



IN THE CONTINUUM

Vol. III, No. 6

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

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The College of Thelema
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the A.:A.:.

A PERFECT PIANISSIMO

by Aleister Crowley.

Hush to the harps and the hymns! for the soul in my body groans.
I tremble in all my limbs! A fire eats up my bones!
My right hand's spasm seizes and shatters my moons by scores,
And the sweat of my forehead freezes to white-hot meteors!
I lash the horses of night, and the stars foam forth at their flanks;
All space and time take flight as my chariot tears their ranks.
I drink the milky mist of the starry ways like wine;
I grip God's beard in my fist and my axe cleaves gorge and spine.
At sight of my anguish and trouble the heavens answer my will;
The universe breaks like a bubble - and I am lonelier still.
Silence and horror, the void - these are my feudals to friend!
I, with eternity cloyed, hunger in vain for the end.
Lo! I am shrunk to a breath, a wisp of phantastical air,
A sycophant spurned by Death, a cast-off clout of Despair.
Send but a ripple of song, O singer, to stir my breath!
Send but a note to prolong this langourous lust of Death!
For thou art subtle and swift, beyond my sight as a bird
Loftily loud in the lift, a great grace hardly heard,
(So low am I, my lover!) a beatitude blazoned afar
Inaccessibly high to hover, a dream still more than a star!
And yet I have known thee, known thine head bowed down to thy knee,
The loose hair fallen a zone about the middle of me;
Bend didst thou yet lower - incarnate bliss as thou art -
Winding thee slower and slower, yet firmer about mine heart.
Oh but the blast of wonder when mouth with mad mouth met,
And in one dying thunder the manifest sun-world set,
And God brake out ablaze - O sister, born at a birth!
Let us raid the mountainous ways! Let us rape the virgin earth!
Let us set the stars to song! Let us harness the sun for a steed!
Let the streams of time run strong, with life for a water-weed,
And we swim free therein, as the Gods themselves, as They
Who splash the Aeons, and spin sedge-cycles in their play.
Come! Let us soar, let us soar, beyond the abodes of time,
Beyond the skies that are hoar with the blossoms of stars for rime,
Beyond the search of the sun, byond the abyss of thought,
Beyond the bliss of the One to the land that the Gods call Naught;
There let us rest, let us rest - O the jasmin in your hair
As your head sinks on my breast - have we not rested there?

From "The International", September 1917

Single Letters	Double Letters	Mother Letters
⌒ Heh ≈ Aquarius	⌒ Beth ♀ Mercury	⌒ Shin
⌒ Vav ♂ Taurus		
⌒ Zain II Gemini	⌒ Gimel ☾ Moon	Δ Fire
⌒ Cheth ☿ Cancer		
⌒ Teth ♌ Leo	⌒ Daleth ♀ Venus	X Aleph
⌒ Yod ♍ Virgo	⌒ Kaph ♃ Jupiter	Δ Air
⌒ Lamed ♎ Libra		
⌒ Nun ♏ Scorpio	⌒ Resh ☼ Sun	
⌒ Samech ♐ Sagittarius		⌒ Mem
⌒ A'yin ♑ Capricorn	⌒ Pe ♂ Mars	
⌒ Tzaddi ♈ Aries	⌒ Tau ♄ Saturn	▽ Water
⌒ Qoph ♋ Pisces		



THE TRUMPS OF THOTH AND PSYCHOLOGY

In this analysis of each of the Tarot Trumps we could take each one from the last Trump, "The Universe" and proceed upwards on the Tree of Life as does the serpent, mentioned in the last issue of I.T.C.. This is what Wang chose to do in his book, THE QABALISTIC TAROT, and this is what Crowley chose to do in his story "The Wake World", from KONX OM PAX. But instead of doing this, I would rather trace the path of evolution and of manifestation onto the material plane. How did we get here? The answer lies in a study of the Tree of Life with its spheres and paths of Tarot Trumps. We made ourselves with the help of universal forces and we made ourselves with similar patterns which run through all of mankind. We all have the same archetypes which worked from the beginning of whirling motions in Kether, the very center of our Star, or Khabs, and due to our love-affair with Nuit, or phenomena in one of her phases, we then proceeded to take the raw material which leads to materiality and bit by bit we used each power, energy, matter, form or shape and put together our own selves just as we exist today. True, in the Astrological chart which shows the influence of Planets and Zodiac signs, Elements and Gunas (or qualities) we put these things together in varying amounts and strengths for each individual. This has been our choice. We must know this and to know it will begin to free our psychological selves from misconceptions connected with life phenomena, the other fellow, projections, the Nephesch energies and the like.

We can hardly understand the nature of each Trump unless we also refer to the Hebrew letter which corresponds to it. Briefly, the mother letters in Hebrew; Aleph, Mem and Shin refer to Air, Water and Fire. But how about Earth and Spirit? These also must be represented. So Crowley placed Earth as a part of Tau, which usually also refers to Saturn, and Spirit is placed with Shin, or Fire. Thus, along with the letters, we now have 24 meanings placed on these 22 letters of the Hebrew Alphabet. Also, we make Aleph, Mem and Shin stand for the Hindu Gunas or qualities, Sattva, Tamas and Rajas. Please refer to either the Bhagavad-Gita or to I.T.C. Vol. I, No. 9 for the meanings of these.

The double letters in Hebrew refer to the planets and the single letters refer to the Zodiac signs. In the double letters, we have opposite meanings or polarities. Since our minds may not work without these polarities, they are an unchangeable rule of existence,, they also appear in other Trumps in various ways. If one thing can be true, then the opposite is also true. This we must accept as a matter of finding our balance or equilibrium, so necessary to a sane spiritual and emotional and mental and physical life!

All the Trumps represent active states of being, they are dynamic and like Archetypes, which they are, they come and go and play a smaller or larger part in our lives as conditions and phenomena dictate. The spheres are passive, they are the results of what went before and what comes after. For this reason, when coloring the Tree of Life, one uses the Queen Scale for the Spheres and the King Scale for the Paths. That is, unless one wishes to paint every color mentioned on the Tree as described in 777.

The Trumps are connected to the spheres in a particular pattern, not to be changed around, or the balance of the whole Tree is upset and one would never come to grips with the underlying truths in this pattern. There is a numbered order for both spheres and Trumps. All of this begins to show us the harmony and laws of Universal Order. If not for these Laws, we certainly could not have sent men to the Moon. Mankind needs only to understand and know the Laws of Nature to conquer his environment and himself, after all. In the Ruach or our mentalities, we can say, "God geometrises", as did early Adepts, such as Pythagoras. There is an order in the mental world which mankind has begun to understand and this order is resulting in the conquering of the material world.

There is also an order implicit in the spiritual world which is only now receiving some understanding. It is only the primitive who sees much of disorder and who needs to placate various Gods in hopes of allaying the ills which stem from disorder.

But let us begin then with "The Fool" and see how we started our journey into life and manifestation and phenomena.

THE FOOL - This Trump connects Kether and Chokmah. In Kether we find the unknown essence which we term Hadit, and which if we have any experience of such an essence, we can only term no-thing. For here is no manifestation of any sort, such as is realizable through the powers of the Ruach. Our minds cannot even conceive of no-thing, so mysterious is it. Hadit is the unmanifest and the unknowable, yet it is also the power to begin phenomena with its whirling motions. In LIBER AL VEL LEGIS, Hadit says:

"In the sphere I am everywhere the centre, as she, the circumference, is nowhere found."

"Yet she shall be known and I never." ¹

Chokmah represents the Word and the Will. It is Wisdom and here the unmanifest begins the process of manifestation into life through its own Word and Will. The Fool carries the whirling motions of the unmanifest Light (not to be seen, Light is a term to which we may relate intellectually, but the Light mentioned is not like our physical conception of Light, it is more pure energy) into the sphere of Chokmah where it begins to be molded into some semblance of the Will of the Individual and of the known Universe.

The Fool is the beginning of our journey into manifestation, activity, phenomena, life. By life, we also include the opposite curve of death. These two opposites co-exist equally and we enjoy first one and then the other.

The Fool is the Wanderer, he is two sexes in one, he is life and death and many other opposites. Our Khabs, or Star, which we call also Hadit, now puts on the many-colored robe of manifestation and begins the journey into human life. He is the babe, not yet manifest in all the guises possible to it, but ready to go. The Star seeks ever to go - as the Fool is going - and by this going there is always union with Nuit, or in other terms, Babalon, who

1. Cap. II, v. 3 & 4.

represents the possibility of event, of forms and actions. Nuit is void and empty until each Star wills and utters his or her word and goes into a love spasm with Her.

Anything is possible to this Fool-Wanderer. Which way should this babe go? Should his spiritual spontaneity result in wisdom, madness or folly? He is a beginner, he knows nothing, he is foolish beyond all accounting. He is irresponsible, in him exists any possibility. He is ourselves as the babe in the egg of blue, the pure Harpocrates, not yet born, sitting on a lotus leaf. The possibilities of this creative anarchy of the Fool can be a blessing or a drawback when he appears suddenly in our lives. He is beyond ego consciousness and the thinking mind. He is above the abyss. But his presence is often known to us through slips of the tongue and lapses of memory. He also appears in dreams and visions and sometimes "out of the mouth of babes."

His message, no matter how repulsive to our set ways of thinking and our staid modes of life, must be heeded, for he carries the message directly from our own Khabs, from Kether. He gives us the possibility of being transformed into the hero, the prince who awakens the sleeping princess and makes her his own.

Notice that in old fairy tales, it is often the fool of the family who performs seemingly impossible, unthinking and unplanned actions who wins the Princess. She represents Malkah, the sphere of Malkuth and earth, or the Earth of the last card of the Tarot, the "Universe." The myth refers to the marriage of the spiritual and the earthy.

The energy of the Kether whirling motions moves forward into the Fool. This energy is utilized by us in everything we do and carries us forward into life in an unrecognised way for the most part. Like the fool, we appear suddenly into the world and act without the ordered intellectual thought patterns and logic. When the fool is being acted out by us in this way, our instinctual actions are sometimes successful and sometimes make everything a mess.

Since the Fool is above the abyss, he cannot be comprehended by logic and reason and is very difficult to understand as he combines in himself many paradoxes. His energy is unconscious and undirected by the intellect but it is an extremely strong and potent energy. He is beyond space and time. He is opposite poles of energy as found in light and in air. He is all things and nothing. We think of him first as one sort of energy and then as another. Since our brains work only on one pole of energy at a time, or on one idea at a time, it is difficult to pin the Fool down, for he is in himself the two opposites. The Fool can create and destroy, enjoy order or anarchy. He is unconventional; but this Khabs of ours, whose light the Fool carries, is a creative light. So when the Fool is operative, we may become very creative. We may have fresh and unusual ideas, coming from the depths of our being. We can revolutionize ourselves and our world.

In LIBER AL, the Fool is referred to as the highest attainment and as

oversee and lend potency to the entire operation. (3) Invoke the particular elemental forces necessary for the ritual. (4) Once these are present, constrain them to lend their assistance to the task at hand. In the midst of this "charge," the inner significance of the implement is reviewed by the magician and imprinted strongly on the subconscious. (5) Seal the charge with oil and irradiate the implement with pure Light to empower it. (6) Use the newly-consecrated implement to banish the invoked elemental energies, simultaneously clearing the temple and demonstrating by action the implement's power over its element. (7) Close the ritual.

In Stage 2, the Most High is invoked by an address to Nuit, fulfilling Her instruction to do all "unto me." A traditional Rosicrucian prayer was adapted for this purpose. This is followed by the 1st Enochian Key, a powerful invocation for attracting the powers of Spirit.

(The Golden Dawn's Enochian pronunciation is not consistent with how Dee and Kelley were told to pronounce the language by the Enochian Angels. A more correct way has been detailed by Laycock in The Complete Enochian Dictionary. The version given in this article is a phonetic one, based on Laycock's work. If pronounced as though it were Latin, it comes as close as presently possible to Enochian as taught to Dee and Kelley.)

Stage 3 uses a combination of Hebrew and Enochian elements, similar to the Golden Dawn ritual. In this phase, the Enochian predominates, as in the Golden Dawn.

Next follows "The Charge." The paragraphs for each element are based on a common formula which should be easy for most readers to discover. Please notice in particular that each main idea contains its opposite as a necessary element to fulfill the basic principle. This is followed by invoking the traditional Hebrew hierarchy ruling the proper elemental quality, that it may "increase and strengthen the hidden forces and occult virtues of this implement within its proper domain."

In the section labelled "Fulfillment," one line may be confusing at first. "Anoint it again, with the Rays of the Sun from within thyself." This is an element common to most of the rituals studied; but the exact method seems highly personal. The simplest way is to hold your hands above the implement and radiate light from your palms. The method taught in the Sanctuary of the Gnosis of the O.T.O. may be preferred by a few of those who know it.

Here follows the ritual.

CONSECRATION RITUAL for Elemental Implements

PREPARATION

Attire: Rose-Cross Lamen. White robe to govern the elements from Spirit. Alternately, a robe the color of the element involved. The 00=0" robe is best.

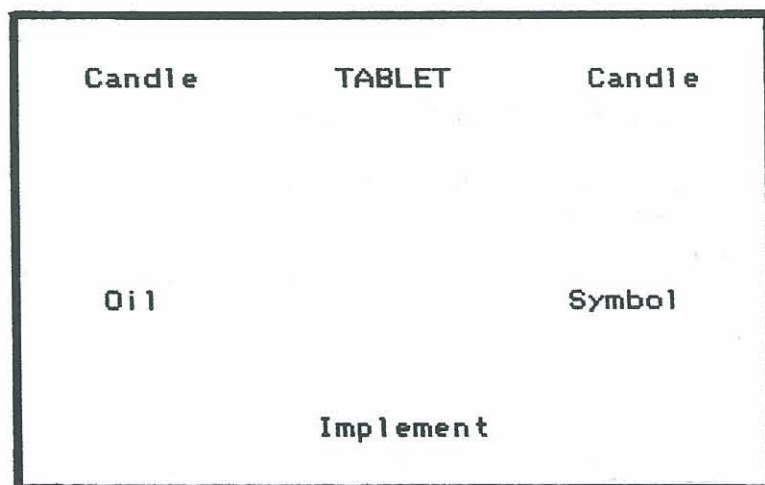
Altar: Double cube draped in black. This is the material (elemental) field of operation, the unenlightened substance, whereon we place a Token of Light.

Place the Altar just within the Circle in the quarter assigned to the proper element (Air, east; Fire, south; Water, west; Earth, north). Upon the two outside corners (near the circle), place two tall white taper candles.

There should be an emblem of your choosing. This must be a symbol of Tiphareth, i.e., of the completion of the Great Work, with power to govern the elemental aspects of personality from the place of Spirit. Some examples: the Golden Dawn triangle and cross; the compass and square as known to the Master Mason; the Sacred Hexagram of Solomon, or its variation as known beneath the Royal Arch of Enoch; an image of Ra-Hoor-Khuit; the Ankh; an equal-armed cross within a circle; the "Mark of the Beast," etc. Some symbols, though sufficiently sublime, are insufficiently specific. Thus, The Book of the Law does not fulfill this requirement, nor does the lamen of the O.T.O. as it stands. The selection of this one symbol is a deeply personal matter which will reflect the magical identity of the magician.

The Enochian tablet of the element.

Arrange these as below:



Elemental lamps of the proper colors are placed in the four quarters (yellow in east, red in south, blue in west, green in north). These are tokens of sub-elements, and of that Light which shines within each and all of the elements.

whose name is Love, that Sea which purifies the world. Is it not spoken, 'Love is the law, love under will'? Yea, by ~~Ara~~ is the Great Work performed.

Thereby, in the offering of this tool unto Thee, Most High, for thy consecration, do I as well spill my own blood for Thy Cup, wherein all lose their identities in the Oneness of its Sea. With thine aid, let my heart be pure and serene; and its name shall be Strength, by virtue of that Understanding which fortifies the worlds."

(for AIR)

"Before Thee, all ye Mighty Ones of the realm of Air, I present this Dagger, a material symbol of my own Self-conscious Reason. It is written, 'For I am divided for love's sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.' Yet, 'Also reason is a lie; for there is a factor infinite and unknown.'

Thereby, in the offering of this tool unto Thee, Most High, for thy consecration, do I as well recognize myself as thine own winged thought. With thine aid let my reasoning be acute and clear; and its name shall be Unity, beneath that Light of Ineffable Beauty whereby all is sanctified and illuminated."

(for Earth)

"Before Thee, all ye Mighty Ones of the realm of Earth, I present this Pantacle, a material symbol of my own body, that body which composes the entire physical universe. Thou hast ordained us, 'Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill of love as ye will, when, where and with whom ye will. But always unto me.'

Thereby, in the offering of this tool unto Thee, Most High, for thy consecration, do I as well offer myself as the Temple of Thine Indwelling. With thine aid, let my substance be strong, balanced and established; and its name shall be Ever-Changing, whereby Thy Kingdom shall be Eternal."

Invoking the Elemental Hierarchy:

"By the Holy and Divine Name

Adonai [for Earth]

I.H.V.H. [for Air]

El [for Water]

Elohim [for Fire]

I entreat Thee, great archangel

Auriel [for Earth]

Raphael [for Air]

Gabriel [for Water]

Mikael [for Fire]

to bestow upon this [implement] a goodly measure of that authority which thou bearest over the element [name element]. Direct, I pray, thine angel

Phorlakh [for Earth]

Chassan [for Air]
Taliahad [for Water]
Aral [for Fire]
that he may order the Powerful Prince of [element]
Kerub [for Earth]
Ariel [for Air]
Tharsis [for Water]
Seraph [for Fire]

to increase and strengthen the hidden forces and occult virtues of this [implement] within its proper domain.

"In the name of [Adonai, I.H.V.H., El or Elohim] hear me, and make all Spirits of [element] subject unto me; so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry Land and in the Water, of Whirling Air and of rushing Fire, and every Spell and Scourge of God may be obedient unto me."

Knock.

3. FULFILLMENT

Anoint the implement with oil.

Anoint it again, with the Rays of the Sun from within thyself. (This is a private sacrament to be carried out according to the tastes and style of Art of each magician.)

Raise the implement on high. Slowly turn once, deosil, to unveil the results of transubstantiation before the Universe.

Pause. Meditation.

4. CLOSING

Using the newly consecrated implement:

Trace the Banishing Pentagram of Spirit (Active or Passive) with the proper Word.

Trace the Banishing Pentagram of the element with the proper Word.

Salute the East (toward Boleskine) with the Sign of the Element.

Return the implement to the Altar. Wrap it in silk of the proper color.

Knock 3-5-3. Say "ABRAHADABRA."

EXAMPLE: Consecrating the Pantacle

0. OPENING

Either (a) perform the Star Ruby; or (b) declare "Procul, O procul este profani," then perform Banishing Lesser Pentagram.

AN ADDRESS TO NUIT:

From thine hand, O Lady, cometh unimaginable joys. From Thee flow down all blessings. The characters of Nature with Thy fingers hast Thou traced upon Thyself, but none can read them unless taught in Thy school. Therefore even as servants look unto the hands of their masters, and hand maidens unto the hands of their mistresses, so do our eyes and hearts turn unto Thee; for Thou alone art our help. O azure-lidded woman, who should not extol Thee? Who should not praise Thee, O Thou Naked Brilliance of the voluptuous night-sky? All is from Thee; all is of Thee; into Thee must all again re-enter! There is none beside Thee! Who shall not then praise Thee, O Thou who art Heaven Herself, unto whom there is none like, who art the infinite reaches of All, yet whose temple is the heart within? Thou art in all things and all things are in Thee! O Nature! Thou Self of Nothing! For what else can I call Thee? In myself I am nothing but self; in Thee I am that Self of Nothing. Live Thou in me and bring me to that Self which is in Thee!

1st ENOCHIAN KEY:

Ol sonf vors ji, goho Yad Balt, lansch kalz vonfo; Sobra zol ror i ta nazpsad, grah ta malprj; Di-es holq nothoa zimz, od kommah ta nobloh zien; Soba thil jnonp perj aldi; Di-es urbs oboleh ji r'sam; Kasarm ohorela taba Pir; Di-es zonrenj kab erm yadnah. Pilah farsm snursa adna gono Yadpil, di-es homtoh; Soba ipam, lu ipamis; Di-es lohoho vep zomd poamal, od bogpa aai ta piap piamol od vooan. Zakare, ka, od zamran; odo sikle quaa; zorj, lap zirdo noko Mad, hoath Yaida.

1. INVOKING THE FORCES

From the center of the Temple turn to the north. Approach the Altar.

Trace the Invoking Pentagram of Spirit PASSIVE. Vibrate AGLA and NANTA, giving the Sign of the Opening and Closing of the Veil. Trace the Invoking Pentagram of Earth. Vibrate the God Name ADONAI. Give the Sign of the element.

Trace a Cross before the Elemental Tablet to place all within the authority of the Great Names of the Tablet. Say:

"In the Three great Secret Names of the Most High -- MOR DIAL HCTGA -- that are borne upon the Banners of the North, I summon Thee [draw swirl on board and say:] ICZHIHAL to attend this sacred ceremony and by Thy Divine Presence increase its effect, whereby I do now consecrate this magical Pantacle. Confer upon this Pantacle the most potent might and virtue which it may receive, that I may find it a strong defense and powerful implement in all works of the element of Earth."

Draw Invoking Hexagram of Saturn. Vibrate the names of the six Seniors from the Elemental tablet [LAIDROM, ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICU] and say:

"Mighty and honorable Seniors of this Watchtower of the North, be present this hour and bestow upon this Pantacle thy sovereignty in the Elemental realm thou dost rule, that its outward, physical form may remain a true symbol of the inward, spiritual force it represents."

Read the 5th Enochian call, then say: "I declare that the Powers of Earth have been duly invoked and are present."

Pause. Knock.

2. THE CHARGE

"Before Thee, all ye Mighty Ones of the realm of Earth, I present this Pantacle, a material symbol of my own body, that body which composes the entire physical universe. Thou hast ordained us, 'Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill of love as ye will, when, where and with whom ye will. But always unto me.'

Thereby, in the offering of this tool unto Thee, Most High, for thy consecration, do I as well offer myself as the Temple of Thine Indwelling. With thine aid, let my substance be strong, balanced and established; and its name shall be Ever-Changing, whereby Thy Kingdom shall be Eternal."

Invoking the Elemental Hierarchy:

"By the Holy and Divine Name ADONAI, I entreat Thee, great arch-angel AURIEL to bestow upon this Pantacle a goodly measure of that authority which thou bearest over the element Earth. Direct, I pray, thine angel PHORLAKH that he may order the Powerful Prince of Earth, KERUB, to increase and strengthen the hidden forces and occult virtues of this Pantacle within its proper domain.

"In the name of Adonai, hear me, and make all Spirits of Earth subject unto me; so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry Land and in the Water, of Whirling Air and of rushing Fire, and every Spell and Scourge of God may be obedient unto me."

Knock.

temple - a tiny closet where I kept a skeleton which I fed on mice and birds with the idea of creating a material and living demon servant - where she was rent in pieces by the evil things she had invoked. She went to the devil and her master fled the country.

Not bad, all this, for one's first year of magick?

One of our great exploits was the saving of the life of my master. Absolutely unselfish, he would never stir to help himself and he was a permanent invalid from spasmodic asthma, with complications. Frater V. N. and I determined, in the name and for the sake of the Order, to save him. We evoked the spirit Buer to visible appearance. This was not wholly successful; at that time we wanted things to happen as they did in books - for we were young. But we got the right leg and the foot and ankle of the left as solid as need be; and the head, helmeted, was dimly visible through the incense smoke. In those days we were too pious to use blood, or we might have done better. However, the purpose of the work succeeded. The Master recovered and is alive to this day - fifteen years later.

Curious how dull good is, how amusing evil! Much keener in memory is one night when Frater V. N. and I were alone together working on the talismans and other necessities for some operation or other, I entirely forget what. We went out to dinner and before leaving the room, I noticed that the temple door was slightly open. It was locked by a Yale key of which there was but one, which had never left my possession. In those days my chief alarm was that some one would get into my magical affairs. (Nowadays I callously let them in; if they blow their heads off, that's their affair, not mine!) So I sedulously slammed and tested the door, and out we went to dinner. On the stairs was a black cat - not a real cat, either. Back we came from a perfectly temperate meal, found the outer door secure as we had left it, entered, found the temple door wide open, though with no sign of violence, and the altar overthrown and its furniture tossed in all directions - And then the fun began!

Round and round the big library tramped the devils all the evening, an endless procession; 316 of them we counted, described, named and put down in a book. It was the most awesome and ghastly experience I had known.

Strange how they love to open doors! In the East of my big temple in Scotland was a secret shrine, on to which folding doors opened. These I would lock, padlock, seal, nail down, fasten (in short) by every manner of means; yet, every time I left the room, I expected to find them open. Too often to recount, I did so. I set all kinds of traps for the spirits; it was useless. As long as I was in the room nothing would happen; the moment I shut the

outer doors behind me, the inner ones would open noiselessly. I ultimately had to perform a special ceremony to get rid of the annoyance. The demons who played this game were the 49 servitors of Beelzebub; when tamed they became exceedingly useful.

