IN THE CONTINUUM

Vol. IV., No. 8

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

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Founded in Service to

the A∴A∴

THE TWINS

To A. O. Spare

I

Have pity! show no pity!
  Those eyes that send such shivers
    Into my brain and spine: oh let them
Flame like the ancient city
  Swallowed up by the sulphurous rivers
    When men let angels fret them!

II

Yea! let the South wind blow,
  And the Turkish banners advance,
    And the word go out: No quarter!
But I shall hold thee - so!
  While the boys and maidens dance
    About the shambles of slaughter!

III

I know thee who thou art,
  The inmost fiend that curlest
    Thy vampire tongue about
Earth's corybantic heart,
  Hell's warrior that whirlest
    The darts of horror and doubt!

IV

Thou knowest me who I am
  The inmost soul and saviour
    Of man; what hieroglyph
Of the dragon and the lamb
  Shall thou and I engrave here
    On Time's inscandescable cliff?

V

Look! in the polished granite,
  Black as thy cartouche is with sins,
    I read the searing sentence
That blasts the eyes that scan it:
  "HOOR and SET be TWINS."
    A fico for repentance!

VI

Ay! O Son of my mother
  That snarled and clawed in her womb
    As now we rave in our rapture,
I know thee, I love thee, brother!
  Incestuous males that consume
    The light and the life that we capture.

VII

Starve thou the soul of the world,
  Brother, as I the body!
    Shall we not glut our lust
On these wretches whom Fate hath hurled
  To a hell of Jesus and shoddy,
    Dung and ethics and dust?

VIII

Thou as I art Fate.
  Come then, conquer and kiss me!
    Come! what hinders? Believe me:
This is the thought we await.
  The mark is fair; can you miss me?
    Nay, you catch me, you cleave me!

IX

See, how subtly I write!
  Strange runes and unknown sigils
    I trace in the trance that thrills us.
Death! how lithe, how blithe
  Are these male incestuous vigils!
    Ah! this is the spasm that kills us!

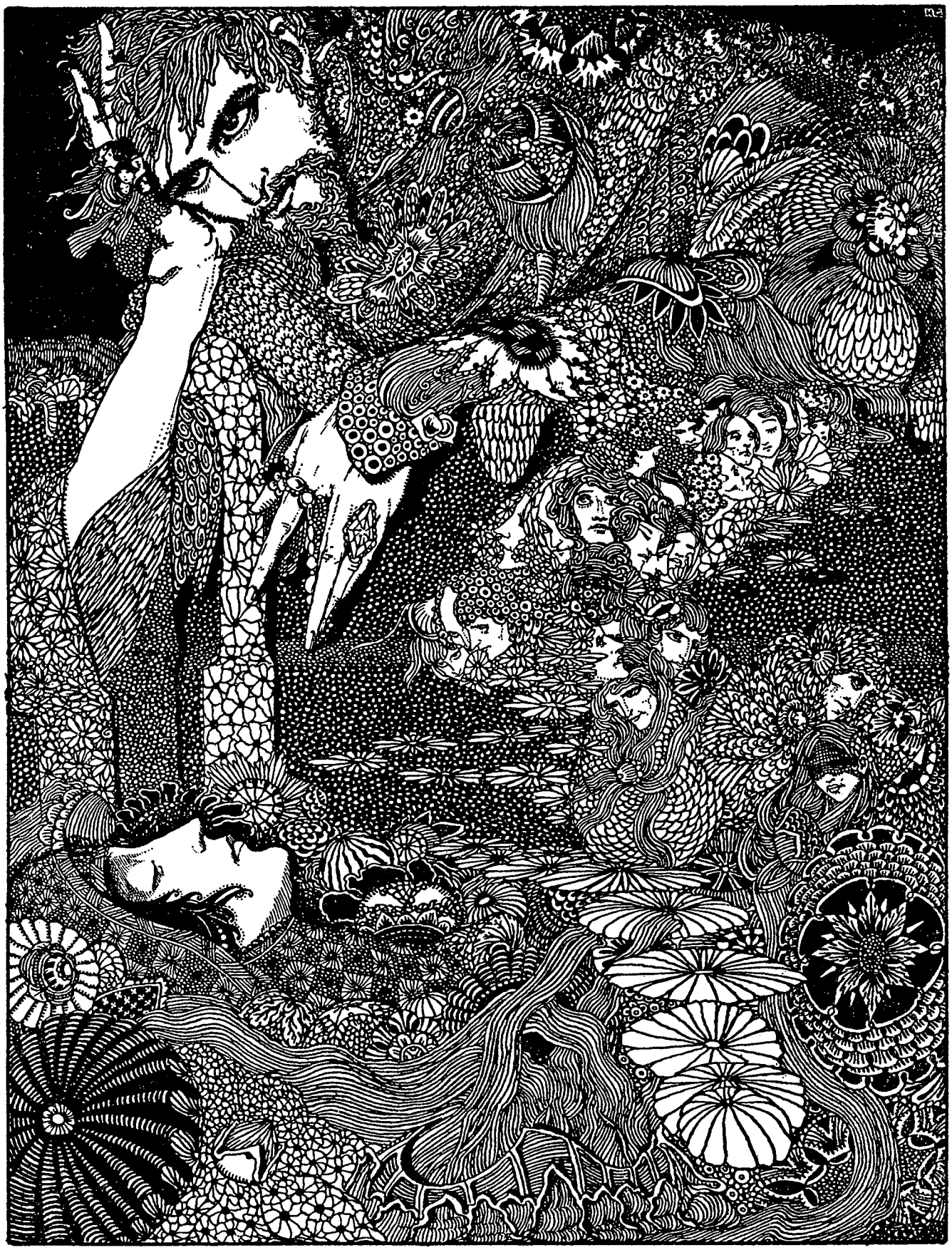
X

Wherefore I solemnly affirm
This twofold Oneness at the term.
Asar on Asi did beget
Horus twin brother unto Set.
Now Set and Horus kiss, to call
The Soul of the Unnatural
Forth from the dusk; then nature slain
Lets the Beyond be born again.

XI

The weird is of the tongue of Khem,
The conjuration used of them.
Whoso shall speak it, let him die,
His bowels rotting inwardly,
Save he uncover and caress
The God that lighteth his liesse.

Aleister Crowley
From THE WINGED BEETLE



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

The following essay, reproduced from *The Equinox* Vol. I, No. 5, was written by Aleister Crowley, "at Colombo Aug. 1901," according to his marginalia in his own copy of *The Equinox*. It consists of two parts. Part I, "The Universe As It Is," is a tour of the qabalistic significance to Crowley of various numbers. Part II, "The Universe As We Seek to Make It," displays his personal process of seeking a number to express the entire nature of his universe. We see herein Crowley's analysis of the word ABRAHADABRA, and its number 418, nearly three years before the dictation of *The Book of the Law*. (In contrast, the number 93 is not even noted as being of interest.)

This, then, is Crowley's personal essay fulfilling the requirement of the 3°=8° Practicus grade of the A.·.A.·., where the aspirant must discover for himself or herself that number which consolidates all the parameters of the universe as then understood.

The architecture of each Ruach is unique. No two initiates would approach this task the same way. This essay is provided, then, not as a rule-book to the significance of each number, but as an example of one great qabalist's personal journey, and as a survey of some of the more important number correspondences.

Love is the law, love under will.

Frater A.A.N.H.

PART I

THE UNIVERSE AS IT IS

SECTION I

0. The Negative—the Infinite—the Circle, or the Point.

1. The Unity—the Positive—the Finite—the Line, derived from 0 by extension. The divine Being.

2. The Dyad—the Superficies, derived from 1 by reflection $\frac{1}{1}$, or by revolution of the line around its end. The Demiurge. The divine Will.

3. The Triad, the Solid, derived from 1 and 2 by addition. Matter. The divine Intelligence.

4. The Quaternary, the solid existing in Time, matter as we know it. Derived from 2 by multiplication. The divine Repose.

5. The Quinary, Force or Motion. The interplay of the divine Will with matter. Derived from 2 and 3 by addition.

6. The Senary, Mind. Derived from 2 and 3 by multiplication.

7. The Septenary, Desire. Derived from 3 and 4 by addition. (There is

however a secondary attribution of 7, making it the holiest and most perfect of the numbers.)

8. The Ogdoad, Intellect (also Change in Stability). Derived from 2 and 3 by multiplication, $8=2^3$.

9. The Ennead, Stability in Change. Derived from 2 and 3 by multiplication, $9=3^2$.

(Note all numbers divisible by nine are still so divisible, however the order of the figures is shifted.)

10. The Decad, the divine End. Represents the 1 returning to the 0. Derived from $1+2+3+4$.

11. The Hendecad, the accursed shells, that only exist without the divine Tree. $1+1=2$, in its evil sense of not being 1.

Section II

0. The Cosmic Egg.
1. The Self of Deity, beyond Fatherhood and Motherhood.
2. The Father.
3. The Mother.
4. The Father made flesh—authoritative and paternal.
5. The Mother made flesh—fierce and active.
6. The Son—partaking of all these natures.
7. The Mother degraded to mere animal emotion.
8. The Father degraded to mere animal reason.
9. The Son degraded to mere animal life.
10. The Daughter, fallen and touching with her hands the shells.

It will be noticed that this order represents creation as progressive degeneration—which we are compelled to think of as evil. In the human organism the same arrangement will be noticed.

Section III

0. The Pleroma of which our individuality is the monad: the "All-Self."

1. The Self—the divine Ego of which man is rarely conscious.

2. The Ego; that which thinks "I"—a falsehood, because to think "I" is to deny "not-I" and thus to create the Dyad.

3. The Soul; since 3 reconciles 2 and 1, here are placed the aspirations to divinity. It is also the receptive as 2 is the assertive self.

4-9. The Intellectual Self, with its branches:

4. Memory.

5. Will.
6. Imagination.
7. Desire.
8. Reason.
9. Animal being.

6. The Conscious Self of the Normal Man: thinking itself free, and really the toy of its surroundings.

9. The Unconscious Self of the Normal Man. Reflex actions, circulation, breathing, digestion, etc., all pertain here.

10. The illusory physical envelope; the scaffolding of the building.

SECTION IV

Having compared these attributions with those to be found in 777, studied them, assimilated them so thoroughly that it is natural and needs no effort to think "Binah, Mother, Great Sea, Throne, Saturn, Black, Myrrh, Sorrow, Intelligence, etc. etc. etc.," in a flash whenever the number 3 is mentioned or seen, we may profitably proceed to go through the most important of the higher numbers. For this purpose I have removed myself from books of reference; only those things which have become fixed in my mind (from their importance) deserve place in the simplicity of this essay.

12. HVA, "He," a title of Kether, identifying Kether with the Zodiac, the "home of 12 stars" and their correspondences. See 777.

13. AChD, Unity, and AHBH Love. A scale of unity; thus $13 \times 1 = 1$; $26 = 13 \times 2 = 2$; $91 = 13 \times 7 = 7$; so that we may find in 26 and 91 elaborations of the Dyad and the Septenary respectively.

14. An "elaboration" of 5 $(1+4=5)$, Force; a "concentration" of 86 $(8+6=14)$ Elohim, the 5 elements.

15. IH, Jah, one of the ineffable names; the Father and Mother united. Mystic number of Geburah : $1+2+3+4+5$.

17. The number of squares in the Swastika, which by shape is Aleph, א. Hence 17 recalls 1. Also IAV, IAO, the triune Father. See 32 and 358.

18. ChI, Life. An "elaboration" of 9.

20. IVD, Yod, the letter of the Father.

21. AHIH, existence, a title of Kether, Note $3 \times 7 = 21$. Also IHV, the first 3 (active) letters of IHVH. Mystic number of Tiphereth.

