



IN THE CONTINUUM

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

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



COLLEGE of THELEMA



P.O. Box 415
Oroville, CA.
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 they 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.

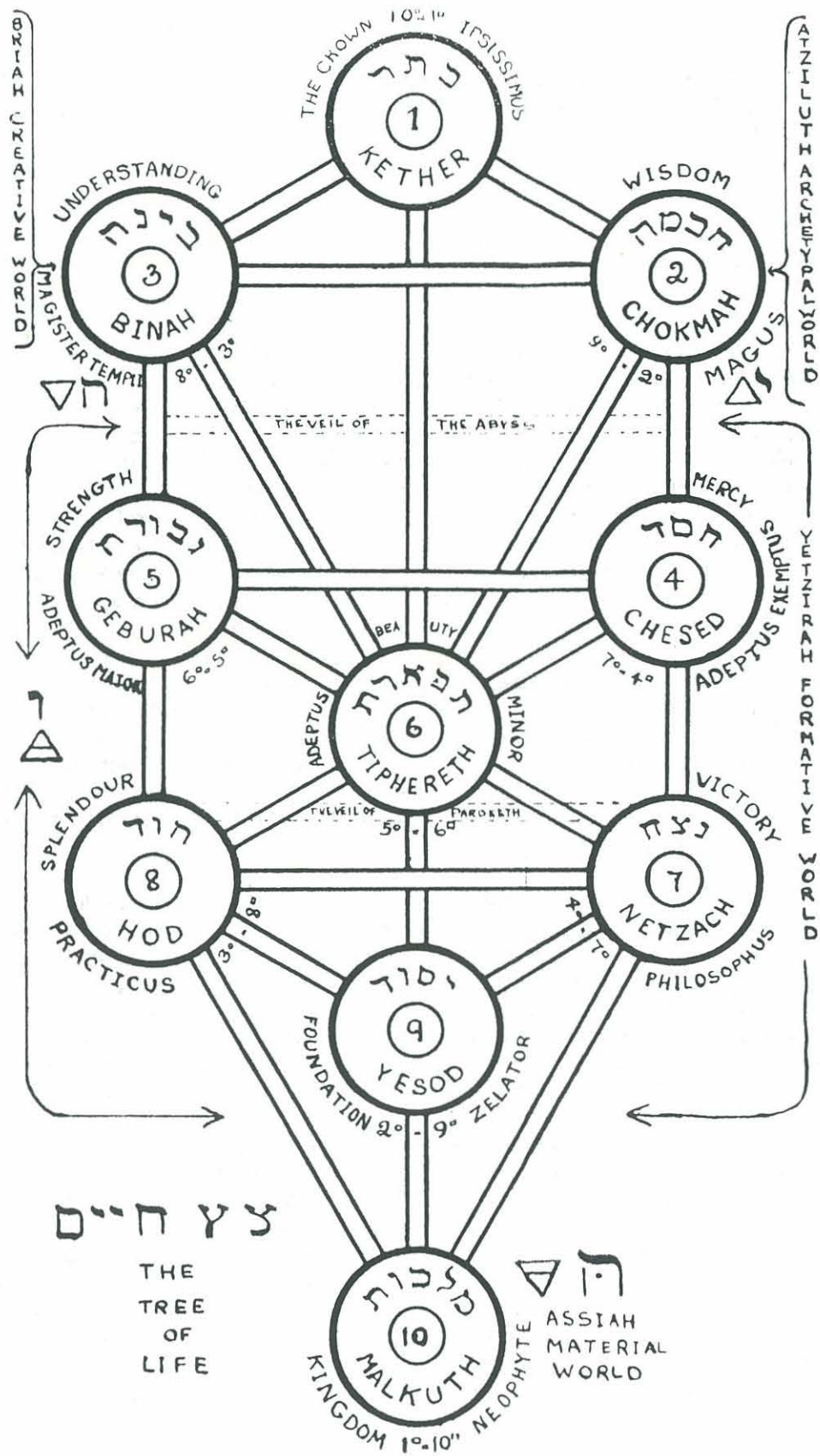
It will appear from the foregoing that nothing could be more absurd than to attempt to give instructions for the attainment of this state.

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 preem 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.