There is a manuscript in the Arsenal Library of Paris which has been translated and published under this title, "The Book of the Sacred Magic of Abramelin the Mage." It is the best and the most dangerous book ever written. The translator, who lived at the other end of Paris, had to give up cycling to the library, so many were his accidents. Even afoot, he was in constant danger of his life. And he misused the book, fell from a very creditable degree of attainment as a magician to be a loafer, a dipsomaniac, a sponger and a blackmailer; in the end he died insane.

The book is the address of one "Abraham the Jew" to his second son, Lamech, bestowing this magick upon him. The author records his research, his many travels and disappointments. At last he meets with one Abramelin in Egypt, goes with him into an oasis and is there initiated by the bestowal of this Sacred Magick. He returns, achieves the task and employs his powers to the glory of God and the benefit of his neighbor, "forcing even bishops to restore stolen property," winning battles for Electors by the timely creation of "artificial cavalry," healing the sick wholesale and generally bestirring himself as a philanthropist.

The substance of the operation is as follows: Get a house in a quiet place, have a terrace opening to the North of your Oratory, have robes and a crown, a wand and a few other not-too-Persian apparatus; and then get busy. Pray more and more every day to obtain the Knowledge and Conversation of your Holy Guardian Angel. After two months cut out all distractions and pray harder. After two monthos of that, pray harder still.

Then the climax. The Angel appears and instructs. Then and not till then summon the Four Great Princes of the Evil of the World and compel them to swear obedience on the wand and order them to operate certain talismans. The next day call the Eight Sub-Princes and the third day their servitors.

The book is written throughout in a serious and simple style. It is by far the most convincing mediaeval magical document in existence. The personality of Abraham himself is evidence.

And any person who doubts magick has only to get a copy of the book and refuse to take it seriously. He will get proofs enough in standard time; place, the back of the neck!

But if you take it seriously and reverently, if you aspire

with your whole will to this attainment, you are safe. The blows of the demon will fall only on those about you.

Yet every obstacle will be put in your way. For example, I had command of what was for all practical purposes unlimited money. I didn't care what I spent on this work. It took me eleven months to find a house.

In copying out on vellum the talismans, I used the breakfast-room of that house, a room chosen because it was light and cheerful and caught the early morning sun. The weather was fine. Yet I had to do my copying by artificial light. The sun could not penetrate the murk that gathered about those talismans.

One day I returned from shooting on the hill to find a Catholic Priest in my drawing room. It was to ask my permission to do what he could for my gardener, a total abstainer of twenty years standing who had gone raving drunk.

My housekeeper vanished, unable to bear the eeriness of the place.

An adept with whom I had arranged that he should stay to be a link between me and the outer world likewise fled in terror without a word of warning.

One of the workmen employed about the place went raving mad and tried to kill me. Others again became dipsomaniacs. All my dogs died. My cook very nearly died and was only saved by a talisman.

Such are just a few of many incidents which averted the tragedy of dullness from my daily life. And all this, mind you, at the mere threat to perform the Operation!

Time would fail me to tell of all the untoward events that happened to people who did not even go so far as this. Only to have that book on one's shelves is a more serious risk than drying dynamite on a stove!

The talismans work automatically. They are as easy to explode as Iodide of Nitrogen and a sight more dangerous. My friend and editor, Captain J. F. C. Fuller, once marked his place in the book with his butcher's bill; a couple of days later the butcher was at work; his knife slipped, pierced his thigh and killed him. As Fuller observed at the time, "It may be only a coincidence, but it's just as bad for the butcher!"

"At my initiation I was taught to be cautious" is a note in one system; in another the neophyte is told "Fear is failure and the forerunner of failure. Be thou therefore without fear, for

in the heart of the coward virtue abideth not."

Keep these two precepts constantly in your mind, and you should go far and fast.

Now for the third class of magical operations! It deals no longer with the brain of the magician himself, as in the case of visions and evocations; it acts upon third parties directly. I refer to the arts of "fascination" in its proper sense - the word comes from the Latin "fascinum." Love is blind: and fascination includes all arts that have this effect. You transform yourself, like Zeus, into swan or bull, like Lucius into an ass, like the Egyptian Magi into an hawk, swallow, or Ibis, or like the Syrian into a dove and by this means compel the desired object to your arms. Or you become invisible - in the practical sense that you remain unseen by those whom you wish not to see you, and if you are playfully inclined and hungry you become a bat or a wolf and go afield for blood. These stores are not legends: they veil true powers. I only once tried vampirism, for examination purposes and in about an hour I bled my victim white. I passed with honours and special mention.

Of course, the reason why one does not do these things is that in the trance Atmadarshana, on the threshold of masterpiece, one loses one's Ego for ever. Thenceforth the man exists only as a vehicle for an Impersonal Master; he lives his own life and does his own duty, but the Master in him doesn't care what happens to him.

The other day a young lady came to consult me. I gave her about a thousand dollars' worth of information. She asked me what I was going to charge. I said: "Nothing; regard me as a bank account on which you can always draw." She said: "But you must eat!" I answered: "I do not see the necessity."

I am always being asked why, if I have all these powers, I do not cause stones to become bread and throw myself from the Woolworth Building in order to prove the truth of the Ninety-first Psalm and obtain all the kingdoms of the earth at slight cost to self-respect.

Why did Christ refuse in the Temptation on the Mount?

It is the same story; I am come to do the Will of Him that sent me. And if I have to die on the cross, that is better than living on it!

One form of fascination is the power over animals. Persuade your animal that you are not that dangerous wild beast, a man, and your task is over.

Remember St. Francis preaching to birds and fishes. I have

seen Allan Bennet do the same with the krait, the deadliest of the Indian snakes. We met it on a road. Before I could blow its head off with my revolver (the first duty of man) Allan interposed with his umbrella. But not to kill it. He deliberately stirred it up. It struck at the umbrella. "That," said Allan, "is anger," and went on to prove to the (I trust attentive) reptile the terrible results on character of allowing oneself to give way to anger! He also animadverted on the danger of frequenting the public highway and, to conclude, removed the beast gently to the long grass. As a krait can strike in the fiftieth part of a second and kill (if he does strike) in about ten minutes and as Allan's only protection, besides his divinity, was a pair of thin white duck trousers, I think that may stand as one of the bravest acts ever done. I consider myself a bit of a hero merely to have stood by!

However, I learnt a few tricks of this kind myself; for example - a thing most useful in the tropics - how to prevent mosquitoes from biting one. This is done by thinking kindly of them. It must be a genuine spontaneous feeling of brotherhood, or it won't work. You can also pick up anything hot by fixing the attention on the fact that "it doesn't hurt." But that again is a matter of knack. If you think about it too hard, you can no longer do it. I believe D. D. Home had this power.

Again, you can prevent things from biting you by certain breathing exercises. Hold the breath in such a way that the body becomes spasmodically rigid and insects cannot pierce the skin. Near my bungalow at Kandy was a waterfall with a pool. Allan Bennett used to feed the leeches every morning. At any moment he could stop the leech, though already fastened to his wrist, by this breathing trick. We would put our hands together into the water; his would come out free, mine with a dozen leeches on it. At such moments I would bitterly remark that a coyote will not eat a dead Mexican, but it failed to annoy him.

With invisibility I was very successful. I made a big operation of it in the City of Mexico and practiced daily for months in front of a mirror. I got good at it at last; and several times I have saved my life and even things that I valued thereby.

(To be concluded.) Aleister Crowley, from "The International" October, 1917.

(Editor's note: The first two articles of this series were placed in "The International" for August and September, 1917 and can be found in IN THE CONTINUUM, Vol. I, Nos. 8 and 9.)

THE REVIVAL OF MAGICK

by The Master Therion

(Concluded from the last issue)

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

Another important attainment is that of traveling in the "astral body." This, too, I practiced hard. I was able in time to make my presence known to a person at a distance, by a sort of instinct. Soon I got it so that I could be both seen and heard. I have not yet been able to impress inanimate objects, for I gave up this class of work as not essential to the Great Work. For instance, when I was in Honolulu I had a long talk with a girl in Hong Kong. I described the town and her house and room, with accuracy, in great detail. She, too, saw me and wrote down my remarks correctly. But I failed to knock a vase off the mantel, as I wished.

The point is this. To "get into the astral body" really means to allow the consciousness to rest in a vehicle of fine matter and, detaching that from the gross body, to move about. But this has its draw-backs. One is no longer at all on the material plane, but on the astral plane, and one must not expect to see material things. This is the blunder made by "physical clairvoyants" and the cause of their constant errors. No; for physical clairvoyance, or for action at a distance, somewhere on the astral one must pick up ready material as a basis for a sort of "incarnation." Thus the girl I speak of had burnt incense specially to give me a body visible and tangible and audible. But incense is not strong enough to make a body mechanically solid. It becomes sensible to the eye and ear of a living person, as a cloud is, but not strong enough to resist pressure.

However, by offering blood one can construct a body good enough for, say, courtship and marriage. I have done this often enough; it is not at all difficult when the conditions are right. It is dangerous, though; if anything happened to the blood when you were using it, there would be a nasty mess and if the blood be not carefully destroyed after you have finished with it, it may be seized by some vampirish elemental or demon. I think no one below the grade of Magister Templi should use blood, unless he be also an initiate of the IX^o of O.T.O.

Such have been only a few of very varied activities. I may remark that the methods so far employed are not altogether satisfactory. There is too much accident, for one thing. Quite recently, a disciple of mine, painting that great square of letters which synthesizes the elemental forces of water, had a tank burst and flood his house. On another occasion, at headquarters, teaching astral traveling through the Tablet of Fire,

we had five fires in three days, while the disciple who was being taught went home the third night and found his house burning, a fire having started in the coal cellar. A "natural" fire can't start in a coal cellar, especially, as in this case in winter.

For another thing, these methods are very tedious. A proper evocation of a spirit to visible appearance means weeks of preparatory work. Again, they do not always succeed as fully as one would like. In short, I felt the need of further initiation and the communication of a method as safe and sane and easy as railway traveling.

I will not here detail the steps by which this came to me; enough to say that the A. A. A., the mightiest organization on the planet, chose me eleven years ago to do a certain work and rewarded me in no niggard spirit. Then, nearly six years ago, the Frater Superior of the O. T. O. came to me and appointed me Grand Master of the Order in all English-speaking countries of the Earth and Special Delegate to America. With this He conferred the secret of high Magick which I wanted. Easy to operate as a bicycle and sure of results as a bottle of brandy, it only needed a little intelligent study and practice to supplant all the old methods, which became, as it were, adjutants of the real thing.

It is upon this that I am still at work, for I have not yet completely mastered it. There are two parts to every magical operation. The ancient Alchemists expressed this in their formula "Solve et Coagula." First, one must subtilize matter so as to be able to mould it and then fix it again in gross matter so as to retain the desired form.

The first part of this is swiftly and surely accomplished by the method of which I write: the second part is not equally easy. The result is that one obtains always an earnest of the desired goal, a shadow of the reward, so to speak. But this does not always materialize. For example, one performs an operation "to have \$20,000." A few days later a prospect of obtaining that exact sum suddenly arises, then fades slowly away. Exactly what to do in such a case is a problem of which I have not yet found the perfect answer. Fortunately, it rarely happens that this trouble supervenes. In five out of six times the desired event comes naturally to pass without further disturbance. But I confess that I should like to make that sixth time safe and I believe that in another few months I shall have done so. Already matters have improved seventy per cent since I first was initiated in the Great Secret.

It is no great wonder, then, that Magick has revived. When I began the work of the A. A. A. I had over a hundred pupils in less than six months. The system of the A. A. A. is singular in many respects; in none more than in this, that it is really

secret. No man except the Head and His Chancellor and His Praemonstrator, knows more than two members; that one who initiated him and the one that comes to him for initiation. In this way the work has spread through the world with no fuss or trouble. Only now and again is any open work visible - when Isis lifts her skirt enough to show her stocking!

For instance, one hears of public ceremonies on A..A.. lines in South Africa, in West Africa, in Vancouver, in Sydney, in Paris and London and (maybe) New York. These appear sporadic; their simultaneity is really the mark of what is passing in the mind of the Masters of the A..A..

The success of the O.T.O. is even more striking to the un-initiate, because its results are more apparent.

Part of the policy of this order is to buy real estate everywhere, to build and furnish temples, lodges and retreats. Hardly a month passes but I hear of some new branch already financially sound, with its own headquarters, some beautiful property in the country, a fine house, large grounds, all that is needed both for initiations and for the practice of that life and of those works which bring forth fruit from the seed of those initiations. And every week brings me news manifold of what is being done. There is hardly a country in the world which has not dozens of members hard at work at magick and for the most part making progress at a rate which almost makes me jealous, although for my generation I made advance which was a miracle of rapidity and excited the envy of all the duffers. But the work done by my Masters and (I think I may truly say) by myself also has simplified the work incredibly for all. In the Equinox, 777, Konx Om Pax and a few secret documents, the whole mystery has been explained; and for the first time in history of Magick, a standard Encyclopedia has been published. It is no longer necessary to study fifty strange tongues and wade through ten thousand obscure and ambiguous volumes. With three months' study and a year's practice any man of moderate intelligence and sufficient will-power is armed, once and for all, for the battle. Only in the O.T.O. is some knowledge kept back, and that because the great secret is so easy to learn and so simple to operate that it would be madness to entrust it to any person untested by years of fidelity.

These, then, are the principal causes of the Revival of Magick. It is not possible to publish the figures, nor would it be desirable. But I can assure the public that one has only to enter the magick path to find on all sides and in the most unexpected quarters, men and women whose whole life is secretly devoted to the attainment of the Royal and Sacredotal Art.

Already Magick is once more a World-Power; the print of the Giant's Thumb is already the amazement of the incredulous; and within five years it will be clear enough to all men Who brought

about the World war and why.

We shall see science triumphant, philosophy revolutionized,
art renewed, commercialism checkmated; and astride of the horse
of the Sun we shall see the Lord come as a conquerer into His
Kingdom.

The Revival of Magick is the Mother of the New Aeon.

And who is the Father?

"Ho! for his chariot wheels that flame afar,
"His hawk's eye flashing through the Silver Star!
"Upon the heights his standard shall plant,
"Free, equal, passionate, pagan, dominant,
"Mystic, indomitable, self-controlled,
"The red Rose glowing on the Cross of Gold!"

Do you wish to find Him?

Herein is wisdom; let him that hath understanding count the
number of The Beast; for it is the number of a man; and his
number is six hundred and three score and six.

Aleister Crowley (from "The International", November, 1917)

LOVE IS ONE

I love God only when I love thee most.
Censing the altar with the whispered shower
Of worship, I approach the holiest hour
When in the monstrance burns the blessed Host.
Landed on life's chryselephantine coast,
I make the godly gesture of pure power.
The silence shrouds me like a folded flower
When all life lapses in the Holy Ghost.

How could I love God if I love not thee,
Or love thee if I were not lost in God?
Could there be three unless those Three were One?
There is no shore to the celestial sea;
There is no pylon to the last abode,
The temple of our truth, Hilarion!

Aleister Crowley (from "The International", October, 1917)

JANE WOLFE
Hollywood,

The Sword

More than once someone or other thought up the idea that property should be deeded to 666 and that he should come to California to enjoy it and the care of the only active Lodge of the O.T.O. at that time.

There was an upset about the property that Louis Culling offered to A.C. and Jane wrote on this:

"May 28, 1939: Sunday. A letter from 666. Max has written him saying I spoiled the transfer of Culling's cabin property of 40 acres. (Culling transferred 20 acres of another tract.) I shall find out what I can from Culling without stirring up too much dirty water. But, in a way, my hands are tied, as Culling's mind might be poisoned somewhat against Crowley? Still, if he can't stand that, he'd better skip and be done with it!

Later. Wilfred has presented another angle - why could I not have seen through it! Culling was so happy to present the Order with a place where the brethren could go on Retirements - a place of rest & change. He discovered 666 wanted to raise money on it - mortgage, or sell outright.

I recall here that Culling told me he had deeded a 20-acre tract elsewhere and stated: "If Therion wants to raise money on that, let him. And if any one comes over here and is not satisfied with his bargain, well, that's his look-out."

This letter of 666 has lined me up definitely with Winona Blvd. Heretofore, I gave half, the other half to Therion in Europe. I almost feel like battling him."

Meanwhile, it was hardly a month after Stella was born before Paul disappeared to the middle West, chasing a girl he had grown fond of during the night school drama classes under Regina. I was alone and uncertain how to proceed but my sister Shirley was with me that summer and got a job and supported us both.

Wilfred visited us in our small house and then kindly took us all to the Mass and home again afterwards. That was the evening when Max and Georgia decided to attend the Mass again after quite an absence. Jane wrote: "Regina lit into Georgia after the Mass. She lambasted Georgia's "artificiality of responses in the Temple", before the entire room downstairs.

Previously while officiating as Priestess - annoyed at Culling's humming while he was playing the organ, she audibly (behind the veil) told him to "Stop singing!"

The whole atmosphere was charged all evening, every one walking on thin ice. I got the impression Georgia damn well meant to hurl a defy at Winona Blvd. when she loudly and stentoriously said: "Theah is no pa't of me that is not of the Gahds.""

Later: "I ponder Max and Georgia in relation to this house. I see them as the prodders, the prowling animals that keep the inmates alert and on their toes? This the value of the Black Brethren? They the ferment? And one has to learn to walk alone and side by side, with their ugly heads. This must be a part of Pan - that part that horrifies and terrifies when somewhat

realized, or shatters the reason when experienced too vividly. The destructive Pan."

The next week Stella was baptized at the Mass. We got through that summer somehow, and due to our youth, were not too much put out by the turn of events, other than my suffering at being abandoned and my baby also, that is. But in August Shirley had to get back to her college courses so that she could become a teacher and reluctantly she moved the baby and me to a small room as the rent on our house had been too long overdue. When alone, I wondered what to do, but Wilfred came to visit and offered me a job as cook and housekeeper at Winona Blvd. At that time both Jane and Regina were earning and Mary K. kept up her part of the expenses by her private nurse practice at Hollywood hospital. So they thought a housekeeper would relieve them all of the household burdens and then they would have more free time. I would not be earning a salary but the household would take care of small expenses, Wilfred explained. Well, I jumped at the chance, for here I could look after my baby by myself as I hated to trust her to a stranger. Further, the companions I had known through Regina's drama classes would still be around and I would not lack for companions of my own age.

By the middle of August, Jane was "separated" from her job, as she put it and was put on a small sum of \$21.00 a month. Regina had the same fate. However, something else came up in the way of land.

"Oct. 16. "Culling gave Wilfred's address to Floyd E. Wade, living some 6 miles out of Fallbrook. who for the past 11 years has fought, bled and all but died to retain possession of the 640 acres of virgin territory he homesteaded - and for which he now awaits the final papers. This Valley Wade always wanted used as a Retreat. He approached the Heindel group, the Point Loma folks and one other I think, but without avail. So we were tried.

We accepted and one Sunday Wilfred and Regina, Roy Leffingwell and Rhea performed the Mass there, christened the Valley 'Agape Valley' and put Wade through the Minerval degree.

It has taken many letters and visits to come to an agreeable understanding with Wade - Smith insisting it had first to be deeded to the Order: Wade suspicious of Smith's motives."

Jane again battled herself about leaving Winona Blvd. but felt so battered by the latest attack that she decided to relax and just let life happen around her. She enjoyed helping somewhat with Stella and kindly acted as babysitter when I had an invitation to go out. She also tried various ideas about a job but in the end, by December, she decided that as she would be 65 in about 4 months, she ought to apply for the old age pension. This she did and by Spring she had it, but never was able to land another job.

But her poverty meant that now she couldn't pay for the room she had occupied previously. She had to move in with Mary K. in her room and this was difficult for them both. Mary K. resented it, that she had now to pay again for Jane's upkeep, but she nevertheless did so.

That August 26, Lu Carroll and some of the Leffingwell family and I had joined the O.T.O. and again Wilfred was happy that things were moving after

all the damage Max had done. He took heart and worked away in his spare time on various needed objects for the O.T.O. and the Mass and Agape Valley.

Jane again looked around for rituals to perform and finally after some experimentation with LIBER NU, she went back to LIBER SAMECH. She began to have visions, too, but as usual, there was little practical result from them.

"Nov. 11. Wilfred depressed because Wade has, on the face of it, called off the Valley deal, as he Wade, wants to dictate policy, which we can't permit in toto if it is to be an O.T.O. Headquarters or Camp.

Up to 12 last night, the Leffingwells et al here to the monthly meeting of O.T.O. except Reea, who is home taking care of a sick mother.

The skit of double entendre given the night of the Masquerade party was too hefty a pill for the Leffingwell family to swallow. Friday night at Lodge it was well threshed out. Last night I talked with Ruth alone, hoping to plant the seeds of impersonality."

That skit had been done by Lu, a friend of ours, and me. We had great fun with it that Halloween Eve and I could hardly keep from laughing at the jokes hidden in the double meanings. I took the part of the lady who was being accosted by a photographer and who was entirely innocent and didn't understand the implications in the double meanings. But due to the outrage the older Leffingwell clan felt, and especially Reea, they dropped out from active participation in the O.T.O. monthly meetings. However, the young people continued.

On November 28 of that year, the household had a rather interesting visitor.

"Charles Stansfeld Jones - Frater Achad of A.:A.:; now of the Roman Catholic Church and the Universal Brotherhood, which Wilfred thinks must have R. Catholic connections, in for lunch and the afternoon. Nine years since he stopped on his way from England to Vancouver. During these years a definite change: no future, no planning, collecting books, visiting U.B. Brethren. Age pervades his atmosphere - decay has set in. Smith said he felt like a father talking to a child.

On joining the church, (I now realize he was not asked), he went in for rigorous training and discipline and I am wondering if it was not a necessary fight for anchorage against battles of doubts, etc., etc. He is 54 years of age and will adopt 2 more tiny girls, the other one, the first, is now 27, unmarried and content to remain at home. The babies are 2½ and 6 months old."

Jane and Wilfred were feeling pretty cheerful for the most part all that Autumn. The previous September some of the Leffingwell family and Lu and I had taken the I° O.T.O. and now they stepped up the rate at which initiations were given and gave the Minerval and I° all in one evening. They now, by the end of the year, had acquired eleven new members. So much for any damage Max could do!

Regina, too, after a brief time out of work, found her job again with the W.P.A. that autumn and continued with her teaching of dramatics.

"April 14: Parsons, wife and 2 friends came for the Ritual. He asked Wilfred why he didn't do something - start things moving! He can get Wilfred radio time. Very sorry about the failure of Valley proposition. Said the country was teetering at present, this way, that way - the capitalists thinking war would stave off temporarily the economic crash and change of system for a time at least, but that in such an event the later smash would be that much worse. After he was gone I suggested that Mellinger get busy writing 15 minute programs. I may collaborate. Wilfred will examine for properly arranged content. The upshot of the evening was that I went into the Temple feeling like a Joan of Arc. And I all but felt the marshalling of Forces, the movement of armies coming up into line.:

"April 16: I take a Yi for Phyllis re; her motto "Firm of Purpose" and get 56, Sun of Earth. Lui: Strangers. Firm right conduct may unravel most of the tangles incident to travel."

"April 25: In the Ritual this evening an enlargement of consciousness. On repeating at the close of the performance, "Behold! in my beauty how joyous Thou art, O Snake that caresses the crown of mine heart!" Life (how else shall I describe it?) took hold of me - in the Manipura Cakra as a matter of fact - permeated me. A sense of being 'saved'? or what? I said, "The Snake is Life, of course!"

April 25: Am I claiming too much to say that the Egg of Blue rested for a space near the back of my spine which opened up 2 days ago? After the close of the Ritual, silent and indrawn to this point, it seemed that where the Egg had been would open up at the top - there or at the top of my head?"

"April 28: This a.m. a little emotion moved around in a given area, looking for one thing and then another of which to make a problem so as to fret or fume about something. I refused it this, then that, and it finally subsided and disappeared. I should have taken the time to learn its little trouble, I suppose. Instead I theorized a bit about human nature and then flowed on to LXV, V. 21-24 - "so shalt thou abide apart from the Impressions." This is a fearful thought: to stand and watch the emotions of which one is capable expressing themselves as they are, hell, heaven and that which is between! Also, is one to let these emotions have their play, standing apart meantime, or is one to do something about it? As one's aspiration is ever onward and upward these eventually disintegrate and become regenerate in 'nobler' qualities and characteristics.

But continue to partake of Life as a sacrament - no matter what - a flowing between This and That.

A little sigh of wind passed over the mind at one point, telling me I had to leave here. And this saddened me. But the mind is so tricky - is this but the stirring of my past battles to continue to live in this house?"

Jane now continued the Ritual for three times during the day and felt again the Force she had become acquainted with previously.

"May 15: This Force is balancing, now here, now there, so that Power may flow through me freely without interruption of the senses, I assum. Perhaps it is well to state here that I yearned earnestly throughout the years to

conquer losing myself in delicious thrills. I have achieved somewhat, for I let Force play through me for a stated time without laying hands on it, regarding it impersonally. Therefore there is not that overwhelming sensation of previous years.

And I am learning to dwell in Manipura instead of the head as heretofore. This is one thing acquired from the Ritual."