22. The number of letters in the Hebrew Alphabet; and of the paths on the Tree. Hence suggests completion of imperfection. Finality, and fatal finality. Note $2 \times 11 = 22$, the accursed Dyad at play with the Shells.

24. Number of the Elders; and $= 72 \div 3$. 72 is the "divided Name."

26. IHVH. Jehovah, as the Dyad expanded, the jealous and terrible God, the lesser Countenance. The God of Nature, fecund, cruel, beautiful, relentless.

28. Mystic number of Netzach, KCh, "Power."

31. LA, "not"; and AL, "God." In this Part I. ("Nature as it is") the number is rather forbidding. For AL is the God-name of Chesed, mercy; and so the number seems to deny that Name.

32. Number of Sephiroth and Paths, 10+22. Hence is completion of perfection. Finality: things as they are in their totality. AHIHVH, the combined AHIH and IHVH, Macroprosopus and Microprosopus, is here. If we suppose the 3 female letters H to conceal the 3 mothers A, M, Sh, we obtain the number 358, Messiach, q.v. Note $32=2^5$, the divine Will extended through motion. $64=2^6$, will be the perfect number of matter, for it is 8, the first cube, squared. So we find it a Mercurial number, as if the solidity of matter was in truth eternal change.

35. AGLA, a name of God = Ateh Gibor Le Olahm Adonai. "To Thee be the Power unto the Ages, O my Lord!" $35=5\times7$. 7 = Divinity, 5 = Power.

36. A Solar Number. ALH. Otherwise unimportant, but is the mystic number of Mercury.

37. IChIDH. The highest principle of the Soul, attributed to Kether. Note $37=111\div3$.

38. Note $38\times11=418$ q.v. in Part II.

39. IHVH AChD, Jehovah is one. $39=13\times3$. This is then the affirmation of the aspiring soul.

40. A "dead" number of fixed law, 4×10, Tetragrammaton, the lesser countenance immutable in the heaviness of Malkuth.

41. AM, the Mother, unfertilised and unenlightened.

42. AMA, the Mother, still dark. Here are the 42 judges of the dead in Amennti, and here is the 42-fold name of the Creative God. See Liber 418.

44. DM, blood. See Part II. Here 4×11 = the corruption of the created world.

45. MH, a secret title of Yetzirah, the Formative World. ADM, Adam, man, the species (not "the first man"). A is Air, the divine breath which stirs DM, blood, into being.

49. A number useful in the calculations of Dr Dee, and a mystic number of Venus.

50. The number of the Gates of Binah, whose name is Death (50 = נ = by Tarot, "Death").

51. AN, pain. NA, failure. ADVM, Edom, the country of the demon kings. There is much in the Qabalah about these kings and their dukes; it never meant much to me, somehow. But 51 is 1 short of 52.

100

52. AIMA, the fertilised Mother, the Phallus (י) thrust into AMA. Also BN, the Son. Note $52 = 13 \times 4$, 4 being Mercy and the influence of the Father.

60. Samekh, which in full spells $60 \times 2 = 120$ (q.v.), just as Yod, 10, in full spells $10 \times 2 = 20$. In general, the tens are "solidifications" of the ideas of the units which they multiply. Thus 50 is Death, the Force of Change in its final and most earthy aspect. Samekh is "Temperance" in the Tarot: the 6 has little evil possible to it; the worst name one can call 60 is "restriction."

61. AIN, the Negative. ANI, Ego. A number rather like 31, q.v.

64. DIN and DNI, intelligences (the twins) of Mercury. See also 32.

65. ADNI. In Roman characters LXV=LVX, the redeeming light. See the $5^\circ = 6^\circ$ ritual and "Konx om Pax." Note $65 = 13 \times 5$, the most spiritual form of force, just as 10×5 was its most material form. Note HS, "Keep silence!" and HIKL, the palace; as if it were said "Silence is the House of Adonai."

67. BINH the Great Mother. Note $6 + 7 = 13$, uniting the ideas of Binah and Kether. A number of the aspiration.

70. The Sanhedrin and the precepts of the Law. The Divine 7 in its most material aspect.

72. ChSD, Mercy. The number of the Shemhamphorasch, as if affirming God as merciful. For details of Shemhamphorasch, see 777 and other classical books of reference. Note especially I+IH+IHV+IHVH=72.

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

78. MZLA, the influence from Kether. The number of the cards of the Tarot, and of the the 13 paths of the Beard of Macroprosopus. Note $78 = 13 \times 6$. Also AIVAS, the messenger. See Part II.

80. The number of ם, the "lightning-struck Tower" of the Tarot. 8 = Intellect, Mercury; its most material form is Ruin, as Intellect in the end is divided against itself.

81. A mystic number of the Moon.

84. A number chiefly important in Buddhism. $84 = 7 \times 12$.

85. PH, the letter Pé. $85 = 5 \times 17$: even the highest unity, if it move or energise, means War.

86. ALHIM. See "A Note on Genesis," EQUINOX, No. II.

90. Number of Tzaddi, a fishhook = Tanha, the clinging of man to life (9), the trap in which man is caught as a fish is caught by a hook. The most material aspect of animal life; its final doom decreed by its own lust. Also MIM, Water.

91. 91 = 7 × 13, the most spiritual form of the Septenary. AMN, Amen, the holiest title of God; the Amoun of the Egyptians. It equals IHVH ADNI (IAHDVNHI, interlaced), the eight-lettered name, thus linking the 7 to the 8. Note that AMN (reckoning N as final, 700) = 741 = AMThSh, the letters of the elements; and is thus a form of Tetragrammaton, a form unveiled.

100. The number of ϱ, the perfect illusion, 10 × 10. Also כף, Kaph, the Wheel of Fortune. The identity is that of matter, fatality, change, illusion. It seems the Buddhist view of the Samsara-Cakkram.

106. NVN, Nun, a fish. The number of death. Death in the Tarot bears a cross-handled scythe; hence the Fish as the symbol of the Redeemer. ΙΧΘΥΣ = Jesus Christ, Son of God, Saviour.

108. Chiefly interesting because 108 = 2 × 2 × 3 × 3 × 3 = the square of 2 playing with the cube of 3. Hence the Buddhists hailed it with acclamation, and make their rosaries of this number of beads.

111. AChD HVA ALHIM, "He is One God."

ALP, Aleph, an ox, a thousand. The redeeming Bull. By shape the Swastika, and so the Lightning. "As the lightning lighteneth out of the East even unto the West, so shall be the coming of the Son of Man." An allusion to the descent of Shiva upon Shakti in Samahdi. The Roman A shows the same through the shape of the Pentagram, which it imitates.

ASN, ruin, destruction, sudden death. *Scil.*, of the personality in Samadhi.

APL, thick darkness. *Cf.* St John of the Cross, who describes these phenomena in great detail.

AOM, the Hindu Aum or Om.

MHVLL, mad—the destruction of Reason by Illumination.

OVLH, a holocaust. *Cf.* ASN.

PLA, the Hidden Wonder, a title of Kether.

114. DMO, a tear. The age of Christian Rosencreutz.

120. SMK, Samech, a prop. Also MVSDI, basis, foundation. 120 = 1 × 2 × 3 × 4 × 5, and is thus a synthesis of the power of the pentagram. [Also 1 + 2 + . . . + 15 = 120.] Hence its importance in the 5 = 6 ritual, q.v. *supra* EQUINOX, No. III. I however disagree in part; it seems to me to symbolise a lesser redemption than that associated with Tiphereth. Compare at least the numbers 0.12 and 210 in Liber Legis and Liber 418, and extol their superiority. For while the first is the sublime formula of the infinite surging into finity, and the latter the supreme rolling-up of finity into infinity, the 120 can symbolise at the best a sort of intermediate condition of stability. For how can one proceed from the 2 to the 0? 120 is also ON, a very important name of God.

124. ODN, Eden.

131. SMAL, Satan so-called, but really only Samael, the accuser of the

brethren, unpopular with the Rabbis because their consciences were not clear. Samael fulfils a most useful function; he is scepticism, which accuses intellecually; conscience, which accuses morally; and even that spiritual accuser upon the Threshold, without whom the Sanctuary might be profaned. We must defeat him, it is true; but how should we abuse and blame him, without abuse and blame of Him that set him there?

136. A mystic number of Jupiter; the sum of the first 16 natural numbers.

144. A square and therefore a materialisation of the number 12. Hence the numbers in the Apocalpyse. 144,000 only means 12 (the perfect number in the Zodiac or houses of heaven and tribes of Israel) × 12, *i.e.* settled × 1000, *i.e.* on the grand scale.

148. MAZNIM, Scales of Justice.

156. BABALON. See Liber 418. This number is chiefly important for Part II. It is of no account in the orthodox dogmatic Qabalah. Yet it is 12 × 13, the most spiritual form, 13, of the most perfect number, 12, HVA. [It is TzIVN, Zion, the City of the Pyramids.—Ed.]

175. A mystic number of Venus.

203. ABR, initials of AB, BN, RVCh, the Trinity.

206. DBR, Speech, "the Word of Power."

207. AVR, Light. Contrast with AVB, 9, the astral light, and AVD, 11, the Magical Light. Aub is an illusory thing of witchcraft (*cf.* Obi, Obeah); Aud is almost = the Kundalini force ("Odic" force). This illustrates well the difference between the sluggish, viscous 9, and the keen, ecstastic 11.

210. Pertains to Part II. See Liber 418.

214. RVCh, the air, the mind.

220. Pertains to Part II. The number of verses in Liber Legis.

231. The sum of the first 22 numbers, 0 to 21; the sum of the Key-Numbers of the Tarot cards; hence an extension of the idea of 22, q.v.

270. I.N.R.I. See 5 = 6 ritual.

280. The sum of the "five letters of severity," those which have a final form—Kaph, Mem, Nun, Pe, Tzaddi. Also the number of the squares on the sides of the Vault 7 × 40; see 5 = 6 ritual. Also RP = terror.

300. The letter ש, meaning "tooth," and suggesting by its shape a triple flame. Refers Yetziratically to fire, and is symbolic of the Holy Spirit, RVCh ALHIM = 300. Hence the letter of the Spirit. Descending into the midst of IHVH, the four inferior elements, we get IHShVH Jeheshua, the Saviour, symbolised by the Pentagram.

301. ASH, Fire.

314. ShDI, the Almighty, a name of God attributed to Yesod.

325. A mystic number of Mars. BRTzBAL, the spirit of Mars, and GRAPIAL, the intelligence of Mars.

326. IHShVH, Jesus—see 300.

333. ChVRVNZVN, see Liber 418, 10th Aethyr. It is surprising that this large scale 3 should be so terrible a symbol of dispersion. There is doubtless a venerable arcanum here connoted, possibly the evil of Matter summó. 333 = 37 ×9 the accurséd.

340. ShM—the Name.

341. The sum of the "3 mothers," Aleph, Mem, and Shin.

345. MShH, Moses. Note that by transposition we have 543, AHIH AShR AHIH, "Existence is Existence," "I am that I am," a sublime title of Kether. Moses is therefore regarded as the representative of this particular manifestation of deity, who declared himself under this special name.

358. See 32. MShICh, Messiah, and NChSh, the serpent of Genesis. The dogma is that the head of the serpent (N) is "bruised," being replaced by M, the letter of Sacrifice, and God, the letter alike of virginity (י = מ) and of original deity (י = the foundation or type of all the letters). Thus the word may be read:

"The Sacrifice of the Virgin-born Divine One triumphant (מ, the Chariot) through the Spirit," while NChSh reads "Death entering the (realm of the) Spirit."

But the conception of the Serpent as the Redeemer is truer. See my explanation of 5 = 6 ritual (EQUINOX, No. III.).

361. ADNI HARTz, the Lord of the Earth. Note 361 denotes the 3 Supernals, the 6 members of Ruach, and Malkuth. This name of God therefore embraces all the 10 Sephiroth.

