

# IN THE CONTINUUM

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

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John 1911





## **Thelemic Responsibility**

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

The above, frequently quoted statement is the all-encompassing principle of Thelemic freedom and responsibility. It implies that each Star aspires to the knowledge of his/her True Will, and lives his/her life accordingly.

The difference between True Will, want, and whim, should not need to be pointed out to Thelemites, though the distinctions often seem to be blurred or misused—usually in favor of want and whim, which are often professed as Will. Whim, like want, is transitory, and often raises a bit of pique when challenged. (True) Will is the expression of each Star working to achieve knowledge and conversation of his/her Holy Guardian Angel. True Will should be defended vigorously and is of long duration. It is the initiate's knowledge and conversation with his/her HGA that is a major directing force or object of the Great Work—and probably few have accomplished it completely. That is True Will, and the whole of the Law. Invoking True Will as a reason for casual action, or as an excuse or cover-up, is inappropriate. Many interpret the "thou" as the HGA, or the higher self of the initiate.

While whim and want sometimes can interfere with the orbits of other individual Stars, the accepted premise is that when a Star is doing his/her True Will, clashing with different orbits should not occur. On an individual basis, then, the individual and his/her HGA reign supreme, providing s/he is performing True Will. Experience indicates that compassionate response to activity among Thelemites or others, may require a denial, challenge, or "no" to whims and wants by another Star.

True Will is therefore never unrestrained will. Restraint comes either from without, or from one's Holy Guardian Angel within. Indeed, the freedom that permits the unlimited expression of True Will demands the greatest amount of self-restraint, self-discipline, and self-responsibility. The point of reference is knowledge and conversation with one's HGA. This is the way to evaluate and express Thelemic "rights" through Will.

How does True Will relate to membership in the OTO, or any Thelemic Order?

In the OTO Minerval Ritual—and it is reconfirmed in other rituals—the initiate voluntarily submits to restriction by the oath s/he takes. S/he does this with the understanding that the whole, in some ways, is more effective

than the sum of the parts. S/he is joining Order for a greater good and result—and which encompasses his/her True Will. This is discussed as a paradox of philosophy. The Order assumes the responsibility to help bring the initiate to the Light. In the OTO, the initiate accepts the responsibility to study the Book of the Law, to be fiscally current, and to hold sacred the secrets of the Order.

Later, as the representative of any Order—e.g. as master of an OTO independent body, officer, or initiator; or an A.°A.° Neophyte—an initiate can assume or be granted certain additional privileges to make it possible to assist his/her fellow initiates. These privileges carry specific responsibilities—to the Order: knowledge; leadership; record keeping; up-dated, timely reports; —to the initiate him/herself: individual growth toward the Light; self-discipline; maintenance of integrity; and respect for the True Will of others. In requesting and accepting such privileges, the individual necessarily gives up some further degree of his/her own individual True Will, and accepts the responsibilities—but freely and in accord with his/her True Will. Service and sacrifice are distinct aspects of Thelemic Orders.

It follows that any unrestrained or anarchistic Order is an oxymoron—that freedom requires self-restriction, discipline, and responsibility. One should be reminded of the attention to detail and discipline required for the effective practice of Magick itself, its life style and rituals. An Order makes possible the expression of True Will beyond that which the individual can accomplish alone. Thelemic responsibility is ultimately a matter between an individual and his/her Holy Guardian Angel. When an individual wishes to act within or join such an Order, however, s/he relinquishes some independence, and includes the larger frame of reference as part of his/her Will. S/he now represents more than him/herself. The frame of reference changes somewhat. With the privileges of an Order, come responsibilities inherent to the particular role accepted or assumed. The resolution of these two differing levels of responsibility by each Star must be included within the expression of his/her True Will. In this situation, this is an expression of love.

**Love is the law, love under will.**

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## THE THREE CHARACTERISTICS

By Aleister Crowley

"Listen to the Jataka!" said the Buddha. And all they gave ear."

"Long ago, when King Brahmadata reign'd in Benares, it came to pass that there lived under his admirable government a weaver named Suraj Ju and his wife Chandi. And in the fulness of her time did she give birth to a man child, and they called him Perdu' R Abu. Now the child grew, and the tears of the mother fell, and the wrath of the father waxed; for by no means would the boy strive in his trade of weaving. The loom went merrily, but to the rhythm of a mantra; and the silk slipped through his fingers, but as if one told his beads. Wherefore the work was marred, and the hearts of the parents were woe because of him. But it is written that misfortune knoweth not the hour to cease, and that the seed of sorrow is as the seed of the Banyan Tree. It groweth and is of stature as a mountain, and, ay me! it shooteth down fresh roots into the aching earth. For the boy grew and became a man; and his eyes kindled with the lust of life and love; and the desire stirred him to see the round world and its many marvels. Wherefore he went forth, taking his father's store of gold, laid up for him against that bitter day, and he took fair maidens, and was their servant. And he builded a fine house and dwelt therein. And he took no thought. But he said: Here is a change indeed!

Now it came to pass that after many years he looked upon his lover, the bride of his heart, the rose of his garden, the jewel of his rosary; and behold, the olive loveliness of smooth skin was darkened, and the flesh lay loose, and the firm breasts drooped, and the eyes had lost alike the gleam of joy and the sparkle of laughter and the soft glow of love. And he was mindful of his word, and said in sorrow "Here is then a change indeed!" And he turned his thought to himself, and saw that in his heart was also a change: so that he cried "Who then am I?" And he saw that all this was sorrow. And he turned his thought without and saw that all things were alike in this; that nought might escape the three-fold misery. "The soul" he said, "the soul, the I, is as all these; it is impermanent as the ephemeral flower of beauty in the water that is born and shines and dies ere sun be risen and set again."

And he humiliated his heart and sang the following verse:

Brahma, and Vishnu, and great Shiva! Truly  
I see the Trinity in all things dwell,  
Some rightly tinged of Heaven, others duly  
Pitched down the steep and precipice of Hell.  
Nay, not your glory ye from fable borrow!  
These three I see in spirit and in sense,  
These three, O miserable seer! Sorrow,  
Absence of ego, and impermanence!

And at the rhythm he swooned, for his old mantra surged up in the

long-sealed vessels of sub-conscious memory, and he fell into the calm ocean of a great Meditation.

## II

"Jehjaour was a mighty magician; his soul was dark and evil; and his lust was of life and power and of the wreaking of hatred upon the innocent. And it came to pass that he gazed upon a ball of crystal wherein were shown him all the fears of the time unborn as yet on earth. And by his art he saw Perdu' R Abu, who had been his friend: for do what he would, the crystal showed always that sensual and frivolous youth as a Fear to him; even to him the Mighty One! But the selfish and evil are cowards; they fear shadows, and Jehjaour scorned not his art. "Roll on in time, thou ball!" he cried "Move down the stream of years, timeless and hideous servant of my will! Taph! Tath! Arath!" He sounded the triple summons, the mysterious syllables that bound the spirit to the stone.

Then suddenly the crystal grew a blank; and thereby the foiled wizard knew that which threatened his power, his very life, was so high and holy that the evil spirit could perceive it not. "Avaunt!" he shrieked "false soul of darkness!" And the crystal flashed up red, the swarthy red of hate in a man's cheek, and darkened utterly.

Foaming at the mouth the wretched Jehjaour clutched at air and fell prone.

## III

"To what God should he appeal? His own, Hanuman, was silent. Sacrifice, prayer, all were in vain. So Jehjaour gnashed his teeth, and his whole force went out in a mighty current of hate towards his former friend.

Now hate hath power, though not the power of love. So it came about that in his despair he fell into a trance; and in the trance Mara appeared to him. Never before had his spells availed to call so fearful a potency from the abyss of matter. "Son" cried the Accursed One "Seven days of hate unmarred by passion milder, seven days without one thought of pity, these avail to call me forth." "Slay me my enemy!" howled the wretch. But Mara trembled. "Enquire of Ganesha concerning him!" faltered at last the fiend.