"May 19: Force established itself in my spine, up and down, steady. Later came Force through what I call the frontal channel - to Manipura, to Visuddhi. (This 'frontal channel' was demonstrated on a previous occasion and rises from the clitoris. The spine from Muladhara.)"

"May 22: Today Force flowed through me as usual, but with more feeling. I say - with hesitation - that Harpocrates in the Egg came into Manipura. Did my mind put it here, for it first appeared in a lower centre. Also Force flowed to my head and played about Ajna - at least, between the eyes and around the eyes.

There was gold at Boleskine."

A day later she wrote: "Discovered myself crowned, as an Egyptian goddess: i.e. with the Uraeus Serpent."

"May 25: At the West Phyllis came vividly before me (I have been going over her Diary for Probationer), and I realized her as one of the chosen, the sacredness and holiness of her Yoni, and that she must regard herself as the custodian of a trust. I now understand why Wilfred wants her.

(Anything personal in this? Maybe. For I have thought it was up to me to give her certain instruction. In the 10 months she has been here Wilfred has visited her about 5 times. She feels she has not learned anything.)

"May 26: Toward the end of the Ritual the Tree of Life came before me. I saw Beast's star sapphire with the serpent setting - then a figure came onto the Tree, the head in Kether, the arms stretched out to Chokmah and Binah. Afterwards the figure was crowned with thorns, which may be association.

The Ritual has re-established my center. I feel dignified and more at ease than ever in my life, while there permeates me a desire to forge ahead along a line not altogether clear, but some intellectual attainment is a necessary part of it.

- - - "so do thou bind together the words and the deeds, so that in all is one Thought of Me thy delight Adonai."

"May 27: In 1924 or '25 in London, every night for 2 months I read aloud in bed before going to sleep "Ararita", for no reason at all. The name and the Hexagram gook on mood and feeling during the work on Liber Samech. Now, confronting me, I see "In the Image of a Sixfold Star", etc. Beast in "The Diary of a Drug Fiend: named me Athena. Reflection here, I suppose, from some one or some thing."

"June 3: Signed Phyllis as Probationer at 8:50 p.m."

"June 11: I feel like dancing! like singing full-throated! I want to glorify, to worship, to praise. At intervals I read Liber VII, Cap. IV, to let off steam.

Mary K. comes in and tells me Paris is on fire!! Now, at last my heart aches over European conditions. Heretofore the speed and thoroughness of the Blitzkriegs have fascinated and astounded me. Now I stop to weep for Paris the Beautiful."

This Cap. IV., Liber VII stimulates and thrills me. I have flowed toward it ever since reading the Book, though in some Retirement I memorized Prologue, Caps. I, III and V. Again I used for reading only, Cap. VII. The hieroglyphs in IV kept me from memorizing it."

"June 13: Regina had another big blow up. She did not know Phyllis had signed with me and cannot tolerate anything going on in the house she does not know for one thing. But what caused the rage was learning that W. had visited Phyllis three or four times since she has been in the house. I thought she knew of it, or I never would have mentioned it. Some time I hope to keep my mouth shut."

"June 14: Regina hauled Wilfred out of bed at 4 o'clock this morning to fight it out, the racket and hub-bub waked us up. This evening he and I took a long walk and I gave him my side of the story, so that he would have the story from both sides. Returning home, Sun-Moon.???

"June 19: The Great Work the understanding and uniting of Heaven and Hell, the Reality that which plays between them. "My Adepts have their feet in the utmost hell, their heads in the highest heavens." It is more than just the realization of one's godhead."

Jane then discontinued the Ritual and after that, Paul came back into my life. He had experienced rejection from his girl-friend, who had married a man in her hometown and so he came back to California, lived with his aunt and uncle in Perris near Riverside, got work on a farm, bought a car and then came to look me up and visit with Stella. I was happy to be wooed again, we smoothed over some of our differences and often I would take trips with him and sometimes visit the folks in Perris, taking the baby along, of course.

Wilfred told me that Paul was not to be allowed above stairs and not in my room. This was to me strange, for we had never been divorced and I was willing to take up our former relationship. Paul was charming and could talk a very good line. We enjoyed each other's company.

Jane had had scanty intellectual training at Cefalu, now she cast around for a direction in which to proceed. She took up the Tarot and studied for Mellinger's Astrology class and struggled to bring Astrology and Tarot into a coherent whole. Then she tried A.C.'s "An Essay on Numbers" and "A Note on Genesis". She studied Papus and Equinox VIII. She meditated on the Trumps, she meditated on the arrangement of the Tree of Life. She wrote: "we are always taught to aspire to Godhead. True: the Serpent of Wisdom must climb

up the Tree. But Kether also has to come down; God must descend into Man. But I cannot grasp any of this. I.e. anything beyond theory.:

"Pondering this descent into Matter, while going to sleep last night, I thought herein lies the agony, to be made the butt of scorn, to be cast out, godhead giving itself to be torn by the beasts, to be crucified. Some time during the night a Being told me I was wrong: that herein lay the joy of Godhead."

Then I became pregnant but hoped to work elsewhere so that I could have some money. This didn't eventuate but Paul came to live at Winona Boulevard that Fall and found a job in a restaurant. Again money was a problem for Wilfred asked Paul to turn over all his tips, which he did, and nothing came in my direction.

There was a ferment in the house as Wilfred always gave a talk after the Mass every Sunday night. But the talk was always the same and some of the people who attended resented this. They wanted something new, some new information or teachings and Wilfred did not feel that he could do this for every week. Sometimes Regina did some talking but Jane noted that her deportment was none too good and that she did not prepare any research and had a distorted view of Thelemic matters. Regina roared out her words and was too likely to try to dominate others. Jane felt drowned out by her and by Wilfred.

Again, I spoke and later Lu spoke about Wilfred's and Regina's desire to dominate everyone and everything. Regina took out her rage in small petty ways.

But Jane was allowed to talk on Sunday nights and did very well and her talk was appreciated by all. Further, the Thursday night classes continued and Wilfred did quite well with these.

The year drew to a close and now Jane was much impressed by Jack Parsons.

"(Unknown to me, John Whiteside Parsons, a newcomer, began Astral travels. This knowledge decided Regina to undertake similar work. All of which I learned after making my own decision. (She had decided to take up ritual again. Ed.) So the time must be propitious.

Incidentally, I take 'Jack Parsons' to be the child who "shall behold them" (the mysteries hidden therein. AL I, 54-5).

26 years of age, 6'2", vital, potential bi-sexual at the very least, U.S.C. and Cal. Tech, now engaged in Cal Tech chemical laboratories developing "bigger and better" explosives for Uncle Sam. Travels under sealed orders from the Gov't. Writes poetry - 'sensuous only', he says. Lover of music, which he seems to know thoroughly. I see him as the real successor of Therion. Passionate; and has made the vilest analyses result in a species of exaltation after the event. Has had mystical experiences which gave him a sense of equality all round, although he is hierarchical in feeling and in the established order.)

On March 16 of 1941 we were all invited to a propaganda supper at the Parson's home "to which Jack had invited 'prospects'. Jane wrote: "My first

visit to their home in Pasadena, a place with a delightful atmosphere. It would be that!" Jack played Stravinsky's "Rites of Spring" and Jane recited A.C.'s "Hymn to Pan." She noted: "Never did I read this so well - the silence following, when one could have heard the proverbial pin drop, attested the note of sincerity struck.

But I doubt there were any recruits - but then one never knows."

The preceding month both the Parson's, Paul and some others had become O.T.O. members. Now Jack wanted to see the group do more for Thelema. He himself had wanted to utter a "word of the Aeon" and was surprised that A.C. had done so when He had time to acquaint himself thoroughly with the work of Therion, and had many talks with Wilfred as time permitted.

On April 7 Jane noted: "A letter from Karl Germer! He is in New York!"

During the Hitler years, Karl had had a rough time of it. He was arrested by the Nazis on Feb. 2, 1935, in Leipzig at a relative's house. The charges were that he was a friend of Aleister Crowley and that he was teaching some Thelemic matters. As far as is known, Hitler had been presented with a copy of LIBER AL VEL LEGIS by either Martha Kuntzel, who thought of him as her child, and was very proud of him and what he could do for Germany and the world, or by someone else associated with Thelema. Hitler knew enough about this to ban LIBER AL in Germany and thus Karl came under suspicion when it became known that he was associated with Crowley.

When Cora did not hear from Karl, she became very alarmed and went to visit Martha Kuntzel (I.W.E.) to discuss the matter and see if anything could be done. Of course there was not much to be done except to appeal to the American Consul; since Cora was American and Karl was married to her, this might work. Cora was devastated that she had lost her money and her man.

Cora's money had gone regularly to support Crowley, to pay for his art exhibit in Berlin and to pay for the publishing that was being done in those years. Understandably, she had begun to hate Crowley and Thelema by now. Martha took it upon herself to plead for Cora to A.C. and state her case and her sufferings. But Therion's letter in reply stated that the Great Work came first, no matter what the sufferings of any one individual.

Karl was first taken to Columbia house a Berlin Concentration Camp. There he was allowed to work a short time in an architect's office. But he later thought that he had seen too much of Nazi brutality and so was moved elsewhere. But Cora had contacted the American Consul and this man pleaded Karl's case and tried to get him freed. For this crime, the Nazis punished Karl still further and sent him to a worse concentration camp, Esterwegen on the Dutch Frontier

Here he remained for seven months, witnessing cruelties of various sorts on every side. Cora now did not know where he was and there was nothing else for her to do but to return to America, where she again began her appeal to various authorities.

She found out where he was finally and sent him a cable. To this Karl

made a reply which was read by the authorities and as a result they put him in solitary confinement, they would not allow him to read and for six weeks he never saw the day nor was allowed in the open air.

But Karl had memorized the Holy Books of Thelema and these he recited in his cell every day and devoted himself to aspirations unto the H.G.A. Soon the H.G.A. did appear and told Karl when he would be released and what he was to do and various other matters. Karl was astounded and his life profoundly changed from that moment on.

Karl had been a Major in World War I on the German side and was also of pure German blood so soon it was determined that he could not be detained any longer. The charges beside, were too vague to get any real case against him and could not be proved.

So at the end of August of that year Karl was freed with instructions to report regularly as to his movements, interests and place of residence. Karl took an apartment and duly reported it, near the Belgian frontier. But he also took another apartment under an assumed name and one night he quietly slipped across that frontier and out of sight of the Nazis.

He continued his work as an exporter of heavy farm machinery in Brussels and with some trips to England and Ireland. This was with great difficulty as the wars and Hitler's movements were making travel awkward. In Brussels Karl somehow had the means to store his personal belongings, his diaries and other things at a friend's house. He did not write to Jane at this time, though he kept in touch with Therion. He now knew what his work was and he did the best he could to pursue this object.

When the Germans marched into Belgium, Karl was again arrested: here is his letter to Jane.

1007 Lexington Ave.
New York City
April 14, 1941

Dear Jane,

Your letter came duly and the first thing I did was to write A.C. to the address you gave me. Do not overlook the fact that I have been cut off from the world, from the whole of Thelema developments for almost a year, I don't know what has happened anywhere.

It is true that I do not expect anything to have happened of importance to productive Thelema work. That period is not yet due: "Now let it be first understood that I am a God of war and vengeance." I think we have to await or better make ready for the phase that is to follow. The best thing in my opinion is by first pulling out a few fortunes somehow, by finding the rich bloke or what. I have nothing in view for the moment, I don't know as yet how I can get a start.

As for myself, I was arrested by the Belgians the day the Germans marched into Belgium, i.e., May 10th, 1940. As the latter advanced we were trans.

ferred to the French authorities on May 14th and held in French Concentration Camps ever since. I have been in the Camps of LeVijean and just before the Germans advanced there, sent to the Camp of St. Cyprien on the Mediterranean near the Pyrenees of Spanish ill repute, and from there ultimately transferred to the worst Camp in France: Gurs, in the Pyrenees, where conditions were so primitive, so horrible that even very mild descriptions of the actual conditions in the American press shocked and bewildered people over here. And there are still 15,000 men, women and children held there in that Camp alone.

I got out finally on February 1st, 1941, after a non-quota immigration visa had been anew procured by Cora as long ago as September last, but the French only gave me permission to go to Marseille to see the Consul four months after he had asked me to call urgently for the visa. It's just their complete incapacity for doing anything, for making progress, for organization, that made it impossible to obtain the permit before, despite all kinds of urgent steps that were undertaken by Cora, others and myself with the various French authorities and the American Ambassador and Consul. We in the Camps have come to understand thoroughly the basic reasons for the rapid break-up of French resistance both militarily and administratively. Most, 95% of the prisoners in the Camps were Jews, all violently hostile to the Nazis, violently friendly to the French, many offering spontaneously to fight on their sides actively, who have now more or less become hostile to the French, due to the unsanitary conditions in the Camps, the dirt, the ridiculously poor food, causing scurvy, various diseases, the unhealthy water, and their incapacity and unwillingness to improve conditions until at long last attacks in the American Press - based on reports smuggled out by devious and dangerous means - forced the French to pretend to do something. Believe me, I am glad to be out of that hell. Fortunately, my health and general conditions do not seem to have suffered very much, and that is really a miracle which the French did their best to defeat.

If we had been prisoners of war, if we had been enemies of the French, if we had been young and vigorous, if we had been nothing but men, if we had shown the least sign of revolt on occasion - one could perhaps excuse the French. But most of us were over forty (up to 70), several thousands were women (of whom perhaps 35% over 65 and up to 95 years of age), 10% children and babies. And yet all those atrocities. There is no reasonable excuse or even explanation. No wonder that the death rate was horrible and that the blind sympathy for the French and their cause in those Camps has turned to the complete opposite.

I write only after four days ^{here} after being 6 weeks on the way from Marseilles, with Martinique, St. Thomas, Puerto Rico.

As regards things in California, I was under the impression from a report by A.C. some two years ago, that you had definitely established a farm in some valley - not having access to my files and books, which have remained behind and are somewhere in Belgium - I cannot check up on anything. But I am sorry that all those plans have dropped into the water. Let me know what actual and active positive work is being done there now. - I am sorry, too, that Max Schneider has severed relations with all of you. It had all sounded

so promising some years ago. Can't you procure his address for me? I just must get in touch with him.

Well, Jane, I am glad that I was successful in locating you and that you personally seem still to be fit as a fiddle. It seems such a long time since when I saw you last.

Give my love to all and I hope to be seeing you some day. I wonder whether we will be able to fix something up for A.C. to come over as long as the going is possible. I personally do not think though, that the Germans will actually be able to land in Great Britain. Still one can never know. All the best.

Fraternally,
Saturnus.

There were many years of trying and of various sorts of efforts after this to get Crowley to America. But everything came to naught in spite of all the hopes and plans.

To be continued:



THE MOVING FINGER WRITES AND HAVING WRIT
MOVES ON: NOR ALL THY PIETY NOR WIT . . .
• SHALL LURE IT BACK TO CANCEL HALF A LINE •
NOR ALL THY TEARS WASH OUT A WORD OF IT •

ANSWER

I walked in the valley of shadow
I walked all alone.
Many the doubts that beset me,
Many the hideous groan
Of the wind of thoughts o'erwhelming,
Of the intellect's sand,
That sought to engulf my faint candle
That I held in my hand.

My one light, my one guide was failing,
My only path too faint;
On what could I depend for guidance?
Loud grew my plaint
As I searched in vain for the path before me,
Searched the sifting sands
And looked long for the way to Adonai,
Looked long through the lands.

I forgot the message my heart had to give,
Forgot its quiet sigh,
"Look up, look up, the light is before you,
A brilliant star in the sky.
Look not to the earth of change and tomorrow,
Look not to thoughts and tears,
Ask not why, nor question ever,
Ask not how of the years.

There is only one path, one light
One star to follow
One God in heaven and on earth,
One answer to sorrow.
No thought has realized yet,
No eyes have seen,
Nor ears have heard, nor touch
No one has been
Where dwelleth the answer to your life,
Where is only one law,
The law to love, to give of self entirely,
To the Lover you never saw."

Meral
1949



IN THE CONTINUUM

Vol. III, No. 7

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

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



DE THAUMATURGIA

LIBER DCXXXIII

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

Aleister Crowley.

THE SECRET CONFERENCE

by Aleister Crowley

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

greatest of Nature's mysteries.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MEDITERRANEAN MANIFESTO

TO MAN

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

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

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

The Word of the Law is *Θελημα*

Given in the midst of the
Mediterranean Sea

An XX Sol in 3° Libra die Jovis

by me TO MEΓA ΘHPION

ΛΟΓΟΣ ΑΙΩΝΟΣ *Θελημα*

Seniat el Katou
Rue Massicault
La Marsa, Tunis.

April 4, 1926

Mr. Henry Ford,
Sir,

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

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

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

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

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

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

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

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

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

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

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

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

Do what thou wilt.

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

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

Do what thou wilt.

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

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

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

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

This Law

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

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

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

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

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

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

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

it to success.

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

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

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

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

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

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

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

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

They know not their True Wills.

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

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

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

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

What other remedy but this, the Law of Thelema?

Do what thou wilt

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

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

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

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

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

Do what thou wilt

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

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

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

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

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

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

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

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

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

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

Do what thou wilt

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

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

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

Do what thou wilt.

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

Aleister Crowley

THE CIRCLE AND THE POINT

THE CIRCLE

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

THE POINT

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

Aleister Crowley
THE WINGED BEETLE

THE LIGHT OF LIFE

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

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

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

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

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

Meral - July 9, 1982

A WORD OF ADVICE TO MY SPIRIT

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

Meral - 1950

ROSEMARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Aleister Crowley
from
THE WINGED BEETLE



BLACK HOLES

The true ages of time are not appraised by many.

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

For we shall not know the tale,

Until the creature that we are be understood.

Nay! Even more We must support the lie,

And stand under, to get a better view

Of this animal we truly are.

So we can see and understand from back to front,

Then Maybe Front to back will not fool us.

For we will have seen the whole of it;

And know the true lie of this tale

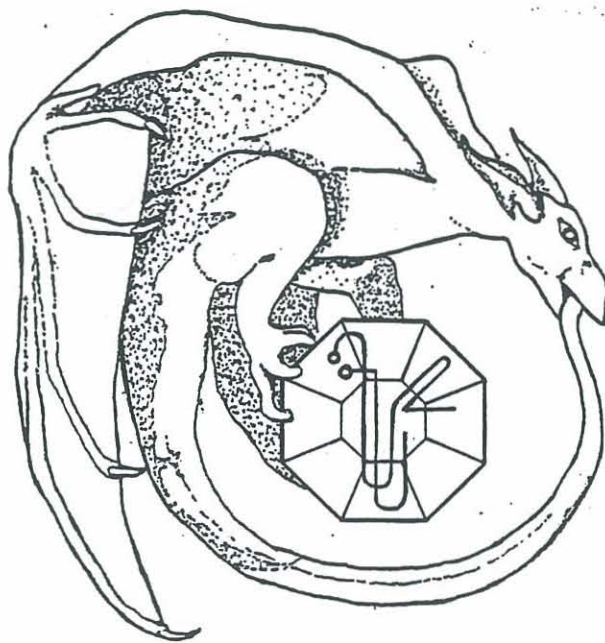
Is not to be understood, but, stood under.

Now any ass can pass air.

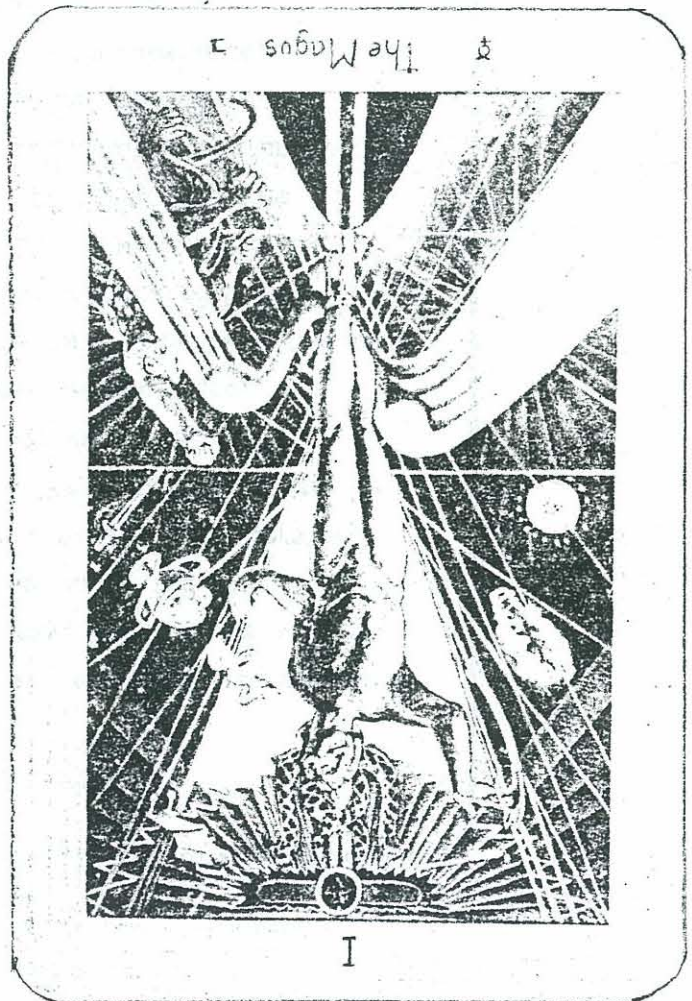
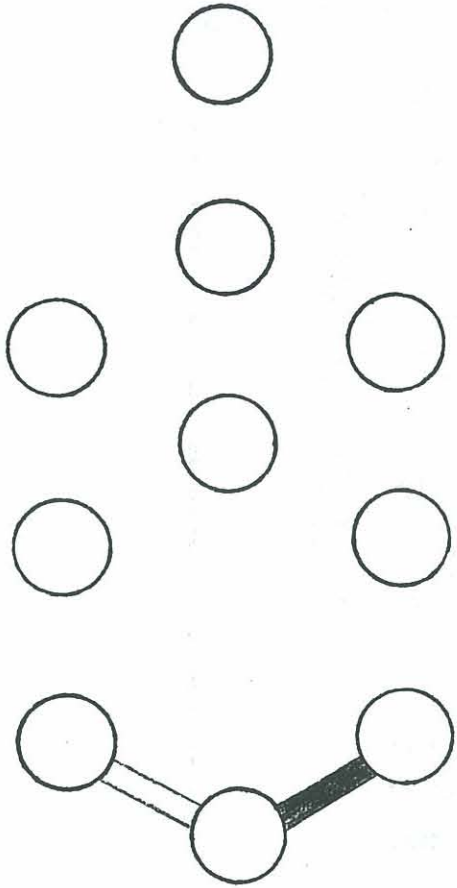
But the tale has no substance,

Unless the time has been spent,

To count all the hairs in times tale.



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THE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP ONE - THE MAGUS,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of life, and of our universe.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

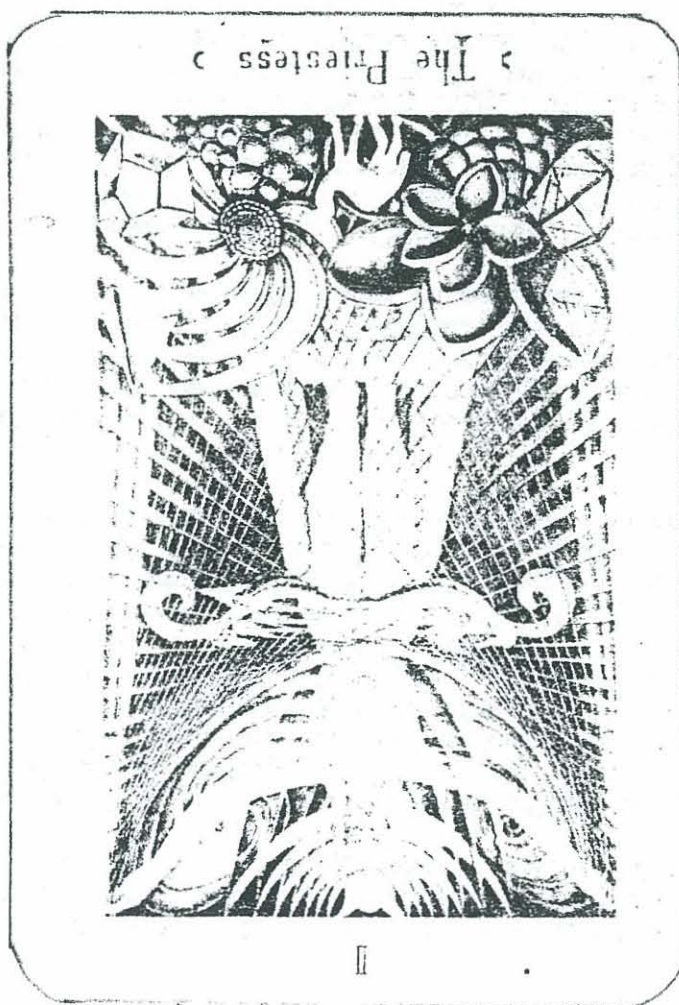
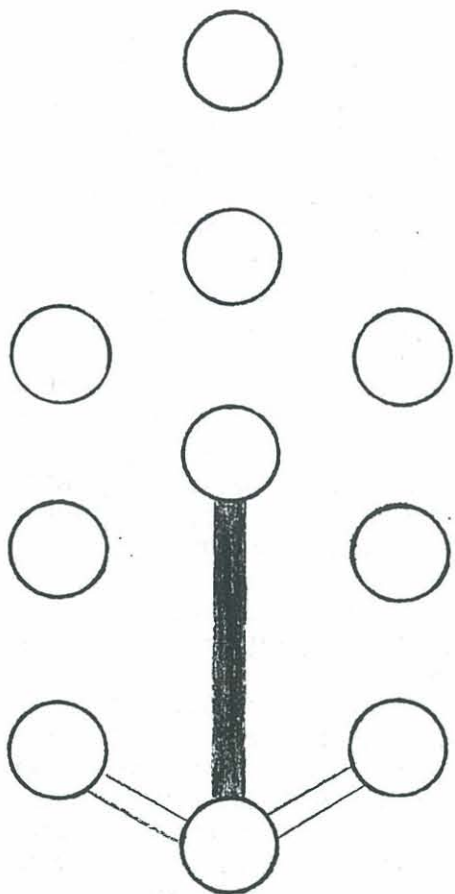
To sum up: The archetypal patterns of our inner world are shown at work in the outer world. The two worlds are really one, we have created both. Hence the Tarot archetypes can describe ourselves and the universe we live in at the same time. The more advanced a person is towards the light of Kether, the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

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

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

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

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



TRUMP 2 - THE HIGH PRIESTESS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹, Cap. I, v. 57.