365. An important number, though not in the pure Qabalah. See "The Canon." ΜΕΙΘΡΑΣ and ΑΒΡΑΞΑΣ in Greek.

370. Really more important for Part II. OSh, Creation. The Sabbatic Goat in his highest aspect. This shows the whole of Creation as matter and spirit. The material 3, the spiritual 7, and all cancelling to Zero. Also ShLM = peace.

400. The letter ת, "The Universe." It is the square of 20, "The Wheel of Fortune," and shows the Universe therefore as the Sphere of Fortune—the Samsara-Cakkram, where Karma, which fools call chance, rules.

400 is the total number of the Sephiroth, each of the 10 containing 10 in itself and being repeated in the 4 worlds of Atziluth, Briah, Yetzirah, and Assiah. These four worlds are themselves attributed to IHVH, which is therefore not the name of a tribal fetish, but the formula of a system.

401. ATh, "the" emphatic, meaning "essence of," for A and Th are first and last letters of the Hebrew Alphabet, as A and Ω are of the Greek, and A and Z of the Latin. Hence the Word Azoth, not to be confused with Azote

(lifeless, azotos), the old name for nitrogen. Azoth means the sum and essence of all, conceived as One.

406. ThV, the letter Tau (see 400), also AThH, "Thou." Note that AHA (7), the divine name of Venus (7), gives the initials of Ani, Hua, Ateh—I, He, Thou; three different aspects of a deity worshipped in three persons and in three ways: viz. (1) with averted face; (2) with prostration; (3) with identification.

418. Pertains principally to Part II., q.v.

419. TITh, the letter Teth.

434. DLTh, the letter Daleth.

440. ThLI, the great dragon.

441. AMTh, Truth. Note 441 = 21 × 21. 21 is AHIH, the God of Kether, whose Will is Truth.

450. ThN, the great dragon.

463. MTH HShQD, Moses' Wand, a rod of Almond. 3+60+400, the paths of the middle pillar.

474. DVTh, Knowledge, the Sephira that is not a Sephira. In one aspect the child of Chokmah and Binah; in another the Eighth Head of the Stooping Dragon, raised up when the Tree of Life was shattered, and Macroposopus set cherubim against Microposopus. See 4=7 ritual *supra*. Also, and very specially, Liber 418. It is the demon that purely intellectual or rational religions take as their God. The special danger of Hinayana Buddhism.

480. LILITh, the demon-queen of Malkuth.

543. AHIH AShR AHIH, "I am that I am."

666. Last of the mystic numbers of the sun. SVRTh, the spirit of Sol. Also OMMV SThN, Ommo Satan, the Satanic Trinity of Typhon, Apophis, and Besz; also ShM IHShVH, the name of Jesus. The names of Nero, Napoleon, W. E. Gladstone, and any person that you may happen to dislike, add up to this number. In reality it is the final extension of the number 6, both because 6 × 111 (ALPh = 111 = 1) = 6 and because the Sun, whose greatest number it is, is 6.

(I here interpolate a note on the "mystic numbers" of the planets. The first is that of the planet itself, *e.g.* Saturn, 3. The second is that of the number of squares in the square of the planet, *e.g.* Saturn 9. The third is that of the figures in each line of the "magic square" of the planet, *e.g.* Saturn 15. A "magic square" is one in which each file, rank, and diagonal add to the same number, *e.g.* Saturn is 816, 357, 492, each square being filled in with the numbers from 1 upwards.

The last of the Magic numbers is the sum of the whole of the figures in the square, *e.g.* Saturn 45. The complete list is thus:

Saturn 3, 9, 15, 45.
Jupiter 4, 16, 34, 136.

Mars 5, 25, 65, 325.
Sol 6, 36, 111, 666.
Venus 7, 49, 175, 1225.
Mercury 8, 64, 260, 2080.
Luna 9, 81, 369, 3321.

Generally speaking, the first number gives a divine name, the second an archangelic or angelic name, the third a name pertaining to the Formative world, the fourth a name of a "spirit" or "blind force." For example, Mercury has AZ and DD (love) for 8, DIN and DNI for 64, TIRIAL for 260, and ThPThRThRTh for 2080. But in the earlier numbers this is not so well carried out. 136 is both IVPhIL, the Intelligence of Jupiter, and HSMAL, the Spirit.

The "mystic numbers" of the Sephiroth are simply the sums of the numbers from 1 to their own numbers.

Thus (1) Kether = 1.
(2) Chokmah = 1 + 2 = 3.
(3) Binah = 1 + 2 + 3 = 6.
(4) Chesed = 1 + 2 + 3 + 4 = 10.
(5) Geburah = 1 + 2 + 3 + 4 + 5 = 15.
(6) Tiphereth = 1 + 2 + 3 + 4 + 5 + 6 = 21.
(7) Netzach = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28.
(8) Hod = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36.
(9) Yesod = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 = 45.
(10) Malkuth = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55.

The most important attributions of 666, however, pertain to the second part, q. v.

671. ThORA the Law, ThROA the Gate, AThOR the Lady of the Path of Daleth, ROThA the Wheel. Also ALPH, DLTh, NUN, IVD, Adonai (see 65) spelt in full.

This important number marks the identity of the Augoeides with the Way itself ("I am the Way, the Truth, and the Life") and shows the Taro as a key; and that the Law itself is nothing else than this. For this reason the outer College of the A.·. A.·. is crowned by this "knowledge and conversation of the Holy Guardian Angel."

This number too is that of the Ritual of Neophyte. See Liber XIII.

741. AMThSh, the four letters of the elements. AMN, counting the N final as 700, the supreme Name of the Concealed One. The dogma is that the Highest is but the Four Elements; that there is nothing beyond these, beyond Tetragrammaton. This dogma is most admirably portrayed by Lord Dunsany in a tale called "The Wanderings of Shaun."

777. *Vide supra.*

800. QShTh, the Rainbow. The Promise of Redemption (8)—8 as Mercury, Intellect, the Ruach, Microprosopus, the Redeeming Son—in its most material form.

811. IAΩ (Greek numeration).

888. Jesus (Greek numeration).

913. BRAShITh, the Beginning. See "A Note on Genesis." This list * will enable the student to follow most of the arguments of the dogmatic Qabalah. It is useful for him to go through the arguments by which one can prove that any given number is the supreme. It is the case, the many being but veils of the One; and the course of argument leads one to knowledge and worship of each number in turn. For example.

Thesis. The Number Nine is the highest and worthiest of the numbers.

Scholion α. "The number nine is sacred, and attains the summits of philosophy," Zoroaster.

Scholion β. Nine is the best symbol of the Unchangeable One, since by whatever number it is multiplied, the sum of the figures is always 9, *e.g.* 9 ×487=4383. 4+3+8+3=18. 1+8=9.

Scholion γ. 9=ם, a serpent. And the Serpent is the Holy Uraeus, upon the crown of the Gods.

Scholion δ. 9=IX=the Hermit of the Tarot, the Ancient One with Lamp (Giver of Light) and Staff (the Middle Pillar of the Sephiroth). This, too, is the same Ancient as in o, Aleph.

"The Fool" and Aleph=1.

Scholion ε. 9=ISVD=80=P=Mars=5=ה=

the Mother=Binah=3 { =G=GML=73=ChKMH= / =AB=The Father= / =(1+2) Mystic Number of Chokmah= }

=Chokmah=2=B=the Magus=I=1.

Scholion *F*. 9=the Foundation of all things=the Foundation of the alphabet=Yod=10=Malkuth=Kether=1.

Scholion ζ. 9=IX=The Hermit=Yod=10=X=The Wheel of Fortune=K=20=XX=The Last Judgment=Sh=300=30=L=Justice=VIII=8=Ch=The Chariot=VII=7=Z=The Lovers=VI=6=V (Vau)=The Pope=V=5=H=The Emperor=IV=4=D=The Empress=III=3=G=The High Priestess=II=2=B=The Magus=I=1=A=The Fool=0.

* The complete dictionary, begun by Fra. I. A., continued by Fra. P. and revised by Fra. A. e. G. and others, will shortly be published by authority of the A.·. A.·.

Scholion η. 9 = Luna = G = 3, etc., as before.

Scholion θ. $9 = \left\{ \begin{matrix} \text{Indigo} \\ \text{Lead} \end{matrix} \right\} = \text{Saturn} = 3$, etc, as before.

There are many other lines of argument. This form of reasoning reminds one of the riddle "Why is a story like a ghost?" Answer. "A story's a tale; a tail's a brush; a brush is a broom; a brougham's a carriage; a carriage is a gig; a gig's a trap; a trap's a snare; a snare's a gin; gin's a spirit; and a spirit's a ghost."

But our identities are not thus false; meditation reveals their truth. Further, as I shall explain fully later, 9 is not equal to 1 for the neophyte. These equivalences are dogmatic, and only true by favour of Him in whom All is Truth. In practice each equivalence is a magical operation to be carried out by the aspirant.

PART II

THE UNIVERSE AS WE SEEK TO MAKE IT

In the first part we have seen all numbers as Veils of the One, emanations of and therefore corruptions of the One. It is the Universe as we know it, the static Universe.

Now the Aspirant to Magic is displeased with this state of things. He finds himself but a creature, the farthest removed from the Creator, a number so complex and involved that he can scarcely imagine, much less dare to hope for, its reduction to the One.

The numbers useful to him, therefore, will be those which are subversive of this state of sorrow. So the number 2 represents to him the Magus (the great Magician Mayan who has created the illusion of Maya) as seen in the 2nd Aethyr. And considering himself as the Ego who posits the Non-Ego (Fichte) he hates this Magus. It is only the beginner who regards this Magus as the Wonder-worker—as the thing he wants to be. For the adept such little consolation as he may win is rather to be found by regarding the Magus as B = Mercury = 8 = Ch = 418 = ABRAHADABRA, the great Word, the "Word of Double Power in the Voice of the Master" which unites the 5 and the 6, the Rose and the Cross, the Circle and the Square. And also B is the Path from Binah to Kether; but that is only important for him who is already in Binah, the "Master of the Temple."

He finds no satisfaction in contemplating the Tree of Life, and the orderly arrangement of the numbers; rather does he enjoy the Qabalah as a means of juggling with these numbers. He can leave nothing undisturbed; he is the Anarchist of Philosophy. He refuses to acquiesce in merely formal proofs of

the Excellence of things, "He doeth all things well," "Were the world understood Ye would see it was good," "Whatever is, is right," and so on. To him, on the contrary, whatever is, is wrong. It is part of the painful duty of a Master of the Temple to understand everything. Only he can excuse the apparent cruelty and fatuity of things. He is of the supernals; he sees things from above; yet, having come from below, he can sympathise with all. And he does not expect the Neophyte to share his views. Indeed, they are not true to a Neophyte. The silliness of the New-Thought zanies in passionately affirming "I am healthy! I am opulent! I am well-dressed! I am happy," when in truth they are "poor and miserable and blind and naked," is not a philosophical but a practical silliness. Nothing exists, says the Magister Templi, but perfection. True; yet their consciousness is imperfect. Ergo, it does not exist. For the M.T. this is so: he has "cancelled out" the complexities of the mathematical expression called existence, and the answer is zero. But for the beginner his pain and another's joy do not balance; his pain hurts him, and his brother may go hang. The Magister Templi, too, understands why Zero must plunge through all finite numbers to express itself; why it must write itself as "n−n" instead of o; what gain there is in such writing. And this understanding will be found expressed in Liber 418 (Episode of Chaos and His Daughter) and Liber Legis (i. 28-30).

But it must never be forgotten that everyone must begin at the beginning. And in the beginning the Aspirant is a rebel, even though he feel himself to be that most dangerous type of rebel, a King Dethroned.*

Hence he will worship any number which seems to him to promise to overturn the Tree of Life. He will even deny and blaspheme the One—whom, after all, it is his ambition to be—because of its simplicity and aloofness. He is tempted to "curse God and die."