Jehjaour awoke.

## IV

"Yes!" said Ganesha gloomily "the young man has given me up altogether. He tells me I am as mortal as he is, and he doesn't mean to worry about me any more." "Alas!" sighed the deceitful Jehjaour, who cared no more for Ganesha and any indignities that might be offered him than his enemy did. "One of my best devotees too!" muttered, or rather trumpeted, the elephantine anachronism. "You see" said the wily wizard "I saw Perdu' R Abu the other day, and he said he had become Srotapatti. Now that's pretty serious. In seven births only, if he but pursue the path, will he cease to be reborn. So you have only that time in which to win him back



to your worship." The cunning sorcerer did not mention that within that time also must his own ruin be accomplished. "What do you advise?" asked the irritated and powerful, but unintelligent deity. "Time is our friend." said the enchanter, "Let your influence be used in the Halls of Birth, that each birth may be as long as possible. Now the elephant is the longest lived of all beasts--" "Done with you!" said Ganesha in great glee, for the idea struck him as ingenious. And he lumbered off to clinch the affair at once.

And Perdu 'R Abu died.

## V

"Now the great elephant strode with lordly footsteps in the forest, and Jehjaour shut himself up with his cauldrons and things and felt quite happy, for he knew his danger was not near till the approaching of Perdu 'R Abu's Arahatship. But in spite of the young gently-ambuling cows which Ganesha took care to throw in his way, in spite of the tender shoots of green and the soft cocoanuts, this elephant was not as other elephants. The seasons spoke to him of change - the forest is ever full of sorrow - and nobody need preach to him the absence of an ego, for the brutes have had more sense than ever to imagine there was one. So the tusker was usually to be found, still as a rock, in some secluded place, meditating on the Three Characteristics. And when Ganesha appeared in all his glory, he found him to his disgust quite free from elephantomorphism. In fact, he quietly asked the God to leave him alone.

Now he was still quite a young elephant when there came into the jungle, tripping merrily along, with a light-hearted song in its nucleolus, no less than a Bacillus.

And the elephant died. He was only seventeen years old.

## VI

"A brief consultation; and the Srotapatti was reincarnated as a parrot. For the parrot, said the wicked Jehjaour, may live 500 years and never feel it.

So a grey wonder of wings flitted in the jungle. So joyous a bird, thought the God, could not but be influenced by the ordinary passions and yield to such majesty as his own.

But one day there came into the jungle a strange wild figure. He was a man dressed in the weird Tibetan fashion. He had red robes and hat, and thought dark things. He whirled a prayer wheel in his hands; and ever as he went he muttered the mystic words "Aum Mani Padme Hum". The parrot, who had never heard human speech, tried to mimic the old Lama, and was amazed at his success. Pride first seized the bird, but it was not long before the words had their own effect, and it was in meditation upon the conditions of existence that he eternally repeated the formula.

- - - -

A home in distant Inglistan. An old lady and a grey parrot in a cage. The parrot was still muttering inaudibly the sacred mantra. Now, now, the moment of Destiny was at hand! The Four Noble Truths shone out in that parrot's mind; the Three Characteristics appeared luminous, like three spectres on a murderer's grave: unable to contain himself he recited aloud the mysterious sentence.

The old lady, whatever may have been her faults, could act promptly. She rang the bell. "Sarah!" said she "take away that dreadful creature! Its language is positively awful." "What shall I do with it, mum?" asked the 'general'. "Aum Mani Padme Hum" said the parrot. The old lady stopped her ears. "Wring its neck" she said.

The parrot was only 8 years old.

## VII

"You're a muddler and an idiot!" said the infuriated God. "Why not make him a spiritual thing? A Nat lives 10,000 years." "Make him a Nat then!" said the magician, already beginning to fear that fate would be too strong for him, in spite of all his cunning. "There's someone working against us on the physical plane. We must transcend it." No sooner said than done: a family of Nats in a big tree at Anuradhapura had a little stranger, very welcome to Mamma and Papa Nat.

Blessed indeed was the family. Five-and-forty feet away stood a most ancient and holy dagoba: and the children of light would gather around it in the cool of the evening, or in the misty glamour of dawn, and turn forth in love and pity towards all mankind - nay, to the smallest grain of dust tossed on the utmost storms of the Sahara!

Blessed and more blessed! For one day came a holy Bhikku from the land of the Peacock, and would take up his abode in the hollow of their very tree. And little Perdu 'R Abu used to keep the mosquitos away with the gossamer of his wings, so that the good man might be at peace.

Now the British Government abode in that land, and when it heard that there was a Bhikku living in a tree, and that the village folk brought him rice and onions and gramophones, it saw that it must not be.

And little Perdu 'R Abu heard them talk; and learnt the great secret of Impermanence, and of Sorrow, and the mystery of Unsubstantiality.

And the Government evicted the Bhikku, and set a guard, quite like the end of Genesis III, and cut down the tree, and all the Nats perished.

Jehjaour heard and trembled. Perdu 'R Abu was only 3 years old.

### VIII

"It really seemed as if fate was against him. Poor Jehjaour! In despair he cried to his partner "O Ganesha, in the world of Gods only shall we be safe. Let him be born as a flute-girl before Indra's throne!" "Difficult is the task," replied the alarmed deity "but I will use all my influence. I know a thing or two about Indra, for example -".

It was done. Beautiful was the young girl's face as she sprang mature from the womb of Matter, on her life-journey of an hundred thousand years. Of all Indra's flute girls she played and sang the sweetest. Yet ever some remembrance, dim as a pallid ghost that fleets down the long avenues of deodar and moonlight, stole in her brain; and her song was ever of love and death and music from beyond.

And one day as she sang thus the deep truth stole into being and she knew the Noble Truths. So she tuned her flute to the new song, when - horror! - there was a mosquito in the flute. "Tootle! Tootle!" she began. "Buzz! Buzz!" went the mosquito from the very vitals of her delicate tube.

Indra was not unprovided with a Disc. Alas! Jehjaour, art thou already in the toils? She had only lived 8 months.

### IX

"How you bungle!" growled Ganesha. "Fortunately we are better off this time. Indra has been guillotined for his dastardly murder; so his place is vacant!" "Eurekas!" yelled the magus, "his very virtue will save him from his predecessor's fate".

Behold Perdu 'R Abu then as Indra! But oh, dear me! what a memory he was getting! "It seems to me" he mused "that I've been changing about a lot lately. Well, I am virtuous - and I read in Crowley's new translation of the Dhammapada that virtue is the thing to keep one steady. So I think I may look forward to a tenure of my mahakalpa in almost Arcadian simplicity. Lady Bhavani, did you say, boy? Yes, I am at home. Bring the betel! Jeldi!" he added, with some dim recollection of the British Government, when he was a baby Nat.

The Queen of Heaven and the Lord of the Gods chewed betel for quite a long time, conversed of the weather, the crops, the affaire Humbert, and the law in relation to motor-cars, with ease and affability. But far was it from Indra's pious mind to flirt with his distinguished guest! Rather, he thought of the hollow nature of the Safe, the change of money and of position; the sorrow of the too confiding bankers, and above all the absence of an Ego in the Brothers Crawford.

While he was thus musing, Bhavani got fairly mad at him. The Spretae Injuria Formae gnawed her vitals with pangs unassuageable: so, shaking him quite roughly by the arm, she Put It To Him Straight. "O Madam!" said Indra.

This part of the story has been told before - about Joseph; but Bhavani simply lolled her tongue out, opened her mouth and gulped him down at a swallow.

Jehjaour simply wallowed. Indra had passed in seven days.

X

"There is only one more birth." he groaned, "This time we must win or die." "Goetia expects every God to do his duty." he excitedly lunographed to Swarga. But Ganesha was already on his way.