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

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

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

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

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

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

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

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

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

by Meral
(Phyllis Seckler)

JANE WOLFE
Hollywood,

The Sword

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Do clear me up on all this!

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

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

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

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

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Love to all,

Yours, Aleister."

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

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

"Dear Jane,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yours, Aleister.

To which Jane replied:

Dear Brother Aleister:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

93 93/93 With love, Jane."

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

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

Jane replied to this on March 9:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yours, Aleister."

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

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

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

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

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

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

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

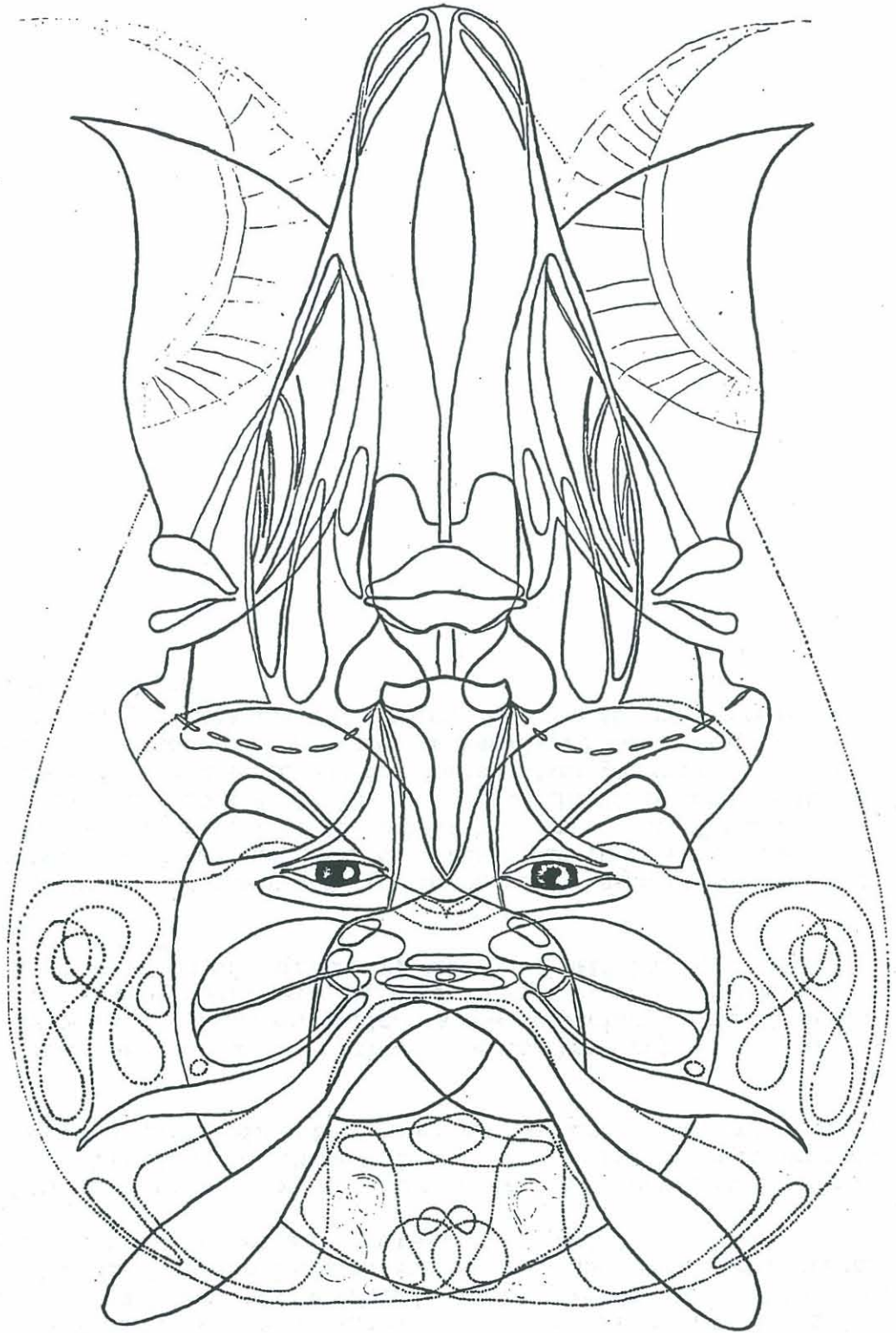
"Frederic is under ordeal. And no wonder! The enemy-alien curfew, for one thing. But for the other, a matter more easily adjusted, could he but see it that way: he suffers from lack of activity; has a dignity almost childish and is fearful of being taken for a menial if he does odd jobs around the house!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

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

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

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

To be continued:
Meral





IN THE CONTINUUM

Vol. III, No. 8

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

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



COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.
95965

Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

Every now and then, some individual or group arises claiming entitlement to or control of one or more of Crowley's Orders, the A.:A.: or the O.T.O. Recently, the latter successfully waged combat against one such individual. The A.:A.: does not engage in such tactics, for each adept goes his way, usually with non-interference unless the very foundations of its policies are shaken.

At the present time there are at least two groups that have falsely claimed the title "Order of Thelema". One of these groups is, in fact, operated by known criminals. It is unfortunate that this group has developed such notoriety that the name "Order of Thelema" has, in some quarters, become identified with anti-Thelemic atrocities of the most despicable kind, to wit, slavery imposed upon the individual will.

We wish the readers of this publication to know that there is a legitimate "Order of Thelema." It is a sub-order within the A.:A.: Due to its purpose, it generally remains invisible to all those not actively involved in the work of the A.:A.: It is not to be confused with the Order of Thelemites, a separate Order chartered by Crowley. It is most certainly not to be confused with the criminal cults which have usurped its name. In no instance is an individual a member of the "Order of Thelema" who has not reached at least the 2° = 9° of the A.:A.:.

It is the old story about which we have written before. So ambitious and self-centered is the ego of such persons who pretend to either of Crowley's Orders without having done the work, that their antics become amusing to those who have real Initiation along the lines which Crowley laid out for Thelemites. All the instructions are there in Crowley's writings, all one would have to do is to work at the various levels of development. The Master Therion meant that the aspirant should have an ordered progress through the Grades.

The Grade title, is after all, only a seal upon the work that has been done. A title is meaningless if a person claims it without being able to demonstrate his or her growth and knowledge and self-mastery. Those who claim one of A.C.'s Orders without this self-mastery and development into the Light of Thelema are mere clowns and worthy of our contempt. "Pity not the fallen!" as LIBER AL states so clearly in Cap. II, v. 48. THE BOOK OF THE LAW is fierce where such fools are concerned and we who have had some initiation due to our hard work with the tasks of the Grades are more and more inclined to heed this

and the other warnings from LIBER AL.

The great trouble is that the little ego which is full of ambition and lust for power and lust for results and pride and a host of lower emotional reactions which have never been controlled and mastered, asserts its superiority over what we know as the spiritual part of the human and which is so aptly represented by the supernal Triad of the Tree of Life. So without any demonstrable spiritual development, without any contact with the supernal triad in himself, let alone without any guidance from his own H.G.A., these persons strut about with their lies and false claims and ego-maniac drives which have never known the Light of the Holy Guardian Angel, or even the Light from the BOOK OF THE LAW.

To achieve the Knowledge and Conversation of the Holy Guardian Angel is the next step for humanity as the Master Therion so clearly states in numerous places. When this happens, a subtle light shines from the individual who has achieved this and the little ego gradually gets placed in its proper place in the lower Ruach or among the powers of the Nephesch. It is, after all, only a tool to be discarded at will and mastered and used as one would use a good domestic animal.

It is the old warning "caveat emptor!". Let the buyer beware. If you are getting stuck for a lot of money and no help on the Path to becoming an illuminated and initiated Thelemite, you have strayed into the wrong quarters and should probably depart as fast as possible.

This publication, the College of Thelema and the A.:A.: attempt to encourage the individual to grow and develop and achieve self-mastery. We are here for your benefit, it is up to you to take action and then WORK! There is no excuse for not doing the work, there is always time for what you really want to do. If a person does not really want true initiation, then what would be wrong with admitting this? After all, one could remain a "man of earth" indefinitely. Some persons do not really want true Initiation, this is too hard, but those who are Kings and the "chosen" work that they may progress.

We are featuring Crowley's LITTLE ESSAYS TOWARDS TRUTH as these are very helpful when a person will take the time to re-read and meditate upon them. These essays were done as a system towards true Initiation and we hope you will find great benefit from them. Of course, we may not put the whole of the essays in this issue, due to monetary problems if any issue of I.T.C. gets too large. But they will be continued until the whole of the book is printed.

Also continuing is the story of Jane Wolfe. In the Agape Lodge of the O.T.O. in So. California, one can see the same mistakes happening among those people as are happening now. Has it not been said, that to not know history dooms one to repeat it? Let us all learn from the old history of Thelema and let us not repeat their errors. May you all grow and find that true Light within yourself!

Love is the law, love under will,

Dorion Meraf

Joint effort by the editors, Phyllis Seckler and Jim Eshelman

LITTLE ESSAYS TOWARD TRUTH

by
Aleister Crowley

"The Mind of the Father
riding on the subtle guiders
which glitter with the inflexible tracings
of relentless fire."
ZOROASTER

MAN

"What is man, that thou art mindful of him?"

Man being the subject of these Essays, it is first proper to explain what will be meant therein by the word.

Man is a microcosm: that is, an image (concentrated around the point of consciousness) of the macrocosm, or Universe. This Theorem is guaranteed by the hylo-idealistic demonstration that the perceptible Universe is an extension, or phantasm, of the nervous system.

It follows that all phenomena, internal and external, may be classified for the purpose of discussing their observed relations, in any manner which experience may show to be the most convenient. (Examples: the elaborate classifications of science, chemical, physical, etc., etc. There is no essential truth in any of these aids to thinking: convenience is the sole measure.) Now for the purposes of analysing the spiritual nature of man, of recording and measuring his experiences in this kind, of planning his progress to loftier heights of attainment, several systems have been devised. That of the Abhidhamma is on the surface alike the most practical, the most scientific, and the most real; but for European students it is certainly far too unwieldy, to say nothing of other lines of criticism.

Therefore, despite the danger of vagueness involved in the use of a system whose terms are largely symbolic, I have, for many reasons, preferred to present to the world as an international basis for classification, the classico-mathematical system which is vulgarly and erroneously (though conveniently) called the Qabalah.

The Qabalah, that is, the Jewish Tradition concerning the initiated interpretation of their Scriptures, is mostly either unintelligible or nonsense. But it contains as its ground-plan the most precious jewel of human thought, that geometrical arrangement of names and numbers which is called the Tree of Life. I call it most precious, because I have found it the most convenient method hitherto discovered of classifying the phenomena of the Universe, and recording their relations. Whereof the proof is the amazing fertility of thought which has followed my adoption of this scheme.

Since all phenomena soever may be referred to the Tree of Life (which may be multiplied or subdivided at will for convenience' sake) it is evidently

useless to attempt any complete account of it. The correspondences of each unit - the Ten Sephiroth and the Two-and-Twenty Paths - are infinite. The art of using it consists principally in referring all our ideas to it, discovering thus the common nature of certain things and the essential differences between others, so that ultimately one obtains a simple view of the incalculably vast complexity of the Universe.

The whole subject must be studied in the Book 777, and the main attributions committed to memory: then when by constant use the system is at last understood - as opposed to being merely memorised - the student will find fresh light break in on him at every turn as he continues to measure every item of new knowledge that he attains by this Standard. For to him the Universe will then begin to appear as a coherent and a necessary Whole.

For the purpose of studying these Little Essays, it will be sufficient if a bare outline of the Cosmic Theory which they imply be given: but it may be added that, the fuller the comprehension of the Tree of Life which the reader brings to them, the clearer will their thought appear, and the more cogent their conclusions.

The Constitution of Man is fivefold.

(1) Jechidah.

This is the quintessential principle of the Soul, that which makes man at the same time identical with every other spark of Godhead, and different (as regards his point-of-view, and the Universe of which it is the centre) from all others. It is a Point, possessing only position; and that position is only definable by reference to co-ordinate axes, to secondary principles, which only pertain to it per accidens, and must be postulated as our conception grows.

(2) Chiah.

This is the Creative Impulse or Will of Jechidah, the energy which demands the formulation of the co-ordinate axes aforesaid, so that Jechidah may obtain self-realisation, a formal understanding of what is implicit in its nature, of its possible qualities.

(3) Neschamah.

This is the faculty of understanding the Word of Chiah. It is the intelligence or intuition of what Jechidah wishes to discover about itself.

These three principles constitute a Trinity; they are one, because they represent the being, and the apparatus which will make the manifestation possible, of a God, in manhood. But they are only, so to speak, the mathematical structure of man's nature. One might compare them with the laws of physics, as they are before they are discovered. There are as yet no data by whose examination they may be discerned.

A conscious man, accordingly, cannot possibly know anything of these three principles, although they constitute his essence. It is the work of Initiation to journey inwards to them. See, in the Oath of a Probationer of A.∴A.∴ "I pledge myself to discover the nature and powers of my own Being."

This triune principle being wholly spiritual, all that can be said about it is really negative. And it is complete in itself. Beyond it stretches what is called The Abyss. This doctrine is extremely difficult to explain; but it corresponds more or less to the gap in thought between the Real, which is ideal, and the Unreal, which is actual. In the Abyss all things exist, indeed, at least in posse, but are without any possible meaning; for they lack the substratum of spiritual Reality. They are appearances without Law. They are thus Insane Delusions.

Now the Abyss being thus the great storehouse of Phenomena, it is the source of all impressions. And the Triune Principle has invented a machine for investigating the Universe; and this machine is the fourth Principle of Man.

(4) Ruach.

This may be translated Mind, Spirit, or Intellect: none of these is satisfactory, the connotation varying with every writer. The Ruach is a closely-knitted group of Five Moral and Intellectual principles, concentrated on their core, Tiphareth, the Principle of Harmony, the Human Consciousness and Will of which the four other Sephiroth are (so the speak) the feelers. And these five principles culminate in a sixth, Daath, Knowledge. But this is not really a principle; it contains in itself the germ of self-contradiction and so of self-destruction. It is a false principle: for, as soon as Knowledge is analysed, it breaks up into the irrational dust of the Abyss.

Man's aspiration to Knowledge is thus simply a false road: it is to spin ropes of sand.

We cannot here enter into the doctrine of the "Fall of Adam," invented to explain in a parable how it is that the Universe is so unfortunately constituted. We are concerned only with the observed facts.

All these mental and moral faculties of the Ruach, while not purely spiritual like the Supernal Triad, are still, as it were, "in the air." To be of use, they need a basis through which to receive impressions, much as a machine requires fuel and fodder before it can manufacture the article which it is designed to produce.

(5) Nephesch.

This is usually translated the "Animal Soul." It is the vehicle of the Ruach, the instrument by which the Mind is brought into contact with the dust of Matter in the Abyss, that it may feel it, judge it, and react to it. This is itself a principle still spiritual, in a sense; the actual body of man is composed of the dust of Matter, temporarily held together by the Principles which inform it, for their own purposes, and ultimately for the supreme purpose of self-realisation of Jechidah.

But Nephesch, devised as it is with no other object than the direct traffic with Matter, tends to partake of its incoherence. Its faculties of perceiving pain and pleasure lure it into paying undue attention to one set of phenomena, into shunning another. Hence, for the Nephesch to do its work as it should, it

requires to be dominated by the severest discipline. Nor is the Ruach itself to be trusted in this matter. It has its own tendencies to weakness and injustice. It tries every trick - and it is diabolically clever - to arrange its business with Matter in the sense most convenient to its inertia, without the smallest consideration of its duty to the Supernal Triad, cut off as that is from its comprehension; indeed, unsuspecting as it normally is of its existence.

What then determines Tiphareth, the Human Will, to aspire to comprehend Neschamah, to submit itself to the divine Will of Chiah?

Nothing but the realisation, born sooner or later of agonising experience, that its whole relation through Ruach and Nephesch with Matter, i.e., with the Universe, is, and must be, only painful. The senselessness of the whole procedure sickens it. It begins to seek for some menstruum in which the Universe may become intelligible, useful and enjoyable. In Qabalistic language, it aspires to Neschamah.

This is what we mean in saying that the Trance of Sorrow is the motive of the Great Work.

This "Trance of Sorrow" (which must be well distinguished from any petty personal despair, any "conviction of sin," or other black magical imitations) being cosmic in scope, comprehending all phenomena actual or potential, is then already an Opening of the Sphere of Neschamah. The awareness of one's misfortune is itself an indication of the remedy. It sets the seeker on the right road, and as he develops his Neschamah he soon attains other Experiences of this high order. He learns the meaning of his own true Will, to pronounce his own Word, to identify himself with Chiah.

Finally, realising Chiah as the dynamic aspect of Jechidah, he becomes that pure Being, at once universal and individual, equally nothing, One, and All.

It is of the essence of the Ideas of the Supernal Triad that the Laws of Reason which apply to intellectual functions are no longer operative. Hence it is impossible to convey the nature of these Experiences in rational language. Further, their scope is infinite in every direction, so that it would be futile to attempt to enumerate or to describe them in detail. All that one can do is to note the common types in very general language, and to indicate what experience has shewn to be the most useful main lines of research.

The Quest of the Holy Grail, the Search for the Stone of the Philosophers - by whatever name we choose to call the Great Work - is therefore endless. Success only opens up new avenues of brilliant possibility. Yea, verily, and Amen! the task is tireless and its joys without bounds; for the whole Universe and all that in it is, what is it but the infinite playground of the Crowned and Conquering Child, of the insatiable, the innocent, the ever-rejoicing Heir of Space and Eternity, whose name is MAN?

MEMORY

Memory is of the very stuff of Consciousness itself. Consider that we can never know what is happening, but only what has just happened, even when most actively concentrated on what we call "the present."

Moreover, no impression short of Sammasamadhi can ever pretend to confer any coherent idea of the Self. That exists only in an order of Consciousness far deeper than direct perception, in a type of thought which is capable of combining the quintessence of countless impressions into one, as also of transforming this tabula rasa into a positive prehensile Ego. Whether this process be hallucinatory or no, it is surely memory which, more than any other function of the mind, determines its possibilities.

Now, whatever view we may take of the nature of the Self, it is clear that our limit of error will constantly diminish as the range of our observations is extended. To calculate the orbit of Neptune from a period of days when it is retrograde could lead to formidable fallacies. When memory is seriously weakened, the resulting state approximates to dementia. Memory is then, in a figure, the mortar of the architecture of the mind.

It seems impossible even to begin to discuss its nature as it is in itself; for it is not a Thing at all, but only a relation between impressions. We must be content to observe its virtues.

First of all is that already noted, its extent in time. Second is the faculty of selection.

It would be as undesirable as it is impossible for the memory to retain all impressions indiscriminately. Such memories are found only in lunatic asylums. The memory, whatever it may be, depends on cerebral metabolism; and it thrives on a proper harmony of exercise, repose, and economy just as does muscular strength.

Memory as such is practically worthless; it is like an abandoned library. Its data must be co-ordinated by judgment, and played upon with skill; it resembles a great Organ which requires an organist.

By classifying simple impressions, one obtains ideas of a higher order; the repetition of this process gives a structure to the mind which makes it a worthy instrument of thought. And this means enables one to retain, and to bring at will from their quiet resting-place, a thousandfold the number of facts which would overwhelm the untrained memory. One must model one's mind upon the arrangement of the ends of the nerve-fibres and the brain.

At will! Here is the great key to proper selection, that one should resolutely remember all facts that may be useful, and as resolutely forget all those impertinent, to the True Way of one's Star in Space. For so only can one economise the mnemonic faculty; and this is to say: no man can begin to train his memory duly until he is aware of his True Will.

There is then - as in all matters pertaining to the intellect - a vicious

circle; for one can only become conscious of one's true Will by a judgment (of Samadhic intensity) upon all facts that it is possible to assimilate. The resolution of the antinomy is found ambulando: that is by the selective training above indicated.

A further complication of this whole question appears during the practice of Yoga, when, the sheaths being successively stripped from the mind, one begins to remember not only long-forgotten facts, but matters which do not refer to the incarnated Ego at all. The memory extends in time to infancy, to one's previous death, and so further to an unlimited series of experiences whose scope depends on the degree of one's progress. But, parallel with this intensification of the idea of the Ego, its expansion through the aeons, there arises (in consequence of the weakening of the Ahankara, the Ego-making faculty) a tendency to remember things which have happened not to "oneself," but to "other people" or beings.

Herein is one of the most irritating obstacles in the Path of the Wise; for the normal development of the memory in Time leads to a better understanding of the True Will of the individual (as he then conceives of himself) so that he perceives an universe teleologically more rational as he progresses. To be compelled to assimilate the experiences of supposed "alien beings" is to become confused: the old hotchpot of Choronzon (Restriction be unto him in the name of BABALON!) gapes once more for the Adept, who possibly supposed himself already (in a sense) a Freeman of the City of the Pyramids.

But it is just this experience - in default of any other - which eventually insists on his undertaking to cross the Abyss: for the alternative to sheer insanity is seen to be the discovery of a General Formula comprehensive of Universal Experience without reference to the Ego (real or supposed) in any sense.

This paradox, like all others, should be a lesson of supreme value: this, that every difficulty is for our vantage, that every question is posed only in order to lead us to an answer involving a triumph infinitely more glorious than we could otherwise have conceived.

And meditation upon this whole matter may not unlikely bring us to this further vision of Wonder: that the nature of things themselves is in reality but a function of Memory.

SORROW

The Aspiration to become a Master is rooted in the Trance of Sorrow.

This trance is not simple and definite; indeed, it commonly begins in a limited selfish form.

The imagination cannot pierce beyond terrestrial conditions, or the sense of self grasp more than the natural consciousness.

One thinks at first no more than this: "there is nothing possible that is good enough for me." Only as one grows by Initiation does one approach the asymptote "sabbe pi Dukkham" of the Buddha, when the relations of subject and object, both expanded to infinity, are seen to be no less in the bosom of the Great Curse than were their first avatars, the petty Ego and the perceptible Universe.

So also for the transcending of this Trance of Sorrow. At first the victory often comes by trick of mind; extending subject or object, as the case may be, by an effort to escape reality, one seems for a moment to have defeated the Equation "Everything is Sorrow"; but the clouds regather as the mind recovers its equilibrium. Thus, one invents some "Heaven," defining it arbitrarily as free from sorrow: only to find, on exact examination, that its conditions are the same as those of "Earth."

Nor is there any rational issue from this hell of thought. The transcending of the Trance of Sorrow is to be made by means of such other trances as the Higher Beatific Vision, the Trance of Wonder, and others, even the Trance called the Universal Joke, though this last is thereunto strangely akin!

There is this further consideration; that every subject of contemplation asks only that the mind should become fixed upon it, in a degree far inferior to that of true concentration such as secures Samadhi, to become evidently an Illusion.

So much for a brief summary of the technical aspects of the matter. But all this is remote indeed from the simplicity of the affirmation of the BOOK OF THE LAW:

"Remember all ye that existence is pure joy: all the sorrows are as shadows: they pass and are done; but there is that which remains."

Upon what can depend this perception, which claims to sweep away with the fire of scorn the formidable batteries of all serious philosophical thought? The solution must lie in the metaphysics of Thelema itself.

And here we come upon what is apparently a paradox of the most disconcerting order. For THE BOOK OF THE LAW, anticipating the most subtle of recent mathematical conceptions, that of the greatest genius of this generation, makes the unit of existence consist in an Event, an Act of Marriage between Nuit and Hadit; that is, the fulfilment of a certain Point-of-View. And is not the procession of events the very condition of Sorrow as opposed to the perfection of "Pure

Existence?" That is the old philosophy, a tangle of false words: we see more clearly. Thus:

Each Event is an Act of Love, and so generates Joy: all existence is composed solely of such Events. But how comes it then that there should be even an illusion of Sorrow?