Atheists are of three kinds.

1. The mere stupid man. (Often he is very clever, as Bolingbroke, Bradlaugh, and Foote were clever.) He has found out one of the minor arcana, and hugs it, and despises those who see more than himself, or who regard things from a different standpoint. Hence he is usually a bigot, intolerant even of tolerance.

2. The despairing wretch, who, having sought God everywhere, and failed to find Him, thinks everyone else is as blind as he is, and that if he has failed—he, the seeker after truth!—it is because there is no goal. In his cry there is

* And of course, if his revolt succeeds, he will acquiesce in order. The first condition of gaining a grade is to be dissatisfied with the one that you have. And so when you reach the end you find order as at first; but also that the law is that you must rebel to conquer.

pain, as with the stupid kind of atheist there is smugness and self-satisfaction. Both are diseased Egos.

3. The philosophical adept, who, knowing God, says "There is No God," meaning "God is Zero," as qabalistically He is. He holds atheism as a philosophical speculation as good as any other, and perhaps less likely to mislead mankind and do other practical damage than any other.

Him you may know by his equanimity, enthusiasm, and devotion. I again refer to Liber 418 for an explanation of this mystery. The nine religions are crowned by the ring of adepts whose password is "There is No God," so inflected that even the Magister when received among them had not wisdom to interpret it.

1. Mr Daw, K.C. : M'lud, I respectfully submit that there is no such creature as a peacock.
2. Oedipus at Colonus : Alas ! there is no sun ! I, even I, have looked and found it not.
3. Dixit Stultus in corde suo : "Ain Elohim."

There is a fourth kind of atheist, not really an atheist at all. He is but a traveller in the Land of No God, and knows that it is but a stage on his journey—and a stage, moreover, not far from the goal. Daath is not on the Tree of Life; and in Daath there is no God as there is in the Sephiroth, for Daath cannot understand unity at all. If he thinks of it, it is only to hate it, as the one thing which he is most certainly not (see Liber 418. 10th Aethyr. I may remark in passing that this book is the best known to me on Advanced Qabalah, and of course it is only intelligible to Advanced Students).

This atheist, not in-being but in-passing, is a very apt subject for initiation. He has done with the illusions of dogma. From a Knight of the Royal Mystery he has risen to understand with the members of the Sovereign Sanctuary that all is symbolic; all, if you will, the Jugglery of the Magician. He is tired of theories and systems of theology and all such toys; and being weary and anhungered and athirst seeks a seat at the Table of Adepts, and a portion of the Bread of Spiritual Experience, and a draught of the wine of Ecstasy.

It is then thoroughly understood that the Aspirant is seeking to solve the great Problem. And he may conceive, as various Schools of Adepts in the ages have conceived, this problem in three main forms.

1. I am not God. I wish to become God.
   This is the Hindu conception.
   I am Malkuth. I wish to become Kether.
   This is the qabalistic equivalent.

2. I am a fallen creature. I wish to be redeemed.
   This is the Christian conception.
   I am Malkuth, the fallen daughter. I wish to be set upon the throne of Binah my supernal mother.
   This is the qabalistic equivalent.

3. I am the finite square; I wish to be one with the infinite circle.
   This is the Unsectarian conception.
   I am the Cross of Extension; I wish to be one with the infinite Rose.
   This is the qabalistic equivalent.

The answer of the Adept to the first form of the problem is for the Hindu "Thou art That" (see previous chapter, "The Yogi"); for the Qabalist "Malkuth is in Kether, and Kether is in Malkuth," or "That which is below is like that which is above" or simply "Yod." (The foundation of all letters having the number 10, symbolising Malkuth.)

The answer of the Adept to the second form of the problem is for the Christian all the familiar teaching of the Song of Songs and the Apocalypse concerning the Bride of Christ.*

For the Qabalist it is a long complex dogma which may be studied in the Zohar and elsewhere. Otherwise, he may simply answer "Hé" (the letter alike of mother and daughter in IHVH). See Liber 418 for lengthy disquisitions on this symbolic basis.

The answer of the Adept to the third form of the problem is given by π, implying that an infinite factor must be employed.

For the Qabalist it is usually symbolised by the Rosy Cross, or by such formulae as $5 = 6$. That they concealed a Word answering this problem is also true. My discovery of this word is the main subject of this article. All the foregoing exposition has been intended to show why I sought a word to fulfil the conditions, and by what standards of truth I could measure things.

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* This Christian teaching (not its qabalistic equivalent) is incomplete. The Bride (the soul) is united, though only by marriage, with the Son, who then presents her to the Father and Mother or Holy Spirit. These four then complete Tetragrammaton. But the Bride is never united to the Father. In this scheme the soul can never do more than touch Tiphereth and so receive the ray from Chokmah. Whereas even St John makes his Son say "I and my Father are one." And we all agree that in philosophy there can never be (in Truth) more than one; this Christian dogma says "never less than four." Hence its bondage to law and its most imperfect comprehension of any true mystic teaching, and hence the difficulty of using its symbols.

But before proceeding to this Word, it is first necessary to explain further in what way one expects a number to assist one in the search for truth, or the redemption of the soul, or the formulation of the Rosy Cross. (I am supposing that the reader is sufficiently acquainted with the method of reading a name by its attributions to understand how, once a message is received, and accredited, it may be interpreted.) Thus if I ask "What is knowledge?" and receive the answer "DOTh," I read it Daleth the door, O matter, Th darkness, by various columns of 777 (To choose the column is a matter of spiritual intuition. Solvitur ambulando). But here I am only dealing with the "trying of the spirits, to know whether they be of God."

Suppose now that a vision purporting to proceed from God is granted to me. The Angel declares his name. I add it up. It comes to 65. An excellent number! a blessed angel! Not necessarily. Suppose he is of a Mercurial appearance? 65 is a number of Mars.

Then I conclude that, however beautiful and eloquent he may be, he is a false spirit. The Devil does not understand the Qabalah well enough to clothe his symbols in harmony.

But suppose an angel, even lowly in aspect, not only knows the Qabalah—your own researches in the Qabalah—as well as you do, but is able to show you truths, qabalistic truths, which you had sought for long and vainly! Then you receive him with honour and his message with obedience.

It is as if a beggar sought audience of a general, and showed beneath his rags the signet of the King. When an Indian servant shows me "chits" signed by Colonel This and Captain That written in ill-spelt Babu English, one knows what to do. On the contrary the Man Who Was Lost rose and broke the stem of his wineglass at the regimental toast, and all knew him for one of their own.

In spiritual dealings, the Qabalah, with those secrets discovered by yourself that are only known to yourself and God, forms the grip, sign, token and password that assure you that the Lodge is properly tiled.

It is consequently of the very last importance that these final secrets should never be disclosed. And it must be remembered that an obsession, even momentary, might place a lying spirit in possession of the secrets of your grade. Probably it was in this manner that Dee and Kelly were so often deceived.

A reference to this little dictionary of numbers will show that 1, 3, 5, 7, 12, 13, 17, 21, 22, 26, 32, 37, 45, 52, 65, 67, 73, 78, 91, 111, 120, 207, 231, 270, 300, 326, 358, 361, 370, 401, 406, 434, 474, 666, 671, 741, 913, were for me numbers of peculiar importance and sanctity. Most of them are venerable, referring to or harmonious with the One. Only a few—*e.g.* 120—refer to the means. There

are many others—any others—just as good; but not for me. God in dealing with me would show me the signs which I should have intelligence enough to understand. It is a condition of all intellectual intercourse.

Now I preferred to formulate the practical problem in this shape: "How shall I unite the 5 and the 6, Microcosm and Macrocosm?"

And these are the numbers which seemed to me to bear upon the problem.

1. Is the goal, not the means. Too simple to serve a magician's purpose.

2. *Vide supra.*

3. Still too simple to work with, especially as 3=1 so easily. But, and therefore, a great number to venerate and desire.

4. The terrible number of Tetragrammaton, the great enemy. The number of the weapons of the Evil Magician. The Dyad made Law.

5. The Pentagram, symbol of the squaring of the circle by virtue of ALHIM=3.1415, symbol of man's will, of the evil 4 dominated by man's spirit. Also Pentagrammaton, Jeheshua, the Saviour. Hence the Beginning of the Great Work.

6. The Hexagram, symbol of the Macrocosm and Microcosm interlaced, and hence of the End of the Great Work. (Pentagram on breast, Hexagram on back, of Probationer's Robe.) Yet it also symbolises the Ruach, 214, q.v., and so is as evil *in vitâ* as it is good *in termino.*

7. A most evil number, whose perfection is impossible to attack.

8. The great number of redemption, because Ch=ChITh=418, q.v. This only develops in importance as my analysis proceeds. A priori it was of n great importance.

9. Most Evil, because of its stability. AVB, witchcraft, the false moon of the sorceress.

10. Evil, memorial of our sorrow. Yet holy, as hiding in itself the return to the negative.

11. The great magical number, as uniting the antitheses of 5 and 6 etc. AVD the magic force itself.

12. Useless. Mere symbol of the Goal.

13. Helpful, since if we can reduce our formula to 13, it becomes 1 without further trouble.

17. Useful, because though it symbolises 1, it does so under the form of a thunderbolt. "Here is a magic disk for me to hurl, and win heaven by violence," says the Aspirant.

21. As bad, nearly, as 7.

26. Accursed. As bad as 4. Only useful when it is a weapon in your hand; then—"if Satan be divided against Satan," etc.

28. Attainable; and so, useful. "My victory," "My power," says the Philosophus.

30. The Balance—Truth. Most useful.

31. LA the reply to AL, who is the God of Chesed, 4. The passionate denial of God, useful when other methods fail.

32. Admirable, in spite of its perfection, because it is the perfection which all from 1 to 10 and Aleph to Tau, share. Also connects with 6, through AHIHVH.

37. Man's crown.

44. Useful to me chiefly because I had never examined it and so had acquiesced in it as accursed. When it was brought by a messenger whose words proved true, I then understood it as an attack on the 4 by the 11. "Without shedding of blood (DM=44) there is no remission." Also since the messenger could teach this, and prophesy, it added credit to the Adept who sent the message.

45. Useful as the number of man, ADM, identified with MH, Yetzirah, the World of Formation to which man aspires as next above Assiah. Thus 45 baffles the accuser, but only by affirmation of progress. It cannot help that progress.

52. AIMA and BN. But orthodoxy conceives these as external saviours; therefore they serve no useful purpose.

60. Like 30, but weaker. "Temperance" is only an inferior balance. 120, its extension, gives a better force.

65. Fully dealt with in "Konx om Pax," q.v.

72. Almost as bad as 4 and 26; yet being bigger and therefore further from 1 it is more assailable. Also it does spell ChSD, Mercy, and this is sometimes useful.

73. The two ways to Kether, Gimel and Chokmah. Hence venerable, but not much good to the beginner.

74. LMD, Lamed, an expansion of 30. Reads "By equilibrium and self-sacrifice, the Gate!" Thus useful. Also $74=37\times2$.

So we see $37\times1=37$ Man's crown, Jechidah, the highest Soul—"in termino."
$37\times2=74$, The Balance, 2 being the symbol "in viâ."
$37\times3=111$, Aleph, etc., 3 being the Mother, the nurse of the soul.
$37\times4=148$, "The Balances," and so on. I have not yet worked out all the numbers of this important scale.

77. OZ, the Goat, *scil.* of the Sabbath of the Adepts. The Baphomet of the Templars, the idol set up to defy and overthrow the false god—though it is understood that he himself is false, not an end, but a means. Note the $77=7\times11$, magical power in perfection.

78. Most venerable because MZLA is shown as the influence descending from On High, whose key is the Tarot: and we possess the Tarot. The proper number of the name of the Messenger of the Most Exalted One. [The account of AIVAS follows in its proper place.—Ed.]