The elephant-headed God was in great spirits. "Never say die!" he cried genially on beholding the downcast appearance of his fellow-conspirator. "This'll break the slate. There is no change in the Arupa-Brahma-Loka!" "Rupe me no rupes!" howled the necromancer. "Get up, fool!" roared the God, "I have got Perdu 'R Abu elected Maha Brahma." "Oh Lord, have you really?" said the wizard, looking a little less glum. "Aye!" cried Ganesha impressively, "let Aeon follow Aeon down the vaulted and echoing corridors of Eternity: pile Mahakalpa upon Mahakalpa until an Asankhya of Crores have passed away: and Maha Brahma will still sit lone and meditate upon his lotus throne". "Good, good!" said the magus, "though there seems a reminiscence of the Bhagavad-Gita and the Light of Asia somewhere. Surely you don't read Edwin Arnold?" "I do." said the God disconsolately, "we Hindu Gods have to. It's the only way we can get any clear idea of who we really are."

Well, here was Perdu 'R Abu after his latest fiasco, installed as a Worthy, Respectable, Perfect, and Accepted, Just Regular Mahabrahma. His only business was to meditate, for as long as he did this, the worlds, - the whole system of 10,000 worlds - would go on peaceably. Nobody had better read the lesson of the Bible - the horrible results to mankind of ill-timed, though possibly well-intentioned, interference on the part of a deity.

Well, he curled himself up, which was rather clever for a formless abstraction, and began. There was a grave difficulty in his mind - an obstacle right away from the word "Jump!" Of course there was really a good deal: he didn't know where the four elements ceased, for example: but his own identity was the real worry. The other questions he could have stilled; but this was too near his pet Chakra. "Here I am" he meditated "above all change; and yet an hour ago I was Indra; and before that his flute girl; and then a Nat; and then a parrot; and then a Hathi - "Oh, the Hathis pilin' teak in the squishy sludgy creek!" sang Para-meshvara "Why it goes

back and back, like a biograph out of order, and there's no sort of connection between one and the other. Hullo, What's that? Why, there's a holy man near that Bo-Tree. He'll tell me what it all means". Poor silly old Lord of the Universe! Had he carried his memory back one more step he'd have known all about Jehjaour and the conspiracy, and that he was a Srotapatti and had only one more birth; and might well have put in the 311,040,000,000,000 myriads of aeons which would elapse before lunch in rejoicing over his imminent annihilation.

"Venerable Sir!" said Mahabrahma, who had assumed the guise of a cowherd, "Ikiss your worshipful Trilbys; I prostrate myself before your estimable respectability." "Sir", said the holy man, none other than Our Lord Himself! "thou seekest illumination!" Mahabrahma smirked and admitted it. "From negative to positive" explained the Thrice Honoured One "though Potential Existence eternally vibrates the Divine Absolute of the Hidden Unity of processional form masked in the Eternal Abyss of the Unknowable, the synthetical hieroglyph of an illimitable pastless futureless PRESENT.

"To the uttermost bounds of space rushes the voice of Ages unheard of save in the concentrated unity of the thought-formulated Abstract; and eternally that voice formulates a word which is glyphed in the vast ocean of limitless life. Do I make myself clear?" "Perfectly. Who would have thought it was all so simple?" The God cleared his throat, and rather diffidently, even shamefacedly, went on.

"But what I really wished to know was about my incarnation. How is it I have so suddenly risen from change and death to the unchangeable?"

"Child!" answered Gautama "your facts are wrong - you can hardly expect to make correct deductions." "Yes, you can, if only your logical methods are unsound. That's the Christian way of getting truth." "True!" replied the sage "but precious little they get. Learn, O Mahabrahma, (for I penetrate this disguise) that all existing things, even from thee unto this grain of sand, possess Three Characteristics. These are Mutability, Sorrow, and Unsubstantiality."

"All right for the sand, but how about Me? Why, they define me as unchangeable." "You can define a quirk as being a two-sided triangle;" retorted the Saviour "but that does not prove the actual existence of any such oxymoron. The truth is that you're a very spiritual sort of being and a prey to longevity. Men's lives are so short that yours seems eternal in comparison. But - why, you're a nice one to talk! You'll be dead in a week from now."

"I quite appreciate the force of your remarks;" said the seeming cowherd; "that about the Characteristics is very clever; and

curiously enough, my perception of this has always just preceded my death for the last six goes."

"Well, so long, old chap," said Gautama, "I must really be off. I have an appointment with Brother Mara at the Bo-Tree. He has promised to introduce his charming daughters..."

"Good-bye, and don't do anything rash!"

Rejoice! our Lord wended unto the Tree! As blank verse this scans but ill, but it clearly shows what happened.

## XI

"The "Nineteenth Mahakalpa" brought out its April Number. There was a paper by Huxlananda Swami.

Mahabrahma had never been much more than an idea. He had only lived six days.

## XII

"At the hour of the great Initiation," continued the Buddha, in the midst of the Five Hundred Thousand Arahats," the wicked Jehjaour had joined himself with Mara to prevent the discovery of the truth. And in Mara's fall he fell. At that moment all the currents of his continued and concentrated Hate recoiled upon him and he fell into the Abyss of Being. And in the Halls of Birth he was cast out into the Lowest Hell - he became a clergyman of the Church of England, further than he had ever been before from Truth and Light and Peace and Love; deeper and deeper enmeshed in the net of Circumstance, bogged in the mire of Tanha and Avidya and all things base and vile. False Vichi-Kichi had caught him at last!

## XIII

"Aye! The hour was at hand. Perdu 'R Abu was reincarnated as a child of Western parents, ignorant of all his wonderful past. But a strange fate has brought him to this village." The Buddha paused, probably for effect.

A young man there, sole among all <sup>of</sup> them not <sup>yet</sup> an Arahata, turned pale. He alone was of Western birth in all that multitude.

"Brother Abhavananda, little friend," said the Buddha, "what can we predicate of all existing things?" "Lord!" replied the Neophyte, "they are unstable, everything is sorrow, in them is no inward Principle, as some pretend, that can avoid, that can hold itself aloof from, the forces of decay."

"And how do you know that, little Brother?" smiled the Thrice-Honoured One.

"Lord, I perceive this Truth whenever I consider the Universe. More, its consciousness seems ingrained in my very nature, perhaps through my having known this for many incarnations. I have never thought otherwise."

"Rise, Sir Abhavananda, I dub thee Arahata!" cried the Buddha, striking the neophyte gently on the back with the flat of his ear.

And he perceived.

When the applause and praise and glory had a little faded, the Buddha, in that golden delight of sunset, explained these marvellous events. "Thou, Abhavananda," he said "art the Perdu 'R Abu of my lengthy tale. The wicked Jehjaour has got something lingering with boiling oil in it, while waiting for his clerical clothes: while, as for me, I myself was the Bacillus in the forests of Lanka: I was the old Lady: I was (and he shuddered) the British Government: I was the mosquito that buzzed in the girl's flute: I was Bhavani: I was Huxlananda Swami; and at the last, at this blessed hour, I am - that I am."

"But, Lord," said the Five Hundred Thousand and One Arahats in a breath "thou art then guilty of six violent deaths! Nay, thou hast hounded one soul from death through all these incarnations! What of this First Precept of yours?"

"Children" answered the Glorious One "do not be so foolish as to think that death is necessarily an evil. I have not come to found a Hundred Years Club, and to include mosquitos in the membership. In this case to have kept Perdu 'R Abu alive was to have played into the hands of his enemies. My First Precept is merely a general rule. In the bulk of cases one should certainly abstain from destroying life, that is, wantonly and wilfully: but I cannot drink a glass of water without killing countless myriads of living beings. If you knew as I do, the conditions of existence: struggle deadly and inevitable, every form of life the inherent and inimitable foe of every other form, with few, few exceptions, you would not only cease to talk of the wickedness of causing death; but you would perceive the First Noble Truth, that no existence can be free from sorrow; that the ceasing from existence is the causing of sorrow (the third); and you would seek in the fourth the Way, the Noble Eightfold Path.