Simply enough; by taking a partial and imperfect Vision. An example: in the human body each cell is perfect, and the man is in good health; but should we choose to regard almost any portion of the machine which sustains him, there will appear various decompositions and the like, which might well be taken to imply the most tragic Events. And this would inevitably be the case had we never at any time seen the man as a whole, and understood the necessity of the divers processes of nature which combine to make life.

Furthermore, to the normal or dualistic consciousness it is precisely the shadows 'which pass and are done' which constitute perceptibility: what man "sees" is in fact just that which obstructs the rays of light. This is the justification for the Buddha saying: "Everything is Sorrow": in that word 'Everything' he is most careful to include specifically all those things which men count joyous. And this is not really a paradox; for to him all reactions which produce consciousness are ultimately sorrowful, as being disturbances of the Perfection of Peace, or (if you prefer it) as obstructions to the free flow of Energy.

Joy and Sorrow are thus to him relative terms; subdivisions of one great sorrow, which is manifestation. We need not trouble to contest this view; indeed the 'Shadows' of which our book speaks are those interferences with Light caused by the partiality of our apprehension.

The Whole is Infinite Perfection, and so is each Unit thereof. To transcend the Trance of Sorrow it is thus sufficient to cancel the subject of the contemplation by marrying it to its equal and opposite in imagination. We may also pursue the analytical method, and resolve the complex which appears Sorrow into its atoms. Each event of it is a sublime and joyous act of Love; or the synthetic method, proceeding from the part to the Whole, with a similar result.

And any one of the movements of the mind is (with assiduity and enthusiasm) capable of transforming the Trance of Sorrow itself into the cognate Trance attributed to Understanding, the Trance of Wonder.

WONDER

"A little more than kin, and less than kind" are the Trance of Sorrow, and the Vision of the Machinery of the Universe; this latter being the technical aspect of the Apprehension of the Law of Change, which is also a Trance of the same order as that of Sorrow. Now one mode of victory over all these is the Trance of Indifference, in which one stands aloof from the whole matter; but it is only one mode, and (in the generally known form) full of falsehood and imperfection. For to stand aloof is to affirm duality, which is itself the root of Sorrow. To obtain the highest one must unite oneself with all things, partake of all as a true Sacrament. And this motion leads to the Trance of Wonder.

It is written "The fear of the Lord is the Beginning of Wisdom." Here the Predicate refers to the Opening of the Grade of Magus; but the Subject, duly translated, reads "The Wondering at Tetragrammaton" and so refers to this Trance. For herein one is wholly identified with the Universe in its dynamic aspect; and the first synthesis of the understanding thereof is this Amazement at the fitness and necessity of the entire mechanism. For, given the formula of Manifestation, the need to conceive and perceive Perfection by means of the symbolism of Imperfection, the actual process of ideation becomes apodeictic. (I write as for the least instructed of the Little Children of the Light.)

The Trance of Wonder arises naturally - it is the first movement of the mind - from the final phrase of the Oath of a Master of the Temple. "I will interpret every phenomenon as a particular dealing of God with my soul." For, immediately the Understanding illuminates the darkness of knowledge, every fact appears in its true guise miraculous.

It is so: then, how marvellous that it should so be!

In all Trances of importance, and most especially in this, the Postulant should have acquired the greatest possible knowledge and Understanding of the Universe properly so called. His rational mind should have been trained thoroughly in intellectual apprehension: that is, he should be familiar with all Science. This is evidently impossible on the face of it; but he should aspire to the closest approximation to perfect Adeptship in this matter. The method most possible is to make a detached study of some chosen branch of one Science, and a general study of epistemology. Then by analogy, fortified by contemplation, a certain inner apprehension of the Unity of Nature may grow up in the mind, one which will not be unduly presumptuous and misleading.

But our Work demands more than this. The Neschamah or Intuitive Mind must also be furnished with Knowledge and Understanding of those Planes of Nature which are inaccessible to the untrained sense. That is, he must pursue our Methods of Vision with indefatigable ardour.

Now in all this the true unitive and transcendental Science is that of Mathematics for the Ruach, and its crown the Holy Qabalah for the Neschamah. By this means the Work is not, as would at first seem, increased beyond human capability. There is a definite critical stage, comparable to that familiar to the

Adepts of Asana and of Dharana, after which the terms of the Equation (like the latter terms of a Binomial Expansion) repeat themselves, though after another manner, so that the meditation becomes progressively easier. The Postulant, so to speak, finds himself at home. The added knowledge is no longer a burden to the mind. He is able to throw off the gross facts which present themselves as complications, and to apprehend their essence in simplicity. He has in fact succeeded in developing a higher function of the mind. The process is similar to that which occurs in ordinary study of a science, when one, by grasping the nature of a general law underlying diversity of experience, is able not only to assimilate new facts with ease, but to predict new facts wholly unknown. One may instance the discovery of Neptune from mathematical considerations without optical research, and the description of unknown elements by contemplation of the Periodic Law.

Let it be known that each such step in Meditation is itself a motive Energy capable of inducing the Trance of Wonder; and this Trance (like all others) grows in sublimity and splendour with the quantity and quality of the material which is furnished to the mind by the Adept.

Those, therefore, who effect to despise "profane" Science are themselves despicable. It is their own incapacity for true Thought of any serious kind, their vanity and pertness; nay more also! their own subconscious sense of their own shame and idleness, that induces them to build these flimsy fortifications of pretentious ignorance.

There is nothing in the Universe which is not of supreme significance, nothing which may not be used as the very keystone of the Rainbow Arch of the Trance of Wonder.

It is necessary to add but one brief word to this elementary essay: this Trance is of its nature not only passive and intuitive. Its occurrence floods the mind with Creative Energy; it fills the Adept with Power, and excites in him the Will to work. It exalts him to the Atziluthic World in his Essence, and in his manifestation to the Briatic. In a very special sense, therefore, it may be said that the Postulant is most intimately united with the Supreme Lord God Most High, the True and Living Creator of all Things, whensoever he attains to enter this most Majestic Pylon of the Trance of Wonder.

BEATITUDE

There are two well-distinguished forms of the Beatific Vision. The higher pertains to Kether, and is thus proper only to the Ipsissimus, though it may be enjoyed sporadically (and as it were, by accident) by those of lower grades.

It is of extremely rare occurrence, and has indeed never been described in any detail; it may even be said that it is doubtful whether any account of its true form has ever been given to the world. It need only be said in this place that the formula is "Love is the law, love under will," and that its nature is the Perpetual Sacrament of Energy in action. It is dependent upon the perfect mastery of the Mysteries of Sorrow and of Change, with thorough identification with that of Individuality.

Let us then occupy ourselves with the lower form of this Vision (so called); it is not technically a Vision at all; which pertains to Tiphareth, and is thus the natural grace of the Minor Adept. It may be said at once that those who have attained to higher grades, especially those above the Abyss, can hardly return to this Vision. For it implies a certain innocence, a certain defect of Understanding which is not possible to a Master of the Temple. Again, the Grades of Exempt and Major Adept are too energetic to admit of the balanced quietude of this state.

Only in the centre of the Tree of Life, only in the self-poised security of the Solar Axis, can we expect to find the steady indifference to Event which is the basis of the Trance, and that ontogenous radiance which tinges it with Rose and Gold.

This Trance differs notably from most others in a way which the above-stated conditions would lead us to expect. It is, psychologically, a state; as opposed to an Action or an Event. True, all Trances of Samadhic intensity are in a sense timeless; but it may be said that most of them are marked by well-defined issues of a critical character. That is, the entry to each is quasi-spasmodic.

In this case, however, we find no such diagnostic.

The Trance may be continued for weeks or months, and the most ardent devotee of Tahuti, searching his Magical Record with the most conscientious acuteness, finds it impossible to indicate the onset of the Vision. In fact, it may be surmised that the Vision arises not from any given action but rather from a subtle suspension of action. The conflict of events has ended happily in a state of serenely perfect balance, in which, though energy continues to manifest, its issues have become without significance. We may compare the condition with the return to health of a fever-stricken man. The alternation of pyrexia and sub-normal temperatures has subsided; he forgets gradually to consult the thermometer at the accustomed intervals, becoming absorbed instinctively in his regular pursuits. At the same time he is no longer aware of the hot and cold spells, but half consciously of the quiet glow of health. Similarly in this Vision all conscious magical effort ceases, although the

practices are continued with all customary diligence, and the whole of the Adept's impressions, internal as external, are suffused with the glow of beauty and delight. The state is in many respects closely akin to that sought by the smoker of opium; but it is natural and requires no artificial regulation.

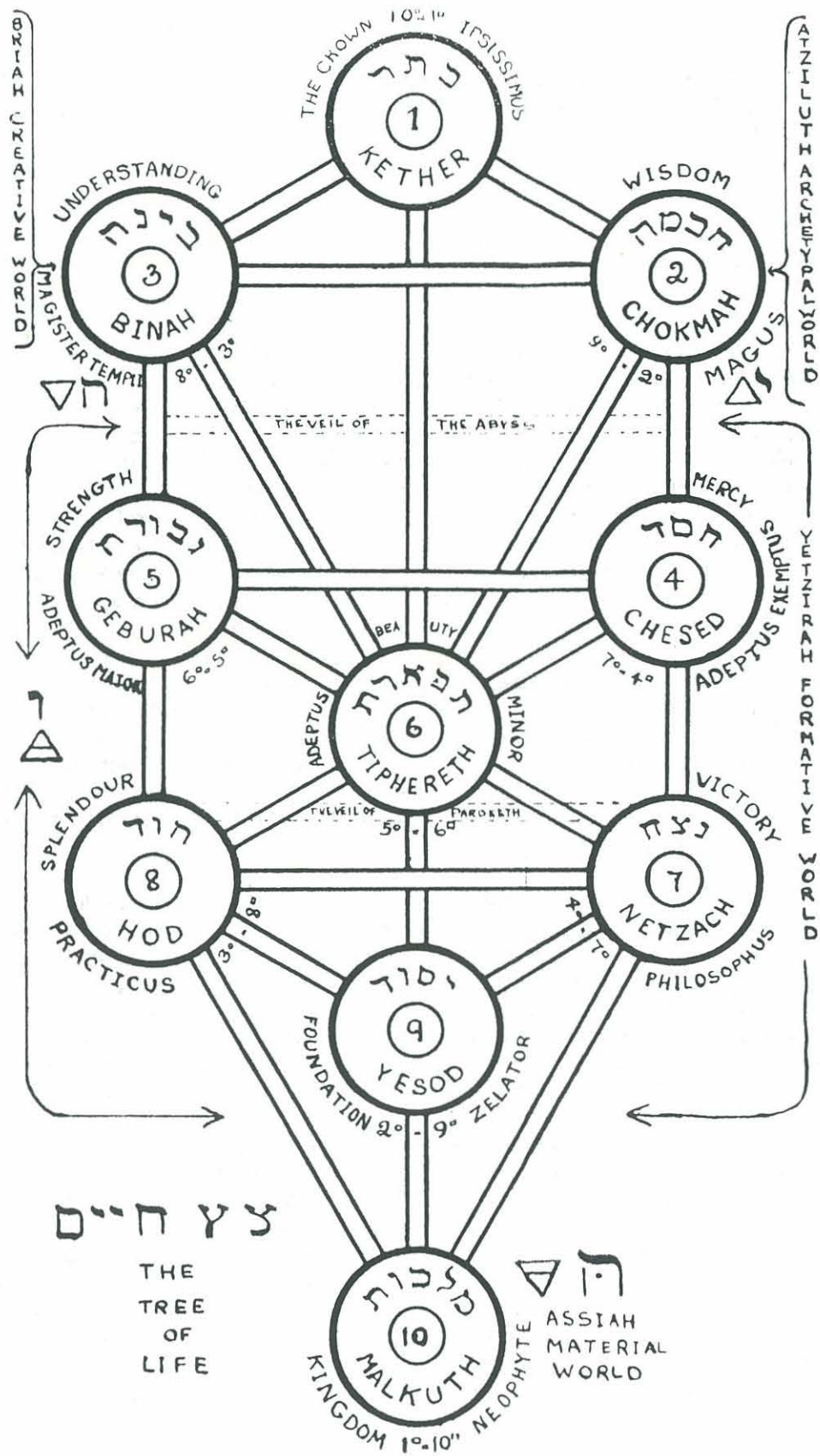
It will appear from the foregoing that nothing could be more absurd than to attempt to give instructions for the attainment of this state.

To aspire to it (still worse, to seek to regain it after it has passed) must appear the climax of bad logic. Nor, delectable and blessed as it is, can one call it actually desirable.

We need not assume that it is in any way deleterious, that it exhausts good Karma, or that it wastes time and damps aspiration. It should be accepted when it occurs, with calm indifference, enjoyed to the full, and quitted without regret. Its occurrence is in any case clear evidence that the Adept has reached a definite and rather exalted state of being, since he can live so many hours without being perturbed by the incidence of any motive force. It implies a marked degree of attainment of internal and external control. It proves the possibility of perfect repose in the midst of the greatest activity, and thus indicates the solution of the ultimate problem of philosophy, the prelude to the conquest of the Three Characteristics. It should encourage the Adept in his Aspiration by heartening him to confront the appalling postulate of the Abyss. It should serve him as refreshment and nourishment; it should assure him of the possibility of perfection in the Greater Work by demonstrating its existence as a Crown to the Less.

Moreover, the enjoyment of Delight and the apprehension of Beauty in all things, even on this plane where analysis has not yet become acute, do actually fortify the heart and enkindle the imagination.

Let therefore the Postulant of the Rosy Cross pursue his Path in solemn strength, aware that at the proper moment he may receive, unasking, the reward, and enjoy the revivifying flood of dulcet Light, which has been called by the Adepts the Beatific Vision.



SOME MUSINGS ON HOW FORMULAE CHANGE AS ONE ASCENDS THE TREE OF LIFE: EVER DOES ONE REACH THE GOAL, TO FIND IT BUT ANOTHER STARTING PLACE.

by

An Initiate

The individual newly turned to the Path is in the black portion of Malkuth, the Earth portion. Typically, this person will be introduced to the idea of the Four Elements with their corresponding implements, the Disk, Dagger, Cup and Wand. Many never reach beyond this first level of mastering the Four Elements and invoking the Fifth. In this stage, all four elements are of Malkuth; and the Quintessence, or fifth element, is of Yesod. Among the Hebrews, the Ark of the Covenant was adorned with Kerubim, and the Shekinah, or (Feminine) Divine Presence, descended between their four wings. This Holy Spirit from Yesod is a creative Breath, and awakens to the world within.

As the aspiration prepares for an inhalation of this Divine Breath -- the lowest stirrings of the Ruach -- one goes on. The four elements of Malkuth are synthesized, and one learns that what were thought to be all the World (all four elements) are, in reality, but four parts of the Element Earth. At this point, the individual becomes an initiate; that is, (s)he learns that (s)he has only just begun.

The formula shifts. The Four Elements now encompass Malkuth, Yesod, Hod and Netzach. At Yesod, which one previously thought the attainment, one finds oneself at the lowest point of a new triad. In the symbology of a certain system, one is declared to be a native of Corinth (Yesod), set out to use the gained freedom of the allied cities of Athens (Hod) and Mitylene (Netzach), en route to that new, shining image of the Quintessence: Tiphareth, Heliopolis, the City of the Sun.

Again, the Quintessence is symbolized by Air (alchemical Mercury), by the very heart of the Ruach blazing above. It evokes a sympathetic response in the lunar, airy aspect of Yesod. Again, the initiate undertakes the regimen of stimulating and balancing the Four Elements, now represented by the four lowest Sephiroth, putting all in order, invoking ever this new, blazing apex of awareness -- and waiting. Waiting until the peace of patience tincts the fervor of desire. Waiting until the chrism anoints the chosen priest and King, until the New and Holy Kingdom is illuminated by the ever-present rays of Light, and the true Prince of Jerusalem enters at once or in turn the four gates to the palace at the Heart of the Victorious City.

In this hour, one becomes an initiate; that is, realizes that one has just begun, has just awakened to the reality of a new day. Admitted to the aspect of consciousness called Beauty,

made ever a Lover, one experiences the Truth, that GOD is MAN, and again finds oneself placed at the base of a triune region. All that has gone before, to one who was a Man of Earth, is but Earth. Tiphareth, Gevurah and Chesed are Air, Fire and Water. And yet, truly, the three grades of adepthood are but one. Adepthood entered upon, expanded, perfected. $4 \times 5 \times 6 = 120$; and $3 \times 5 \times 8 = 120$.

Or, to state this another way: The four elemental implements first introduced -- the Pantacle, Dagger, Cup and Wand -- are but aspects of four-fold Earth. They are of the Man of Earth, and components of the fourth aspect of the psyche, the Nephesh, Heh-final. Yet to the Ruach, or Air proper, goes the Sword; to the Neshamah, or Water proper, goes the Grail; and to the Chiah, or Fire proper, goes the Lance.

Here, then, is the Adept, entered fully into the Secret Middle Chamber, the red flame of the Light as a sword in his hand to push the Order of his own Being. Even as his previous admission to Yesod placed in his hand the Dagger, a token of Air, and showed that all before was only Earth, so now does his attainment reveal him again to have reached only the realm of Air, the Point of Balance, though at a much higher level of clarification and advance. Either way, he is just past Earth. The Nephesh behind him, he must now still advance to the highest part of the tripartite soul, the Neshamah. His Sword is thrown into the Great Sea, as was Excalibur at the death of Arthur, such that the Trifold Goddess might appear to bear him away, dust lost in dust.

Of this, Naught may be spoken, except that his Sword cuts his own throat in Her hand, and the blood spilt is gathered in Her Grail.

Also, upon reaching this summit of the Third Order, Neshamah is seen to be but the lowest of three higher aspects of the soul: Neshamah, Chiah and Yechidah. In this hour, the Master becomes an initiate; that is, she learns that she has only now begun.

But whereas before, the attainment has always led to Air, this time it leads to Water. Air, if there be any at all, is but the Turning of the Primal Motion, the RV hidden in the RVCh.

Thus does the LIGHT recede ever ahead, leading us onward. Thus is the Going one with the Way. Thus, through the weddings of disparate elements in continuous love under will is manifest the one Supreme Law,

Do what thou wilt.

SONNETS TO NIGHT

I

O Night! the very mother of us all,
Far from thy hollow womb we children came,
A little space to flicker as a flame,
And then within thy tender arms to fall
Tired, fain of nothing but to lie at last
Upon thy bosom, and gaze in thine eyes
Clear, calm, dispassionate, supremely wise,
And pass with thee the gates that must be passed.

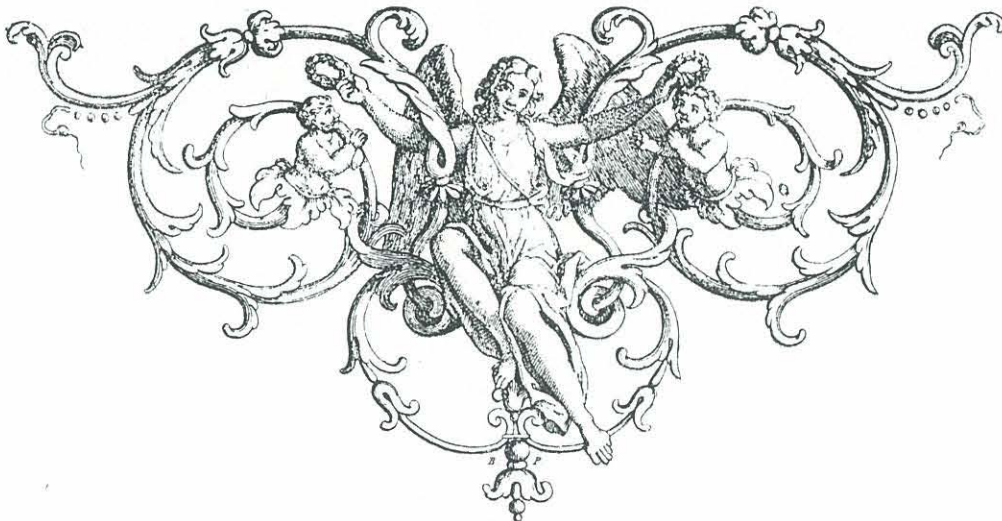
O Night, on thee is set our only hope,
Because our eyes, too tender for the day,
Are dazed with sunlight, and poor fingers grope
For those far truths that mock our vague endeavour,
Whilst we may find in thee the secrets grey
Of all things God would fain have hid forever.

II

All things grow still before thine awful face.
Now fails the lover's sigh; Sleep's angel clings
About the children with her dreamy wings,
And all the world is silent for a space.
The waving of thy dusky plumes in heaven
Alone breathes gentle music to mine ears,
So that despair is fain to flee, and fear
Cowers far away amid the shades of even.

"Hope," is thy whisper, "hope, and trust in Night;
My realm is eternal, and my power
The absolute. My child, gird on thy strength;
Clothe limbs with lustiness, and mind with might,
That, communing with me, though for an hour,
Thou mayest conquer when day comes at length."

Aleister Crowley - (from COLLECTED WORKS.)



THE PRESENCE OF SPRING

Far distant mountains lie like a caress on the misty horizon,
Pale, dusky blue, they widen the sense of space from this eyrie.
Rapture lies in my heart on the side of this hill while breezes blown
From Spring's fleeting presence wander through my heart fitfully.

Pale stretches of distant land end in the near garden of my choice:
Nature speaks to me in majesty of blossom and singing bird.
In all this beauty I revel, and am caught up into the echoes of Thy voice.
Oh, Nature! God! Holy Angel! who can say with impunity what is heard?

Flowers of yellow, gold and orange bespeak the splendours of the Spring:
They echo the golden meaning of the sun which sheds its loving light
On all that burgeons into growth, on birds nesting or on the wing,
On me as working here, I labour carefully to echo beauty with all my might.

Careful plans and work of gardener, dirt soiled but splendrous of intention
To praise my Lord through care of gardens and care of mine own soul;
To spend days of worship with the beautiful in Love's pure invention;
To praise the unknown Lord of Unity and unending Space, together a Whole.

Could I but arrange that mankind, blinded by greed and ambition,
Wholly lost in strivings toward ambiguous goals and blindly astray
From the One True Light hidden in outpourings of Nature's bounteous mission
To aid all to the Source, the One, the center of Life, the Light of day.

Ah, could this be true, that one small soul, having found the Creator,
Could inspire the sad, the poor, the dispossessed, those wandering on earth;
Victims of their own crimes against the Spirit and lost now, perhaps forever,
To the wondrous voice of God echoing ecstasy of renewal and love's birth.

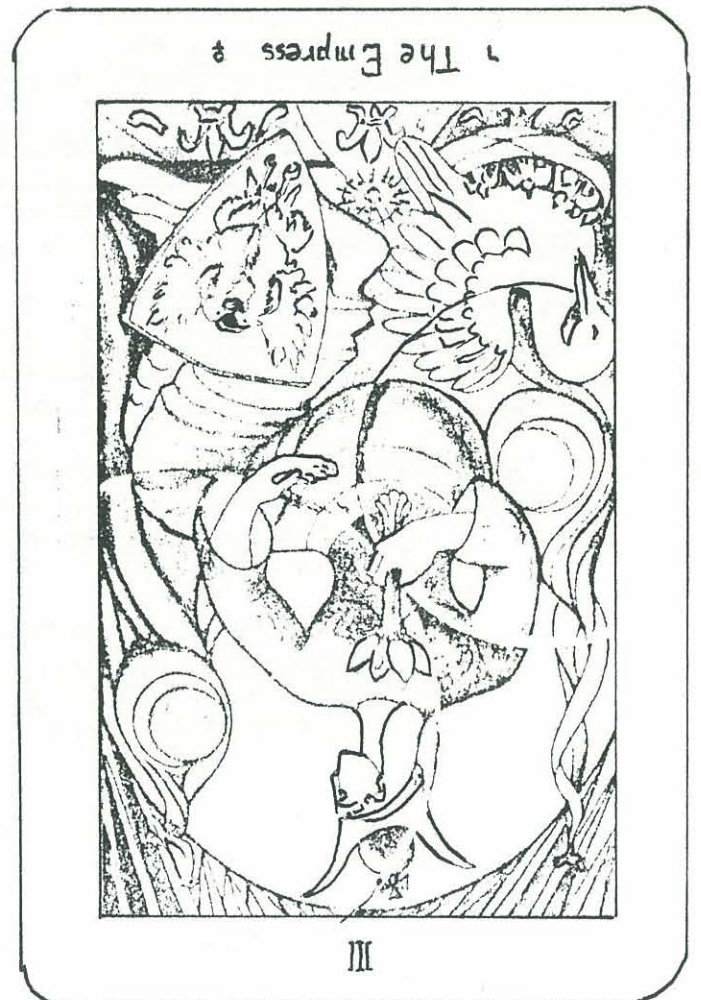
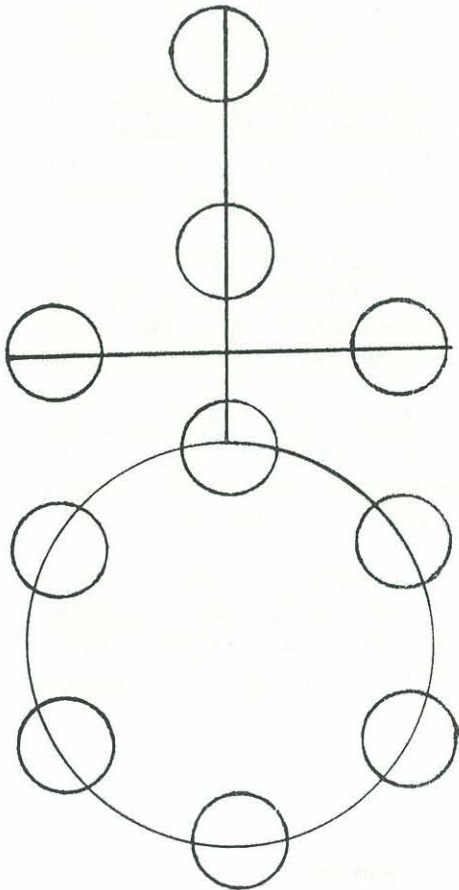
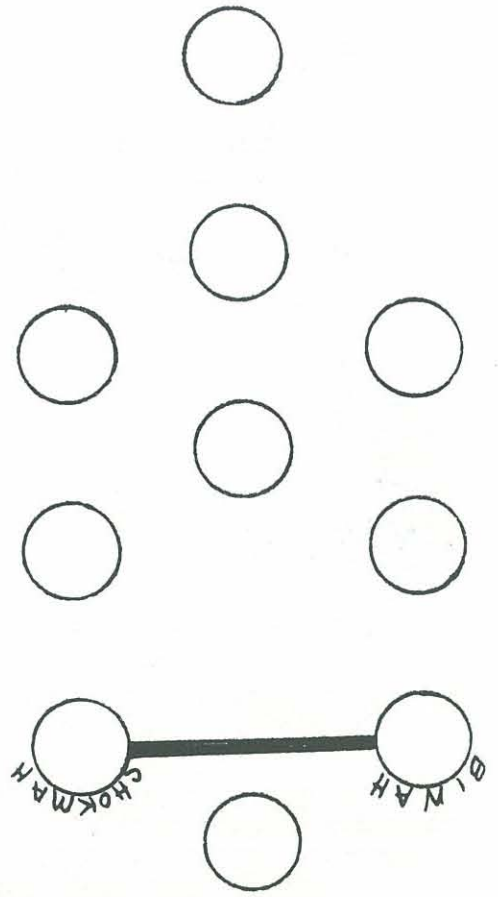
Ah! Souls! Friends! arise with me in praise of this marvellous majesty
Of perfumed distance, of warmth and light, of growth springing from dark soil.
Arise and praise this bounty which lends such hope and love eternally
For the taking. Arise! Find growth, love and ecstasy in your own soul!