85. Good, since $85 = 5 \times 17$.

86. Elohim, the original mischief. But good, since it is a key of the Pentagram, $5 = 1 + 4 = 14 = 8 + 6 = 86$.

91. Merely venerable.

111: Priceless, because of its 37×3 symbolism, its explanation of Aleph, which we seek, and its comment that the Unity may be found in "Thick darkness" and in "Sudden death." This is the most clear and definite help we have yet had, showing Samadhi and the Destruction of the Ego as gates of our final victory.

120. See Part I. and references.

124. ODN, Eden. The narrow gate or path between Death and the Devil.

156. BABALON. This most holy and precious name is fully dealt with in Liber 418. Notice $12 \times 13 = 156$. This was a name given and ratified by Qabalah; 156 is not one of the à priori helpful numbers. It is rather a case of the Qabalah illuminating St John's intentional obscurity.

165. $11 \times$XV should be a number Capricorni Pneumatici. Not yet fulfilled.

201. AR, Light (Chaldee). Note $201 = 3 \times 67$, Binah, as if it were said, "Light is concealed as a child in the womb of its mother." The occult retort of the Chaldean Magi to the Hebrew sorcerers who affirmed AVR, Light, 207, a multiple of 9. But this is little more than a sectarian squabble. 207 is holy enough.

206. DBR, the Word of Power. A useful acquisition = "The Gateway of the Word of Light."

210. Upon this holiest number it is not fitting to dilate. We may refer Zelatores to Liber VII. Cap. I., Liber Legis Cap. I., and Liber 418. But this was only revealed later. At first I only had ABRAHA, the Lord of the Adepts. *Cf.* Abraha-Melin.

211. RVCh is one of the most seductive numbers to the beginner. Yet its crown is Daath, and later one learns to regard it as the great obstacle. Look at its promise 21, ending in the fearful curse of 4! Calamity!

216. I once hoped much from this number, as it is the cube of 6. But I fear it only expresses the fixity of mind. Anyhow it all came to no good.

But we have DBIR, connected with DBR, adding the Secret Phallic Power.

220. This is the number of the verses of Liber Legis. It represents 10×22,

i.e. the whole of the Law welded into one. Hence we may be sure that the Law shall stand as it is without a syllable of addition.

Note 10^{22}, the modulus of the universe of atoms, men, stars. See "Two new worlds."

222. The grand scale of 2; may one day be of value.

256. The eighth power of 2; should be useful.

280. A grand number, the dyad passing to zero by virtue of the 8, the Charioteer who bears the Cup of Babalon. See Liber 418, 12th Aethyr. See also 280 in Part I.

300. Venerable, but only useful as explaining the power of the Trident, and the Flame on the Altar. Too stable to serve a revolutionary, except in so far as it is fire.

333. See Part I.

340. Connects with 6 through ShM, the fire and the water conjoined to make the Name. Thus useful as a hint in ceremonial.

358. See Part I.

361. See Part I. Connects with the Caduceus; as 3 is the supernal fire, 6 the Ruach, 1 Malkuth. See illustration of Caduceus in EQUINOX No. II.

370. Most venerable (see Part I.). It delivers the secret of creation into the hand of the Magician. See Liber Capricorni Pneumatici.

400. Useful only as finality or material basis. Being 20×20, it shows the fixed universe as a system of rolling wheels ($20 = K$, the Wheel of Fortune).

401. See Part I. But Azoth is the Elixir prepared and perfect; the Neophyte has not got it yet.

406. See Part I.

414. HGVTh, Meditation, the 1 dividing the accursed 4. Also AIN SVP AVR, the Limitless Light.

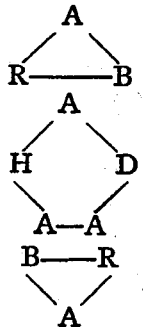
418. CHITh, Cheth. ABRAHADABRA, the great Magic Word, the Word of the Aeon. Note the 11 letters, 5 A identical, and 6 diverse. Thus it interlocks Pentagram and Hexagram. BITh HA, the House of Hé the Pentagram; see Idra Zuta Qadisha, 694. "For H formeth K, but Ch formeth IVD." Both equal 20.

Note $4+1+8=13$, the 4 reduced to 1 through 8, the redeeming force; and $418 = Ch = 8$.

By Aiq Bkr ABRAHADABRA $= 1+2+2+1+5+1+4+1+2+2+1 = 22$. Also $418 = 22 \times 19 =$ Manifestation. Hence the word manifests the 22 Keys of Rota.

It means by translation Abraha Deber, the Voice of the Chief Seer.

It resolves into Pentagram and Hexagram as follows:—



[This is by taking the 5 middle letters.]

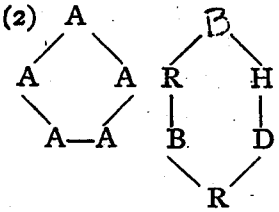
The pentagram is 12, HVA, Macroprosopus.

The hexagram is 406, AThH, Microprosopus.

Thus it connotes the Great Work.

Note ABR, initials of the Supernals, Ab, Ben, Ruach.

(2)

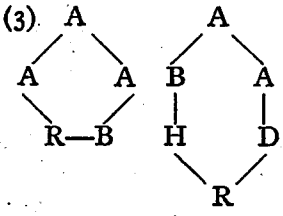


[This is by separating the One (Aleph) from the Many (diverse letters).]

BRH = 207, Aur, Light
DBR = 206, Deber Voice

"The Vision and the Voice," a phrase which meant much to me at the moment of discovering this Word.

(3)



[By taking each alternate letter.]

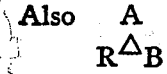
205 = GBR, mighty.
213 = ABIR, mighty.

This shows Abrahadabra as the Word of Double Power, another phrase that meant much to me at the time. AAB at the top of the Hexagram gives AB, AIMA, BN, Father, Mother, Child.

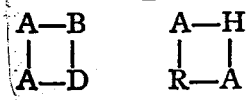
HDR by Yetzirah gives Horus, Isis, Osiris, again Father, Mother, Child This Hexagram is again the human Triad.

Dividing into 3 and 8 we get the Triangle of Horus dominating the Stooping Dragon of 8 Heads, the Supernals bursting the Head of Daath.

Also



The Supernals are supported upon two squares—



ABAD = DD, Love, 8.

AHRA = AVR, Light, 207.

Now $8 \times 207 = 1656 = 18 =$ ChI, Living, and $207 = 9 \times 23$, ChIH, Life. At this time "Licht, Liebe, Leben" was the mystic name of the Mother-Temple of the G∴D∴.

The five letters used in the word are A, the Crown; B, the Wand; D, the Cup; H, the Sword; R, the Rosy Cross; and refer further to Amoun the Father, Thoth His messenger, and Isis, Horus, Osiris, the divine-human triad.

Also 418 = ATh IAV, the Essence of IAO, q.v.

This short analysis might be indefinitely expanded; but always the symbol will remain the Expression of the Goal and the Exposition of the Path.

419. Teth, the number of the "laughing lion" on whom BABALON rideth. See Liber 418. Note 419+156=575=23×25, occultly signifying 24, which again signifies to them that understand the interplay of the 8 and the 3. Blessed be His holy Name, the Interpreter of his own Mystery!

434. Daleth, the holy letter of the Mother, in her glory as Queen. She saves the 4 by the 7 (D=4=Venus=7), thus connects with 28, Mystic number of Netzach (Venus), Victory. Note the 3 sundering the two fours. This is the feminine victory; she is in one sense the Delilah to the divine Samson. Hence we adore her from full hearts. It ought to be remembered, by the way, that the 4 is not so evil when it has ceased to oppress us. The square identified with the circle is as good as the circle.

441. Truth, the square of 21. Hence it is the nearest that our dualistic consciousness can conceive of 21, AHIH, the God of Kether, 1. Thus Truth is our chiefest weapon, our rule. Woe to whosoever is false to himself (or to another, since in 441 that other is himself), and seven times woe to him that swerves from his magical obligation in thought, word, or deed! By my side as I write wallows in exhaustion following an age of torment one who did not understand that it is a thousand times better to die than to break the least tittle of a magical oath.

463. Shows what the Wand ought to represent. Not 364; so we should hold it by the lower end. The Wand is also Will, straight and inflexible, pertaining to Chokmah (2) as a Wand has two ends.

474. See Part I. To the beginner, though, Daath seems very helpful. He is glad that the Stooping Dragon attacks the Sanctuary. He is doing it himself. Hence Buddhists make Ignorance the greatest fetter of all the ten fetters. But in truth Knowledge implies a Knower and a Thing Known, the accursed Dyad which is the prime cause of misery.

480. Lilith. See Liber 418. So the orthodox place the legal 4 before the holy 8 and the sublime Zero. "And therefore their breaths stink."

543. Good, but only carries us back to the Mother.

666. Chosen by myself as my symbol, partly for the reasons given in Part I., partly for the reasons given in the Apocalypse. I took the Beast to be the Lion (Leo my rising sign) and Sol, 6, 666, the Lord of Leo on which Babalon should ride. And there were other more intimate considerations, unnecessary

to enter upon in this place. Note however that the Tarot card of Leo, Strength, bears the number XI., the great number of the Magnum Opus, and its interchange with Justice, VIII.; and the key of 8 is 418.

This all seemed to me so important that no qabalistic truths were so firmly implanted in my mind at the time when I was ordered to abandon the study of magic and the Qabalah as these: 8, 11, 418, 666; combined with the profoundest veneration for 1, 3, 5, 7, 13, 37, 78, 91, 111. I must insist on this at the risk of tautology and over-emphasis; for it is the key to my standard of Truth, the test-numbers which I applied to the discernment of the Messenger from the Sanctuary.

That such truths may seem trivial I am well aware; let it be remembered that the discovery of an identity may represent a year's toil. But this is the final test; repeat my researches, obtain your own holy numbers; then, and not before, will you fully understand their Validity, and the infinite wisdom of the Grand Arithmetician of the Universe.

671. Useful, as shown in Part I.

741. Useful chiefly as a denial of the Unity; sometimes employed in the hope of tempting it from its lair.

777. Useful in a similar way, as affirming that the Unity is the Qliphoth. But a dangerous tool, especially as it represents the flaming sword that drove Man out of Eden. A burnt child dreads the fire. "The devils also believe, and tremble." Worse than useless unless you have it by the hilt. Also 777 is the grand scale of 7, and this is useless to anyone who has not yet awakened the Kundalini, the female magical soul. Note 7 as the meeting-place of 3, the Mother, and 10, the Daughter; whence Netzach is the Woman, married but no more.

