were the purpose of this essay less catholic, from the structure of the atoms themselves, and their effort to resolve the agony of their agitation in the beatific Nirvana of the 'noble' gases.

The process of Love under Will is evidently progressive. The Father who has slain himself in the womb of the Mother finds himself again, with her, and transfigured, in the Son. This Son acts as a new Father; and it is thus that the Self is constantly aggrandized, and able to counterpoise an ever greater Not-Self, until the final act of Love under Will which comprehends the Universe in Sammasamadhi.

The passion of Hatred is thus really directed against oneself; it is the expression of the pain and shame of separateness; and it only appears to be directed against the opposite by psychological transference. This thesis the School of Freud has made sufficiently clear.

There is then little indeed in common between Love and such tepid passions as regard, affection, or kindness; it is the uninitiate, who, to his damnation in a hell of cabbage soup and soap-suds, confuses them.

Love may best be defined as the passion of Hatred inflamed to the point of madness, when it takes refuge in Self-destruction.

Love is clear-sighted with the lust of deadly rage, anatomizing its victim with keen energy, seeking where best to strike home mortally to the heart; it becomes blind only when its fury has completely overpowered it, and thrust it into the red maw of the furnace of self-immolation.

We must further distinguish Love in this magical sense from the sexual formula, symbol and type though that be thereof. For the pure essence of Magick is a function of ultimate atomic consciousness, and its operations must be refined from all confusion and contamination. The truly magical operations of Love are therefore the Trances, more especially those of Understanding; as will readily have been appreciated by those who have made a careful Qabalistic study of the nature of Binah. For She is omniform as Love and as Death, the Great Sea whence all Life springs, and whose black womb re-absorbs all. She thus resumes in herself the duplex process of the Formula of Love under Will; for is not Pan the All-Begetter in the heart of the Groves at high noon, and is not Her "hair the trees of Eternity" the filaments of All-Devouring Godhead "under the Night of Pan"?

Yet let it not be forgotten that though She be love, her function is but passive; she is the vehicle of the Word, of Chokmah, Wisdom, the All-Father, who is the Will of the All-One. And thus they err with grievous error and dire who prate of Love as the Formula of Magick; Love is unbalanced, void, vague, undirected, sterile, nay, more a very Shell, the prey of abject arts demonic; Love must be "under will."

TRUTH

What is Truth? It is absurd to attempt to define it, for when we say that S is P, rather than S is Q, or S is R, we assume that we already know the meaning of Truth. This is really why all the discussions as to whether Truth depends on external correspondence, internal coherence, or what not, neither produce conviction, nor withstand analysis. Briefly, Truth is an idea of supra-rational order, pertaining to Neschamah, not to Ruach. That all rational conceptions imply that we know Truth, and that Truth is in their propositions, only shows that these so-called rational ideas are not really rational at all. Truth is by no means the only idea that resists rational analysis. There are very many ideas that remain indefinable: all simple ideas do so. At the back of all our efforts is the dead wall that we must already know what we are pretending to find out.

Consider the statement of the Angel in the 5th Aethyr in "The Vision and the Voice":

"- - -all the symbols are interchangeable, for each one containeth in itself its own opposite. And this is the great mystery of the Supernals that are beyond the Abyss. For below the Abyss, contradiction is division: but above the Abyss, contradiction is Unity. And there could be nothing true except by virtue of the contradiction that is contained in itself."

When that was given to the Master Therion, how obscure a saying and hard that seemed to him! Yet in the Light of the above paragraphs, how simply obvious the proposition has become, and how far short of Truth!

What then can be meant by the title of this compilation: "Little Essays toward Truth"? Do we not all assume a perfectly illogical conception of Truth as an entity of the "supra-mundane order, whence a whirling flame and flying Light subsist"? Do we not instinctively assimilate these ideas of Truth and Light, though there is no rational nexus? Is it not clear, then, that we do understand each other perfectly, so far as we can understand each other at all, in a sphere such as Zoroaster calls "Intelligible," which "subsisteth beyond Mind" but which we should "seek to grasp with the Flower of Mind"? Must we not then assent to that other Oracle, in which that Magus most sublime asserts:

"For the King of all previously placed before the polymorphous World a Type, intellectual, incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth, decked with Ideas all-various, of which the foundation is One, One and alone. From this the others rush forth, distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation.

"They are intellectual conceptions from the Paternal Fountain partaking abundantly of the brilliance of Fire in the culmination of unresting Time.

"But the primary self-perfect Fountain of the Father poured forth these primogenial Ideas."

(It is to be remembered that the Oracles of Zoroaster continually proclaim in words of boundless brilliance the doctrine here set forth: these Essays are indeed a species of Commentary there-upon

and I may say that I only came to understand them as perfectly as I now do in the course of this writing.)

Now this same Truth, which is Light, which is implicit in each spark of the Intelligible; what is it but the Self of Everyman? It is this that informs his every motion, this that lies closest to his heart and soul, being indeed their mainspring and their dial, the principle of section and of measure.

Now Initiation is, by etymology, the journeying inwards; it is the Voyage of Discovery (oh Wonder-World!) of one's own Soul. And this is Truth that stands upon the prow, eternally alert; this is Truth that sits with one strong hand gripping the helm!

Truth is our Path, and Truth is our Goal; ay! there shall come to all a moment of great Light when the Path is seen to be itself the Goal; and in that hour every one of us shall exclaim:

"I AM THE WAY, THE TRUTH AND THE LIFE!"

Yea, the Life also, Life eternal in Time and boundless in Space; for what is Life but the continual resolution of the antimony of the diverse by the spasm of Love under Will, that is, by the constantly explosive, the orgiastic, perception of Truth, the dissolution of dividuality in one radiant star of Truth that ever revolveth, and goeth, and filleth the Heavens with Light?

I beseech you earnestly, dear Brethren, to grapple manfully as mighty wrestlers with the ideas in these Little Essays: to understand them -

"- - -with the extended flame of far-reaching Mind, measuring all things except that Intelligible. But it is requisite to understand this; for if thou inclinest thy Mind thou wilt understand it, not earnestly; but it is becoming to bring with thee a pure and inquiring sense, to extend the void mind of thy soul to that Intelligible, that thou mayest learn the Intelligible, because it subsisteth beyond Mind."

For thus not only will you develop the spiritual intuition, the very Neschamah of your divine Being, but (in the degree of your Concentration, of your power to slow down and finally to stop the irritable movements of your ratiocinative machinery) to transmute these Essays - the Prima Materia of your Great Work; passing them through the stage of the Black Dragon, in which your rational ideas are wholly destroyed and putrefied, you will succeed in enflaming them in the fierce Furnace of your Creative Wills, until all things burn up together into one blazing mass of living, of relentless Light.

And thus come ye to Sammasamadhi - thus are ye free for ever of all the bonds that bound your Godhead!

"A similar Fire flashingly extending through the rushing of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the Vision of the fire-flashing Courser of Light, or else a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt untie all these Symbols into the Form of a Lion."

Then shall ye understand what is Truth, for ye shall understand your Selves, and YE ARE TRUTH!

GLOSSARY

A

- ABHIDHAMMA. The collection of treatises which embody the metaphysics of the Buddhist philosophy.
- AHAMKARA. The Ego-making faculty.
- ANANDA. Bliss
- ASANA. Posture. Any correct position of holding the body.
- ATZILUTIC WORLD. The Archetypal World that gave birth to three other worlds each containing a repetition of the Sephiroth, but in a descending scale of brightness. See Diagram.

B

- BABALON. Our Lady. See EQUINOX V. "The Vision and the Voice."
- BETH. Second letter of the Hebrew Alphabet. It is the letter of Wisdom, Magick, Mercury.
- BHAGAVADGITA. Sacred hymn of The Vedanta Philosophy, translated by Sir Edwin Arnold in "The Song Celestial."
- BINAH. Understanding. The Third "Emanation" of the Absolute. The first "He" of the Tetragrammaton, the "Mother" in the Trinity. See Diagram.

C

- CHIAH. The Creative impulse or Will. The Second principle of the fivefold constitution of man. See Diagram.
- CHOKMAH. WISDOM. The Second "Emanation" of the Absolute, the "Yod" of tetragrammaton, the "Father" in the Trinity. See Diagram.
- CHORONZON. See EQUINOX V. "The Vision and the Voice", 10th Aethyr.

D

- DAATH. Knowledge, child of Chokmah and Binah in one sense, in the other the empty and structureless condition of Choronzon.

E

- EXEMPT ADEPT. Grade $7^O=4^O$, which refers to Chesed, a correspondence of Jupiter. See Diagram.

G

- GEBURAH. Strength; the Fifth "Emanation" of the Absolute. The Sephira of Mars. See Diagram.

H

- HADIT. The infinitely small and atomic yet omnipresent point. See LIBER LEGIS, EQUINOX VII, also LIBER 555.
- HARPOCRATES. The Egyptian God of Silence, the babe in the egg. (The image of the concealed Father.) The Lord of Defence and Protection. See 777
- HORUS. In Egyptian cosmogony, the child of Isis and Osiris. The true Magick of Horus requires the passionate Union of opposites. The new Aeon of Horus. The Crowned and Conquering Child. See MAGICK

I

IPSISSIMUS. Grade $10^0=1^0$. Is beyond all comprehension of those of lower degrees.

J

JECHIDAH. The quintessential principle of the soul. One principle of the fivefold constitution of man. See Diagram.

K

KARMA. That which is made. The law of cause and effect, see SCIENCE AND BUDDHISM. CROWLEY'S COLLECTED WORKS, Vol. 2.