"I know, O Arahats, that you do not need this instruction: but my words will not stay here: they will go forth and illuminate the whole system of ten thousand worlds, where Arahats do not grow on every tree. Little brothers, the night is fallen: it were well to sleep."

from THE SWORD OF SONG,  
Appendix I

### THE TENT

Only the stars endome the lonely camp,  
Only the desert leagues encompass it;  
Waterless wastes, a wilderness of wit,  
Embattled Cold, Imagination's Cramp.  
Now were the Desolation fain to stamp  
The congealed Spirit of Man into the pit,  
Save that, unquenchable because unlit,  
The Love of God burns steady, like a Lamp.

It burns! beyond the sands, beyond the stars,  
It burns! beyond the bands, beyond the bars.  
And so the Expanse of Mystery, veil by veil,  
Burns inward, plume on plumes still folding over  
The dissolved heart of the amazed lover  
The angel wings upon the Holy Grail!  
W'ain t' Aissha.

### LOGOS

Out of the night forth flamed a star - mine own!  
Now seventy light-years nearer as I urge  
Constant mine heart through the abyss unknown,  
Its glory my sole guide while spaces surge  
About me. Seventy light-years! As I near  
That gate of light that men call death, its cold  
Pale gleam begins to pulse, a throbbing sphere,  
Systole and diastole of eager gold,  
New life immortal, warmth of passion bleed  
Till night's black velvet burn to crimson. Hark!  
It is Thy voice, Thy word, the secret seed  
Of rapture that admonishes the dark.  
Swift! By necessity most righteous drawn,  
Hermes, authentic augur of the dawn!  
Netherwood, The Ridge, Hastings 1946

### THANATOS BASILEOS

The Serpent dips his head beneath the sea  
His mother, source of all his energy  
Eternal, thence to draw the strength he needs  
On earth to do indomitable deeds  
Once more; and they, who saw but understood  
Naught of his nature of beatitude  
Were awed: they murmured with abated breath;  
Alas the Master; so he sinks in death.  
But whoso knows the mystery of man  
Sees life and death as curves of one same plan.  
Netherwood, The Ridge, Hastings, 1946

by Aleister Crowley  
from OLLA



## AURA:

### ENERGY OR PRANIC BODY

by  
Katja-Athena

In the first lecture it was attempted to bring to your attention the concept of receptivity to messages from the environment, i.e., the way in which you should have been helped to develop the ability to receive those messages. It was emphasized then how important it is for you to learn to meditate, concentrate and visualize. For this second lecture these powers will be even more important, and this will continue to be so in each of the following lectures.

Because we are not aware of each part of our physical body sometimes, it is not surprising that we are even less aware of our energy or pranic body - our aura, which for many people seems to be invisible. There are not only exercises through which we can bring our physical body to a higher level of consciousness, but also there are those which can help us in attempting the same with the pranic body or aura. We should be concerned not only with our physical body, but also and even more about our pranic body.

Before you proceed to read this essay, I would suggest that you relax totally. Now continue with the reading but do not strain yourself. The purpose of this essay is to get you acquainted with the aura, its importance, and to set forth my own experiences with it as a foundation in the process in which you will awaken to the awareness of your aura. Those of you who are already occupied with your own spiritual growth, probably know that without a "clean" aura, there is no spirituality. For those of you who have not been involved in the spiritual growth processes yet, I hope this will serve as a stimulus to begin with them.

Since the aura, as an energy body, is not fully accepted by modern science (even though some in the sciences are coming across it), you should not let the numerous terms and divisions in modern literature confuse you. Some adepts, spiritual teachers, different yoga schools, name the aura's bodies differently but all are concerned with the same thing.

In order to learn to use energies, we must first learn how prana reaches us.

Prana is the life-energy that permeates the whole universe and is present in every thing. It is the bio-energy through which a physical body lives or exists. It is present in the human physical body as well as around it, and the part around us we most often call the aura.

The aura is the protective shell of our physical body. It is the reflection of our spiritual condition and physical pains.

All the changes that are taking place in our physical body are first reflected in the colors of our electro-magnetic field or bio-field (or prana-field) which are caused by changes in our emotions. This electro-magnetic field is our invisible body or aura. We all know that our face becomes reddish when we are angry or embarrassed, it sometimes becomes yellow-greenish because of envy or some trauma; we also change our face color when it is very cold, etc. All these color changes took place first in the aura.

The aura is very frequently a means by which extra sensitive people can detect the illness or peculiar sensitivities to certain diseases of other people. The pendulum and the aura complement each other excellently. To be able to see the aura in colors is the great advantage in chromotherapy. There are, as far as our body is concerned, external and internal vibrations (or radiations). People who have developed the internal vibrations transfer the cosmic energy to sick and weak people very well. Such persons can become quite good magicians for they possess an extreme power of concentration. A synthesis of internal and external vibrations makes a person spiritually strong which is first manifest in the aura. This is why our ancestors used to paint halos on those who were able to receive and transfer cosmic vibrations; these were most frequently healers, divining-rod-practitioners, diviners, and spiritual teachers. More about the transfer of vibrations will appear in one of the future lectures on helping people via the bio-energy.

One of the aura's functions is to absorb energy, the Great White Light, or Logos, from the central source and to break it down to its constituent energies with their particular colors. These now flow to different parts of the body and vitalize them. The body of the aura transfers color rays onto the physical body.

There are two major processes that act all the time in an organism: anabolism and catabolism. Anabolism is the constructive part of metabolism concerned with macromolecular synthesis and body recovery in general. Catabolism, on the other hand, eliminates toxic and harmful agents from our body and it is the destructive part of metabolism resulting in the breakdown of complex materials within the organism. They both comprise metabolism and only a balanced relationship between the two can keep us in good health. These processes are taking place in our bodies by means of our protective bodies, our auras.

Esoteric scientists hold that humans possess seven subtle bodies. According to them we do not only possess the physical body but also the nonphysical dimensions (or spheres) upon which we depend significantly. If we are aware of our intellectual and emotional natures, then we are also aware that at these levels we can operate as well as we function on the physical level.

These seven dimensions are not separate human conditions that differ from each other. They represent the circulation of thoughts and emotions within consciousness and very often they interweave. Humans are more complex than contemporary scientists hold or would like to admit. Humans have potentially seven dimensions that comprise their whole being, but many do not experience much at the higher dimensions or, maybe it is better to say, their experiences do not reach those higher dimensions. This, of course, depends on the level of one's spiritual development.

The seven-sphere division is usually classified into the following levels of consciousness: (1) physical-etheral dimension; (2) astral dimension; (3) lower mental dimension; (4) upper mental dimension; (5) spiritual dimension; (6) intuitional dimension; and (7) Divine or Absolute dimension.

There is also another division according to which there are five levels (or bodies): (1) physical; (2) ethereal; (3) emotional; (4) mental; and (5) spiritual. The emotional level is usually associated with the mental level, and I think that this is quite correct since we rarely think without emotions, and even more rarely do emotions appear without thoughts.

The majority of the more recent authors hold today that every man and woman has four bodies: (1) physical; (2) ethereal; (3) emotional; and (4) spiritual. Here the ethereal level includes the astral level, while the mental one includes lower and upper mental levels.

The majority of practitioners exclude the intuitional and Divine (Absolute) levels, because, according to them, they belong more to cosmic aspects than to a particular person.

Therefore, we have to keep in mind that all these divisions are to a certain extent arbitrary and serve for better understanding. Do not stick heavily to any of these divisions since none of our bodies can exist out of its wholeness.

Regardless of all the possible divisions, we need to know that our being functions within a spectrum with the two opposite ends - the most fundamental and physical on the one side, and the finest and the most spiritual end on the other side. We also need to know that every division includes all possible color vibrations that surround us, and that they permeate. Finally, we will remember that all the conditions which appear in the lower forms of our consciousness are results of the spiritual forces.

Spirituality is the meeting point of the cosmos and an individual; it is the meeting place between an individual life and the universe that we all share and that is meant to be for all of us.

Very often we use the word aura for all of our invisible bodies, which is in my opinion correct.

When we discuss the aura, we have to mention chakras. It is through the chakras that we absorb prana, which transfigures itself into color vibrations and forms our aura in that way.