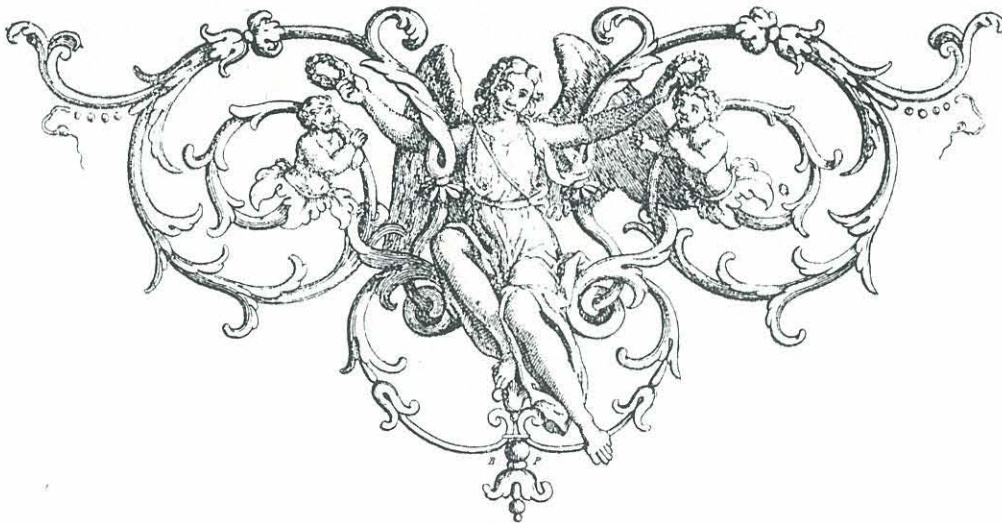
O Night, on thee is set our only hope,
Because our eyes, too tender for the day,
Are dazed with sunlight, and poor fingers grope
For those far truths that mock our vague endeavour,
Whilst we may find in thee the secrets grey
Of all things God would fain have hid forever.

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.