Soror Meral
from Evalna On The Hill.
Feb. 27, 1985



XI^o O. T. O.

Eschmelt



THE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP III - THE EMPRESS

"I am the Empress and the Hierophant. Thus eleven as my bride is eleven."
LIBER AL, Cap. II, v. 16.

The Empress corresponds to Venus and her letter is Daleth with the meaning of the door. She is a pure symbol of love for "Love is the law, love under will." This Atu is attributed to the topmost horizontal or reciprocal path between Chokmah and Binah. There are only three reciprocal paths and their letters,; Daleth, 4; Teth, 9 and Pé, 80; add up to 93 which is the number of Will and of Love when spelt in Greek, THELEMA and AGAPE. These paths are very important in certain rituals and are also seen in the sigil of Baphomet. This latter is a symbol of the Highest and appears in a strange form inasmuch as the intellectual mind cannot grasp its full meaning. Templars of old called this symbol a symbol of their God.

In the Lesser Ritual of the Pentagram as worked out by Crowley, and which can be found in I.T.C., Vol. I, No. 1, the student points to each reciprocal path in turn, for remember that the Tarot is the human. The forehead is the Empress and the heart area is Teth, Lust. (In old packs this was called "Strength"). The genitals are attributed to Pé, the Tower (or War). The planets and signs so signified are Venus, and Mars for Pé. The union of these two opposites occurs in Teth, or Lust, attributed to Leo and the Sun as ruler of Leo. Ancient mystery schools referred to the union of Venus and Mars in their ceremonies. Mars symbolizes the drives of raw sex and Venus is pure love in all its forms, both the highest and the lowest, the most spiritual and almost incomprehensible types of love, to the loves of earth which most people understand. Because love is the law of the Universe, notice that Venus is the only planet which can include the whole of the Tree of Life in its symbolism. (See Diagram).

In the old systems of Tarot, the Empress was considered to be the consort of the Emperor, which was then seen as the fourth Trump, directly following that of Venus. The Emperor corresponds to Aries, ruled by Mars, so this seemed perfectly natural as the combination again stressed Mars and Venus. However, in the New Aeon of Thelema, LIBER AL is adamant that she is now the consort of the Hierophant, as above quoted. The correspondence to the Hierophant is Taurus, ruled by Venus. The letter of the Hierophant is Vau and its number is six. But do Vau = 6 and Daleth = 4 add to eleven? They equal 10 and one must add the letter of Aleph to make the sum of 11. Thus it is hinted in Crowley's Commentary on LIBER AL, that there must be a special magical method or message in VAD, rather than HAD, for Hadit. These three letters, HAD, are the middle of the word ABRAHADABRA, which is the formula for Thelemic Magick.

Further, if she was the consort of the Emperor, note that Mars would have a double effect, both from its position as the Path of Pé and as the ruler of Aries. Today it is Venus who has the double effect as the path of Daleth and as seen as the ruler of Taurus, equated with the Hierophant. Does this probably mean that humanity will now pay more attention to love than to destruction and war?

The Empress is wholly above the abyss and represents purely feminine functions. She is receptive and passive and yet she also represents the force of love as seen everywhere, and is universal. By purely feminine, we do not mean that this is only a function of women, but it is a function of the psyche in all humans. Further, all things were formed by the union or love of opposites. All phenomena is a result of some sort of love which reaches out to unite with its opposite and produces heat and light and a third thing. This Trump unites the Word, the Will and Wisdom of Chokmah with the Understanding of the Great Mother, Binah, often referred to as the great sea or mother of all life. Sea or water is also equated with the unconscious in psychological language. The unconscious is far more vast and unexplored and unknown than we can possibly realize, but its powers bring to birth that which we have willed. We know that in ancient history all life emerged from the waters on the earth and parallel to this, all phenomena also emerges from the unconscious life of the individual. When a person dreams of water, this usually stands for the forces of the unconscious in its mysterious workings. For this reason, we see water at the feet of the Empress.

The unconscious comprises both the superconsciousness, which we might term those energies above the abyss, the supernal triad, and the subconscious, which takes in those energies developed in us as we evolved from lower forms of life to what we know today as humans. The unconscious is the womb of emerging energies which have gestated there for some time before being brought to birth. This is the function of Binah, to act as the womb of phenomena. Her other name is BABALON, and she is a function or form of Nuit. In actual psychological life the unconscious can be programmed to give forth phenomena according to the Will and the Word of the individual. The vast bulk of humanity, however, program their own unconscious to give forth phenomena according to the lower desire nature, what we might call the Nephesch.

The only way that the Will and Word of Chokmah can send forth its message for phenomena and events, is by the path of love, of Daleth. But love must be under will, for it is a power mighty to destroy as well as to build up and bring the human to perfection.

Those Trumps which are above the Abyss, the Fool, the Magus and the Empress are more hidden and difficult of access to the conscious mind. However, love can be known by everyone in one form or another. Most humans experience love for the opposite sex, for their children, for their work, for life itself. The message of the Empress is that all love is holy and partakes of the energies of the supernal triad if it be pure and unspoiled by earthly considerations. Purity means that no alien element should intrude, no unworthy, polluting or evil motives should debase pure love.

Love gives of itself to everything as part of its function. The symbol of the pelican at the feet of the Empress shows some little birds partaking of her blood. This is a part of the mother function of love which nourishes all in its sphere. For instance, the artist in love with his work gives of himself unstintingly to his work. He does not count the cost, he is wholly caught up in the love of creativity.

Nuit admonishes us to love her: "But to love me is better than all things."* Since Nuit is the possibility of phenomena, unmanifested, she is also in every event and form which we create for ourselves. Should we then, in our ignorance, create events and forms which repel us and which we cannot love? The outcome of this puzzle lies in our own hands, in the working out of what is our will, our one-pointed will, or the lack of it. To will something and then to bring it to birth requires the strictest self-discipline, otherwise our efforts may go astray in disaster.

The shield of the Empress lies at her feet and shows a double headed eagle. This represents the union and blending of two opposite forces into one. Their heads are circled, symbolizing the unity which springs from the union of two. The eagle itself is a symbol of the spirit because it can fly so high. The ancients thought that he could fly to the sun, to the source of all life and light. In alchemy the eagle is also a feminine symbol and corresponds to the spiritualization of instinct.

The two moons, on either side of her, the waning and the waxing moons, symbolize the feminine qualities of love, its phases and fluctuations. Also the phases and fluctuations of the forces of nature, the growth and decay of animal and plant life. The green on her robe is also connected to the idea of nature as a nurturing and growth force.

The bees on her robe are traditional symbols of the yoni. The two birds, the swallow and the dove, are traditional also, since they represent softness and voluptuousness. At her feet are fleur de lis, phallic in character, another symbol of the union of opposites.

Around her waist is the girdle of the zodiac, a hint at the universality of love. Also a girdle of the love goddess can be untied and used to blind or to bind a candidate in the mysteries.

The orb and cross on her head symbolize dominion over the earth. The orb is a symbol of the roundness of things, such as the earth and the circle of the known universe.

The Paths of the Sepher Yetzirah call this Trump or Path the Illuminating Intelligence as through the action of love as the uniting force, a great Light is experienced which illuminates the spiritual and intelligent levels of the human, even spreading its radiance into the intellectual and material world. When an adept travels towards the supernal triad above the abyss, he experiences light as part of his phenomena. One who travels towards the light of Initiation knows then that the material world is darkness in comparison. He is literally illuminated. An example of this is the light which struck Saul on the road to Damascus and turned his life around and caused a revolution in his inmost self. There are other extremely numerous examples of this effect in mystical literature. In the Golden Dawn the aspirant is asked to "quit the darkness and seek the light." Of course the method for doing this is "love under will."

* LIBER AL, Cap. I, v. 61.

One of the laws of union is that things which are alike repel each other and opposites attract. The Empress is a symbol of the union of heaven and earth, of god and man, of man and woman through love. She is a symbol of the mother who gives all as well as the Queen of beauty and love. Through her mediation the manipulations of the Magus are born into phenomena. His was the initiating force, and she carries the seed of new life, the child, or the result of the action of the two opposites.

The title of the Empress is "Daughter of the Mighty Ones". She is the door through which the energies of Binah and Chokmah come and go, the linking factor between wisdom and understanding, the father and mother of all sentient life.

There are four main feminine mysteries. The first is that of formation, bringing to birth the new child, whether it be a child of genius such as is a work of art, or a human child, or some new thing. The second is the activity which leads to preservation of that which is created. An example of this is in animal and human life; the mother acts to preserve the young. The third is the function of nourishment. Thus all feminine goddesses have some link to vegetation or to the feeding of humanity. It is a feminine attitude to nurture anything which comes along. The fourth function is that of transformation, for love transforms the will of the initiating force into the final result.

The Tarot contrasts these functions by accenting more of one in certain Trumps and more of another in other Trumps. For instance; the High Priestess is the passive vehicle of light from Kether and is virgin to this light. She serves the spirit and aids the light of Kether to descend into matter to be made into the stuff of the material world. She epitomises patience, she is passive and brooding: she guards the Tarot, Nuit's book, the book of prophecy. She is the "virgin pure without spot."

The Empress is the Madoona, the mother and the royal queen. She fulfills the spirit and sees that it is gestated and born into outer reality as the son (Tiphereth is the Son of the action of Chokmah and Binah). This Trump shows the active carrying out of the union of two through love. Hers is an action of completion, she is the mother of the child. She rules by love, the orb and cross on her head reveal that the Universe is a realm of love. She fulfills the prophecy of the Tarot and reveals the new.

So then, the Magus has an idea which must go into a gestation period. There are dangers in this period. One of them is an abortive birth of the thing that was willed. Another is that in talking too much about what is willed might endanger the outcome of the will. This happens often. If the scientist or the artist tries to talk about the idea which he is trying to bring out, he may lose it altogether. He must wait until the idea or action springs full blown from his unconscious self which holds the action in abeyance until it is ready for birthing.

This Silence which he must undergo in order to bring out his form of genius is the function of the purity of the High Priestess. The function of bringing it forth and nurturing it is the action of the Empress.

Notice that the vertical path of the High Priestess crosses the horizontal path of the Empress. Here is a meaning for the cross on the top of the orb on the head of the Empress. The vertical represents the spiritual impetus or force from on high and is also, to the aspirant from below, the flame of aspiration which reaches to the Crown.

The horizontal bar represents that manifestation whose force is the love which brings all physical reality into being. This is why the Empress rules over all life, from the highest to the lowest. She has so many manifestations as love, that she is forever seen at work even in the lowest material forms. Her creation is neither the spirit nor the material world alone, but she is seen at work in both worlds.

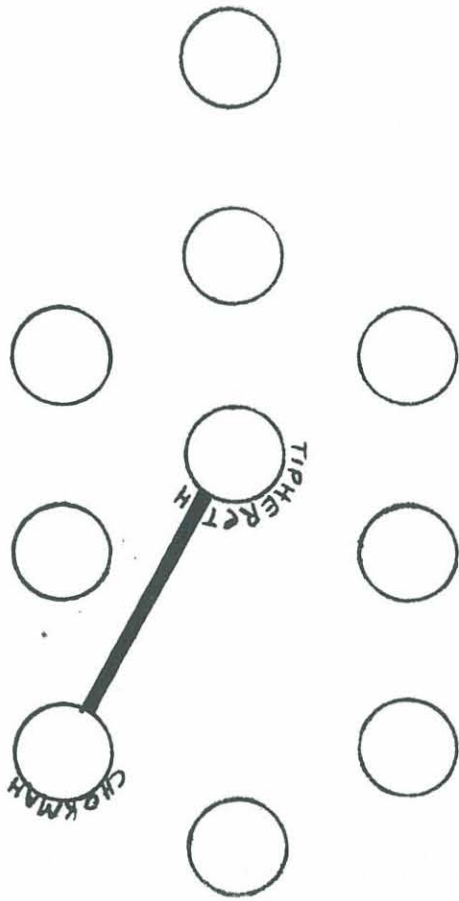
In order to achieve a balance, we must first know what the two opposites are in our psyche which are uniting, or are about to unite, or have done so with certain results. To ignore the opposite point of view would set up a blockade to further progress, whether in the spiritual, mental, emotional or physical life. By and through love, the uniting of opposites, we create new phenomena. Lower impulses get twisted out of shape if the magician is unaware of what he is doing. He will need reflection and meditation on this force in order to allow his creative will a free flowing.

Crowley puts the matter very succinctly in THE BOOK OF THOTH.

"This is the Harmony of the Universe, that Love unites the Will to create with Understanding of that Creation: understand thou thine own Will.

"Love and let love. Rejoice in every shape of love, and get thy rapture and thy nourishment thereof." Also:

"Beauty, display thine Empire! Truth above
Thought's reach: the wholeness of the world is Love."



TRUMP XVII - THE STAR

"All these old letters of my Book are aright; but ζ is not the Star. This also is secret: my prophet shall reveal it to the wise." LIBER AL, Cap. I, v. 57.

Hé is the very next path after Daleth and now Trump XVII, the Star, is attributed to this Path in the new Aeon of Horus. It is preferable to line up the Trumps according to the sequence of the Hebrew alphabet letters as the letters and numbers do not change their places on the Tree of Life due to new thinking or instructions from Aiwass. This is pure mathematics and so the truths of mathematics can remain eternal and unchanged. Just as $2 + 2 = 4$, so does the distribution of numbers on the Tree remain the same. This problem of the switch of Tarot cards has been worked out in I.T.C., Vol. II, No. 3, q.v.

With this new alignment of the Trumps, we notice that the three Goddesses are now at the top of the Tree of Life. The Star is attributed to Hé, which is the path from Chokmah to Tiphereth. Crowley did reveal this alignment in several places but in other works or writings, he used the Emperor on the Path of Hé. It was some time before his thinking could take in the switch and the same thing happens to persons who have rigid minds. What these persons cannot realize is that all along, the letter of Hé belongs in Tetragrammaton, and is a feminine letter. This is Yod, Hé, Vau, Hé. It was a blind in the paternal age to attribute the Trump of the Emperor to a letter which took its place in Tetragrammaton as a feminine element. But then the Hebrews were very paternalistic, more so than many other societies and at one time they and the Catholic church and various Christian sects would have us believe that God as described by Tetragrammaton was a purely male figure. They tried to upset the balance of nature in their thinking, and of course, this led to various crimes against the feminine factor in nature.

Now THE BOOK OF THE LAW has attributed a purely feminine Trump to a feminine letter and the balance is restored. In the new Aeon, male domination no longer works. Each sex has equal possibilities and powers, it is only that these are different. But one sex is not dominant over another any longer. Each sex functions in a different manner, but each sex is equal in importance. Further, each man and woman hides within themselves the opposite sex. Often the opposite goes unrecognised and this can lead to psychological unbalance and various insanities.

The three Goddesses are at the top of the Tree of Life since woman is mostly positive in function on the spiritual plane as explained before in I.T.C., Vol. II, No. 6. Also, it is Nuit who is the matrix for events as she is the possibility of phenomena, as yet unformed and unknown. The three goddesses are forms of Nuit, and the three Gods are forms of Hadit. On the Tree, Nuit is hinted at by the three concentric circles surrounding the Tree. Each person is a full Tree of Life and Nuit surrounds and interpenetrates each person as explained in THE BOOK OF THE LAW. "I am above you and in you." *

* Cap. I, v. 13.

The three goddesses represent the feminine powers in humanity and the Star completes this triune grouping. The High Priestess is virgin and pure and is the transmitter of the light of the gnosis or of the Crown (Kether) directly to the perfected human in Tiphereth. She illuminates his purified consciousness with intuition and so represents the Holy Guardian Angel. The Empress is mainly wife and lover but also her love extends to her offspring as well as to any mating of opposite ideas. The Star is the mother of the spiritual life of humanity. Yod in Tetragrammaton represents the creativity of the father, the primal force of will, and Hé represents the mother who receives this force and allows it to gestate before it springs forth as phenomena.

This process is symbolized by the star in the corner of this Trump which is radiating cosmic energy which has its beginnings outside of man in the stars and our sun. Each person mysteriously gathers up this cosmic energy and uses it to fashion phenomena. For this reason, the goddess holds a gold cup above her head which has gathered the energy and pours this energy over herself. Gold refers to the sun and since stars are suns as well, the energy and forces which are used come from these sources. The Trump of the Star represents Nuit perhaps more than the other feminine Trumps. Nuit hides within her body all the energies which combine to make our manifested Universe. The star in the left hand corner has seven points which refer to the fact that Venus has the number of 7 and that the nature of the Universe and of Nuit is love. (Note that the seven pointed star is also a sigil of the A.'.A.'. which refers to Babalon who is a further materialization of the idea of Nuit).

The seeming water which pours upon the head of the goddess in this Trump indicates the inexhaustible waters of space. This is not actual water, but since this element refers to feminine forces, it is the waters of the aethyr, the Hé in Tetragrammaton which refers to water.

The goddess pours the waters of space which are from the unseen, refined and mysterious energies of the universe out again upon the earth and from these forces our world and our phenomena are born. The cup is silver as the energies are transformed by us as we make use of what is there and manufacture our world. Silver refers to feminine functions, the power to gestate and to give birth to the male idea of gold, of the energies of the sun.

This Trump represents the unlimited possibilities of the Universe as anything may come out of the womb of matter and energy. When we speak of the womb, we are also reminded of the womb of Binah, of Babalon.

The letter Hé and the Star issue out of Chokmah and this indicates that the Will and the Word are forming something in their image out of the unlimited possibilities of the Universe. The result is Vau, Tiphereth, the Sun and the Son of the marriage of the two opposites.

There are two results from the marriage of opposites, one is heat and light, such as is represented by the sun, Tiphereth and the second is the compound or form in matter which is represented by the final Hé in Tetragrammaton.

There are three Trumps which carry the light of the Supernals into the world of the Ruach and directly to Tiphereth, the perfected, conscious man. These are, the High Priestess, the Star and the Lovers. Since the Trumps are on the paths of the Tree, they represent active forces, those which go and which change and manufacture events. The spheres are the solid structure, unmoving and unchanging, of the human. To understand the functions of all these parts of the Tree is essential to higher Initiation.

At the feet of the goddess is water. This represents the great sea of Binah as all life is formed from the two types of water, that of the seas of earth, from which life came and that of the waters of the firmament or of the aethyr. The first is the source of material life and the second is the source of spiritual life, the aethyr which we breathe in and which produces our energy.

The Star corresponds to the sign of Aquarius, the next sign to rise at the Vernal Equinox due to the precession of the Equinoxes. Aquarius is an air sign and so fits in with the idea of breathing in air in which the energies of the Universe are spinning and which we use for our own processes and life. Aquarius is also called the water-bearer and of course this Trump shows the function of water (aethyr) being poured over the body and out again as the manifested universe. Remember that things on subtle planes have their correlation on more material and palpable planes.

Water also refers to the vast unconscious forces to which we are all tied, which we all have represented in our psyches. As explained before, we must bring more of the unconscious into our conscious minds but the unconscious includes the whole of the universe. The figure in this card is a representation of the vast possibilities of Nuit, she is not material, she is spiritual. That spiritual force exists in us but is mostly unrecognised. Yet we use these forces of thought, subtle energies and ideas all the time to manufacture our own world.

When we seek to transcend our usual functioning, thinking and feeling and physical body, by ritual or meditation, we can gain small glimpses of these universal processes. But when we tie ourselves into knots by worry or fear we block this process of the universe flowing through us. The end result of such negativity can be sickness or insanity or death.

Since the energies of the cosmos are all around us and interpenetrate our very being they are also locked up in what we know as the unconscious in psychological terms and in our physical body. This energy is always available for use if we know the right conditions. Jung states that psychic energy is a very fastidious energy which insists on fulfillment of its own conditions and that no matter how much energy may be available to us in the universe we cannot make it serviceable until we find the right way to do so. The right conditions are not always known to us but certainly THE BOOK OF THE LAW gives much practical advice on this matter.

The silver cup which pours the energies out also represents the feminine qualities of receptiveness and passiveness and intuition as the perfect expression of the energies from above. The conscious mind has little to do with

the matter. Sometimes we must just wait passively until the Will and Word of Chokmah can be known to us. Even sheer will power cannot unmask the veil of the spheres above the abyss and of the vast unconscious world. Logic, reason and consciousness do not apply to the supernal triad. LIBER AL says it: "Also reason is a lie; for there is a factor infinite and unknown; & all their words are skew-wise."* This remark would seem insulting to those who cannot let go of the conscious mind wherein exists the little ego. And yet this little ego is a block to true initiation and illumination and can cause plenty of trouble when it insists it is the end-all and be-all of existence.

The Star clearly shows that there are other powers which come from the great unknown, the supernal triad, to the reasoning mind. These impulses and powers arrive in our functioning in a mysterious manner. It should become obvious by now that this Trump has belonged on this path of Hé for a long time but has been misplaced due to ignorance.

Beth was the house we build for ourselves, our shell, the Magus. Daleth is the door of love through which the energies of Chokmah and Binah may flow and now Hé is the star, the window, which lets in the light of the supernal triad and especially of Chokmah. The Star also represents our window on the Universe.

In old Tarot decks the figure in the Star was represented as an Angel. Angels have for ages been seen as winged messengers bringing the word from the highest. They represent numinous experiences of our own inner world bringing certain types of visions or intuitional whisperings from the archetypal world of the unconscious. The angel pours these thoughts, ideas, and intuitions and energies in upon us and which we, in turn, manipulate and transform into our own phenomena. With this process we gain new insights and new dimensions of experience. We personify the phenomena in dreams and visions by an angelic form of some sort. The alchemist called this process of listening to the inner guide or an angel, meditatio. Jung calls the process active imagination or the dramatization of the connection with an inner being more universal and wiser than ourselves. Often the message is flashed with great Light and one feels chosen or singled out from the multitude. This is what the reference to "chosen" means in LIBER AL.

This Trump corresponds to the "Natural Intelligence". The meaning of this is an awareness of the hidden qualities of nature which can be open to the developed intuition by meditation and concentration.

Jung stated that individuation (or spiritual experience) lies in the depths of the psyche and each person must labor alone in his own way to free the spiritual side of himself. When we think of depths, again the idea of the great sea comes to mind. Jung was also certain that there was a lost capacity for spiritual experience in our present time; that too much logic and intellect ruled the world. He thought that neuroses was the result of the inability to experience the wholeness of the world; this wholeness includes the religious search for meaning and a knowledge of the opposite within oneself. As a result of our overbalance towards logic, we now manufacture poisons

* LIBER AL, Cap. II, v. 32

and bombs and other instruments of war which threaten the very continuity of life itself on this planet. Facts and reason fragment the world unnecessarily. We need to perceive the world as a whole: a world which is as much our creation as it is a creation of God's.