KETHER. The Crown. The First "Emanation" of the Absolute. Kether is in Malkuth and Malkuth is in Kether, but after another manner. Malkuth reflects Kether, for that which is above is like that which is below and that which is below is like that which is above. See Diagram.

M

MAGICK. The science and art of causing change to occur in conformity with the Will. See MAGICK IN THEORY AND PRACTICE, by the Master Therion.

MAGUS. A Magician; also, technically, a Master of the Grade $9^0=2^0$. The highest grade which it is ever possible to manifest in any way whatever upon this plane. Attains to Wisdom, declares his law, and is the Master of all Magick in its greatest and highest sense. See EQUINOX VII, LIBER I., and elsewhere.

MAJOR ADEPT. A grade of Adeptship. $6^0=5^0$. Obtains a general mastery of all practical Magick, though without full comprehension. See EQUINOX I and III.

N

NESCHAMAH. Intuition. Aspiration. Intelligence. The Third principle of the fivefold constitution of man. See Diagram.

NEPHESEH. The "Animal Soul" of man, senses, emotion. The Fifth principle of the fivefold constitution of man. See Diagram.

NUIT. Infinite Space. See LIBER LEGIS and EQUINOX VII., p. 11.

O

OSIRIS. The Ancient Egyptian Redeemer, father of Horus.

OCTINOMOS. Master Magician.

P

PYRAMIDS. The City of Binah, the Third Sephira, referred to Saturn. The final destruction of the knowledge of Daath opens the gate of the City of the Pyramids. See THE VISION AND THE VOICE.

Q

QABALAH. "The Tradition of the Secret Wisdom of the Hebrews." See EQUINOX V.

R

RUACH. The Intellect and other mental qualities. Reason. The Fourth principle of the fivefold constitution of man. See 777, and Diagram.

S

SABBÉ PI DUKKAM. "Everything is sorrow."

SAMADHI. Ecstasy or Super-consciousness. Etymologically: "Together with the Lord."

SAMMASAMADHI. Right Samadhi.

SEPHIROTH. The Tree of Life. See "Temple of Solomon," EQUINOX V. The Sepher Sephiroth, the Book of Emanations, describes the gradual evolution of the Deity from negative into positive existence. See EQUINOX I., VIII. Suppl., and Diagram.

SILA. Virtue.

T

TAROT. The Book of Thoth, a pictorial epitome of the Ancient Initiated Wisdom. A method of Divination based on the Qabalistic Tree of Life.

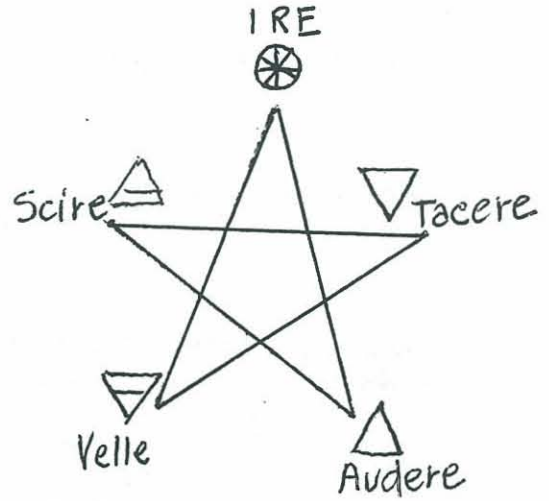
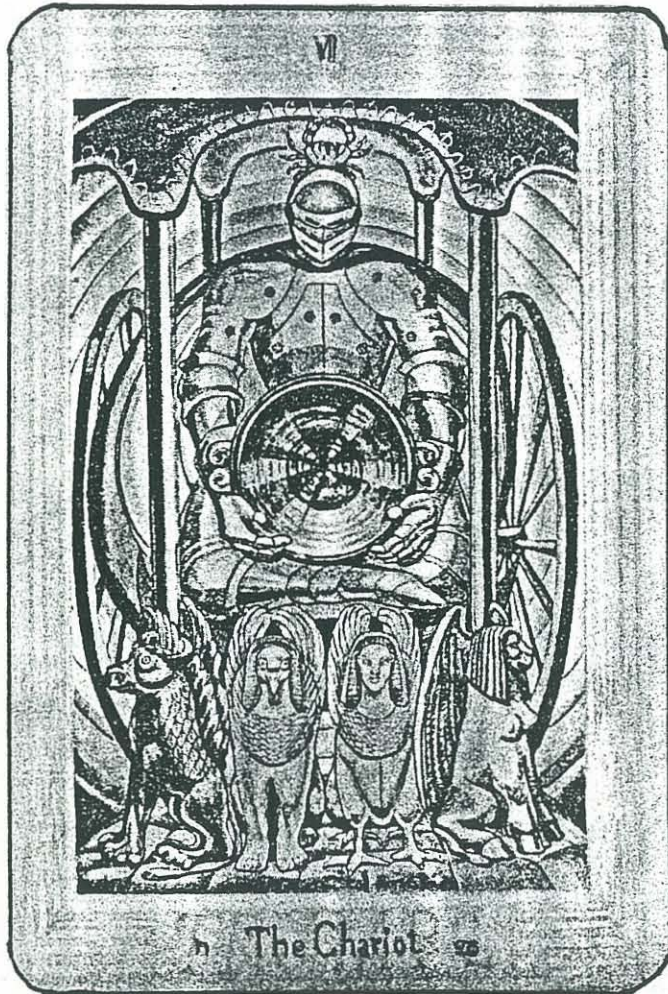
TETRAGRAMMATON. Yod, Hé, Vau, Hé; The Ineffable Name (Jehovah) of the Hebrews. See Diagram.

THELEMA. Will. The Word of the Law.

TIPHARETH. Beauty or Harmony, the Sixth "Emanation" of the Absolute. The Sephira harmonising and mediating between Kether and Malkuth. See Diagram.

Y

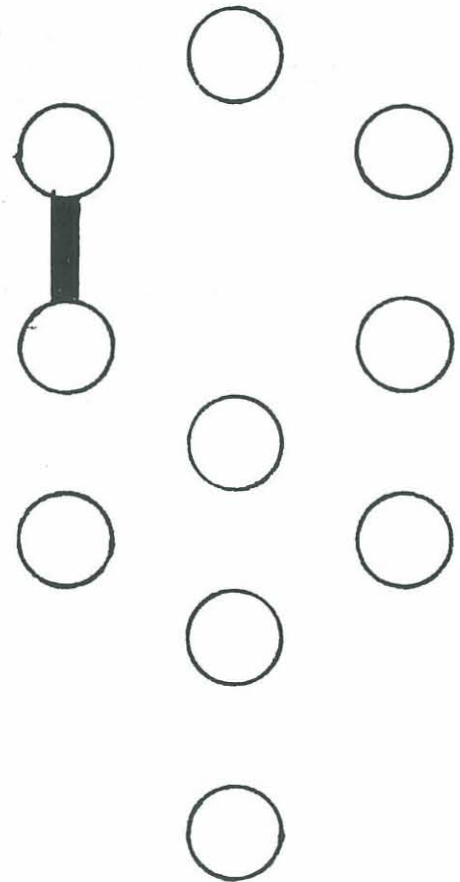
YOGA. Union. Between the subject and object, in consciousness; the soul and God, etc., according to context.



Behold, the Chariot! Through the water
floods
The Sangraal, life and rapture, Wine's
and blood's!

The Issue of the Vulture, Two-in-One,
conveyed; this is the Chariot of Power.
TRINC: the last oracle.

from THE BOOK OF THOTH



THE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP VII - THE CHARIOT

This Path or Trump is equated with Cheth, which has the value of 8. If this letter is spelled in full (ChIth), the value is 418, which is an extremely important number in the Thelemic system.

The Chariot is the last of the paths which lead from some point in the Supernal Triad. It connects Binah to Geburah. Binah is the sphere in which creation begins, due to the action of Atziluth, the Archetypal world, or the world of Wisdom and the Will. Binah has been called the Great Mother, or the Great Sea. She is the sphere from which all life springs.

We know that life on earth has sprung from the Sea, which has been the mother of living forms which evolve into what we have today. Just so, Binah exists in each of us as the mother of any creative act in which we might engage. She carries the Will of the Father in Chokmah into the beginnings of existence.

Geburah is the Sphere of Severity and is the second in importance and number of the spheres which constitute the Ruach, or the conscious mind, the whole of the person in various aspects which make up consciousness. Geburah is equated with Mars, the God of War and Energy in its purest form.

Cheth has the meaning of a fence which surrounds a field. The symbolism means that here the supernal influences are caught and fenced in for the use of the whole person. From this field fenced in with the forces of the Chariot, the individual can then manufacture his own phenomena, as he now has a set of rules with which to do this, a home base, as it were, a fenced in territory from which he excludes whatever does not fit in with his personal approach to life. This idea of a fence also corresponds with that of a protecting carapace or shell. This Trump is equated with the sign of Cancer, a crab, which is ruled by the Moon. The crab is very strong with his protective shell, and so the figure of the Charioteer wears a crab on his helmet. As a parallel, the soul or pure essence of a person becomes encased in a mental body, consciousness, the Ruach, and then in an emotional body and finally into a physical body. These various tendencies act as armour or heavy carapace. They also hide what is inside; this armour hides the purely spiritual part of man. Being so hidden, the inner spirit is a mystery both to those who view the person from the outside and also to the person himself. This is why the armour of the charioteer hides everything, even the eyes and if one could divine what is inside, to the unprepared person, it might be as a great unbearable shock.