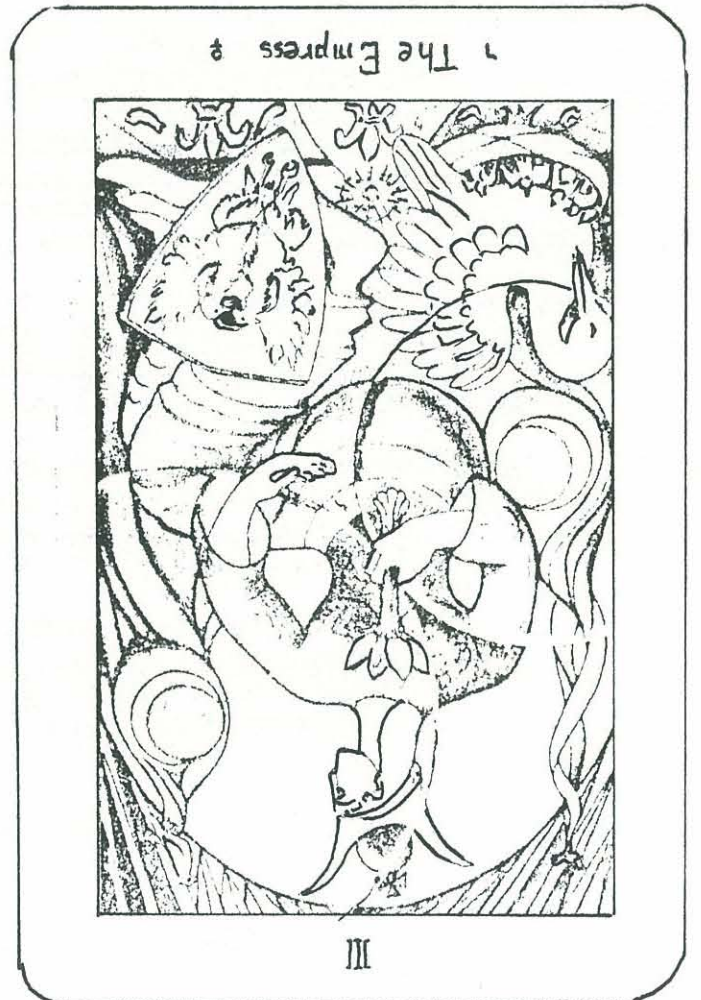
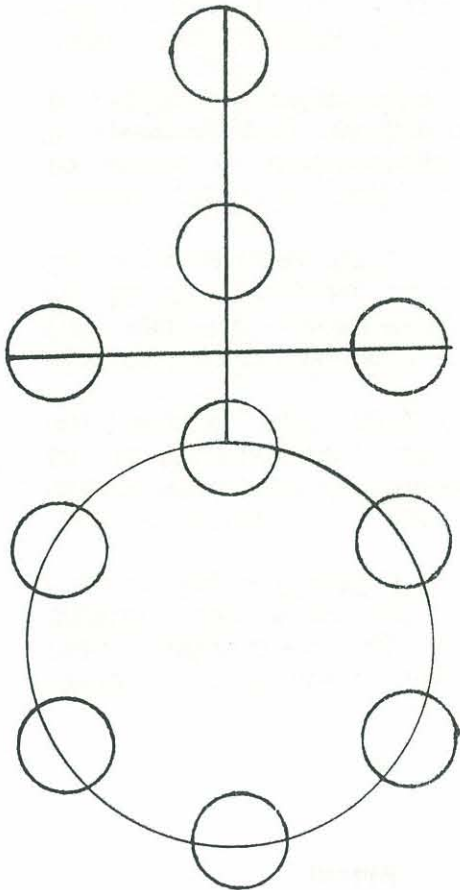
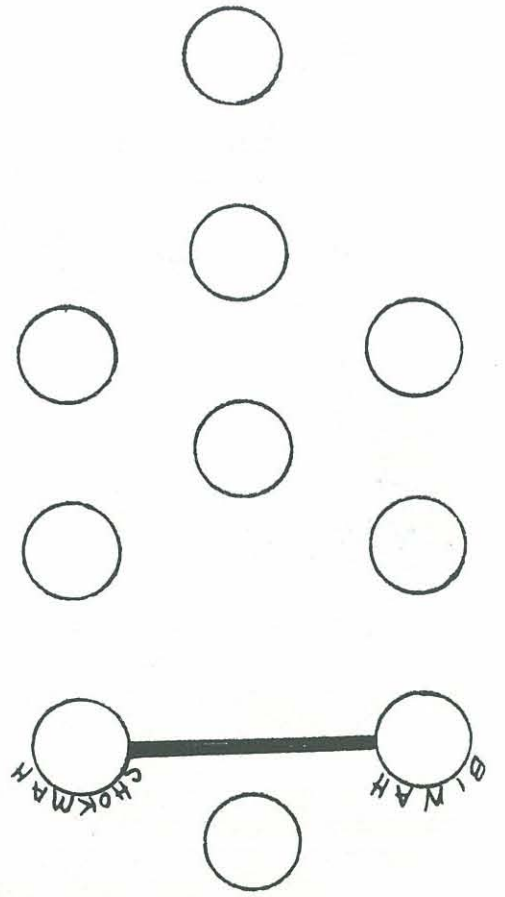
Ah! Souls! Friends! arise with me in praise of this marvellous majesty
Of perfumed distance, of warmth and light, of growth springing from dark soil.
Arise and praise this bounty which lends such hope and love eternally
For the taking. Arise! Find growth, love and ecstasy in your own soul!

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, programs 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.

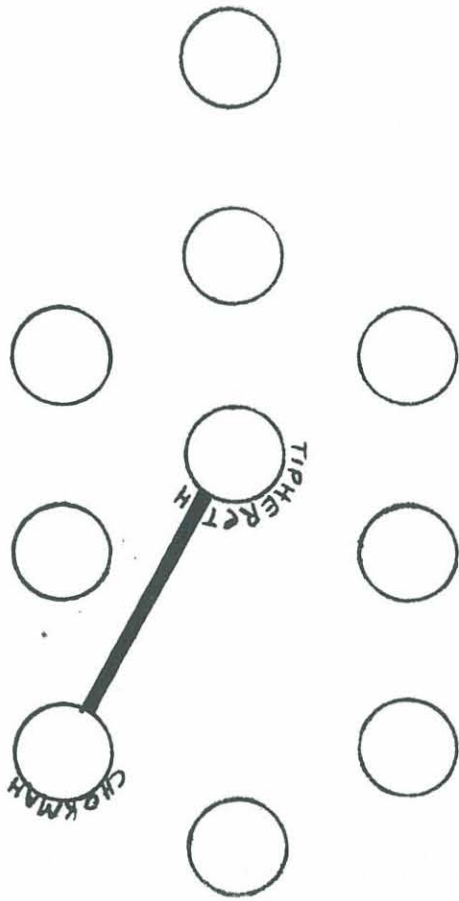
In order to achieve a balance, we must first know what the two opposites are in our psyche which are uniting, or are about to unite, or have done so with certain results. To ignore the opposite point of view would set up a blockade to further progress, whether in the spiritual, mental, emotional or physical 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)