Disharmony occurs when there is too much or too little of certain color vibrations. This happens when an external agent acts upon us (e.g., an accident), or internally when, for example, our mind is full of negative thoughts which could change the vibrations of colors.

In a totally healthy person the absorbed prana supports the harmony of the whole human body. When there is a blockade on one of the levels, disharmony occurs and we are automatically faced with psychic and physical problems. For instance, if the cosmic energy was stopped from entering our mental level, malfunction in our thought process would take place; further, it would be transferred onto our astral and ethereal levels, and we would finally experience some forms of illness of our physical body. The higher levels influence the lower ones, but not vice versa.

The human aura encircles the physical body in an egg-shape form. The width and the power of the aura varies from person to person. This is due to the state of health, mental and emotional conditions, and the developmental stage of a person. The aura does change, sometimes every day, sometimes during the same day, especially on the emotional level.

Some of those people who are able to see the aura differentiate all levels, from the ethereal to the spiritual. Thus all the changes that occur on the astral, mental, and even on the spiritual level, reflect in a special part of the aura what those individuals can see.

In the case of an ill person the aura is "shaky" or "unsteady", the rays flow in irregular paths downwards. The aura is pale, with no shininess, and there are dark spots, sharp incisions or holes in it.

If the aura is bright and radiating, the thoughts and emotions are in harmony; we can then say that the person is emotionally balanced. If the aura, besides its bright colors, has some kind of silver shine, it is a reflection of the person's intelligence. But when one's mind is distorted or debased, we will see dark spots that obscure the brightness. Highly spiritual individuals have very bright auras, which are shiny and high, especially around the head. This is due to the fact that such a person is receiving strong vibrations and is able to transmit them.

If the aura is low, without shininess, we can conclude that there are some obstacles for prana to get through. People with such auras are most frequently very depressed individuals; problems appear on the emotional level. If the aura happens to be dispersed, i.e., if it is not compact and is hardly recognizable, we have an

indication that the person is absentminded, unstable, and that he/she changes moods very easily and very frequently.

There are also auras that are low but bright, or silver with dark spots, or those that are separated from the head by a dark edge. There are as many auras as there are people.

It is indeed a rarity to find an ideal aura, because almost every aura has a dark(er) spot which reflects the person's physical or mental pain.

Each aura can be improved or restored. It all depends on the person's will and love.

Incisions can be often observed in auras; these are also called ethereal incisions, leaking auras, wounds, "tears" or holes. Each of these names describes the phenomenon well. When a big quantity of negative energy breaks through the protective membrane, a tear or a wound occurs which forms then the incision or hole, and through such holes the prana leaks. This process is usually referred to as an "aura drain." The loss of vitality, energy necessary for work and a decreased immunity to diseases will follow.

If somebody would ask me, "What kind of people have the poorest, the weakest, and the most 'tragic' auras?", my answer would be that such auras are the property of all those who are years-long alcohol and drug addicts (including various pills ranging from sedatives to analgesics). We can help them as long as there is still at least some will and love left within their physical and mental being, but the process of repairing is indeed very difficult. In such cases the aura is leaking more and more because the holes are spreading and connecting with one another (and thus becoming ever wider). The aura of such a person is wounded on all of its levels, from the physical one to the very spiritual one.

In order that you could better understand the importance of awakening the awareness of the aura and its care, I would like to mention another sort of aura drain. If a person has a wound in his aura, the drain of his vital energies could be intensified by certain types of people who live and keep their vitality by sucking in someone else's vital energies or energies from the environment. Some do this totally unconsciously, while others do this purposefully. The victim's aura will create a vital vacuum which will tend to suck back the necessary amount of energy. In this way, the victim's aura can suck in some elemental life forms, which we also refer to as the ethereal parasites. Very often these ethereal parasites consist of the left-overs of psychic matters which other people have released through the processes of elimination and cleansing on some higher planes. Further, in order to supply its organism with the necessary amount of energy, the victim will sometimes try to get the energy from animals or persons who are more negative than the victim himself. The victim thus comes under a strong negative

influence and in the case that he/she is not able to find the source of energy or if nobody helps him/her, we will clearly see death in his/her aura.

If this was not clear enough to you, do not worry too much. In one of the coming lectures you will have an opportunity to learn about the positive and negative energies, and then this part will become more clear.

In order to begin with the intensive care for your aura start paying attention to it, i.e., make yourself aware of it.

Now close your eyes and meditate as long as you need. Empty your Chidakasha. This is the hole or the internal area behind the forehead (above the nose root and between the eyebrows). It is also called the "mind screen" or the "mental screen". Try to visualize yourself in that screen. If you are still not that good in the visualizing process, try to place yourself (from the head to your feet) in a dark screen as a distanced image with no specific details such as eyes, nose, mouth, face expression, fingers, etc. Let your image be dark, and when it becomes totally stable, visualize how the white chalk goes around the silhouette of your body. Let the chalk make another "trip" around the edges of your body to make that white edge thicker. If you succeed in this, you will easily observe the foggy aureole around your whole body in the image. Later, when you get more experienced in this exercise, bring closer your image so that you can see your eyes, parts of your body, and details of your head. Give the aureole stronger and brighter shininess, give it size and quality. Some of you already have the image of the aura in your mind because you saw it through the special eyeglasses during my oral lectures and this exercise will be very easy for you. For those of you who were not there my suggestion to you is to improve your visualization as much as possible.

Besides the thought-based building of your aura, you can build and improve it by a very simple exercise to which you should devote several minutes daily.

Take a padmasana or lotus sitting position, or sukhasana. Those of you who do not practice yoga and do not know the above sitting positions, sit with the legs stretched out, or with your legs on another chair. It is very important that your spine and head form one straight line. Place your hands on your lap so that the left one rests on the right one. Exhale, close your eyes, and contract the muscles of your anus. Inhale slowly through your nose and while inhaling start raising your hands upwards until your fists get above your head, the right one over your left one. Stop for awhile, as much as your breath holds. Then slowly start exhaling, relax the anus muscles, and put your hands back in the original position (in your lap, the left rests on the right one). See the figure on the next page. Repeat this exercise three to five times



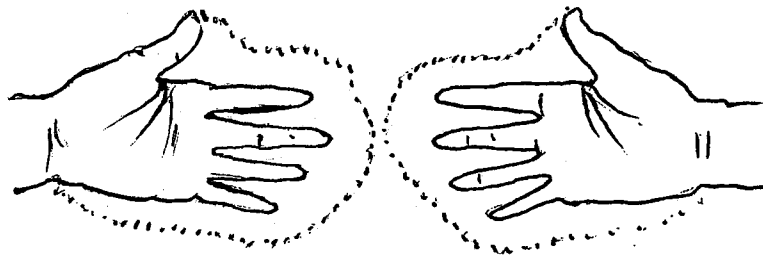
and you will do much for your aura. Doing this, you will put all your energy potential (which is absorbed by the chakras), to your own personal protection. In other words, this protective potential will be built in your aura.

In one of the next lectures the ways through which we protect the aura and improve its immunity system against negative influences will be discussed.

We can also see the aura by using special filters and through special eyeglasses as a grey-blue radiation. It is very regretful that today's medicine does not use an aura examination while trying to help the patient; the dark spots, pale spots, incisions, or "bulges" are indicators of sick internal organs or psychic problems.