Here we have another indication of the necessity of preparation and foundation work when one sets out on the Path to Spiritual Illumination. Most people can't stand the pure force of Spirit, it would be like touching a high voltage wire which could destroy the outer

shell of consciousness, emotions, and body. Indeed this result has occurred from time to time in the history of the race. Persons wholly unprepared have perhaps taken substances which opened up knowledge of their true Spiritual life and in some cases this act has led to insanity because there has been no preparation and no foundation for the tremendous current of Spirit. The BOOK OF THE LAW exhorts us to be strong and this is one of the reasons why this must be done. One needs to strengthen every aspect of the existence, the character, the emotions, the body, in order to withstand the force of Spirit in its naked splendour.

A fence also reminds us that as we think, we like to build a fence around our ideas, whether true or false, and we are also likely to defend an erroneous idea as much as we would defend the truth. So our armour or fence works two ways. It can be a shield to our inner spiritual self and it can also be a hardening of ideas so that further growth is too slow and ponderous or maybe even stopped altogether by the wrong use of our protection.

The canopy of heaven is above the head of the charioteer and this refers to the influence coming directly from Binah. Since Binah is feminine, it is another, but lower aspect of Nuit, which is the freedom of the starry heavens. Binah has also been called Babalon and here is a word which demands great study.

The four pillars which uphold the canopy refer to the four quarters in space and also to Earth, Air, Fire and Water and to many other correspondences. The number four is the beginning of solidity, of manifestation, as it represents a plane or square with four sides. Four is also the beginning number of the spheres in the Ruach, or the conscious mind. Also, there are 4 letters in the Tetragrammaton, Yod, He, Vau Hé. This word describes the creation of the world and of each person, as we mirror in ourselves the forces of the Universe. Four is also a study of the Sphinx, so please refer to LIBER ALEPH or to I.T.C., Vol. II, No. 4.

In the middle of the canopy is the word ABRAHADABRA. This word enumerates to 418 and thus relates itself to the letter Cheth spelled in full. The word and the number are a glyph of the Great Work, and so this Trump is a key to the undertaking and success in this Work.

The Charioteer holds a mysterious bowl full of red blood. The symbolism here refers to the life-giving flow of blood through all of the physical body. The blood carries in it, not only oxygen and other elements, but also positive and negative charges of electricity which are picked up through food and the air. When we breathe deeply the lungs take in a great deal of positive charges. These are transmitted to the cells of the blood through the action of the lungs, as each cell of blood must pass by the little alveoli of the lungs before it is sent on its way to bathe each cell in the body.

We do not know for sure, but perhaps the Hindu term of prana may refer to something else in the air which is picked up by the lungs and transmitted to the blood cells. The Hindu system also claims that this life force is picked up in certain chakras. But it is a fact that the blood carries the very liquid force of life to every cell in the body.

Food mainly carries negative charges of electricity in its particular form of nutrients which are carried by the blood. We need a good balance between the positive and negative charges. In this simple description of the physiology of the body (perhaps too simple), is clearly given a reason for adding more air to the lungs and the blood to increase the activity and strength of the body. The clear working of the mind also hinges on this supply of balanced forces to keep it going at its best. Hence the necessity for exercise and/or deep breathing exercises.

The blood then, we can say with the Alchemists, carries the spirit to every portion of the body. This is why the Charioteer carries this message, as he comes straight from Binah, the source and mother of life. The blood must circulate as it carries its load of nutrients to every cell and when this load is lost, the blood cell must return to the heart and lungs and become renewed again until it is time to die off and make room for newer cells. The ebb and flow, the circulation of fluids in the body, are ruled by the Moon. This light also rules the sign of Cancer.

The container of blood is called the Holy Grail in poetic speech and it is placed in the center of the card. This grail represents our own capacity and ability to hold the energy and light of pure spirit coming to us from the Supernal Triad.

When we speak of mysterious elements of air being picked up by the blood through the action of the lungs, we are not too far from the design of these Trumps. Remember that the 0 Trump, that of the Fool, corresponds to Air, which has been called spirit in many systems, including our own. The spiritual forces represented by the Supernal Triad are here encasing themselves in matter.

The two wheels of the chariot are red and the contents of the Holy Grail are red. This color is the color of Geburah and also the color of Binah in the King scale. The energy of Geburah is the motive power of the Chariot which carries the protected and encased spirit through all of life. Binah sums up the spiritual forces of the Supernal Triad and this is why Cheth emanating from this sphere is such an important card and carries in it the key to the Great Work.

There are ten stars on the armour of the Charioteer. These refer to the ten spheres of the Tree of Life and most especially to the Assiah section which includes its own ten spheres. Assiah

is a term for the manifested, physical world. He carries the beginnings of this manifestation of spirit into matter.

A chariot is a movable throne. To move, to go, relates to Spirit on the Pentagram. Each of the other points correspond to the four elements, earth, air, fire and water which make up our material world. The fifth point of the pentagram, the point at top, is called Ire - to go - or spirit. It is significant that the Charioteer enters or goes to the 5th sphere of Geburah. The chariot carries each person from his real home in the Supernal Triad into a manifested life. Also, the chariot carries us back to the Supernals when we travel up the tree and have attained Illumination. Jung's terms for wholeness, for understanding our spiritual roots and becoming illumined by them, is called individuation. He makes it clear in his writings that we must journey towards this individuation or we become lost and destroyed.

The throne also symbolizes the angels of Binah, who are called Aralim, or thrones. The throne is a symbol of kingship, the attainment of something beyond the ordinary. Here we must refer the reader to the many references to kings in the BOOK OF THE LAW.

We have projected our own ideas of kings on rulers of one type or another for centuries when all the time the king lies within each person and it is up to the work of the person to bring this king into manifestation. We have the same powers over our own individual worlds as a king would manifest over his kingdom. A king used to rule, as he claimed, "by the grace of God". We too must awaken this grace, which is the spirituality of the Supernals, and rule over our own lower selves.

Any person wishing to become kinglike must learn to control every aspect of his being, for if he can't control himself, he cannot control various aspects of his life. Nor could he control other forces outside his own particular self.

The two wheels of the chariot demand balance so that we won't overturn within its form. This is again a direct hint that we must balance and equilibrate each idea and each action by an understanding and then a marriage of the opposites. This is a process which is absolutely essential to the Great Work and it can't be shirked.

The four Sphinxes at the bottom have interchanged parts and this again refers to balance. The four of the Sphinxes also work out into the 16 sub-elements which are seen spelled out in the Court cards. For instance, fire of fire, or earth of fire, or air of fire, and so on through the other elements.

The rulership of this king in ourselves is on the feminine side, as Cancer ruled by the Moon are both feminine symbols. Cancer is the cardinal sign of water. All cardinal signs are the first

energetic rush of the element. The fixed signs are pure and stable and the common signs are the fading out of the element as it is about to change into something else.

The blood is fluid, which equates with water. It ebbs and flows and is sent around the body with the systolic and diastolic pressures of the heart. The Moon is called the ruler of fluids and exercises an influence on them just as it does on the tides of the sea. Since the Moon also waxes and wanes it is called the ruler of such movements of life in the body.

Binah represents the element of water and so this water of the Supernal Mother is carried down to consciousness by the action of the Chariot, just as the pure spiritual fire of Chokmah is carried down to the sphere of Chesed by the action of the Hierophant. Here we see a balance at work and indeed this is true of the Atu, when rightly understood. They signify to us the balance which is necessary on our travels to the Light, our own personal Great Work.

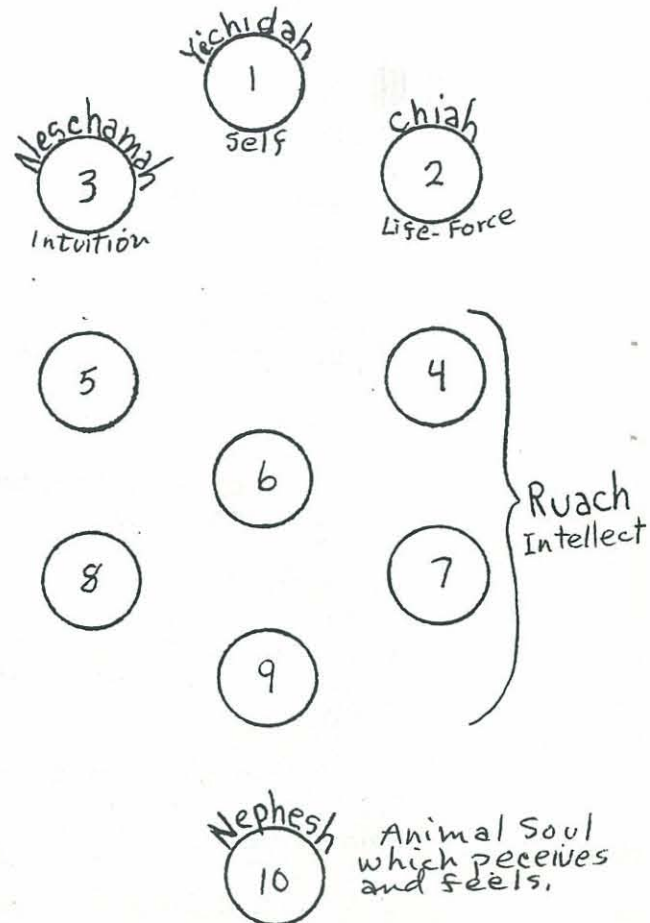
Since motion is the essence of the spiritual side of ourselves, or one might say, of the psyche, this card represents a phase of that motion. With the Fool, we found the Spirit bursting forth into the world and his orbit defined by the Magus. Thus a further development is that the spirit gets forward in the protective shell of the Charioteer. There are stars in this card, both on the armour and on the canopy and these suggest that each star has its own orbit.