800. Useful only in 5=6 symbolism, q.v.

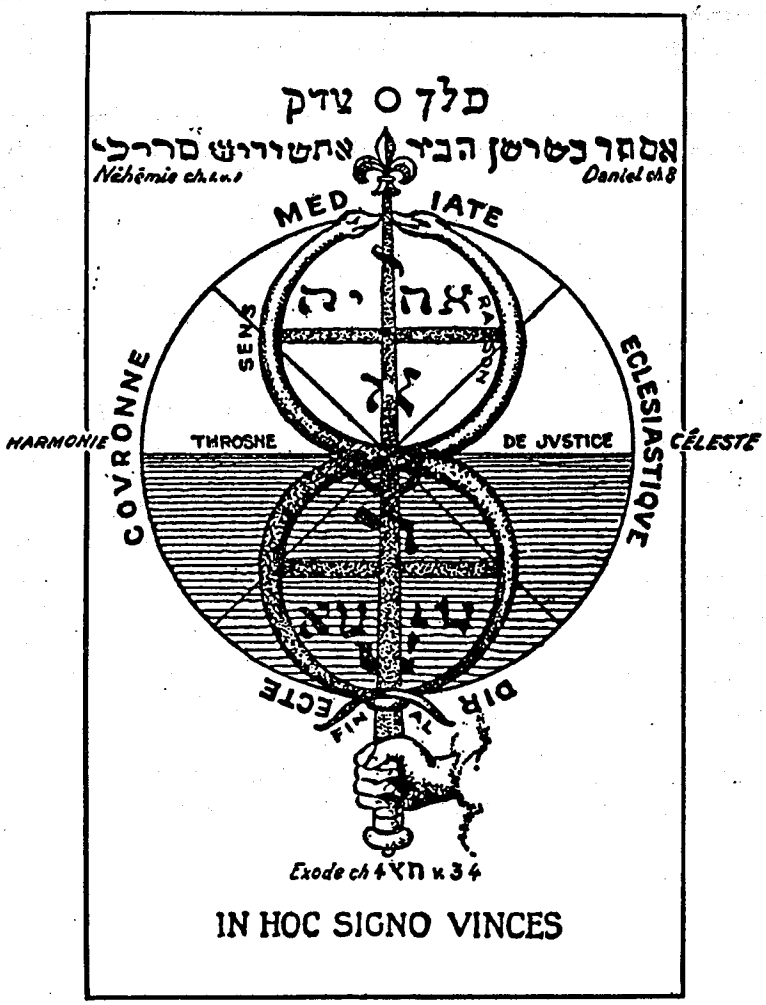
888. The grand scale of 8. In Greek numeration therefore ΙΗΣΟΥΣ the Redeemer, connecting with 6 because of its 6 letters. This links Greek and Hebrew symbolism; but remember that the mystic Iesous and Yeheshua have no more to do with the legendary Jesus of the Synoptics and the Methodists than the mystic IHVH has to do with the false God who commanded the murder of innocent children. The 13 of the Sun and the Zodiac was perhaps responsible for Buddha and his 12 disciples, Christ and his 12 disciples, Charlemagne and his 12 peers, &c., &c., but to disbelieve in Christ or Charlemagne is not to alter the number of the signs of the Zodiac. Veneration for 666 does not commit me to admiration for Napoleon and Gladstone.

I may close this paper by expressing a hope that I may have the indulgence of students. The subject is incomparably difficult; it is almost an unworked

vein of thought; and my expression must be limited and thin. It is important that every identity should be most thoroughly understood. No mère perusal will serve. This paper must be studied line by line, and even to a great extent committed to memory. And that memory should already be furnished with a thorough knowledge of the chief correspondences of *777*. It is hard to "suffer gladly" the particular type of fool who expects with a twenty-third-rate idle brain to assimilate in an hour the knowledge that it has cost me twelve years to acquire. I may add that nobody will ever understand this method of knowledge without himself undertaking research. Once he has experienced the joy of connecting (say) 131 and 480 through 15, he will understand. Further, it is the work itself, not merely the results, that is of service. We teach Greek and Latin, though nobody speaks either language.

And thus I close: Benedictus sit Dominus Deus Noster qui nobis dedit Scientiam Summam.

Amen!



THE SIGN OF THE GRAND ARCANUM G.·. A.·.

ENERGY--ACTIVE AND PASSIVE

BY
KATJA-ATHENA

People have been showing a great deal of interest for the opposite sex since long ago; and not only because of love between a man and a woman, but because of differences in appearance, feelings, and thought processes. Men and women have always been the center of investigation in this world.

I will try to explain the difference between active (or male) and passive (or female) energies, as well as the unbalanced male (yin) and female (yang) aspects that we all possess, so that we can get a complete picture about energy.

We all know that even though the new era has already begun, women are still in a less advantageous position than men. In many cases, women are at least one level lower than men. If a woman did succeed at the place of work, she still needs to work on improving her position at home, or vice versa. Although the purpose of this essay is not to discuss womens' emancipation, it is necessary for me to touch the topic, because these things are closely related to energetic bodies that surround both men and women.

Women are exposed to attacks more than men. The naturally more dynamic energy exchange is very characteristic for women, which means that the energy flow is more frequent and more peaceful. Women are able to preserve more energy than men and also to release more of it when needed.

Have you noticed that women are in general greater fighters? When they give birth, they are collecting a great amount of energy in order to protect the child. When they are founding their homes or families, they are protecting them; they are fighting for their men (lover or husband) and their love, regardless of whether they are employed or not. Womens' energy protects and defends and, by its nature, it is not a destructive energy. In men, these phases are colored with emotions, but these emotions do not perform such deep changes within their beings, as is the case with women.

When a woman finds a job, she constantly has to demonstrate her abilities and qualifications, which is not the case when a man is considered. A woman's competence is constantly being controlled, and is usually under question mark. For men, however, it is sufficient that they have got the required educational degree and that they do not have too many vices (drug and alcohol abuse, etc.).

In order for a woman to get love and respect from a man, she has to know and feel how to achieve a more equal relationship in love and at work. When doing this, she must take care not to hurt

male pride. She can indeed achieve everything just like a man. At work, she can even be better than a man, but she must not lose her femininity, without which she cannot win and protect. Her femininity is her most secret and most powerful weapon. A woman is usually in control at home in her family because she can "see" better than a man.

In order for us to understand this better we must know the difference between passive and active energies. Our energy body is the exact copy of our physical body. Just as we can differentiate a man from a woman physically, we can differentiate a man from a woman by their respective energy bodies.

The passive energy is a basic or fundamental one. It radiates from a woman in every direction. It is not densely concentrated as is his active energy. Her passive energy is constant. Active energy drains out faster. A woman usually restores energy faster than a man. When a woman needs more energy for whatever reason, she gets it automatically, while a man in special cases has to activate his consciousness in order to get more energy. A woman always easily finds new reserves. Patience is a natural part of a woman's nature. Her passive energy can be constantly felt since its flow is very uniform.

The energy that is being radiated by a woman is usually spreading from the hips, encircles a man, and he is then in some kind of fluid egg. If a woman radiates positive energy, a man will feel very nice. A woman also radiates sexual energy without any special activation processes. The men are different; they are usually "activated" by female sexuality. He collects his energy, concentrates it, and then suddenly releases it through an explosion. A man usually has to sense a woman in his mind and then he starts radiating his sexual energy. These differences in energy radiation are why a man and a woman can join together sexually.

If we knew our energy bodies, we would be able to better understand why men and women react differently to the same stimuli in the same situation. Therefore, we would be able to solve "intimacy problems."

Sexual energy is not used only for our sexual satisfaction. The source of sexual energy is the Muladhara chakra, which reflects itself in our mind. Muladhara is a place where Kundalini starts to "wake up." Sexual energy is easily transformed into intellectual energy and if you achieve this transformation then it is important to know how to use it.

Some authors believe that avoiding sexual intercourse leads to greater spirituality and mental powers. For example, some people in their late years, when they stop being sexually active, start creating great intellectual works. This stage of their life is the most fruitful for them. Some of the Yoga schools in India recommend the transformation of sexual energy into spiritual potential. This is also being done by some monks who perform secret

rituals, alchemists, clergymen, etc. I, however,do not recommend this path to you since it might not be suitable for your physical and spiritual health. You have to live your life. Only very few of us are resistant to love. Love between a man and a woman usually includes the acknowledgement of sexual desire and sexual intercourse itself. Love is for some people an entrance into cosmic love, or AGAPE. The unused portion of sexual energy could be transformed by you into the ritualistic, from which you can receive twice as much of new energy; or into the intellectual energy to improve your life; or into bioenergy to help others; or into spiritual energy to "light" the path you have chosen. We all need to learn how to manage and control our energies so that we would not waste them on unimportant things, sudden wishes, passions, and trivial relationships with no love.

A nice example of joining together the active and passive energies, and then also spiritual energies, is between the priestess and priest when the gnostic mass is performed. If the priestess is not ready, not clean (energetically, intellectually, and spiritually), the mass will usually be unsuccessful. Vibrations are then usually very low, very close to the ground. This is a sign that the joining of active and passive energies, as well as spiritual coupling,did not take place.

I used to go to gnostic masses whenever I had an opportunity, and only once I felt the vibrations that were at a level worth mentioning. The priestess should be well prepared, spiritually refined, and intelligent. She needs to study for this. When she is ready, she should start meditating, cleansing her aura at least one day before the mass. She can also do this by performing Liber Samekh or some other rituals that lead to greater spirituality. Before starting the mass itself, it should be checked very carefully if everything is prepared and suitable for her. The most important of all is that she steps into the cosmic love/AGAPE, so that she can radiate it to the priest and others at the place of the mass. The priest also must be well prepared. He is an important factor just as the priestess. The quality of the mass will greatly depend upon him as well. But everything starts with the priestess; she is seated on the altar.

It has been a belief for a long time that only men can control and transform energies. This is due to, as I have mentioned already, the fact that the man's active energy is densely concentrated and can be felt in dashes. Such energy is penetrating. But women can also, by using their will, raise the energy to their minds and release them just like men. Women can even achieve better results, because woman's passive energy flows in equal time segments, and not suddenly--and because of this women can control the energies better than men.

This woman's gift to constantly radiate energy and always regenerate new energy very often is misused or even abused by family or her partner or employer. She has too many responsibilities. Then she either starts losing energy or transforming the positive energy into negative ones, so that she can fight better. This

usually takes place without her knowing, since such a transformation takes place gradually within her. She might notice all this too late, when because of energy waste she becomes ill, or when she has used her negative energy against her husband or lover or even the whole family.

In this situation, just as the positive, passive energy used to wind around man and the whole family, now the negative energy is doing the same--the negative energy released by a woman is now being stored in the man and he suddenly releases it as a negative active energy.

Disharmony of passive and active energies in a family is first felt by the children if there are any. Children soon become asocial, start getting bad grades in school and could become ill. Disharmony will have effects upon their lives later as well. If such a situation persists, it will reflect upon the health of every single member of the household.

Also, if a man regularly gets home drunk or under drugs, or if he has a life unacceptable by a woman, very soon the once protector of love, protector of her children and home will become an opponent to man and the environment. Sometimes this can cause permanent damages in aura bodies.

We have once mentioned that love is a very powerful energy that can make miracles. Love also makes us more sophisticated and refined; it makes us more humane and can transform a person into a totally new one. Just as his active energy influences a woman and changes her (in a positive sense), even more frequently we encounter occasions when her passive energy totally changes the man.

I wish to stress here that if between a man and a woman there is no love from both sides then the one who offers the energy/love will create negative energy in his/her partner because such a love is possessive, forced upon and is not accepted by the partner.

Every woman and every man is obligated toward her/himself and toward others around them to recognise the negative phase that they might be going through, so that they could by their will, or through universal love, transform all negativity into positive energies.

In order to attain this, I recommend to you the following exercise, which is performed in the evening, but which requires a solid knowledge of visualization.

Sit in the asana position for meditation. After you have achieved peace, let yourself visualize all events from the past day, nice ones, bad ones, important and unimportant ones on the gray background of chidakasha (or mental screen).

Take a good look and see whether everything that you counted as the nice events was indeed nice, or was there some cheating on your side. Place on the left side of chidakasha, the black pillars, each representing the bad thing you have done. On the right side place white pillars, each representing the good things you have done.

Examine all unpleasant events. Maybe some of them were caused by someone else and not you. Every unpleasant event, symbolized in a black pillar,should be added to the rest of the black pillars on the left side. If you made an effort to avoid the bad event, add a white pillar on the right side.

Start examining the important events, and see if you are the one who deserves credit for each one of them. If you find your own malice, transform it into a black pillar; if you find that you did good, add another white pillar where it belongs.

Now examine less important or unimportant events. This will be the biggest job, since these events do not occupy an important place in our mind. Again, every dirty move replace by a black pillar and add it to the other black pillars on the left side, and all the right and good moves transform into white pillars and add to the right.