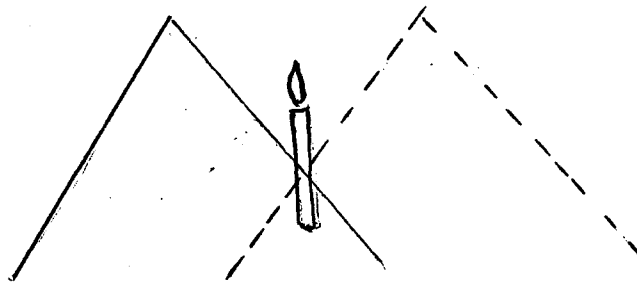
Besides the above mentioned techniques, we can see the aura by simple observation using your own eyes (without using special filters or eye-glasses). You can place the person whose aura you would like to see next to a wall which is painted with a light color (the best would be a light green wall), and arrange the light in such a way that it beams onto the wall; another method is to place the person in a dark room in front of a dark wall; or place the person in front of the dark wall and let the daylight come in onto the person from the North. The aura is best observed around the head, hands (fists), and feet. If you try to find the aura with the usual way you look at things in everyday life, you will hardly see it. You must be relaxed and your eyes widely open. You will feel how things are getting out of focus and how your sight is crossed. You do not see the thing at which your eyes are looking, but you have the feeling that you are looking through that thing. I call that the "relaxing look". With such a look observe the tip of the nose of that person, and first you will notice the shininess around the nose, then around the head, and gradually around the whole body. The shininess is sort of white-grey, it looks like a cloud or fog. With some practice you will be able to differentiate colors as well. This frequently happens if you close your eyes and keep the picture of the aura in your mind.

If you do not happen to have an adequate person for aura observation, and you wish to study it, you can practice with your own aura around your hands. Take a larger piece of black cardboard or any black material which could serve you as the base. Relax. Stretch out the fingers of your hands (they should also be relaxed), turn the palms upwards above the black base (but do not touch the base). Fingers of the one hand should be pointed at the fingers of the other hand as shown in the following figure. Look at the fingers with the "relaxing look." The aura will be hardly observable in the beginning but with time this will improve and you will be able to see the aura more clearly.

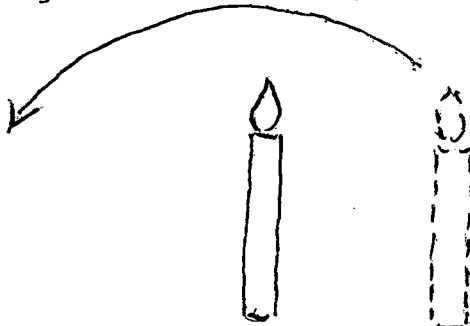


If you still do not succeed to see the aura, you should proceed with the following eye-exercises which will prepare you for aura observation.

Light a candle and place it on the table in front of you. Join the fingers of both hands in such a way that the palms are separated. Look at the fingers and the candle flame. You must be relaxed. Now try with the "relaxing look" to double the image of your joined fingers. You will get two sets of joined fingers and a "valley" through which you should still see the candle flame. See the figure below.



Now look at the tips of your fingers and try to get the double image of the candle. See the figure below.



If you see that your "second" (not real) candle appears always on the right side, try to transfer it on the left of the real candle, (The real candle is always the one that is in the same line with your joined fingers.)

The number of eye-exercises which can prepare you for successful aura observation is indeed great. The above exercises should only serve as a starting point. Later you can play with any object by trying to get a double image. Always try to guess correctly which image is the real one. When you get to see



the double image of an object, place a ruler, or pencil or hand between the two images. Touch them with your fingers - on one side your fingers will touch the observed object, while on the other side you will not be able to touch anything (of course).

It is very important to get the double image while doing these exercises and you should always be able to say which image is the real one.

It is very suitable to do these exercises when traveling by car during the night, but do not play the eye-games if you are the driver. If you happen to be on a freeway, try to get the double image of the car that is in front of you and of its lights. After a few seconds you will not be able to tell in which lane your driver is in. If this happens to a sleepy or tired driver, an accident is more than likely to occur because he/she has lost the focus.

It is not enough to learn to see the aura; we have to learn to feel it as well. This is most easily done through the fingers. Stretch out and spread your fingers. Start pulling them closer to one another, and then separate them again. You will feel some sort of very weak electricity, flow, tension, or warmth. You can do this with another person as well.

If you have succeeded and have felt the tingling sensation in using your fingers, or yours and someone else's fingers, start with the examination of the aura close to the body. Place a person in a standing or lying position. Go over his/her body with your hand, but do not touch the body. After a while you will feel that some parts of the body are warmer, some cooler, and also you will be able to sense a slow energy flux. While approaching someone's body (and especially head) with your hand, you feel stronger resistance the closer you are to the surface of the body. This means that you are entering the protective shield which is full of vibrations.

The purpose of this lecture was to present the phenomenon of the aura in as simple a way as possible, to get you used to the idea that besides your physical body there is also another (more subtle) body which you could learn to recognize and that under special circumstances you can even see it.

All aura-care-exercises should be done when you are absolutely relaxed, with an open heart and love. If you are doing these exercises with another person's help, make sure that person is the one whom you love, or with whom you feel good. It is also important that the other person feels affection toward you.

If one day you fully develop your aura related abilities (to such a degree that you can easily "read" the aura), stick to the highest possible degree of ethics.

To be able to see and analyze the aura is a great advantage, but at the same time you take a great moral obligation to the person whose aura you are "reading". If you happen to be talking to a third person of someone else's aura, make sure that the third person is not seeking information from you because of simple curiosity. If this is the case, immediately cease the discussion.

Most frequently I observe sick persons' auras, the auras of those who seek help from me, and the auras of those who are present at my oral lectures. (The participants in these lectures also look at one another's auras). Also, I always seek permission to talk about the aura from those people whose auras I am about to observe. Besides "reading" the dark places in the aura, I also try not to forget to describe the good sides of someone's aura. I tell the people only of diseases that are possible to heal, or whose further negative development could be stopped or slowed down. In this way the sick person automatically starts putting his/her own energy potential into the service of life. Usually, I do not talk very gladly of the future that is readable from the aura; I do talk about it when there is enough evidence that a different life-style might prevent future medical problems. The future is constantly on our minds, at least for most of us. Through aura observation, the future could be sometimes expressed in general terms, but not in details. The fact is that we get more emotionally attached to a less fortunate future than to a more fortunate one. Because of this, we can talk about the future of a person only on special occasions; the observed individual should be a fully developed personality, experienced, and spiritually and emotionally stable. That person should also be someone you respect and love. And yet, despite all the precautions we take, errors might happen. As we have seen earlier, the aura is changing under certain negative influences, and thus even a fully developed and stable person might suddenly (and for a period of time) become unstable. When the less favorable future is told to that person, it becomes a heavy burden for him and even more problems of whatever nature, are likely to occur.

While working on aura awareness, on its subtlety and its "flow" we are also working on our own expansion of consciousness.

To get to know someone's aura means to get to know that person. You will understand why it is that a person is sometimes helpless to get rid of strong negative emotions, why it is someone's own hatred is "eating" that same person, and why someone falls apart under external influences. You will learn to understand the human being.

You should never fight against a fellow human, but against the evil he/she produces. The fellow human needs to be loved.

May all of you live in  
Peace, Love, and Good Health.

A. H. Allen

## LIBERTY

Beloved, I am thy servant,  
Adoring, kneeling, stretched suppliant,  
Lord of my Soul, Eternal One.  
Wrap me, surround me, with Light of thy Sun.