If we do not see protection for the Fool, it is because we have not realized this part of ourselves. He is too remote and also is removed from any manifestation as yet. But this Fool gains knowledge and manifests himself in us in unknown ways. His "birth" is shown through the other cards of the Tarot and his various actions are perhaps seen through various creative acts of ours; perhaps a painting or a poem or a scientific finding finds its birthing through the going action of the Fool through all his changes and finally through his protective Chariot, which makes the germ of the idea into the beginnings of a reality. As in every "birth", protection is an absolute essential for the unborn creative act, or for the unborn child on the human side. When the creative act is finished, and the protection is carried out, then the creation can go out on its own to meet the world.

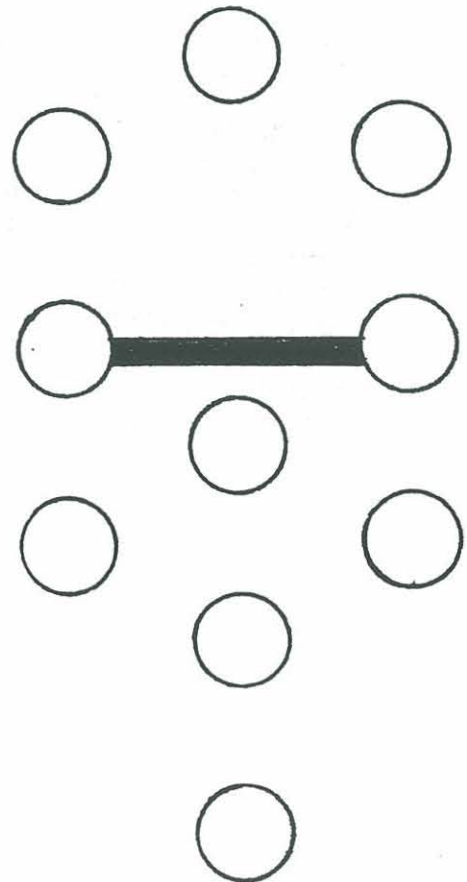


The Lion-Serpent begets Gods! Thy throne
 The rampant Beast, our Lady Babalon!
 Mitigate Energy with Love; but let
 Love devour all things.
 Worship the name-----, foursquare,
 mystic, wonderful, and the name of
 His House 418.

from THE BOOK OF THOTH



The Parts of the Soul



If we follow exactly the numeration of the Hebrew Alphabet, which we have been doing, going regularly by number values of the letters step by step down the Tree of Life, we next come to the letter Teth which follows Cheth. Teth is numbered 9 and when spelled in full (T = 9, l = 10, Th = 400) it equals 419. This is a number only one digit higher than the number of the preceding Trump of Cheth, The Chariot, which is 418.

The Qabalah first is constructed on pure number* and the assignment of numbers to the Trumps sometimes does not follow in a careful and precise pattern as do the values of the letters. So when one sees that Lust is number 11 rather than 8, it leads to a great deal of confusion in the mind of the student. Some authors have even gone so far as to ignore this interchange in the numbers of the Trumps, but when one analyzes these numbers and their meanings, it soon becomes obvious that there is hidden wisdom here. Now I must refer the student to THE BOOK OF THOTH, which will more clearly state why this switch of numbers occurs for the Trumps.

It is fitting that this Trump should be numbered 11 as it shows the union of opposites, of the 5 and the 6, of the material side of the self and the spiritual side. Nuit states in LIBER AL, Cap. I, v. 60: "My number is 11, as all their numbers who are of us." Thus 11 is a particularly important number in our studies and development.

Teth has the meaning of snake, or secondarily "serpent power" and as such can be equated with the force of kundalini. This is an energy that builds everything from within, a sort of cosmic electricity, which works in its hidden way until phenomena takes place and forms appear. When Kundalini rises, some of its characteristics are subtlety and wisdom, and often the results of this Illumination must be held secret. The fire power within us can be directed by the person trained to do so, but if the ignorant are foolhardy enough to try to tap it without preparation, it can literally burn such a person. A good account of kundalini first going wrong and then having to be straightened out through various practices is in the book called KUNDALINI by Gopi Krishna. It can hardly be stated or emphasized enough, that arousing this magical agent needs complete control of body, emotions and mind.

Most people produce their own phenomena in a completely ignorant fashion and so must then live out the results of their actions and thoughts. The results literally ride them through this life, and who knows, what other lives? The figure of Babalon which rides the Beast can, in one sense, be thought of as the results of action and thought which ride the person until the forces set in motion have their final fulfillment.

..... This hidden electrical force feeds on itself and can never be

* See IN THE CONTINUUM, Vol. II, No. 3

used up as it is self-sustaining. The force or power merely changes forms or transforms or converts from one type of energy to another.

The letter Teth is attributed to Leo in the Zodiac, which is ruled by the Sun and is also a fixed fire sign. The fiery life-power is generated by the Sun and picked up by all of life in a more or less mysterious fashion. All fire signs of the zodiac are signs of action and energy. For this reason we see the figure of the Lion in this Trump with a tail which symbolizes the forces of kundalini. The lion is a symbol of kingly, bestial forces and we can look at this beast in ourselves as our own evolutionary background which contains subhuman forces of the vital life-power. These forces are sexual in nature and so the card is called "Lust". The electro-magnetic forces are barely understood today by modern scientific effort but we see the results all around us as they are also responsible for generation and a continuation of the species. They also have other secret uses known to the trained magician.

Crowley was one of the greatest adepts in the use of the forces of this life-power and for this reason, he has himself pictured on the card with 7 heads and an extra head, which is very much like a lion's head surrounded by fire, on the tail of the very powerful lion. As we have already learned, eight is an extremely important number for Cheth, the Trump preceding this one.

Teth has the value of 9 and this is an ancient number always associated with Magick because of its peculiar properties. Addition and subtraction results can always be added together and the resulting number will be 9. Thus 9 serpents at the top of the card.

The seven heads can also refer to the seven chakras which can be awakened by the rising of the kundalini fire up the spine. But always the goddess Babalon must ride the Beast in each of us. So in one sense she also refers to the spirituality in each of us. Babalon is a feminine symbol and is referred back to Binah, the 3rd sphere. Binah again is a lower form of Nuit. We are asked to always dedicate our actions and our lives to Nuit in LIBER AL. This means that whatever we do, it should have the highest spiritual motive. When one starts out on the path, this motive is quite diffuse and scarcely seen. It might come through as intuition, which quality also refers to Binah. Then we conceive of attaining to the Knowledge and Conversation of the Holy Guardian Angel, or of becoming a great Magician in more obscure terms. But the spiritual side, the Supernal Triad, must always be our ruler even in this ambition. Also, Magick depends on the right use of this mysterious life-force.

Our own Supernal Triad must always be the actual ruler of the Ruach (mind) of Yesod (emotions) and Malkuth (body). We all have to learn to ride and control the beastly part of ourselves, our own evolutionary background. In this background we find a vast unconscious realm, shared by all. Jung called this "the collective unconscious". Its power defines that we must all have human forms

and be ruled by similar laws of Nature. We have evolved from an animal state and we must continue to know and to refine this animal or Beast within. If we do not rule our own beast, we can become dangerous even to ourselves. In MODERN MAN IN SEARCH OF A SOUL, Jung brings out the fact clearly that modern man is in danger of destroying himself and the whole race because he lacks control of his beastly self. That is, mankind has lost the ability to get in touch with his spirituality and be ruled by it, rather than by his passions and lower desires. The forces which have carried us along the evolutionary path can be destructive as well as constructive and indeed, destruction occurs regularly and man must climb out of the ruins of his cities and build again, but each time with more knowledge of his spiritual self and also with having taken one more step in evolution.

Another way of explaining this is to consider that the beast in each of us lies in the subconscious mind. It is the little understood power of all sentient life to pull enough power freely given by the sun, into its particular manifestation of life. This power is explained by the lion and the superconscious part of ourselves is in the figure of Babalon. Thus we have the idea that the part of the collective unconscious which runs through all mankind has two distinct functions. One is to form the earthly body out of the directional urge of the spiritual part of us. We ignore the superconsciousness to our peril.

This Trump unites the spheres of Chesed (Jupiter) and Geburah, (Mars). Mercy and Severity are thus shown to have an influence in the make-up of the Trump. Mars also means action and energy in its purest sense, but often is overwhelming and thus too much severity can be manifested. It is balanced by the Mercy and beneficent action of Chesed or Jupiter. The sphere of Chesed is the first one of the Ruach and has the number 4, thus symbolising the beginnings of manifestation. The 5th sphere of Mars can be explained somewhat by the symbol of the Pentagram, with the topmost point being that of spirit.

This is the second of the horizontal or reciprocal paths on the Tree, and as such carries great importance. The first horizontal path was that of Venus, love. Now we see the application of this love under the influence of the Sun, with energy and a fiery burst of power in the union of the Beast and Babalon. The animal and spiritual energy are conjoined and this burst of power then begins its further action as the various parts of the human materialize in the following Trumps and spheres of the Tree.

When one hears the sentence "Oh, Lion and oh serpent, be mighty among us" it refers to this Atu of Lust, the lion-serpent. This of course, as explained, means kundalini and its controlled rising through the seven chakras. This power exists alike in men and women. The Mass also states that this lion-serpent is the "sole vice-regent of the Sun upon the earth." This is nothing other than kundalini, which is of the nature of sun-fire. A second term for

kundalini is Phallus, which uninformed students may think is only the male organ. But when you realize it is kundalini, stretched out along the spine, then this word means very much more. For this reason Hadit says in the second chapter of LIBER AL, v. 26: "I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one."