Aquarius, the sign, is concerned with the interplay between the perfect in nature (the ideal) and the result in perfect form. These divine powers are invested in a single figure. The powers flow through her, she is the water-bearer carrying the divine ideal into the forms of life. For this reason we see butterflies which float through air and roses which grow from the earth at her feet. Also the crystalline forms of the beginning of shapes are seen issuing from the silver cup and again at her feet.

The large star to the alchemist indicated a process of enlightenment. The seven points on the stars seen elsewhere in the Trump signified to the Alchemist the seven steps of the Great Work, that is the union of the higher and unseen with the lower forms of life, the physical shapes of man, including his Ruach and Nephesh. These seven stages were equated with the seven planets known at the time of their workings. The Great Work was seen as a process whereby man freed the spiritual side of himself from the matter of nature. He engaged in a parallel process whereby he freed the spirit from matter in plant life and in mineral life. As this work continued, the work also continued in his own inner self, in his psyche. The result was the "philosopher's stone" or spiritual gold. The process was a solitary one, for no one has ever lived a spiritual life in a crowd.

Alchemists projected the psychic contents of their own nature onto the materials with which they worked, thus as the spirit was discovered in plants, for instance, it could also be discovered in the alchemist himself. The spirit of plants was alcohol, the spirit of metals was the power of the atom. When metals could be subjected to certain processes, they could let loose this spirit and changes could take place. This work is only too possible today.

Today's depth psychologist seeks for ways to withdraw projections from external objects and other people and thus to make this wasted energy of use to the aspirant as he grew in spirituality. These projections must be confronted as archetypal psychic elements in order to free the spirit from the veils of matter with which we are surrounded and very nearly drown ourselves in. The Tarot teaches us about the elements of our own psyche which when we recognise as ours, we then find we need no longer project these elements onto the outside world.

To project the contents of your own psyche upon another weakens the person doing the projections. These are energies a person could use for his/her own self-development. For instance, one might get angry because of a certain trait in another, but the anger is provoked because one has that trait oneself and does not approve of it. Therefore, when another shows up with this trait, the anger is really for oneself. Its energies could be used to make a person stronger and could help to free the spirit within him/herself.

The Star is an important archetype for each person. "Every man and every

woman is a star."* Each person has an ordered journey through the cosmos, just as do the stars in the heavens. The closer one gets to spiritual development, the more is this orbit understood as that of the True Will and the less then would a person engage in projections or seek to interfere with the orbit of another.

If the ego is overactive the whisperings of the supernal triad through the True Will and the Holy Guardian Angel cannot be heard. Pride, egocentricity, selfishness, misplaced ambitions, destructive emotions are all signs of danger that the physical being is being cut off from the spirituality of the supernal triad. They and other earthly considerations are all warnings of danger.

To free the spiritual nature one needs to listen to daydreams, to understand the waking daydreams, to listen to the intuition and become quiet long enough to find our own deep inner processes. We need to bring the unconscious life into contact with our conscious intentions. We need to liberate our insights which we have kept locked up too long in the unconscious by our busy habits in outer life.

What Jung called active imagination which was done as a solitary being, was an interaction with phantasies, dreams and visions. This is the way the unconscious speaks to us. We must not shut these out, for they are messages which will help us grow and develop. These messages can solve our problems for us, often much better than the conscious, thinking mind is able to do. These are archetypal forces which shaped man and they must be understood and assimilated. Humanity must not be enslaved by these forces, which happens when they are not understood, but as true magicians, all must know and work with the forces in the unconscious.

From the BOOK OF THOTH, Crowley gives these vignettes:

"Pour water on thyself: thus shalt thou be a Fountain to the Universe. Find thou thyself in every Star. Achieve thou every possibility."

"Hé - Nuit, our Lady of the Stars! Event is all Thy play, sublime Experiment!"

JANE WOLFE

Pasadena

THE BOOK OF THOTH finally went to the printers in May of 1942 and there was a flurry to see if the cards could be printed as well. An effort was raised to find some of the money needed among the group in Los Angeles on a subscription basis. They would be honored by their name on a card, was the idea. But not much money could be raised on this project as it was still the depression for all of us.

Karl also was making efforts to bring Aleister to the United States and when he informed Jack Parsons that \$2,000 would be needed for the two projects, this was a surprise to Jack but he said he would try very hard to get the money needed. However, he was also looking for a house from which the O.T.O. could operate and this had to be in Pasadena due to Jack's work with Aerojet.

When the house was found on Orange Grove Ave., there was much jubilation and scurrying about to get everything packed and moved. June 15 was the day when all gathered in the new house. I had been visited by Wilfred and asked if I would join the group and I had readily accepted, so I was there too. It hadn't been hard to move my few sparse belongings and my two babies.

It was 1942 and Jane was now 67 and had not been in good health for quite a few years. She found the work of packing and unpacking very exhausting. It was another two weeks before she found time to note the move in her diary. But she did write to Karl about events from 1003 So. Orange Grove Ave. on June 28.

"Several times Wilfred has said he would write you, but I am quite sure the multitudinous trivialities of the moment have kept him from it and left him tired out at the end of the day. We all told him to slow down, but he is that pest, a driver. He would drive everyone else as he does himself, but we rose up in arms.

"Screws, electric connections, sawing, adjusting, watering, clipping hedges, planting the rose bushes we brought with us, scouring, scraping, and - the last thing, a drain pipe partially closed, which causes flooding on the ground floor when the various bath rooms are used. This he tried to fix himself as well, but the plumber is to be summoned in the morning.

"Meantime, the garden is partially in. Beets, carrots, beans, tomatoes to feed the family when grown, are up 1 to 4 inches. Today a member from San Diego of the Navy, is on one of the lower terraces turning over the earth for further plantings. 3,200 square feet are already in garden. Regina and Helen did the indoor cleaning, scouring, scrubbing, curtaining of windows, arranging of furniture, etc., while Phyllis and I have handled the kitchen end. We stood up pretty well under the strain - each one showing a bit of a peeve occasionally when muscles and nerves were weary.

"Another 2 members, with their 2 boys, 5 and 6 respectively, come in today or tomorrow. This fills the house, with the exception of one room for the occasional member from afar. However, this too will be used if the right person comes along.

"What heavily restricted Orange Grove will do about us remains to be seen. Perhaps our effrontery in moving in right under their noses will silence them. Jack arranged it through family close friends - the owners live in New York, and we pay \$100. a month rent. 16 rooms, 5 baths, downstairs wash rooms, big cellar and wine cellar; immense laundry down at the garage, which is suitable for a bomb raid, the floor being heavily concreted, with arched supports and the underground room big enough to hold 50 people easily. We pay the water bill, which will be an item, and any and all repairs.

"I could wish it were more accessible, because again comes up the car questions. Gasoline saving necessary here. I understand all unnecessary cars will be taken off the road. Two of ours will certainly be left us, but I have Mary K's with me and use it to do the family shopping - for 15 or 16 people! Scrubbing floors would be much simpler."

The house was huge, a mansion and not only had the cellars but also three floors. Just off the carriage entrance was the entrance to the kitchen and to the back stairs and across the hall from this area was the library, which had bookshelves lining the walls half way up. On the top half there were German town and village scenes done in a beautiful tooled leather. The ceiling was of genuine gold leaf and this room boasted a small wash room just off it.

The kitchen was huge and at the end near the hall had a cook's pantry. At the side which led to the dining room there was a butler's pantry with glass fronted doors. Regina's collection of china looked very fine on the shelves and here Jack kept his fruit brandies. At the back of the kitchen was a large porch which we used for eating most of our meals. Another wash room suited for servants was situated on the side of this porch. Here Jane and I held sway for many days. Jane did most of the shopping but would get exhausted with the job and so Betty Northrup was assigned to help her. I was also supposed to have help with the cooking of meals from Betty and Grace Miller, but neither was much to be depended on for hour to hour and day to day assistance. The job became very difficult for me, for our room was on the third floor and the two babies had to be cared for, fed, diapered, watched, and all the rest of the work needed for young ones. No one in the house had ever had children before so no one knew what I faced except Grace but she wasn't there for very long.

The oval dining room was used for most of the social events. It had a fine woodpanelling on the lower half of the walls and an expensive woven tapestry on the upper half. Here the dining table from Winona Blvd. was put and since it was one of the better pieces of furniture, it looked very well. Also, one of the better couches was placed against the length of one wall, with a coffee table in front of it. Dinner was usually served in this room, and especially if there happened to be company.

Beside the dining room was the music room which was open to the very large front hall with a sweeping staircase which led to the second floor. There were two windows flanking the front door and on these there still remained the original silk curtains, but now dingy and split. These were not changed for the length of the occupancy of this house.

As one entered the front door, one would find a reception room to the right which was furnished with lesser and shabbier pieces of furniture from Winona

Blvd. and from Jack's and Helen's house. Regina's piano graced the music room and Jack's phonograph and record collection was also placed there. When music was played or records were on the phonograph, the sound echoed through the front of the house as there were not enough rugs to absorb the sound and mute it.

To the left of the entrance was a very long living room running from front to back of the house. It had panelling very finely done over all the walls and the ceiling had excellent plaster work, quite complicated, and in white. A fireplace was in the middle of one long length of wall opposite the sliding panelled doors and at the back end of the room were glass doors to the floor which let out on a large terrace. This was to be our Temple and Lodge meeting room and eventually, the plans were that the Mass would be put on in this room. This never happened. Folding chairs and other odd chairs lined the walls and at the front end was a table and chairs for the Head of Lodge and officers. The floor was uncarpeted and this room, too, sounded very empty and had echoes.

On the second floor, the room above the kitchen was given to Regina. This had a large porch off it to the back which was open partly and partly covered by a line of roof. This porch was just over our screened eating porch. The room over the library was given to Jane. These rooms were quite alike and each had a very large tiled white bathroom and large closets.

Across the hall and at the back of the house was a suite of two rooms which Jack and Betty Northrup occupied. A bathroom was between these two rooms. Across from these was the guest room with only a wash basin in a closet. But this room was beautifully papered in a blue and white design of flowers. Here some of the better bedroom furniture was placed which went very well with the wallpaper. Beside this room was the top of the grand staircase leading up from the ground floor.

The master bedroom and huge bath with an old fashioned tub on four legs was just over the living room. The space was also partly taken up by huge closets. This was occupied by Wilfred and Helen. There had been a switch of partners. Jack was enamoured of Betty and Wilfred and Helen coupled.

Helen did most of the housework, using a dust mop along the bare floors and otherwise trying to keep the place clean. Wilfred did a lot of repair work and other work connected with being the head of Lodge and of the household.

The servant's quarters were on the top floor. At the head of the back stairs was the sitting room for the servants and just off this at the back of the house was the large room which was given to me and my two girls. To attend to them, put them down for naps and all the rest, I had to climb two flights of stairs from the kitchen. Naturally, I kept them with me for those parts of the day when they weren't sleeping. But if either one woke from a nap at an unusual time, I might not be there to see it, for once in awhile I had to scrub the whole of the kitchen floor while they slept, it being impossible to do this at any other time. Also, the youngest, Lisa, was only one year old and apt to need a nap at odd times. Stella, the oldest, was very poor at taking naps and would rather reach beyond her crib and tear up a book than sleep.

However, Jane and I would usually get a chance to rest after lunch for the most part.

Opposite to my room were the bathroom and two small rooms, the first of which was assigned to Frederick Mellinger and the 2nd to Jonas. There was a musty smell in Frederick's room and it was not long before he discovered this was due to bats in the attic. There was a regular time of it to try and exterminate the bats.

Frederick took care of the library and since he was an Astrologer, he also made up all charts needed for new members of the Order. He was also assigned the job of watering the extensive grounds and since this was completely out of his experience, he had quite a time of it wrestling with the hoses. Some of the grounds simply could not be watered so the grass went dry in front part of the time and also down in the hollow where there was a ring of bay trees.

Jonas was an old time friend of Wilfred's and was born in Lapland. He had epilepsy and every once in awhile would have a fit. Once he appeared in the night before the two children in Joe's and Grace's quarters at the end of the upper hall and once I found him lying down on the ground outside. It got so that I would barricade my door with a chair in the night. Both the Miller family and I were somewhat frightened at the fits, though Wilfred said Jonas was harmless. But Jonas was very loyal to Wilfred, even though he had not much intelligence to understand what Thelema was all about. He was very strong as well, and helped with the heavy jobs around the place.

The Miller family were there soon enough with the two boys, Tammie at age 6 and Little Joe at age 5. Grace was supposed to be a general help in the kitchen but both she and Joe had burlesque stage experience and Grace was a pony in the line-up of dance. It was not long before she accepted a contract to dance with a travelling company headed for Canada. Joe was left with his job in the ship-yards and the two boys to care for. Betty took over the job of supervising the boys and since she was very young, about 16 or 17, the three of them got along very well.

The two rooms which the Miller family occupied at the end of the hall on the third floor used to be a closet area for the former family and these two rooms were lined with cedar. The windows were small in each room and there was not much air circulation and since this was at the top of the house, the rooms could get very warm.

Karl wrote to Jane on July 13: "You remember Cora, my wife? You had met her years ago in New York when you returned from Europe. She died last night of an acute heart attack. This may be the initiation for big changes. How they will be and in what direction, remains to be seen."

Meanwhile, Aleister reported from London that Frieda Harris had been acting like a maniac over the plans for printing the Tarot cards and had quite worn him out with her tantrums. But the proofs for THE BOOK OF THOTH arrived ahead of time and he was happy for this and sent some of these proofs to Karl and to Jane. Then he wrote about the success of his effort to get the V for Victory sign accepted by the British Government and the public. Though he was working very hard, this really helped to buck him up.

On August 3 Jane wrote to Karl to try to explain things:

"The group at 1003 are becoming welded into one whole. It took a few weeks to indicate this happening. I mention it, because I had felt no roots, and wondered. But IT has entered. The bees swarmed, there was quite a hub-bub, humming, irritability, stinging even; but the hive has been entered, and we are settling each to the appointed task. It isn't easy: I recall my own days at Cefalu.

"We all have heretofore worked just as hard, but spasmodically. Now there is the never-ending laundry work for a house and family of this size, which we do ourselves to save money; the eternal scouring, cleaning, dusting of a 17 room house, with its 5 baths, additional lavatories, halls, etc., the eating, eating! The children. The weariness of body & nerves. Some times too tired to be decent to one another.

"All this a passionate & ecstatic enterprise? At times it is - really! May it become more so.

"Many personal wills are still with us and Wilfred has his hands full most of the time. Nor can he take A.C.'s method of putting disgruntled ones out of the house for a week or two, as in Cefalu, as a disciplinarian measure, to carry on as best they may elsewhere, for "friends" stand by to "sympathize". And, too, we can hardly get along without their assistance! So we wait for the humour to pass, some times with considerable pain to one, some times with some humour with another. Realizing that the leaven is working and that only through friction can there be growth.

"Wilfred has his limitations, to be sure: but the establishment of the Order is his reason for living; I am quite sure that expresses his Will. His honesty of purpose here can be trusted. 1942 has done much for Smith and is doing. Too, these new associations, responsibilities and obligations are simplifying Smith. He is achieving humility.

"His methods are defensive - his metier, no doubt. In the early days at Winona Blvd., Regina had to push him forward and hold him on the firing line, else had he remained a gas clerk all his life, for he was a frightened, shivering child. This made - and still makes - him retire into himself when hurt and shut or slam the door, depending on his mood.

"I do not think his method so much a matter of grasping at the Order - certainly not today - as that he cannot adapt himself to the ideas of others about things. He feels his feet firmly under him when handling things as he sees them and that conditions here cannot be understood as well by those at a distance.

"I cannot, of course, excuse his bad manners. And he has a strange naiveté, indeed extraordinary, one which I cannot see as egotism - in the following illustration, it is rather the child, out of great love and veneration, striving to be the father by imitating him. In all sincerity he asked me a few days back if I didn't think that he could eventually grow to be like A.C. Modesty and simplicity will be his crown: hardly that power before which all people bow."

On July 24, Jane wrote in her diary: "A friendly conference was called for 10:00 p.m. The house has been in a stew and not satisfied for days on end. "No magick" . . . "nothing doing"; and all with one accord fell upon Wilfred. The leader? Then, why doesn't he lead? So Jack and Joe got their heads together and approached each one individually with the request to take an oath of obedience to Wilfred for two weeks. Which all did. Now, by God, said they: You do something!

"He meantime, poor man, has many members running to him constantly about this, that, and the other - principally Regina and Helen. Although, according to Helen, Jack, too, is one of the offenders."

Two days later Jane reported: "At breakfast Joe announced a "bomb-shell", for a time when all could be present. He would not report at the ship-yards so as to deliver it. And he anticipated a rumpus. Regina was telephoned at Long Beach, so she arrived in time for an 8 o'clock meeting. She and Joe went there Saturday at the request of Mildred Graham.

"The Long Beach group were not coming to Headquarters as heretofore: we felt there was a definite cause for this. And Joe plastered all over this defection the usual hydra-headed Sex.

"Regina, too, came back somewhat colored by what she heard!

"It largely boiled down, however, on Joe's part to an apology and the realization that his own jealousy was back of his "bomb-shell" - which petered out to be a pop-gun - and he now has a better understanding of sex and a different angle on the Order and its aims.

"One result of the meeting, which was stimulating, brought Helen and Regina on friendly terms again and gave both Joe and Grace something to think about."

At this time, Jane didn't realize that Joe had spent much time boasting about the numerous women in his life. But he was disturbed that the work of the O.T.O. was being shirked by the Long Beach group because of the change of partnerships in the group at the house and because of the way Wilfred handled the matter of sex, which was hardly diplomatic, for so many years.

It wasn't long, too, before some members in the Long Beach group did some swapping of partners, but through the usual channels of divorce and marriage.

The garden was a pleasure. Half-way down the hill behind the house was a pergola and under this large area covered with vines was an ample tiled pool and fountain. The fountain could not be made to work, but I delighted in filling the pool and then watching the children wade around in it on a hot summer's day.

Beside the pergola was a tea house which looked out over the rest of the slope down to the ring of bay trees at the bottom and up to the hill next with the very tall magnolia crowning it. The tea house was panelled all in teak and had sliding glass doors in its front and windows on one side. This elegant tea house was to have a large role in the doings of the members of the household.

Karl wrote to Jane on August 7 about Aleister:

"I like to tell you some details about the situation in London. A.C. is most anxious to come over here, to a great part because of his health. I thought a certain scheme we had worked on would have materialised. All that was needed was a recommendation by a British Consul General in the U.S.A. Certain influential people approached him; at first he was quite favourably disposed but had to make inquiries. A few days later he was cold and distant and said he could not recommend A.C.'s trip to this country. This makes me sure that the boycott is as strong as ever and that at the present time no possible steps in that direction could succeed. I believe then that the planning should be to await a radical change, due, I hope, in a year or so. Meanwhile, the vital thing is to keep A.C. in conditions in England so that he need not worry about the regular contributions which will enable him to live comfortably even under present restrictions, a decent home, and possibility to eat adequately and get proper medical care. Also to pursue his activities because a mind like his cannot exist without positive activity.

"Since last you knew him - I can assure you - he has changed a lot re: "wasting" of money. He has learned not to extend the magical carpet.

"I have been sending him \$250 per month since January, most of this came from me personally. This has put me under a very severe strain and I have only been able to do it by making many sacrifices and exerting myself to the utmost. Max's contributions have greatly ceased lately and I had to put up \$200. monthly myself to add to the \$50. coming from Agape Lodge. I cannot let the monthly contributions drop below the \$250. mark.

"The last two months have been very bad in my business; partly because the summer months are poor; partly because my strength was exhausted and I have yet to pick it up again; partly, because Cora's death has deprived me of her assistance and caused extra expenses which had to be met at once.

"A.C. wrote me in his last letter at length about the Tarot. His soul cries for its publication. Due to the restrictions in England, playing card manufacturers are under a rationing system and the complete production of the Tarot cards has proved to be impossible now. Jack has promised more."

The extra money could not be found from Agape Lodge. Jack's promise hinged on an extra job and this was not forthcoming.

Then there seemed to be a strain on me because of the heavy kitchen work which Jane was not well enough to help with and Betty shirked. So the solution was to take away from me my youngest, little Lisa. This didn't do much good as I still had to get children's meals ready for Stella, etc., and could do both children at once without much waste of time. But I did not run to Wilfred to complain of things, so I was at a disadvantage. In those days, I did not know how to fight for my rights - too naive and shy and retiring.

Then Jane noted: "A letter to Jack from 666 slaps down Smith and tells Jack to perform the Adorations to the Sun, render "Hymn to Pan", and carry around Liber OZ and pass out copies to people."

Next Jane noted some details about Joe Miller: "A frank talk with Joe about himself and what may keep him from achieving his ambition - which he has expressed as reaching the crowds for Thelma, or whatever he has to give. 1) Infallible judgments, 2) money with which to play Lord Bountiful- to play God, 3) sex inhibition because of Grace, his wife, who is now on a 3-months theatrical tour, 4) Low-class burlesque.

"He took it all in good faith. On my telling him to render the ritual unto Nuit instead of to Joe, he promptly accepted and before we were through talking suggested I step into the role!"

Regina returned from a trip to Arrowhead and made the usual ruckus over a quite small matter and Jane found in herself the usual revulsion. She noted that: "People criticize and find fault because it gives them a feeling of security. It puts a foundation under their feet."

On Aug. 24 she wrote: "Last night at 10:30 Joe came into my room for a talk, and then asked to visit me tonight on his return from work at 1:30 a.m. Silence for the past 9 days led me to believe he had given up the idea. But! - he and Phyllis have been having an affair for weeks, and it has only just come out! Before Grace went away, too. I was surprised.

"But while sitting in the pergola last night with Joe and Phyllis, I felt the big magical opportunity for him which led me to speak to him, has passed. And in some respects he is such a child."

The next day she noted at 2:a.m. "Joe has been here the past 2 hours. Subtlety and delicious languor is needed. But! What can a man of 38 do the first night with a woman of 67? The first time in his life, a woman older than himself - and how much older!"

The two had made a ritual which included 418 and this affair continued for some weeks. Always it centered around the Work and the ritual.

Class work and regular meetings began to take shape and the group had a time to study and comment on verses from LIBER AL and from other Crowley writings.

Jane noted on Sept. 15: "Class meeting tonight went through with fire-works and steel." Lodge was opened and kept open and then the group went into the reception room for the verses, returned to the Lodge room and there closed Lodge.

"Saladin gave a commanding talk and charged the various members who are disgruntled to rid themselves of personalities and read one of Crowley's most biting passages against troublesome women from "The Confessions."

"Regina has been in a state of revolt ever since she returned from Texas and has been influencing some of the little children of the Order. She has enlisted the sympathies of Sarah, then Jack - always influenced by his woman. Betty has a quick, deft mind, the spirit to take what she wants, regardless; and I think her chief interest in life is amusement. And she thinks she's so right!

"Thank heaven, Wilfred's talk straightened out Jack, and one or two of the others.

"Mildred Graham was up from Long Beach. As she sat across the room from me her face looked coarsened. Earlier in the evening I had a slight feeling of the sordid regarding her. She has stepped out of the groove created by environment, has left Allen Graham and is living with Ray Burlingame, who left his wife for Mildred. I have no complaint about such actions - only the result of the actions.

"Ray has been a great worker for O.T.O., possibly because his wife did not rouse his creative force, which he therefore released through O.T.O. How will it be with Mildred? An ambitious woman, who wants to dominate the situation and is already seeing herself at the head of a Long Beach group."

On Sept. 25 Jane wrote: "a successful Equinox party last night - possibly 60 or 65 people present. Wilfred elated and purring - this sort of thing he wants about him, but cannot handle it himself - was lost with the people last night, wandered about and had to be chased from the kitchen a number of times, where Helen and I were working. He is excellent with the individual.

"But! - Jack asked that all evidence of LIBER OZ, etc., be removed because of his army associates present. W.T.S. cannot come out into the open either. I wonder if Joe is the man? Has dignity, poise, ease of manner (his manner, I should say), understanding, a result of big love nature. He needs good grammar, and sometimes falls into his burlesque ways. But a big improvement these past 3 months - the time he has lived here."

Two days later she wrote: "Always something preventing a free-flowing in this household. Lately the four children. During the summer Helen cared for Lisa, Tommy took more or less care of Stella outdoors. Now Tommy goes to school, little Joe Miller is back from Oakland much spoiled by grandparents and quite mischievous; Lisa is back with Phyllis and evenings there is a hub-bub and uproar that disturbs the whole house."

This of course, was the result of too much work loaded on me, as Betty did not always take care of the two boys.

Jane wrote: "The affair of Jack and Betty seems more messy than of benefit to either one; while Betty and Regina both affect me as matter out of place.

"Joe has a problem, in that Grace is coming back pregnant and positively refuses to live here. He feels finished with her (he says), but also feels a responsibility. States he has swung completely over to Phyllis: which is something I just can't comprehend; I thought him a bigger man."

Jane remarked that my love for Joe seemed to have released me and I was more free flowing, as she expressed it. She thought that I had come in contact with the right man for me and that Joe's patience would give me a better start. It was true, that Joe had a lot to say about a future with me and that I could be his priestess in the Mass, but this never came about.