Now count both the black and white pillars on each side of your mental screen. Do not worry, they will all fit in your chidakasha. Now transform the black pillars into some sort of ugly mess or a mean animal and the white pillars into light. Be an observer of the fight! If you have many black pillars, light will be very weak, hardly noticeable. This is exactly the picture of your aura on that day.

When you are done, erase in detail all the pillars on the mental screen. Now slowly exit the state of meditation totally relieved.

Try doing this exercise every day. It does not take a long time; you do not need more than 15-20 minutes. You will see, that after some time, the number of black pillars will be decreasing and the number of white pillars increasing. The light will be brighter and more powerful as you progress. You can also transform the white pillars into the sun with rays of light around it. On each of the white pillars you could place a village, a town, country, a continent. You can even decorate the white pillars with colorful flowers. On the bottom of the white pillars create nice woods, beautiful animals, rivers, grass, etc. One day you will notice that the black pillars occur rarely and that the white ones take up almost the whole mental screen. Add the stars, moon. Create heaven with a lot of colors. Do not forget people. Do not worry; all of this will fit nicely in your chidakasha, all that you can imagine, everything that makes you happy, even the whole universe.

The purpose of this exercise is to bring us to an awareness about our behavior in our families, on the streets, among our friends and acquaintances, at work. Just as we are observers of the lining up of the black and white pillars in chidakasha after all the events have happened already, we can also observe the events while they are taking place. By observing yourself while working or talking and your relationship in your family, you will start avoiding insults, servileness, lies, because you will become aware of what you do and say. You will no longer be an automatic machine with no control, but a person with a Will.

The aim of each individual, regardless of sex, should be to create the equilibrium of male and female aspects within that person. The intellect is cold and without emotions. Our spirit needs love and wisdom as aspects of perfect equilibrium. Thus, a man should be combining the highest aspects of male and female characterisitics, while a woman, mostly female and male aspects. Both men and women have the same obligation and that is to express love, patience and wisdom. You should keep in mind that only through internal equilibrium one can achieve a high degree of spirituality, regardless of physical body appearances.

People who have both aspects (female and male) in balance, usually go through life troubles without too many problems--they know how to offer love, they are good parents and have understanding for their love partner: (because they have a good portion of their partners' characteristics).

In general, however, most of us possess either overstressed male or female aspects. A woman with unbalanced aspects is not only having constant trouble, but she is also almost always in danger. Such a woman is dependent, easily under other's influence and too sensitive. Although her ideas are good, she cannot realize them, for there is a constant lack of courage to do anything independently. If she is single, without a family, she easily gets depressed and quickly falls apart. She is afraid for her existence since she depends totally on a male partner. Although intuition is a very strong side of any woman, it cannot help her in this situation, because her intuition is covered with a "fog" and her aura is soft and with no immunity.

If such a woman has an unbalanced love partner (in the sense of aspects), in the beginning he behaves like a patron, then slowly takes on a dominant role in their relationship and finally becomes a total master and maybe even an oppressor. How far he can go will depend greatly on how soft her aura is, on her fear of loneliness and on the strength of the female aspects that she possesses. Her every initiative and talent slowly weakens and she becomes "empty". At the end she has no immunity and suffers greatly. Her lovers frequently leave her. This is one extreme.

The other extreme is when an unbalanced woman has great requests and is spoiled. She demands absolute attention from her love partner. She does not allow him to be independent, kills his ideas and suggestions and attacks his male vanity. The last one is especially dangerous for men with over-accented male aspects. Regardless of love, he usually ends such a relationship. If in a marriage with these characteristics there is no divorce at some point, a "mental divorce" regularly takes place. Such two partners have nothing in common anymore, except the fact that they are married for possibly some other reason.

A somewhat better situation is where only one partner possesses unbalanced aspects.

A man with aspects in balance is independent, he does not require a woman for the so-called female jobs at home and is usually with a woman because of love. Since he does not depend on a woman, he does not need to go through jealousy and possessiveness and he easily lets go of a woman not suitable for him. Also, such a man with balanced male-female aspects can help a woman with overstressed female aspects a lot. She has a good chance to strengthen her male aspects and to better express herself through a relationship with such a man.

A woman with the balanced female-male aspects is a woman of the New Era. Sometimes, the very beginning of her life might be difficult, but she usually gets out of all troubles eventually. She constantly works on straightening out her life. Although some of these attempts might be unsuccessful, she will not suffer very long. Although she might appear weak, she is a fighter. She might adjust to a man with unbalanced aspects and might even want to help him, but she definitely will not tolerate imposed authority over her.

Of course, the most ideal situation is when both partners have equally balanced aspects and when there are no extremes. If a woman and a man do not have overstressed respective aspects, they are good partners, good friends. If a woman is more superior in her job, he will not be bothered by that. If there is a divorce between them, there are no traumas, they easily let go of each other, while their friendship might survive after the divorce.

Some of you will say: "Well, what is there that I can do, this is the way I was born", or "It is life that made me the way I am now." There is some truth in these statements as well, but I would add to this that we do not have to die with these weaknesses.

If we develop our consciousness, then we will be able to develop the other aspect that is missing--male or female aspect. If we develop love inside ourselves, then we will be able easily to adjust

to a majority of people. For instance, if a man with an overstressed male aspect, or a woman with an overstressed female aspect, has a developed consciousness and does not lack love, then such a person can positively influence the other partner. The man will strengthen the male side in a woman, he will activate her abilities, while she will be softening his inflexibility and his domination. They will both get what they want or need. She will have his protection and he her softness. He will not abuse her insecurity and gentleness, while she will not be attacking his male vanity. One day they can become partners with totally balanced aspects.

In this essay I took the examples of marriage and love partners, so that you could better understand the difference and harmonizing aspects in male and female energies. But all of the above can be easily applied to people at work, your friends, and people whom you rarely get in touch with. If you analyze your relationships with other people you will see that the unbalanced characteristics that your friends might have, influence you and your relationship with them; with some of them you get along just fine, with others there are difficulties.

We can achieve harmony by applying our Will. Everything depends on us alone. Principles are subject to changes and we are lucky for that.

MAY ALL OF YOU LIVE IN

PEACE, LOVE, AND GOOD HEALTH

Athena

JANE WOLFE
Hollywood.

Aleister's will had designated all that he possessed to the Ordo Templi Orientis. It named Louis Wilkinson and Symonds as the executors who were charged with sending all of the materials to Karl in New York. Karl went through a good deal of worry before these materials arrived. Also, Lady Harris was an executor and, of course, Karl, as holding the highest Grade in the O.T.O. Aleister died as an undischarged bankrupt and there was a flurry of action on the part of all these executors to release the money which A.C. had in his room at his death. This money could only just cover the costs of death, the doctor, the nurses, the lodgings at Hastings, and similar matters. In due time, it was released by the English government but a good deal of persuasion was necessary - along with the worry on everyone's part.

Due to all the debts which must be paid right away and to the fact that the publishers of LIBER ALEPH and GOLDEN TWIGS had to wait too long and gave up on what was owing to them, these books were not published in England at this time.

Meanwhile, there were three Thelemic families in Germany who needed help and parcels were arranged to be sent to them. There were Mr. and Mrs. Lekve and two children, Dr. and Mrs. Schmolke and the Oldershausens. Much of the correspondence at this time was about the packages and the CARE units which were being sent.

Other things were happening. Dr. Montenegro showed up just after A.C.'s death and claimed that he was a student of Krumm-Heller, of South America and formerly of Germany, where he had met Germer and Aleister. But many seemed to think that Krumm-Heller was an occult charlatan, though a very active one, and also a person who accepted LIBER AL VEL LEGIS.

Then there was the on-going matter of the property in the desert. Max Schneider and Jean were now on Mrs. Miller's property and had hopes, along with Georgia, that Mrs. M. would deed the property to either Georgia or the O.T.O. They said it was a better place to be than Rancho RoyAL, which had no water and no buildings on it and which would take too much money to develop. Max was recovering from his stroke which he had suffered in Palo Alto and Jean had moved him to this desert property at Georgia's invitation so that he might have a chance to recover and get better. Jean took a secretarial job nearby in the desert and thus they had enough to live on.

Then Karl suddenly had enough money from the estate he was managing and wanted to know whether he should invest in the desert property. Jane warned him that Mrs. Miller had relatives who might fight any will the lady made, as the property was well developed and worth quite a bit.

Then there was also the ongoing question of Aleister's son, who was named Aleister Ataturk and who still resided with his mother, Deirdre MacAlpine. The boy was now about 7 or 9 years of age and still would have a lot of schooling to go through. But Lady Harris reported that he refused to learn to read. His mother also needed help, but would not think it seemly to ask for it.

Jane was making copies of important letters sent through to her by Karl and sending these copies out to various members of the O.T.O., or sharing the information Karl sent with the Lodge in Los Angeles. Besides all this, the work on the letters for MAGICK WITHOUT TEARS was still going on, with much information about the letters and to whom they were sent and how they should be ordered in the final book, etc.

An interesting bit of historical material was touched upon by Karl and Jane. There was a copy of THE EQUINOX, Vol. III, No. 2 which they both knew existed and Jane reported that she had read it in Cefalu and that it contained LIBER VII, and "a long article on George Bernard Shaw and Christianity." This article later became the book we now know as CROWLEY ON CHRIST, edited by Francis King. But even before that book appeared, Karl had a typist from Roy's family do a complete copy of the book which was reproduced by the Plastiplate method and this earlier copy done in Barstow was called THE GOSPEL ACCORDING TO ST. BERNARD SHAW.

With all the letters flying back and forth between Jane and Karl and the copy work to be done, etc., Jane still had to prepare a lesson for her Wednesday night classes. She wrote about the various people who attended for Karl and they exchanged ideas on this subject as well.

Karl decided to travel to California and look over the situation with the Lodge and the two properties, one being Mrs. Millers property in Lenwood and the other being Roy's ranch. His itinerary carried him to Canada first and then to Chicago, where he met important persons. He also planned to see Grady in San Francisco.

He stayed at Mildred and Ray Burlingame's house in Los Angeles and asked each member of the Lodge to come and talk with him during the day at Jane's house.

As a result of Karl's investigations of the desert properties and of his talks with the O.T.O. people, he decided to have a Headquarters on the East Coast and store the Crowley books and mss. there when they should finally arrive.

By early May all difficulties had been cleared up that had held up the Crowley archives in England and the first shipment was on its way. Karl then found a house in Pennsylvania which

seemed suitable, but in a month this house proved to be a "wash-out" as Karl described it, and he and Sascha had to look elsewhere. Meanwhile the Crowley materials remained in storage or at customs until they could be released. Karl reported that there were 3 tons of books and mss. and other materials.

Jane wrote a good deal about her visions and/or dreams, most of which Karl took seriously when he had time from all of his work to think about them. He could not hire a secretary and did all his typing and settlements and business by himself.

In October of 1958, Jane reported on an earlier vision she had about me when we were all still living at the Winona Blvd. house. She had written to Aleister about it, but now she wrote to Karl "I wanted Phyllis to go on from where I left off. Maybe something will yet come out of California?" This proved to be prophetic for I was the one who helped to start up the O.T.O. again after Karl's death in California, where he and Sascha had been living for some years. But this is part of a later story and perhaps should be written.

In another letter Jane wrote about a vision she had in Cefalu.
"Cefalu. Vision. I found myself once more on a small clearing, at the end of a winding pathway up a hill. This hill had trees, starting at the foot of the path; while back of me rose the mountain. The pathway to my left. I faced a wide, open flatland or countryside. To my right a deep chasm or ravine, not too wide, and immediately across this chasm was another open space, and it lay in shining light.

"I watched a wayfarer come slowly up the hill. When he stood beside me, I took hold of him and tossed him across the chasm onto the shining spot, where there were brethren who received him. I then turned and watched another wayfarer enter the pathway and start to climb.