The last phase, the drooping down of the head, is all that the majority of humanity know about and this is their sex expression. But there are methods when the sex urges can be aroused and lifted up the spine, as the verse states, and this Trump of Lust gives a picture of this process. The Saints in the background have mastered this method of controlling the sex urges and of turning them into spirituality. Some of the saints who have done this are mentioned in the Mass. For this reason, there are no new Saints known and to add other names indiscriminately reveals the grossest ignorance.

With the taming of the animal urge to sex, one frees oneself from automatic and very powerful reactions and approaches to life. On the abuse of sex alone, much of the misery of humanity can be blamed. As primitive peoples are studied, it is noticed that the instinctual urges of sex are overwhelming. These people have had to hedge the act about with every restriction suitable to their climate and form of life, for they have realized that this is a powerful tool for good or ill. Modern man has tested indiscriminate use of sex and has yet to place these powers under the guidance of Babalon, or of the Supernal Triad.

The conscious self in everyone needs to recognise the bestial untamed forces in the unconscious and begin the process of taming. When this is done, the person is freed from the overwhelming power of the unconscious drives and instincts. The transformation of the person into a vehicle for the expression of the True Will cannot be achieved without this work on the unconscious drives.

The old name of this card was Strength and usually the old cards would show a woman closing the mouth of a Lion. This idea is still carried forth in the Trumps that we are studying. The Lion in each of us must be understood, tamed and controlled if we are to progress further on our Way to the Light. It is no use to let this primitive Lion manifest by outside aggression as then we waste the powers so freely given to us. This is indeed the most powerful sign of the Zodiac, Leo, and this Trump reminds us of the work to be done with all our Strength.

In human myth and folk-lore, wild animals often symbolized the power of the instinctual urges, and this is true of dreams and visions as well. Treated correctly the powers of the animals lead to further evolutionary development and self-fulfillment. Animals are true to their own instinctive nature and do not destroy this

purity of being by intellectual pursuits, various ego games, pride, pretense, urges to power over others, ambition, etc. But these animal urges in each of us have carried us to further heights of civilisation. Culture and civilisation depend on the taming of the instinctual forces.

Many people seek to tie down their animal or lion by a strict moral code or religious beliefs and behaviour. They try to ignore what is there. Often persons can become frightened by confronting these powers in themselves and may turn to religious fanaticism.

The sex urges turned into repressive religions can miss the mark and destroy much of what has been so carefully built up. One need only witness the religious wars of the past and of the present. It is a clear danger that repression of sex - animal urges may lead to the destruction of mankind, as the atom bomb is only an extension of the spear and musket.

We look forward to the time when mankind can realize in each person the union of God and Beast. This is the only way we can experience a new era. Unresolved conflicts must be faced and settled through the work upon ourselves, the Great Work.

TANNHAUSER

Excerpt

And when, invoking often, thou shalt see
That formless Fire; when all the earth is shaken,
The stars abide not, and the moon is gone,
All Time crushed back into Eternity,
The Universe by earthquake overtaken;
Light is not, and the thunders roll,
The World is done;
When in the darkness Chaos rolls again
In the excited brain:
Then, O then call not to thy view that visible
Image of Nature; fatal is her name!
It fitteth not thy body to behold
That living light of Hell,
The unluminous, dead flame,
Until that body from the crucible
Hath passed, pure gold!
For, from the confines of material space,
The twilight-moving place,
The gates of matter, and the dark threshold,
Before the faces of the Things that dwell
In the Abodes of Night,
Spring into sight
Demons dog-faced, that show not mortal sign
Of Truth, but desecrate the Light Divine,
Seducing from the sacred mysteries.

But, after all these Folk of Fear are driven
Before the avenging levin
That rives the opening skies,
Behold that Formless and that Holy Flame
That hath no name;
That Fire that darts and flashes, writhes and creeps
Snake-wise in royal robe,
Wound round that vanished glory of the globe,
Unto that sky beyond the starry deeps,
Beyond the Toils of Time - then formulate
In thine own mind, luminous, concentrate,
The Lion of the Light, a child that stands
On the vast shoulders of the Steed of God:
Or winged, or shooting flying shafts, or shod
With the flame-sandals. Then, lift up thine hands!
Centre thee in thine heart one scarlet thought
Limpid with brilliance of the Light above!
Draw into nought
All life, death, hatred, love:
All self centred in the sole desire -
Hear thou the Voice of Fire!

Aleister Crowley

JANE WOLFE

Pasadena

If 1942 had been difficult for Aleister to understand, then 1943 was even worse. When Jane returned to Orange Grove after her rest at the house of Mary K. in Hollywood, she wrote to 666 thus to sum up what had happened.

1003 Orange Grove Ave.
Pasadena, CA. Jan. 12, 1943

Dear Frater 666,

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

"I have not written heretofore as I felt that nothing I would say could be of the slightest interest to you - having fallen so far short of your confidence, trust, and desire. But this is not good enough. Interest or no interest, I must write: so I will give you some routine news until I know better where I stand. I can say this much: I am roused from some of my lethargy at least.

"The house underwent a big turn-over last fall, starting shortly after the Equinox, and ending December 8, when our German refugee got himself a job in a seasonal Arizona hotel as night clerk:- 6 grown-ups and 4 children gone. Quite an exodus. This included Regina, who had an enlarged heart, blood pressure of about 300/150, with small blood vessels in eyes and wrist giving way - these could be ascertained for a certainty. The doctors said complete rest, in bed, for a year. Jack offered her that here, but she chose Leona and Houston, as you no doubt know by now as she has communicated with you.

"But just before Frederic Mellinger left, a strapping 6'7" youth, of 27 years, came down from San Rafael and, being fond of Wilfred, joined. His brother promptly gave up driving a taxi in Hollywood and took over the garden, the chickens, the rabbits and last week a goat and her kid. They both joined the Order. Incidentally, Jack has just signed up a young man, his 7th contribution in this respect, and all weathering the storms.

"Then the strapping young thing who, notwithstanding his excellent health and desires in the matter, Uncle Sam cannot use because of his height, described us and our ways to "Heidi", living in San Rafael and who had been mothering 8 young aviators during their training months. With the departure of these boys of hers and Harry, like many a mother, she felt at loose ends: so she came down, looked us over and decided to make our interests her interests. And what a God-send she has proved herself to be! Competent house-keeper, excellent cook who can make big meals out of scraps, all the while releasing good humour, gaiety and laughter.

She has freed me, to a considerable extent, from the kitchen, so the long-promised Agape News-Letter is being born. I hope it will prove of sufficient worth to be used for missionary duty.- "

She then described that they had helped Ray Burlingame to overcome a habit of drink and that Mildred was with him for the few weeks while he sought Wilfred's help.

She also wrote to Karl on Jan. 4 that she had finally made a decision where Wilfred was concerned. She apologized for being so long about this matter and cited her bad health and difficult situations at Roy's ranch. She stated:

"On my first evening home I had a long, intimate talk with Smith, bringing up matters which always puzzled me. One, a subtle opposition to A.C. This is based on fear, of course - may I say a feminine fear of overwhelming masculinity, yearning to yield but unable to do so. There is also the fear seared into his soul by a bitter, degrading childhood, plus panicky loneliness.

"A serious lack is reverence of individuals, stemming from that same childhood, no doubt. I too lacked any conception of reverence while in Cefalu; this had to unfold in me.

"Some of Smith's psychological troubles have been Jane's troubles also. We both came in, or had thrust upon us, similar snarls and emotional difficulties. And I now see that Smith's failure is my failure: had I given Smith at Winona what I give him since my return the story could have been different, I am sure, for today Smith turns to me. - - -"

On Jan. 13, Jane handed Wilfred a note:

"Pursuant to Instructions from Baphomet, it is my duty to inform you that for the time being you will be relieved from your function in the Lodge, and that you will retire from the Community House at 1003 S. Orange Grove Ave. Your full re-instatement will follow the achievement of some definite personal action, conceived and executed by yourself alone, to the advancement of the Work of the Order." - Estai"

She then sent a cable to Aleister on Jan. 20:

"Smith still here debating own decision. Stop. Resents order through anyone but you. Jack unstable. Letter follows. Jane Wolfe"

And in her letter about these matters to Aleister, she further wrote:

"Wilfred has a mind that he cannot still and out of all this thinking, this talking - which fluctuates from day to day, mind you, in his desire to consider all angles or get a foothold (for he says things are too involved here for anything so simple as packing a grip and walking down the street) - comes what I understand to be

the following:

1. Shall I go at all?
2. Shall I go with no intention of coming back?
3. Shall I go endeavouring to carry out the Instructions, feeling that no good will come of it?
4. Shall I concentrate on Church of Thelema for the time being?

"This latter startled me: I reminded him of Jones and his Psychomagian Society, but he could not see a parallel.

"Jack said he would stand aloof from any action - it was entirely up to Smith. Yet Sunday, on entering Wilfred's room, I saw Jack deep in writing and when I said, happily to Wilfred, "O, is Jack writing his article for the Agape News-Letter?", Wilfred answered, "No, he is preparing a paper on the Church of Thelema."

"Jack's instability I discovered quite some weeks ago - really instability and not domination. I presume his 4 or 5 Watery Signs are back of it all.