Jane wrote to Karl with some questions about her "chela" in the A.:A.: (which was me) and some information she needed about the O.T.O.

This was his reply: "As to your questions re A.:A.: I really don't know how to answer adequately. A.C., I think, started out with drawing it up with outer degrees similar to other outer Orders. He possibly found out that it just didn't work. How are you going about if you want to assign degrees to people like Lincoln, Beethoven, Shakespeare and all such Masters who all are in the A.:A.:? A.C., if you read his Comment to the Voice of the Silence, gave Blavatsky the 8 = 3. Don't for a moment think that Blavatsky herself thought along such terms. Growth in the A.:A.:, well it's just growth. Of course, you can take a tree, say an oak, and tell him, you are now in the 7=4 and all such things. He will, if he is wise, probably nod and say, well, it's o.k. with me, as long as you say so. But it really doesn't make any difference either to him or to anybody else, as long as he keeps growing.

"So with us. I have never, in an outer formality, been initiated either into the A.:A.: nor the O.T.O. for that matter. It seemed to make a difference to me years ago; but no longer. You really initiate yourself as you grow, if you do grow; most people become stagnant and accept the rewards (read The Wake World). You can trace your growth yourself by listening with your inmost ears to the subtle signs that will be given to you. He who knows the Tree of Life and its attributions, will find indications strewn across his path which will correspond to paths and Sephiroth or to descriptions in The Wake World or other books. It's like following progress on a map, you know where you are, but that's really all. There is no reception committee in any outer sense, no diplomas and similar stuff. A.C. has never told me where I am in the A.:A.: Yet I believe to know. The messages you get are in my case sometimes quite striking. It may be a change of occupation or activity or job; or change of surroundings; it may be the colour of a dress or hat or car you buy; the messages may be visible in millions of ways. The Voice of the Silence is speaking and trying to tell you all the time. It's you who has got to learn to hear or listen to it and understand its language.

"My path is different from most others, therefore I cannot very well teach in the academic sense. I possibly need personal contact to inflame, inspire and encourage. I dislike words and conceptions like chela and the relation it alludes to. You yourself are advanced enough to help people along. You have lived with A.C., you know the substance of what it is all about. Have confidence in your own self and nature; speak YOURSELF, I mean EXPRESS yourself. Every Star is independent and has his own language; so find your own and work accordingly. If A.C. is a Sunflower and you are a Rose, learn to smell, grow and blossom like one and forget to stare at the other, whose life, nature and self-expression, whose laws are different from your own. Don't be afraid to make mistakes. What does it matter? Only don't try to make another Rose out of a Star-soul that may represent a thistle.

"I really don't know what else to say or suggest. A.C.'s writings are fairly universal in scope (there are a few things for which he has not adequate sense, one is music) and he gives instructions in his books where a great variety of people can find their suitable method. There are some essentials which everybody has got to master: learn control (Yoga and all the rest); learn the magical language (by becoming familiar with general literature as outlined

in the various Reading Courses); strengthen the Will; keep a diary. etc., which are just means to understand the magical language and to carry out your True Will.

"You may remember A.C. from years way back. Don't imagine that he has stood still in that time. Cefalu, for instance, was an experience, necessary perhaps, but one on which he looks back as an attempt carried out in a childish way. At that time he probably still thought along literal lines in carrying out LIBER AL and some of the instructions. Since then he has learned to understand AL in a deeper way; and so with many other things.

"Many people who lived through those former years with him have got their outlook spoiled. There is no better advice but to be yourself, use your own common sense, be simple and natural and if you've got a chela - learn patience."

This letter stumped Jane, for some time she couldn't think how to answer. Along with this letter came an announcement of the marriage of Karl and Sascha Ernestine Andre' on Wednesday, the twenty-third of September, 1942.

During this summer, I often laughed at the antics of the others and so from this laughter I drew up a series of cartoons which Jane eventually convinced me I ought to send to Crowley.

But there was another more serious thing going on in my life and this was my oldest daughter Stella. She had periodic tantrums and I could not figure out what was the matter or what I should do about her. Naturally she made a great deal of noise with her screaming at any and every odd moment, sometimes at least once in every half hour she would be greatly upset. She was only 3 and from all sides I got advice from people who at no time in their lives had ever raised a child, much less a child with problems such as Stella's. Anything they could suggest, such as spanking, etc., I knew to be wrong. I could only let the child scream, which she had done since the age of 1, and somehow live through it. Why should one spank a baby who does not know why she is ill or what the malady is? It was only much later in Stella's life that I discovered with the help of an understanding physician that she was partially deaf and this had occurred due to ear problems at the age of one. One of the reactions of a baby to such a situation was to scream and throw tantrums. I thought that my move had been wrong, that I could manage Stella somehow better if the others would leave me alone and I thought that perhaps I should move away as everyone in the house without exception had no patience for Stella's infirmity.

The end came suddenly and was reported in Jane's diary and to Karl with no understanding of the strain I was under with this child and the responsibilities I had foolishly taken on in the household.

I was coming out of the kitchen after washing up the lunch dishes and Wilfred accosted me at the door. He blurted out: "When are you leaving? It is one thing if you intend to stay here for the sake of the O.T.O. and quite another thing to stay here for the sake of your lover." I was flabbergasted and suddenly angry. I said I would leave when I could find a place to live in and as soon as possible but that it might take a few weeks or even 6 months.

Wilfred then ordered me to leave in three days. It was wartime and places to live were hard to find. Fortunately, Louis Culling was visiting at the time and with the help of him and Joe, I managed to leave within the three days. But I had to accept a visit to Culling's cabin in Fallbrook in order to do this and hope to find lodging sometime in the future at a pace more suited to the difficulty of the situation.

Jane reported a wrong conversation in her diary as I didn't tell her what had really happened and I can only suppose that Wilfred did not report the whole of the conversation either. But this happened often to Jane, what she reported may not have been the whole part of any situation as others could try to cover up their tracks. So she went on writing for Oct. 5:

"The same day Culling arrived from San Diego, felt sorry for a damsel in distress, offered his shack near Fallbrook and a small sum to look after the place. So there she went Friday the 2nd for a month. And a lonely month it will be for her!"

"Then Jonas got up his dander and left.

"Joe feels "death" in the place. This may be lack of Phyllis, of course. Might it be something about myself? Changes are taking place in me, but I don't know their nature. I have entered a new phase with Joe, one not occasioned by Phyllis' departure, for it took place before anything was said about going. A brooding, yearning, aching, serious state? I don't know that any one of these words fits, but they do sound very, very sexy."

Meanwhile, the rituals and lovemaking continued for Jane and Joe and she had quite a few comments on this for her diary. She was astonished at herself that at the age of 67, she could do this. Joe, of course, was after the secrets of the O.T.O. IX^o and this Jane trained him in, as far as she was able.

Meral
(To be continued)



IN THE CONTINUUM

Vol. III, No. 9

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

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

COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.
95965

Founded in Service
to the A : A :

Cari Fratres et Sorores,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Love is the law, love under will.

Soror Meral

THE ROSICRUCIAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

Aleister Crowley
"Collected Works"



RAINDROPS

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

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

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

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

Meral, 1970

FORESIGHT

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

Meral, 1947

LITTLE ESSAYS TOWARD TRUTH

LAUGHTER

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

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

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

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

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

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

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

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

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

"Rejoice that man is hurled

"From change to change unceasingly,

"His soul's wings never furled";

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

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

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

"Greet the unseen with a cheer!

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

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

"'There as here!'"

Amen.

"Were the world understood,

"Ye would see it was good,

"A dance to a delicate measure!"

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

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

INDIFFERENCE

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

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

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

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

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

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

The following Sorites may prove useful to the Aspirant:

Existence is only to be understood as a Continuum.

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

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

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

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

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

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

MASTERY

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

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

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

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

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

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

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

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

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

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

Love all Beings! Serve Mankind!

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

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

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

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

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

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

TRANCE

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

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

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

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

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

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

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

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

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

ENERGY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KNOWLEDGE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Aleister Crowley
(To be continued)



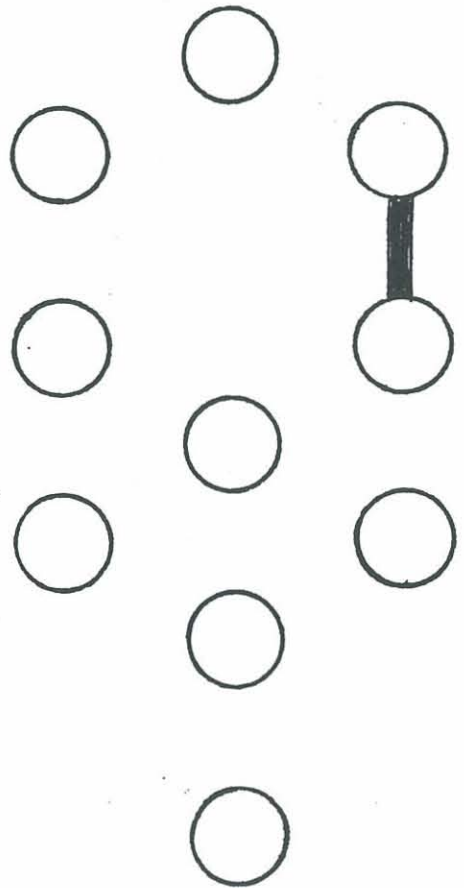


7 The Hierophant &

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

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

from THE BOOK OF THOTH



THE TRUMPS OF THOTH AND PSYCHOLOGY

TRUMP V - THE HIEROPHANT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

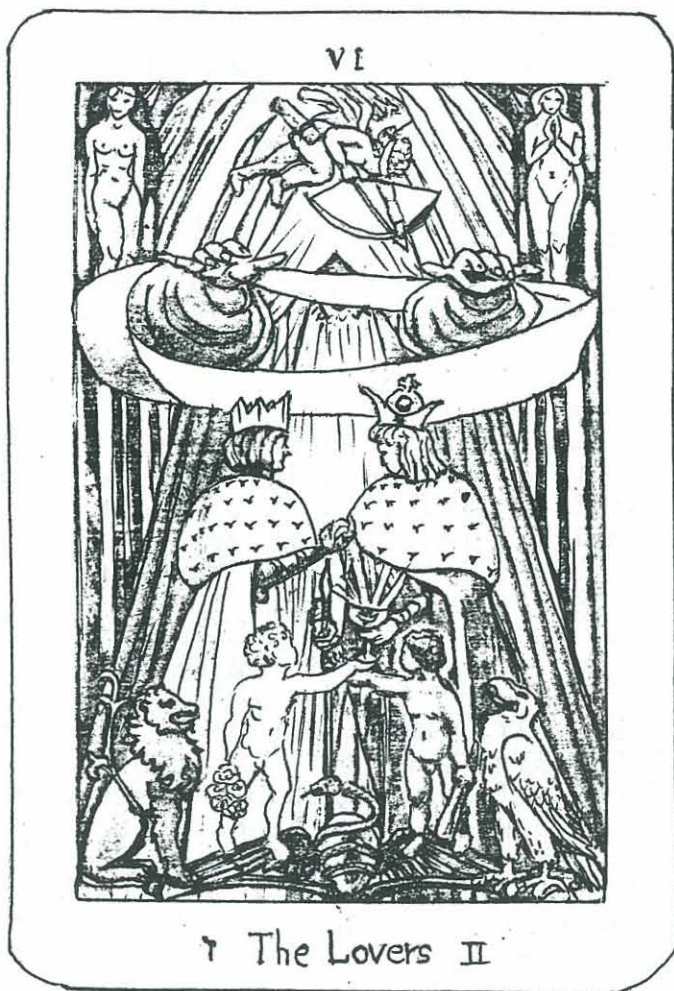
This process is one of knowing one's own archetypes so that the projection is removed and the king can live by his own hierophantic law, but still works with the word of the aeon in which he is living. What one expects from a particular hierophant then, is what one expects from oneself. Spiritual progress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

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

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

"Love is the law, love under will."

*LIBER AL, Cap. I v. 56

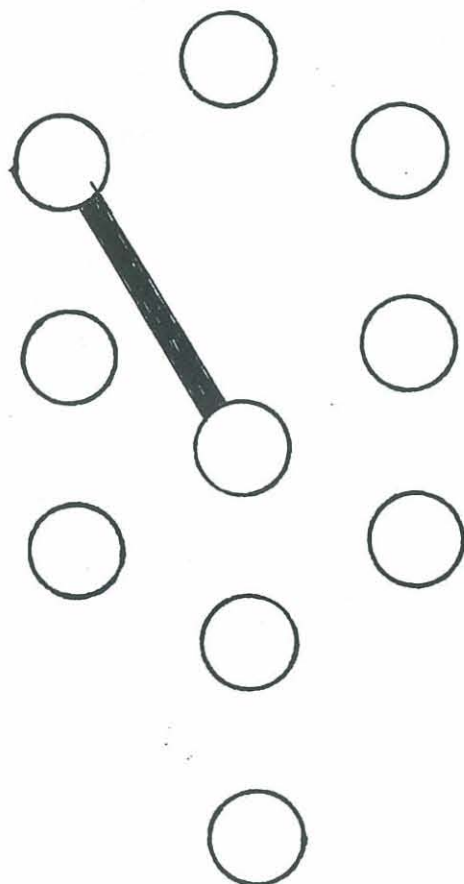


To each his Understanding sooth discovers
Wordless: your mode, immortal
Twins and Lovers!

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

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

from THE BOOK OF THOTH



TRUMP VI - THE LOVERS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

method any person can seek his answers.

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

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

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

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

If the aspirant can tap the unseen forces of the unconscious

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

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

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

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

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

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

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

*Crowley, BOOK OF THOTH, p. 81.

JANE WOLFE

Pasadena

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

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

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

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

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

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

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

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

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

Then Jane received an official letter from Baphomet.

"Valley of the Thames.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Cleaning and scouring my room all morning.

"11 o'clock a.m. circa.

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

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

"But I must invoke Neptune.

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

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

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

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

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

"Sanity? Or Absurd Madness?"

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

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

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

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

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

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

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

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

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

"Pentagram.

"Hexagram.

"O Angel of my Spiritual Desire"

"Liber VII, Cap. I.

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

"8:27 I return to the house.

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

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

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

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

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

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

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

Karl wrote on November 27, 1942 to Jane:

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

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

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

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

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

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

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

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

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

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

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

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

"Let me know what you do.

Faternally, Saturnus"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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





IN THE CONTINUUM

Vol. III, No. 10

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

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



Founded in Service
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. ΠΑΜΦΑΡΕ 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 Tyling 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.

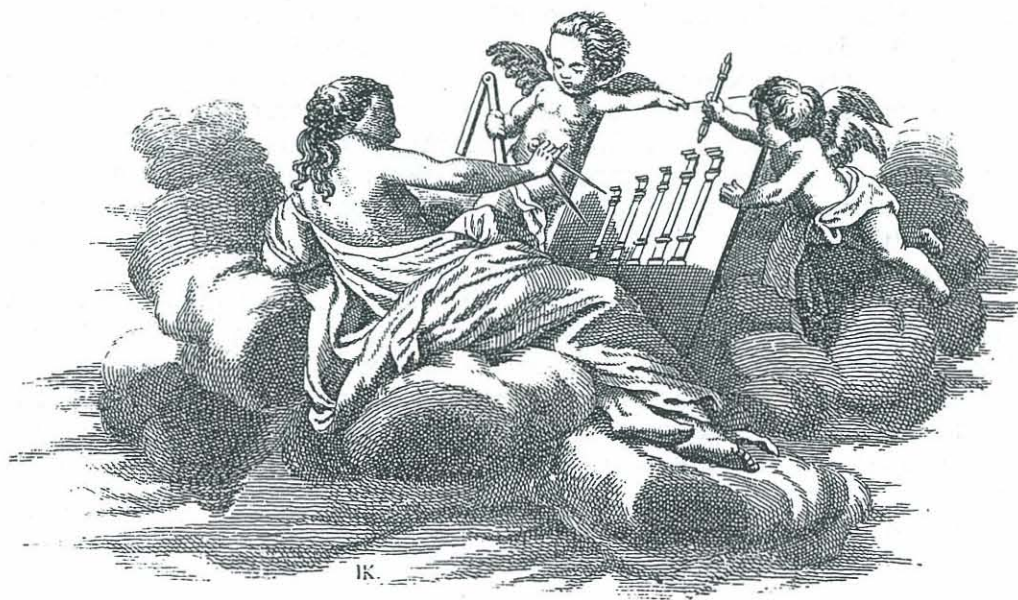
When we inquire more closely into His symbolism, the first quality which engages our attention is doubtless His innocence. Not without deep wisdom is He called twin of Horus; and this is the Aeon of Horus: it is He who sent forth Aiwass His minister to proclaim its advent. The Fourth Power of the Sphinx 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 $10^{\circ}=1^{\circ}$. 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 $9^{\circ}=2^{\circ}$. 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. $6^{\circ}=5^{\circ}$. 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.

SABBE 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.

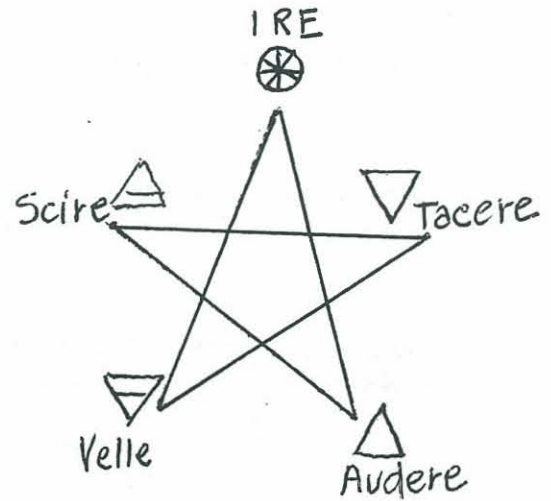
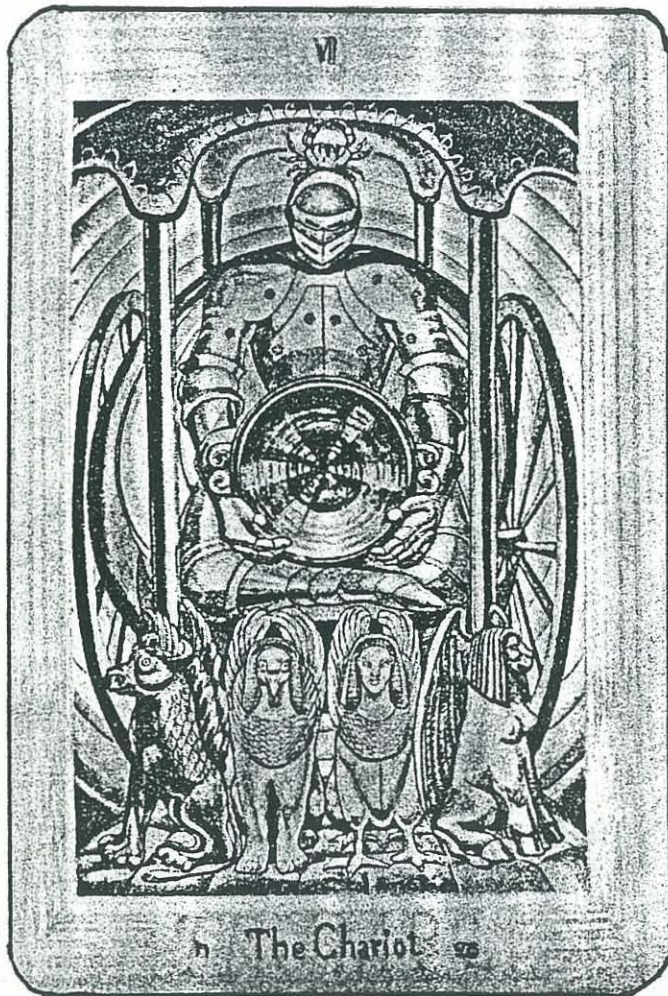
TETRAGRAMMATON. Yod, Hé, Vau, Hé; The Ineffable Name (Jehovah) of the Hebrews. See Diagram.

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

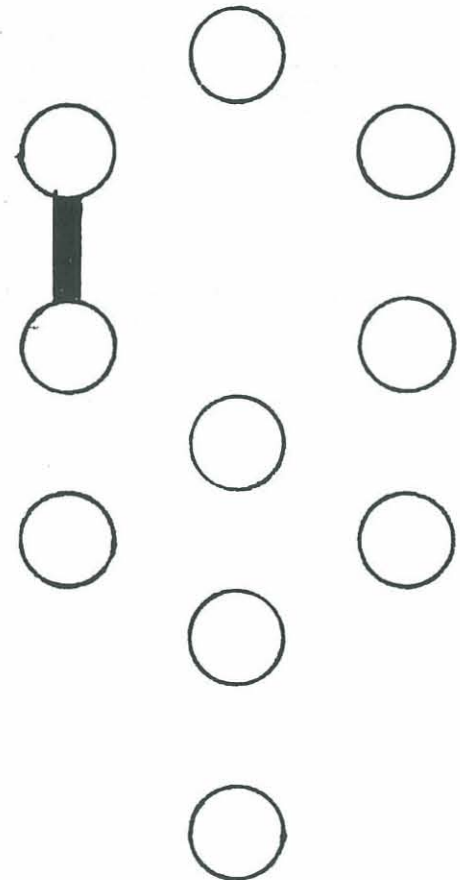
YOGA. Union. Between the subject and object, in consciousness; the soul and God, etc., according to context.



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.

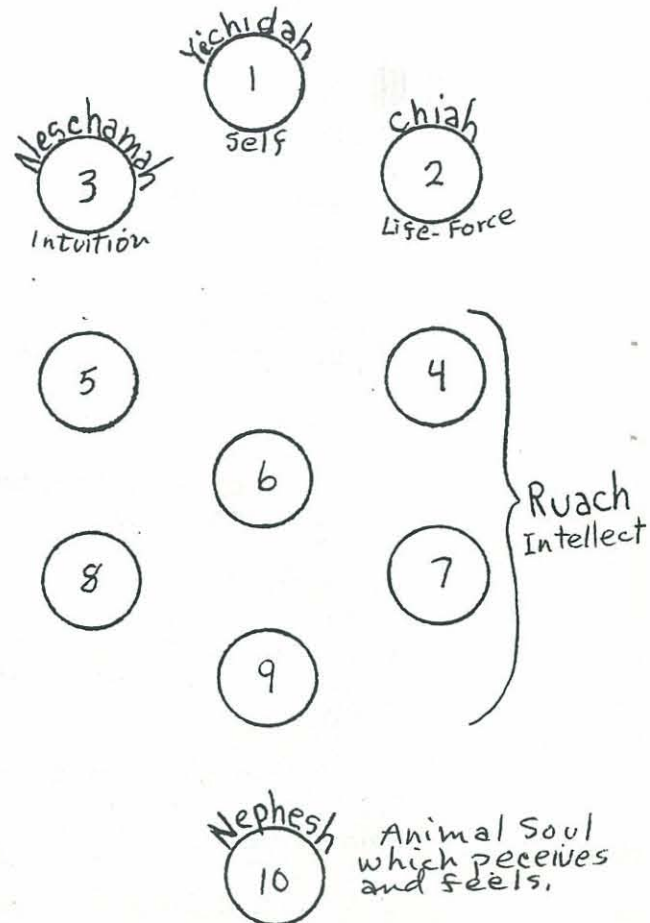
Since motion is the essence of the spiritual side of ourselves, or one might say, of the psyche, this card represents a phase of that motion. With the Fool, we found the Spirit bursting forth into the world and his orbit defined by the Magus. Thus a further development is that the spirit gets forward 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.

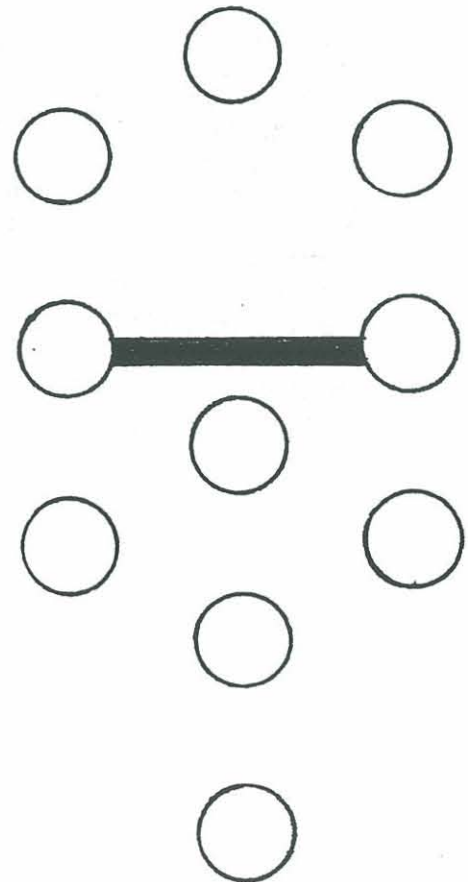


The Lion-Serpent begets Gods! Thy throne
 The rampant Beast, our Lady Babalon!
 Mitigate Energy with Love; but let
 Love devour all things.
 Worship the name-----, foursquare,
 mystic, wonderful, and the name of
 His House 418.

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