"In both cases I was not in the light - never may be, for that matter.But I don't want to get fixed ideas in my head, and I am now performing a daily routine, ritual, etc., that I may achieve greater understanding to carry on what presents itself to me.

"First Phyllis now Paul (Milliken, one of Jane's students, ed.) But I took Phyllis only to the point where R. lit the flame."

"------Need I state I give Fiat Yod*all credit. But I am grateful to be just that - a medium.

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* Fiat Yod was a Magical Name which Jane developed after some years and about which she wrote to Crowley. His answer and analysis of this name is now in MAGICK WITHOUT TEARS,Letter F of Aug. 20, 1943.

In a lengthy letter to Jane of Dec. 7, 1948, Karl discussed several matters about the people in California and then had this to say about some of the past history:

"Now one very serious word about Jones-Smith: 666 long ago discarded Jones-Achad completely, fully and forever. He wrote long ago that Jones was possibly to become a Black Brother. 666 knew the manipulations of his (Jones) against him which were black indeed. I have since made my own experiences with Jones. His U.B., I hear, asks from the joiners a photo and a lock from the left temple. Think yourself whether that could be done in a truly White organisation.

"However, Jones holds from Reuss a Charter for the O.T.O. for the whole of English North America, I think, ad vitam, which means that after A.C.'s death he could make all kinds of difficulties in and for the O.T.O. over here and for other parts of the World. He could actually give a Charter to Smith and a genuine Charter at that.

"All this makes for actual or possible complications, which make me sometimes think of putting the "Order of Thelemites" on an entirely new basis, for which I need consultations with other leading Brethren, and prolonged consultations too. - 666 could, even as O.H.O., not revoke Jones' Charter, because it was ad vitam. --------

"You have sometimes expressed self-doubt about your value. All that has happened out there in the last 5 or 10 years should have convinced you that after Max'*death, there is no one who is a genuine Thelemite but you, and those like Jean who were trained by him. I might as well say in this connection that Ishrah (Schmolke) was definitely acknowledged by 666.- - - -I am a X^{o} O.T.O. Grand Master of all the German - speaking nations;" and Karl went on with the sad story of Lekve who was suffering from a "swelled head" in Germany and of how he tried to manipulate Mildred. The upshot of all this was that Lekve was chastised and left out of the development of the O.T.O. in Germany. This was of importance, for Lekve had in his possession much of the work of I.W.E. (Martha Kuntzel) who had translated many of A.C.'s writings into German. But Lekve had not cooperated with Karl and would not loan several important works of A.C.'s to Karl for transcription. Nor would he share his books and mss. with Schmolke who also lived in Germany and who needed help with his development.

Aleister Crowley had written Karl repeatedly over the years that Karl was to be his successor. It could not have been so surprising then, that Karl proclaimed himself as the Outer Head of the Ordo Templi Orientis early in 1949.

Karl and Sascha had at last found a house in Hampton, New Jersey, which was to be the Headquarters for the Order and where Karl was able to store all of the materials which had come from England.

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* Max Schneider died in the Spring of 1948 at the Lenwood house in the desert.

During 1948, Agape Lodge had enjoyed some activity. Jane again became the Treasurer when Gene Wood married and left the scene. Mildred had tried this office but gave it up when the trouble broke over the Lekve actions from Germany. Several initiations had taken place, and Roy Leffingwell, the Lodge Master after Jack Parsons resigned, gave some lectures on Astrology which were appreciated by all as Roy was the only person there who knew anything about the subject.

Meetings were held once a month at the home of Mildred and Ray Burlingame. But the trouble was that Ray insisted on talking about his own brand of politics until Roy got sick of this and vowed that the meetings would take place elsewhere.

Dr. Montenegro was asked to find a meeting hall but somehow this was never found. The regular meetings of Agape Lodge were now suspended and the dues therefore, were hard to come by.

Meanwhile, by early 1949, Karl had work done on the house in Hampton, New Jersey, but they had not moved in as yet and the furniture was not there. He had arranged Crowley's materials in a room beside the garage and on temporary shelves. The urn arrived with Crowley's ashes and this was placed in this room. But more was to follow, he wrote to Jane:

"On April 8th Sascha and I gave A.C.'s ashes the final resting place. We have 5 very large Pines in front of the house and Sascha suggested the foot of the finest (called Aleister) as the spot. So I dug a pit under the Pine and we had a small ceremony on April 8th. The ashes are in a small casket which in turn is in a strong box."

Jane's health turned for the worse again and she had much to write to Karl about the Pranayama she was doing to strengthen her body, especially her lungs.

Further, Roy had been sick off and on from the beginning of 1949 and by August of that year, he was in the hospital, due to the stroke which he suffered. It was the beginning of the end for him. He was taken care of by friends for awhile but his family could not do the work. He went back into the hospital again and died of pneumonia there three years later.

Karl appointed Jane as the temporary Head of Agape Lodge and direct representative of Grand Lodge "during the phase of Roy's incapacitation." It was now up to Jane to collect from Roy all of the rituals, papers and books which belonged to the Lodge. She went to his friend's house where he was staying and did her best to carry out this task, but it left her exhausted.

Jean had teamed up with Ero Sihvonen after the death of Max and now the two of them came to Jane's assistance and retrieved all of the Lodge property from Roy's studio and from the house where he was staying and got this stored at the Burlingame's house.

The September of 1949, my youngest child, Sunny, went to First Grade and for the first time in many years, I had some time on my hands and a great necessity to earn my own living. We had been in poverty too long. I went back to college to train to become an art teacher. This cheered Jane and now she began to visit me and my family more often, usually on a Saturday afternoon.

At this time, Jane tried a Lodge meeting at the Burlingame's house but everyone was dejected and didn't seem to like the idea. Part was due to Ray's insistence on talking and talking about his political beliefs. So Karl gave his permission to shut down the Lodge with regular meetings.

Now Karl and Jane began to yearn for a meeting with Jane going to stay at their house in Hampton.

Karl wrote on October 17, about the F.B.I. investigations of him and his activities. He was called into an F.B.I. office and quizzed and also a friend of his had the same treatment. This was after 1943. After that time, Karl was sure his telephone was being tapped and much later in life, he was sure there were recorders placed in the walls of his house. It is true, that the F.B.I., and especially Hoover,had a 200 page file on his case. All this investigation made Karl uneasy, though he tried to tell Jane that he had nothing to hide. But he had also gone through two concentration camps in Europe during the war years and his alarm was understandable.

One of the most interesting facts which Karl wrote to Jane was that Gerald Yorke in England had been gathering Crowley material for years, paying out money to buy some things or accepting donations. When Karl had the time, he and Yorke exchanged materials. Karl had the idea that many copies of Crowley mss., letters or whatever else should have many depositories so that if troubles occurred, war, fire, theft, earthquake, or the like, the main body of A.C. writings would be saved. This was also Yorke's idea and so the two of them over the years exchanged copies of their holdings. Jane wanted to know if Karl would like a copy of the letters which Crowley had sent her and she knew that they were valuable. However, she stated that she did not have the energy to begin the copies as now she had some trouble with her heart.

It was at this time that Symonds wrote and had published THE GREAT BEAST. Karl did not expect much sympathy for Aleister or understanding as he knew Symonds was but a newspaper reporter type.

But what was important in Karl's mind, was that Crowley's name and some inkling of his work should be kept before the public. Karl knew his job was to see that Crowley's works were printed, for if they were not distributed around the world, Thelema could hardly have a chance to grow. To this end A.C.'s Commentary on LIBER LXV, along with that book, was printed in Canada, but not too well. It was on legal size paper and proved difficult to sell. However, some of the Thelemites in California were able to procure a copy. To this day, this Commentary does not exist in proper book form, and yet it is very valuable.

Much of the correspondence between Jane and Karl was taken up with the loan of Crowley books to various people, and what had been found. For instance ATLANTIS by A.C. did not seem to be in Karl's files, but Jane found a copy.

Karl and Sascha were still working in New York but went to their house in Hampton over a long weekend, from Thursday to Monday morning. During this time, Karl tried to list and file the Crowley material, a job which was to take him a very long time. He wrote he would like to have Jean there as a secretary as she was very good at that type of work.

There was a good deal of correspondence about me, as they tried to figure me out. Sometimes they were off the mark, but what Karl had to say about the H.G.A. came true many years later. Jane never had this experience, so she was blinded in her assessment of other folk, but nevertheless, she was quite astute very often. However, they both agreed that underneath the stubborn Phyllis was some good material and that I should be given as much Thelemic material as I could take in. (Today I bless them both and am extremely grateful for their help.)

Then slowly, the matter of Wilfred Smith became an item in their letters. Jack visited Karl briefly and Karl seemed inclined to forget the injunction about Smith made by A.C. Karl wondered if Wilfred had changed and if he was a true Thelemite, maybe he could be part of the Thelemic work going forward in California.

Jane reported that Wilfred was rehearsing the Mass again with Helen. They had bought a house in Hollywood in a good part of town and it was in Helen's name and it was also due to her work in an office every day, that they could afford this move. Jane asked Karl if she should visit? In due time Karl gave his assent and Jane spent an afternoon there and admired the long living room where they had set up the altar for the Mass and which was hidden by curtains from prying eyes when the ritual was not in progress. Jack was to take the part of the Deacon, but as usual, after two tries, he did not keep at it and another person was asked to rehearse this part.

Maria as Deacon hadn't been doing very well with the Mass and as she also took a holiday, Jane did the Deacon part 3 times at Wilfred's house. But a dream alerted her that something was wrong and she wrote about it to Karl. He answered on Sept. 27;

"My attitude to Smith has cooled since he took up correspondence with me again. Your letter only tends to confirm my views, or, shall I say, my suspicion? I also have been strengthened in my greater firmness by letters I received about WTS from Georgia and Jean, asking whether I had changed. I have not. But I did not wish to refuse even a vague appeal for re-instatement to a brother who claims to devote himself to Thelema.

"Still, you will remember that I asked you to be careful when seeing WTS again. Several symptoms have come up since then to make me more sceptical. Now your letter which ought to put you clearly on your guard. Jean wrote in a letter received today that she found a letter among Max' papers from 666 in which he says very definitely that "he must never be allowed activity in the Order again, as it would be detrimental to all".

Jane drew back from performing the Deacon in the Mass, even though she loved this ritual very much. Wilfred was shocked but had to accept the matter. He now had two friends who helped him with work for him to do - mostly cabinet work, and Helen worked every day, but their finances were very shaky.

Dr. Montenegro (Monty) had been trying to settle in other parts of the country, near Fresno, and then Sacramento, but had been badly cheated by the persons from whom he bought a house or who had handed over the practice of homeopathy to Spanish speaking people, so he now returned to the Los Angeles area to make his living. Both Jane and Karl saw a great deal of promise in this man and tried to keep him supplied with books.

Jane reported to Karl whenever anyone of the Thelemites came to visit, and what they had to say that was important. She reported that Jean and Ero were married and moved to Barstow on the desert, where they both got good jobs. But also she reported that she thought they had a problem with liquor.

She continued her accounts of her students. These have been deleted from her letters as now with an overview of the past, I can edit and leave out those events which did not lead to future happenings. Jean and Ero had laid a foundation for what was to come about later.

To be continued:

FLOWERS

Sweet lavender of the lilac
And heavy maroon of prunus, oh see
White narcissus bowing it's head
Over its own water reflection.

Heavy sits the rain on flower and leaf
Blasting and browning tender azalea
But gently loving the primrose
Who lifts her head in greeting.

In passion I am become as the lilac
Loving dark leaf of prunus.
Delicate and pale lilac florets
Poised against dark hue of blood.

And I am narcissus bending
Not for my face but for thine.
Bend over me then, and we two
Shall see ourselves and Pan in the water.

As the azalea I become blasted
And shattered by the desire of Pan
Oh help me to be as the primrose
To lift my head and drink His Force.

Meral
April 2, 1969