"There is so much that is fine and splendid in Smith, it is unfortunate personal meetings cannot be held - even with Karl, whom I love and admire. Yet both Jack and Smith think Karl treats Smith too much like a little schoolboy and in some respects shows a little lack of good manners. I offer this with all due regard for Karl, I hope: he is near and dear to me."

She also sent a copy of the contents of her letter to A.C. to Karl. When Aleister got her letter, it precipitated a telegram which read as follows:

"Smiths recalcitrance may precipitate irrevocable thunderbolt. Airmailed Jack yesterday stabilizing encouraging. Writing fully. Hopeful your trumps ready. Love. Full Confidence. Alexander Crowley."

Then Karl wrote in answer to the copy of Jane's letter and among business matters in which he also mentioned that he was always questioned by the censor whenever he sent a cable to A.C., he also remarked on Wilfred's attitudes:

"Your references to me in your letter to A.C. were interesting. I refer to the remarks by 132 and Jack. If I can speak frankly to you, I would say that 132 acted like a little boy in his childish hatred, his vile remarks about everybody else in California, about A.C. himself, in many of his letters to me, which showed me too clearly over a year ago where he stood magically and spiritually. I forced myself to be very patient, used diplomacy where it was indicated, but did not refrain from being outspoken on some occasions. Jack, when visiting here, was treated by Cora and myself in the most hospitable way. He did not open up in the slightest, and kept shut up like a clam, but snooped the atmosphere like a detective who has

to report to a superior. Yet I did my utmost, met him enthusiastically, as some of my earlier letters to him showed. My antennae sensed the root of the trouble, and I made some outspoken remarks to him. Alas! he was and still is too young, immature, and unfree for the position I then hoped for him. He went back, reported to 132 what he had seen and heard and now, I feel acutely from several signs, will finally fall under the dreadful spell to which he yielded.

"Do understand: I feel very intensely for yourself and the grave decision you had to take, and that you took it, that you affirmed your attachment once again to the O.T.O. itself, its heads, and what it stands for and shook yourself loose from the shadows that had hung over you. I feel intensely the difficult situation you are in which may torture you in its daily connections. Do remain firm; you have weathered storms in London in 1923 (was it?) and elsewhere that were worse. You will get help.

"Why, for goodness' sake can't you find the way to Max and open up in a talk between brother and sister? It seems to me you have some distorted vision of Max' soul. I know him very well; I know that he had to go through hard times and ordeals these last 12 years. But everything, every act of his during these last one or almost two years proves that he has come through. It was Max's heroic efforts that were the main help to me. I wish Agape Lodge had shown similar devotion to the Work.

"Our Order judges by inherent qualities. The feather of Maat must be unstirred by even the slightest breath of falsehood. No fake, no powderpuff make-up can fool the Supreme Heads. I have a suspicion that you yourself have permitted yourself to lose sight of this when judging others. We want much: utter devotion, perfect purity of soul and aspiration, and all the rest on top of that. The tests are severe and unfailing. If anybody has the slightest impurity left, the best is to push him into the water if he doesn't want to go wash himself. And for God's sake let everybody leave aside the thought as though anybody acted for personal ambition, to get somebody else's position, to take something away or what not. We need hundreds of people. But none that isn't tested to the marrow of his bones.

With fraternal love, Karl.

A brief letter of Jan. 30 from Karl made things very clear:

"A.C.'s cable to you, mentioned in yours of Jan. 26 makes the situation very clear: Smith can't compromise, nor can you. You have given him the instructions 666 gave you, and there is no room for doubt. Nor can he procrastinate: he has definite instructions how to act, and what his job is as a member of the Order. There is no arguing about this: no excuse for, perhaps to write 666 first and such things. He has to quit the premises. I would feel sorry for him if the thought 666 was playing, or changing his mind, or possibly letting you down, had taken hold of him. - - "

Wilfred still did not move or do anything and mentioned that he was going to stay in the house until he heard from Crowley for himself. It was a stale-mate and Jane felt a great sense of let-down as she was unable to get things moving.

This prompted a letter from Aleister on the 16th of February:

"You people are absolutely beyond my comprehension! Never in my whole life have I put such implicit trust in any person as I have in you. Never have I given any other person such responsibility as I have given you. I made you sole arbiter of the destinies of the Lodge. Yet you begin your letter by saying that you have "fallen" so far short of my confidence, trust and belief!!! It just baffles me. Considering that I had a telegram from you in which you appear to have understood my letter, and to have been taking the measures I suggested, how is it this seed of doubt has now arisen in your mind? Believe me, if I had a moment's hesitation about your integrity I should never have dreamed of putting you in this responsible position. The only question that arose in my mind was whether you were sufficiently independent and strong-willed, and whether you might not feel so arduous a task with such great issues depending upon it, was putting too great a strain upon you.

I may as well say here that I have never for one moment had any doubt as to your complete loyalty both to the Order and to myself. You are, in fact, the only person in your part of the world whom I feel that I know at all. I suppose I only saw Smith two or three times in my life; and never for as much as half an hour was I alone with him. You are in a totally different position. In particular, I can never forget how brilliantly you carried out the really appalling ordeal which I imposed upon you in Sicily. I have met very few people in my life who would have tried it seriously at all; and I doubt if there are half a dozen who would have come out of it as well as you did.

At the same time I want to say a few things which will clear up any possible difficulties between us. I want to point out that it is quite a long while since we met face to face. In all these years I have turned into a very different man from the one you knew. But even him you only knew very slightly, because of my invariable custom of wearing a mask. I always behave to people as much as possible as they expect me to behave and it is a fatal error to base any conclusions upon such observations. The only real knowledge of me that you have, or ever had, was on the highest plane - as your physician. I saw what your trouble was and I have always been very proud of your testimony that I understood your difficulties and found the best way out of them.

Of course I have had one complaint to make and that is that you did not bully me sufficiently after your return to America.! You ought to have made my life a burden to me with requests for instruction on all sorts of matters and, above all, records of your

practices. Now this is my general complaint. Every member of the Order has no *raison d'être* unless he is doing practices and recording them and sending them in regularly for criticism and advice, but nobody ever takes the trouble to do that. So, from one point of view, it would not be unfair to say that they do not seem to be taking the Order seriously and that is they are not taking themselves seriously. They are not devoted to the work of initiation and consequently they do not make any progress.

In the case of Smith in particular, his conduct is entirely unspeakable. He has done nothing whatever to justify his position except the mere performance of the Mass and this, I gather, cannot have been done any too well, or we should have raised a great many storms of one kind or another long before now.

What is more, his conduct has been actually dishonest. Everything that you have out there comes from, or through, me. Rituals, books, everything else are mine and mine alone. I am actually the author of every one of them, with the single exception of the BOOK OF THE LAW. But I find in him no integrity, no common honesty. This I could understand if I could not excuse, if only he were somebody. If he were starting something of his own, but he has absolutely no capacity for leadership, no initiative, nothing at all and yet from time to time I get a casual note from him or some photographs or something totally unimportant, just as if we were not trying to do anything at all. Spencer Lewis was really a much superior specimen. He did at least steal to some purpose, whereas Smith has not the brains to do so.

I hear that he is making all sorts of extravagant claims about his advancement in both Orders. I gather that he claims to be a Magus! But he seems to be a little premature by about 2,000 years. In any case, if he is a Magus, what is his WORK? Then again, where is the Book which he must have published if he were even an Adeptus Exemptus 7^o = 4^o, a book summarizing the results of his life's work? He has produced absolutely nothing, not as much as a pamphlet; and I am sure that he is quite incapable of doing so. I wish you would write and tell me at once what is his position in the business world. I am prepared to bet the shirt on my back that he is a mere hack wage-slave. The position is one neither of dignity, responsibility or emolument. If I am wrong in this, please let me know.

I gather from various reports that he is thinking of running a Church of Thelema of his own personal manufacture. But he cannot do anything with it, because he has no material. It always comes back to me.

Jack wrote to me that he owed a great deal to Smith; and I have written to Jack asking what? My own impression is that Smith feels his inferiority so intensely that he devotes the whole of his energies to hanging on to people, appealing for their devotion and adherence, in order to give himself a little bit of confidence. I think, for one thing, that he has been vampirising you. I look to you to call his bluff completely, if necessary by a circular letter asking what

are his achievements, where are his records, where are his diplomas, what grades in the O.T.O. has he actually taken, who initiated him and when? The answer to all this is easy enough - complete blank.

But you must not allow him to undermine the loyalty of others in his neighbourhood. In particular, Jack appears to have some excellent qualities and it will not do at all for Smith to lead him away from the principles of the Work on account of any personal ties. You know, of course, that as far as the A.A. is concerned, communication between Members is sternly discouraged and with regard to the O.T.O. there is even no getting behind the Constitution of the Order. I do not even know what books you have out there; but I suppose there is a Blue Equinox somewhere and the Constitution is quite easy to find pp. 197 - 206. I call your attention in particular to Clause VI.*

I think it will be necessary to make all this clear to everybody connected with the Order by making their receipt of the Password at the Equinox conditional on their signing a declaration of loyalty to the principles and constitution of the Order.

You have one very great advantage in the presence of Germer in New York. That man is a rock. I think he has dealt with your matters very wisely, temperately, moderately and yet firmly, but apparently greater firmness is needed and I shall write to him tomorrow in that sense, asking him to forward a copy of my letter to you with instructions as to how you are to act in order to re-constitute the whole system. It is quite clear that there must be a complete shake-up and that everything must be under a single and capable control. I call your attention to Liber AL, III, 41.