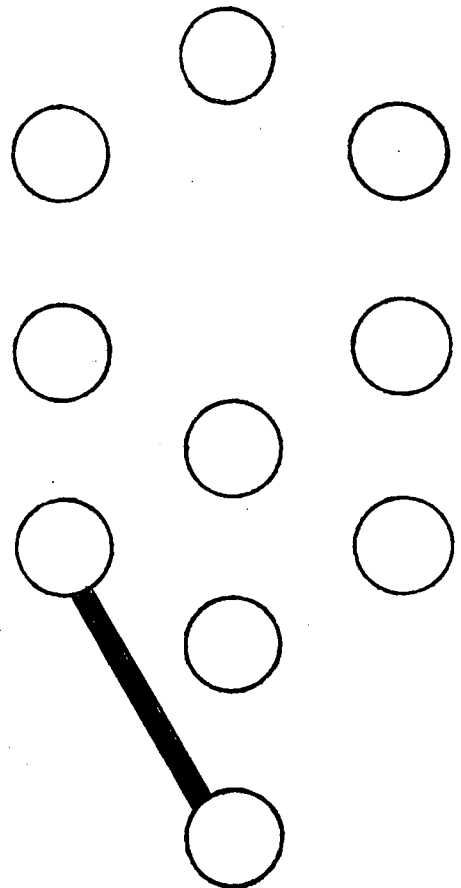
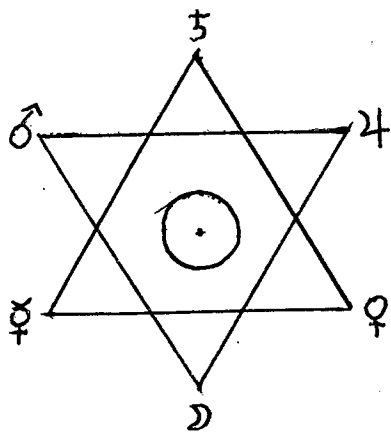
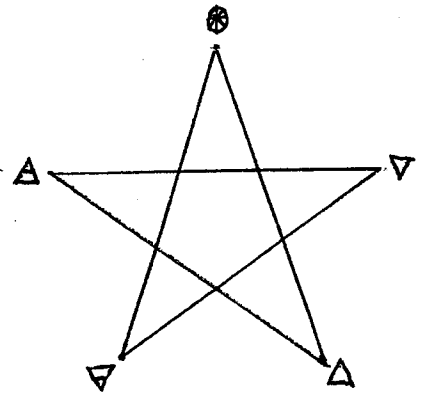
My flame leaps higher, aspirant  
To thy Kingdom, I an applicant  
To be thy slave, expression of true liberty  
Is this, Lord of lustrous limpidity.

I am thy servant and thy queen,  
Adored of me, adoring One,  
Thou art my lawful King, supreme  
Among the eternal Gods and men.

In serving Thee lies my freedom,  
Single-purposed I stride along.  
Enkindled, enlightened with thy wisdom,  
On my lips, and in my heart lies thy song.

Burning and flaming with Thee am I filled,  
Body, spirit, and soul entwined  
With the Snake of thy Light, my mind  
Struck by thy knife, I am stilled.

Meral 1949



## THE TRUMPS OF THOTH AND PSYCHOLOGY

### TRUMP XX - The Aeon

The Hebrew letter attributed to this Trump is Shin, which has a value of 300 and means a tooth. This letter corresponds to the powers of fire, and since the older meanings of these letters did not include spirit, this innovation was added much later. So we have two meanings for this letter and when we look into "777", there will be two columns for the meanings which correspond to the letter.

In the SEPHER SEPHIROTH, 300 is also the number for Ruach Alhim, which means the spirit of God, or since the word Ruach is used, this refers to the life breath of Alhim, or the Divine Ones.

This letter in the paths of the SEPHER YETZIRAH is called the Perpetual Intelligence. The Hebrew root means "to stretch". The Trump implies completion as it rules over an Aeon, which is a very long time, over 2,200 years, and so this seems perpetual. Also, the personality strives to become aware of its inner workings and since a star never dies, this process is perpetual - hence also why the correspondence of spirit fits so well here.

This card always shows the Aeon operative during one's lifetime and beyond. In the old Aeon, folk believed that they were called from the grave by an angel blowing a horn. This signified that they were spiritually resurrected out of a material state. Spirituality and earth life were seen as two separate states of being.

The New Aeon of Horus shows a wider view of life-truths. The figure of Nuit - space which flows through and around us, is figured at the top and beneath the figure of Ra-Hoor-Khuit is the winged globe of Hadit. Nuit and Hadit are unmanifest but are the driving powers behind the appearances of life on earth. The issue of the two forces arrive in the twins Ra-Hoor-Khuit and Hoor-Pa-Kraat. The former signifies objective and known forces and the latter is all subjective forces which exist in silence.

This Trump joins Hod (the intellect) and Malkuth (the final material form of all that went before). As the archetypes are formed down the tree of life, the final crystallization takes place in Malkuth. The Fire of Spirit has formed for itself a material vehicle which must then work back up the Tree towards spiritual realizations. At this stage, if the soul is working out of the material realm and working up the Tree of Life, so to speak, this is the stage where much of the work seems to be intellectual as the goal of this path is from Malkuth to Hod, the intellectual world.

This is the next to last path on the Tree and here the fire of spirit leads the soul upwards to further realizations of the

archetypal forces which have brought him into a manifestation on earth.

Heru-Ra-Ha is mentioned only once in LIBER AL VEL LEGIS, but from verse 35, Cap. III, it is obvious that this is the name of the twin gods, Hoor-pa-kraat and Ra-Hoor-Khut. The word Heru refers to the great angel set over the Tarot and which we should invoke when using the Tarot as divination. In the BOOK OF THOTH by Crowley, we read: "I invoke thee I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen."\*

Heru by gematria is  $H = 5$ ,  $e = 5$ ,  $r = 200$ ,  $u = 6$  and the sum of this is 216. Corresponding to this number is Adni H-Oulm, or as we say it phonetically, (Adonai Ha Olahm). Adni = 65 and H-Oulm is  $5 + 70 + 6 + 30 + 40 = 151$  and together these two sums equal 216. Adni H-Oulm means Adonai of the world. Words which also have the same numerical meanings are ARIH, or Lion, courage, and oracle. Also Middle Gate, spelt, BBA MTZIOA. An interesting sequence of letters occurs in Heru. At the beginning there is H which refers to the number 5 and here we are reminded of the pentagram and of the Heh in Yod-He-Vau-He. Then we think of the Trump called The Star, which now is corresponding to Heh, and all its meanings. We think further of the 5th sphere on the Tree of Life, which is Geburah on the severity side of the Tree and directly under Binah, the Great Mother, or Babalon.

At the end of the name is U, which is also the Vau in Yod-He-Vau-He and the letter has the value of 6. We think of the six pointed star, the hexagram, of the Tarot Trump, the Hierophant, and of the sixth sphere on the Tree of Life, Tiphereth, corresponding to the Sun. Here again there is the combination of the 5 and 6, of the union of the physical world and the spiritual world, of conscious and unconscious and a host of other meanings. In the middle is R, the letter which corresponds to the Trump called "The Sun".

If we should spell the first part of this name as HRU, the whole name would add to 211 and other words corresponding to this number are: lion, strong, a flash (lightning), etc. Also, the word in verse I of Cap. III is ABRAHADABRA. There are four letters in this word which are different from the 5 A's. These are:  $B = 2$ ,  $R = 200$ ,  $H = 5$ ,  $D = 4$  and these add to 211. Add then  $HRU = 211$ ,  $RA = 201$ ,  $HA = 6$  and the result is 418. This is the number of the work announced at the beginning of this chapter. When this work is done, there is a "reward of Ra Hoor Khut." The two first parts of this word also add to 418, as Ra Hoor.

There are many more significant meanings for 418. Some of these are expounded in IN THE CONTINUUM, Vol. I, No. 2 and Vol. II, No. 7.

\* BOOK OF THOTH, Page 250, original edition.

From the above, we would make no mistake to say that the Holy Guardian Angel is indeed mentioned in LIBER AL, but under the name of Adonai. Remember, this name adds to 65 and there are 65 pages in the original mss. as taken down by Crowley from the dictation of Aiwass. This seems also to be a reminder that some of the other Hebrew names for God are not so important as is the name of Adonai.

The three God names in the third chapter of LIBER AL are meant to convey the idea that they stand for the H.G.A. for every person on earth. Since each person has an H.G.A., these God names are used to describe this fact. The war and vengeance, I think, which are mentioned in verse 3 are meant for those who stray from the path of obtaining the Knowledge and Conversation of the H.G.A., and instead live their lives immersed in the petty concerns of life with no striving for the spiritual development which is the next step for mankind.

The second part of Heru-Ra-Ha is evident as Ra is the Sun in Egyptian mythology. If we spell this as AR in Hebrew, then it means Light. The worship of the Sun and Light is hidden within most religions as spiritual experience begins with blinding inner Light. We know that the Sun is instrumental in bringing forth life in the world with the aid of water and air.