Your letter goes on to tell me a lot of household gossip, which is quite impossible to use to get an idea of who you all are, and why. What Germer wants and must have, is a list of all the people concerned and what the capacity, ability and function of each one is.

Helen wrote me a long letter some months ago - pages of irrelevant and incoherent details. It is simply maddening for anyone who is trying to get an organization into shape to have all these disconnected details thrown at him. I don't know how you can fool yourself about it. Read through your letter again, imagining yourself to be a stranger to all the people whom you mention. The total impression that I get is that there are a number of people somewhere who are more or less connected with something or other (it is not quite clear what) and that they are living the lives of more or less human beings, but there is absolutely no work being done and no attempt to do any work. I cannot see why you bother with the Order at all. I really find it very difficult to interest myself in the character of the view from various points of the surrounding

* These pages refer to Liber LII, The Manifesto of the O.T.O.

countryside. I have seen quite a lot of views in my life; but there is no point in a view unless it hangs on to something. You all seem to me in a state of the most complete distraction. I do wish you would realise that I have all this work very much at heart and I appreciate the people who are working, or rather not working for the Law; but it is really heartbreaking that in a quarter of a century or so I can get absolutely nothing that I can take hold of.

Love is the law, love under will,

Yours ever, Aleister.

P.S. Those trumps of yours should be on the way next week, but Lady Harris may have gone crazy again - who knows? A.C. "

Aleister was having quite a bit of trouble with Frieda Harris who was painting each Tarot card. From time to time there was quite a bit of upset and squabbles. All this trouble in the only O.T.O. Lodge existent at the time was almost more than he could bear. There was so much that should be printed and even more that should be written and the only person sending anything that was at all helpful to him was Karl.

Karl then sent a letter of criticism to Wilfred and Jane and Jack were asked to read it. Jack then made his reply, refuting most of what Germer had said and asking Karl what was wrong with him?

In the next letter to Jane, Karl mentioned that 666 in 1941 had appointed Karl as his personal representative and special appointee of the Order with jurisdiction over Agape Lodge. Karl had remonstrated and then had accepted the position unwillingly.

Karl had had a lot of trouble getting reports from Agape Lodge and answers to his letters from Wilfred. He felt terribly disappointed and disgusted with all the troubles, bickering and gossip. He wrote: - "Yet, devotion should be a free gift, a burning passion and flame. It never came from Agape. I felt that Agape Lodge had, let me say, the isolationist spirit: it thought rather in terms of development in California, independent, instead of seeing that under its present leadership and constitution, it will just drop flat if G.H.Q. should succumb."

Jane wrote to Karl agreeing that the development at 1003 was uppermost in Wilfred's mind. He had for years talked of being entirely self-sufficient on a piece of land and to him, this stay on a large estate in Pasadena, meant the fulfillment of this dream. Jane reported in this letter - "Therefore it has seemed to me that the whole effort was a physical one; and I asked Wilfred whether he had not lost more than he gained by this concentration on chores and more chores - he himself having stated that he was no longer the priest but a sort of handyman."

Indeed, the goats, chickens and rabbits and the care of the grounds had fallen on Wilfred's shoulders. He scarcely had time

to do much work for the O.T.O. The classes were given once every week however, and regular Lodge meetings were held. The funds to be sent to Crowley had fallen off in the last 6 months because of the dissatisfaction of the group of people from Long Beach. There were interested persons attending classes, but very few wanted to join the O.T.O. other than Jack's friends and no one of these persons thought in terms of helping with money for Crowley.

Crowley wrote Jane about Jack's and Helen's telegram to him:
"Remember we have hard job cannot long afford to lose Wilfred things have developed well division of authority is upsetting to organisation dont believe everything you hear love and trust."

Aleister reported the above in a letter which also stated:
"I must say that I look for loyalty. The really strong point in your position is that Smith is a complete nonentity; he has not contributed in any way to the work of the Order; and if he starts off on his own, anyone who follows him will soon find out that he is an empty sack. I think you will admit that I have behaved to him with the greatest patience and moderation. No doubt he showed you my last cable sent on the 26th of January, but he must act responsibly for the future. Germer can be trusted absolutely to guide you all with wisdom through this time of crisis.

"I wish you would understand that the work of publishing the Tarot and other works of great importance depends almost entirely on the support received from Agape. It is always the small surplus - perhaps not more than five of ten percent of the total - that makes all the difference between activity and inactivity. You have got to do everything in your power to tip the scale in the right direction. Every time that I am held up means a hitch in the programme, which upsets the smooth running of the machine - and that smooth running is of great importance with regard to its external effects. Victory is cumulative. You cannot conduct a campaign by fits and starts."

Aleister next heard from Grady McMurtry and a copy of part of his letter was sent to Jane and Karl.

"Perhaps some of my perplexity may be explained thus: you proclaim the Law of Light, Life, Love and Liberty. You say that "The word of Sin is restriction." Yet my observation of your devotees, those people who are prone to lean back with closed eyes, inhale deeply and explain "Ah, Crowley, that ineffable genius", has been that they are more prone to practise a philosophy of death rather than of life. They have given every appearance of being children demanding all the benefits of life and yet being unwilling to assume the responsibility of perpetuating same. In one particular instance, the birth of two children to the Order was looked upon with such disfavor that the mother became a veritable outcast. They give every indication of preferring abortion to birth. I am not exactly the paternal type. Nor have I a great yearning to stroll the midnight floor packing a screaming brat. But while it

may be all very well to be "a bornless babe in the womb of the universe" it is also very true that life, and a way of life, can only be carried on by strong men who are willing to accept responsibility. Thus my dilemma. Is this which I see what you actually preach, or have your interpreters bungled the job?"

Aleister sent part of his reply to Jane and Karl:

"I am enlightened and horrified by what you say about the Californian crowd. What you tell me is truly abominable. The official paper - Liber CI on the duties and privileges of Members is absolutely specific on the subject that you mention,* Note, in particular, Clauses 14 and 37 - 39. - - - I am sending a copy of the relevant paragraph in your letter to my representative in New York with whom you should get into immediate touch.

"I may say that I am extremely dissatisfied with the whole position at Pasadena. Ever since I met Smith in Vancouver I have heard practically nothing of him except sordid sexual squabbles. Strong measures are now being taken to clean up the whole mess."

*"Refer also to LIBER AL, I, 51 & 61, II, 24 & 52, III, 55".

Due to Aleister's request, Karl then sent around a letter which asked each person to sign a pledge of loyalty to Baphomet and to the O.T.O. Almost everyone signed this, but many were confused as to its source. Some thought that Karl had thought this one up.

Aleister wrote to Jane on March 16:

"Your most welcome letter of Feb. 26 came just in time to stop me putting Interdict - and your history will tell you what that means - upon the Lodge.

"Really, it is a little puzzling. Letters dated Feb. 14 tell me that Jack had flouted my instructions completely; now on Feb. 23, he writes that he is complying with them! I surmise that pars. 2 sqq. mean that Smith is in some sort of Quarantine - he can make a fine yellow flag out of his yellow streak! - in some part of the grounds of 1003. This for humanitarian reasons. I can't exactly forbid this; but the objection to it is that it will do no good to Smith. I had hoped so earnestly that the retirement would make something of him. But I'm afraid he is a dyed-in-the-wool parasite."

Jane reported to Karl that Smith and Helen argued with Jack in Jane's presence, that it was not convenient for Wilfred to leave at that time. For one thing, Helen was expecting his baby in April. Though Jack would have liked to comply with the orders from Baphomet, Wilfred's arguments always stopped him. Also, Jack held the purse-strings. Sarah (Betty) had a job now and was paying her board and Jane paid in only \$30. a month as she had so little. Wilfred and Helen had no income.

All these details were written to Karl so that he would know they couldn't do more. Also, Jack made up his mind to visit Karl in New York and see if the situation couldn't be straightened out.

Jane wrote to Aleister describing her position as editor of "The Oriflamme" which they were now putting out. She described some of its contents which included poetry by Jack and McMurtry. Wilfred also wrote to Aleister and received this in reply:

"- - - What you say about yourself in 1935 is, I daresay, perfectly true. I should not have put it quite so strongly, but to be quite open with you I hardly remember hearing of any activities of yours beyond squabbles, mostly of the petty personal or sordid sexual kind.

"With regard to your honesty, I have never been able to get any accounts from you, or even regular reports as to what you are doing. I sent you books of considerable value and all fees and subscriptions should have been paid to the Grand Treasurer General whose business it is to support the different Lodges according to their needs from the General Fund. The period from your starting work to the arrival of Frater Saturnus in New York was almost a blank of support of any kind. I do not think that in twenty years or more you contributed more than £150 at the very outside. You have done practically nothing yourself for the Order beyond keeping the Mass going more or less and occasionally getting out a few small publications. Your expenses for matters connected with the Order can have amounted only to the most insignificant sums; but however that may be, the fact of your failure to correspond and to render accounts is sufficient condemnation.

"You say that now you are "a clown, vile and have a swelled head". It is quite natural for people to regard you as a clown because you are always exercising what you apparently suppose is humour of the Jerome K. Jerome brand, and I must say that I received one of the shocks of my life when you sent me the photographs of the Temple and its Officers robed. The fact is that you simply cannot wear a robe. You have no dignity; it is not your fault that you are of small stature and that you never seem to know quite what to do with your hands, but when anyone has these qualities either they take the most extravagant measures to get over the handicap, or they are careful to avoid pushing the facts in peoples' faces. You know, of course, the trouble that Mussolini, for one, has taken in order to look like something which has not been brought in during the night by an alley-cat.

"I cannot understand - I never could understand - what Jane was doing not to correct all this. What is the use of her experience of stage and screen if she cannot produce a photograph of you which would impress at least certain classes of people with the proper feelings of respect. The point is really to be referred to the True Will. You were not built to swank about any more than St. Paul or you would have made yourself extremely impressive by an atmosphere of darkness and mystery; but it is absurd to carry a sword if it is instantly patent to everybody who sees you that you would be scared out of your life if you had to use one.

"As to the swelled head - I am told by several people, some of them

entirely friendly to you, that you have been laying claim to all sorts of degrees to which you have no shadow of right. In the A.A.A. you may possibly have been passed to Neophyte, but you certainly never went any further. Your claim to Magister Templi was merely a drunken freak, but of course this kind of joke is not appreciated by the Chiefs and I daresay that 90% of your present troubles is due to that error.

"I am told that you have even claimed the grade of 9 = 2 but if you are a Magus, why have you not announced your Word, and with regard to the inner Grades, where are your examinations? Where are your records?

"As regards the O.T.O., you have, of course an Honorary Tenth Degree as my deputy in California, but that is itself purely an honorary degree conferred for the convenience of running the Lodges in my absence, and this is quite evident from the facts. I think you have the returns up to the Fourth Degree; you may possibly even have the Fifth, but you certainly have not got any of the higher Grades. You do not even know what they are about. You are supposed to possess the secret of the Ninth Degree, but from a recent communication it appears to me very doubtful as to whether you understand it properly, let alone being capable of making good use of it.

"When it comes to the Tenth Degree, I may remind you that you registered the name of the Order as Rex Summus Sanctissimus for the excellent reason that you had not the faintest idea of the meaning of those very simple Latin words. If you are an honest-to-God Grand Master, you should know all the other Grand Masters. If you send me, for instance, the name and address of, let us say, the Grand Master of Denmark (pre-war of course, will do), I shall be inclined to believe you - at least to the extent of suggesting that you should supplement so barren an item of information by the exhibition of a letter from him which acknowledges you. I am prepared to bet all the gold that ever came out of California that you have never had any correspondence with any member of the Order of any Grade outside of the United States.

" - - the whole tone of your letter is too peevish to be manly. You do seem to be obsessed about your character and position. You don't live in the atmosphere of the work itself, although on that point your paragraph 8 is more re-assuring.

"- - - of course, your persistence has always been your greatest asset in my mind. If you would just go on with that without wondering and worrying about grades and so on, I see no reason why you should not come through all right. The Grades in themselves are nothing except insofar as they are evidence of certain facts, and there have been plenty of people with all sorts of high degrees, perfectly genuinely acquired, who had really nothing in them at all. It was great slackness to allow of this but sometimes emergency puts Grand Masters in a position where they make rather random

gestures. For instance, the late O.H.O., after his first stroke of paralysis, got into a panic about the work being carried on; (he had been misled by some rumour that I was dead or in trouble or something). He hastily issued honorary diplomas of the Seventh Degree to various people, some of whom had no right to anything at all and some of whom were only cheap crooks. You may remember that John Yarker was nobbled by the Toshophist crowd. They tried to stampede the Order on his death. There is some small account of this in Equinox I, 10.

"Now we come to your "on the other hand" part, and this does certainly fill me with contempt and disgust. You keep on talking about "one who", "another who", and so on, but you haven't the courage to mention any name. You leave me to guess. You tell me of one person "whose memory is deplorably weak". Are you referring to the man who has Liber VII, Liber LXV and Liber Legis by heart?* Or is this an attack on Soror Estai? In your next paragraph you apparently refer to Frater Saturnus, but anyone less hysterical I have never met. For solid good sense he is unsurpassed. Now there comes another "another" who writes a letter with every word of which I most heartily agree. I have had unsolicited information from more sources than you suspect. There is no doubt that you are an expert at the game of playing people off against each other. I am told, for example, that you are showing my telegram congratulating you on the publications as evidence that you were the white-headed boy, and are using it in that way. You are only able to play this game because the members of the Lodge cannot be got to understand the importance of frankness. If A wants to attack B, he is pledged in writing to C about the matter to let B know exactly what he has written. If you were to do this you would checkmate any intrigues against you and if they would only do this themselves it is your intrigues that would take the count.

"Your complete unfitness for your position is most clearly indicated by your attitude to the F.B.I. You should have welcomed the investigators in the warmest way, assumed the offensive, taken the line that you thanked God that they had come to you at last, that the only thing you needed to establish your work was to get the ear of people of sufficient importance, place and intelligence to understand that the only hope of pulling the country - and indeed all countries - through the present assault of bureaucracy and totalitarianism in one form or another is to accept the Law of Thelema officially, and determine everyone's job by an analysis of his qualities, his abilities and disabilities and his tendencies (in the proper sense of the word) from childhood upwards. This you should have pointed out is the object of the Magical Records for training people to analyse themselves pending the establishment of proper organisations to do it for them, at least in the earliest years when they are not yet equipped to carry out the research.

"Instead of that you act like a person found loitering suspiciously on enclosed premises - "Oh, please sir, you may see all my

* Karl Germer

letters. I really haven't been doing anything wrong" - which is enough to stamp you in the mind of any intelligent investigator as a perfect scoundrel, except that he is likely to observe that unless your manifest feebleness is a clever mask, you are simply not worth bothering about. But then you see, you are worth a great deal of trouble, not because of any ideas of your own, any work of your own, any output of your own, but because you have had the sense to understand the true and vital importance of the official documents of the Order.

"With regard to your paragraph about finance, what you did not understand was that this £150, or whatever it was, would have been of immense service in paying the instalments on the Tarot, whereas the books that you have published were not immediately vital. It is the business of the Grand Treasurer General to allocate the funds of the Order and to withhold any money from him whatever is plain embezzlement.

"It is all very well to be an advertising agent, but the form of advertising is not in your discretion. At the moment the Tarot, the Hymn for Independence Day and L'Etincelle are of supreme importance because they will reach a public of more or less normal people. We do not want any more drifting "occultists". We want the great political leaders, great industrialists and people of that sort, the kind of person who does not subscribe £835 in a year but half a million dollars in a day and every distraction or diversion of funds from the business of getting at such people is hardly better than throwing the money into the sea. In fact, I think it is worse because the practice of doing so discourages me in my struggle, almost single-handed as I am over here, against all the worst elements in sub-human society.

"I really cannot go on trying to find out your subsequent paragraphs with the anonymous "one" and the anonymous "another" turning up again. You talk about cleaning up the mess, but you are principally concerned in the production of the same. Your original jealousy of 687* was abominable; on the least grounds he was no danger to you; he is agreeable, plodding, loyal and magnanimous. If you had 1% of his qualities, how happy I should be!

"I do not see how you can get out a small monthly publication of dignity and quality. I am not aware of anyone in your crowd who is of any account as a writer. I can hardly imagine a more grievous waste of money, a more certain source of disappointment and a more fantastic exhibition of your ignorance as to what getting out a monthly means. The trouble with you is that you are hopelessly parochial - and I am sorry to say that the parish appears to be Bow.

"Your general wind-up is really difficult to understand, but at least you ought to run your community on the lines clearly laid down in official documents. I have been absolutely horrified by

* Max Schneider

the account of a woman ostracized by you and yours, flat in the face of doing that which the Order expressly encourages her to do. I am making further enquiries into this matter and you will doubtless hear in due course what it is all about.

"Finally, in regard to your whole personal position, I really cannot see any proper and dignified course for you but to go apart into the wilderness and start to train yourself for leadership. I am sure it has been very bad for you to have had a lot of people to play with. This is bad for almost everyone. Personally, I keep people who are studying with me apart as far as possible - "let not one know well the other." Whenever two or three people get together the old trouble starts all over again. I want you to work by yourself for a few months at any rate, avoiding any attempt at the Samson act of burying others in the ruins. If I could see you standing up straight and working for the Order on your own, writing daily a proper magical record of your experiences during retirement, I believe you would come back fifty times the man you are. 516*, as you know, had a pretty hot time of it for a month and she will also tell you that it was the only really valuable time that she ever had in her life."

The matter hung on for the next month even with Baphomet's severe letters. There was no way to leave until Helen's baby was born. Kwen arrived in April and soon after that Wilfred, Helen and the baby left Orange Grove Ave.

To be continued.

(Editor's note: Crowley's letters have been included almost complete as they give information on his situation in England at that time, his struggles and privations. Also, they give valuable ideas as to how he wished the Ordo Templi Orientis to be. His ideals were high but none of the people carrying the torch of Thelema at that particular time ever came up to his vision of the types of persons he would want to see in the O.T.O.)

* 516 was Jane Wolfe's magical number

VICTORY

Victory is ours, beloved,
We have won the golden laurels,
We have reaped joy from the sorrows,
We have won by right.

Victory is ours, beloved,
We have reaped the harvest,
Earned the langorous rest
Won to the inner sight.

Victory is ours, beloved,
Not as two but as one,
In the royal race we run,
We have won the Light.

Triumph is ours, beloved,
With footsteps ringing wild
We gave birth to the child,
Who sprang free of the night.

We saw the child, beloved,
Leap free from the ruins,
From our living effort hewn,
We saw him triumph over might.

Triumph through love, beloved,
He holds the torch on high,
He shouts freedom to the sky,
He calls liberty from the height.

From the Light he calls, beloved,
"Brothers waken and live,
Spread the liberty of love,
Awaken to the Light."

We have won, beloved,
The clarion call has sounded;
Rings through the air around us,
His words, "Do what thou wilt."

Meral
1948