The final part of the word is Ha. The first letter is Heh, which is 5, and the last letter is A which numerates as 1. The whole adds to 6. This is a shortened version of the pentagram which has five points, and the hexagram which has 6 points. The union of the 5, and of the 6 equals 11 which is the number related to Nuit as she says, "My number is 11, as all their numbers who are of us."\* The union of the 5 and 6 are a numerical version of the Great Work and those who do not try to accomplish this either in this life-time or in another lifetime are obviously not "of us".

418 also is the number corresponding to ChITH, as Ch = 8, I = 10, Th = 400. This corresponds to the Trump called "The Chariot". This Trump has already been analyzed somewhat, so it will be up to the student to reveal further meanings.

The outer conditions of the nature of an Aeon mark the experiences of each individual star and add to its memories. These memories in turn determine future reactions to events. By some calculations of adepts, this aeon marks the end of Kali Yuga when mankind has sunk to the lowest material manifestaion. This is now the turning point when experiences of earth life are burned up in the fire of the spiritual life and are transformed into the life of the spirit but with more knowledge than had been gained in past aeons. The tradition goes that angels who have not chosen this path do not have the knowledge of developing humanity and thus

\* LIBER AL, Cap. I, v. 60

those who are ready can become as gods, combining the nature of angel and man. The task of the new aeon of "Aquarius" is to realize that we are spiritual beings and the physical body is only a temporary state of being, useful for the gathering of experience.

In one sense, this Trump can be an experience of the Holy Guardian Angel and is placed low on the Tree so that the Aspirant may feel called to a new life. In the old version of this Trump, the Angel calls with a trumpet after a person is dead, but in our new version, the angel is always with us and we do not need to die to experience Him.

Hoor pa Kraat is transparent in the picture as he represents the silence of the soul. The lock of hair at the right side of his head signifies youth and has been known as a form of the rising Sun. He is also known as "Horus the Younger" by the Egyptians who showed him seated on a lotus with his finger to his lips and in the body of a very young child. Two transparent snakes are twined about his head and represent the highest development of the two forces of kundalini, the Ida and Pingala, evenly developed so that the powers of the middle pillar or sushumna may flow freely and thus transform the soul to its highest point of development, its genius.

Ra-Hoor-Khuit is the outward form of our new aeonic god and his work is evident everywhere in the crumbling of old religions and societies so that a new form may be born. The difficulties in the 3rd Chapter of LIBER AL are due to this action. Each person needs to understand this transition for him/herself as the end of an aeon always brings troubles and difficulties until humans turn from old depleting thoughts and habits to new forms of spirituality.

At the bottom of the card we notice the letter Shin, which has three human figures in its top part. These are Father, Mother, Child, or Yod, He, Vau.

This Trump has also a further meaning, for it is drawn to suggest the Stele of Revealing. It refers to LIBER AL as the background for all these new designs for the Tarot. If one looks carefully and meditates on the subject, one can see that LIBER AL explains the Tarot and the Tarot explains LIBER AL.

Here are a few references to the Tarot in LIBER AL:

CHAPTER I, v. 3 "Every man and every woman is a star." See Trump 17, The Star.

v. 8 "The Khabs is in the Khu, not the Khu in the Khabs".

v. 9 "Worship then the Khabs and behold my light shed over you".

CHAPTER II, v. 2 "I am not extended and Khabs is the name of my house." House is the meaning of the letter Beth, who is the Magus, the magical entity above the Abyss, who makes things happen.



CHAPTER I, v. 11. "These are fools that men adore; both their Gods & their men are fools." Negative side of the Fool trump.

v. 15. "Now ye shall know that the chosen priest and apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given." See Trump XI, Lust, or the Beast and Babalon. The Scarlet Woman is a form of Babalon.

v. 40. "For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth." The Hermit is described by Trump 9, Yod of Tetragrammaton. The Lover is Trump 6, the Lovers, and the Man of Earth is Atu 21, Saturn or Earth. Also the reference is to the Tree of Life with the Hermit as the Supernal Triad, the Lovers as the middle section or Ruach and the Man of Earth as Malkuth.

v. 48. "My prophet is a fool with his one, one, one: are not they the Ox and none by the Book?" The Atu is the Fool, Aleph, which adds to 111 when spelled in full and means an Ox. (Also see a later mention of the Ordeal X). This is the highest development of the Spirit which can be known at present.

v. 50. "There is a word to say about the Hierophantic task." Trump V., The Hierophant. This verse describes the ordeals faced by the man of Earth, who is gross, the Lover, who uses consciousness and intelligence, and the Hermit, above the Abyss and beyond our conscious minds.

v. 55. "The child of thy bowels he shall behold them." He is the letter Heh, which is the Star and equals 5 and refers to the pentagram and Crowley's motto, V.V.V.V.V. The 5 V's fit on the pentagram. Since Vau is 6, this is another way of saying something about the union of 5 and 6.

v. 57. "Nor let the fools mistake love - - ". There is a negative side to the fool. This is also a reference to a higher love known only to he who has attained to The Fool.

"He, my prophet, hath chosen, knowing the law of the fortress and the great mystery of the House of God." He is the Hebrew Heh again and refers to Nuit in her form as The Star. The House of God has been explained by Crowley as Trump XVI, The Tower and he also uses this Trump as the House of God. But perhaps the House of God could be Beth, which means a house? Could this refer then to the great mystery of The Magus?

"All these old letters of my Book are aright; but  $\gamma$  is not the Star." Tzaddi is now "The Emperor" and the Star is Heh. This verse emphatically refers to the Tarot as Nuit's book.

## CHAPTER II.

v. 2. "Khabs is the name of my House". House - Beth - Magus

v. 7. "I am the Magician and the Exorcist."

Magician - Magus - Beth 2

Exorcist - Hierophant, Vau 6 = 8. a comment on this number?

v. 15. "For I am perfect, being Not, and my number is nine by the fools;" spell thus: 6,6,6,30,60 = 108 = 9. Also Atu IX is the Hermit and can be a further development of the "Fool"

since it is also Yod of Tetragrammaton,

"but with the just I am eight, and one in eight; Which is vital, for I am none indeed." The just refers to the female form of Atu VIII, Adjustment or Libra corresponding to the Hebrew letter Lamed which belongs to the Holy Name of AL. One in eight refers to this name of AL as the Fool is Aleph, enumerated 1. Also, 8 is the number of the Trump Cheth which is 418 spelled in full, Trump VII, The Chariot. The word vital enumerates to 56, a name of NU, N = 50, U = 6. Again the union of 5 and 6.

v. 76. Many of these letters and numbers refer to the Tarot. See Crowley's commentary on LIBER AL for this.

### Chapter III.

v. 58. "By wise Ta-Nech I weave my spell". Ta-Nech refers to the Tarot. See Crowley's commentary.

v. 58. "Bid me within thine House to dwell." House again - Beth, the Magus.

v. 73. "Paste the sheets from right to left and from top to bottom - then behold." See Liber TAU and In The Continuum, Vol. II, No. 10 where this Liber is expanded. Do the Tarot cards equate with the pages of LIBER AL?

This is only an indication of the clues to be found of Tarot in LIBER AL. There are no doubt many more and it is left to the astute student to find them.

A further note about the enumeration of Ra Hoor Khut and Hoor pa Kraat. These still elude the author of this paper but work is going forward on this. When anything of significance is found, it will be featured herein. Meanwhile, A.C. has some notes on these.

It is to be regretted that the author of this paper made serious mistakes in the first version and so had to rewrite the whole thing. A great deal more could be said about this card called The Aeon but a great deal has still to be found and worked out!

The explanations of the Tarot Trumps will be continued.

JANE WOLFE

Hollywood.

In April 24, 1946, Aleister had this to report:

"I cannot answer your letter properly; something has gone wrong with my eyes or my glasses. I don't know which, it varies a great deal from one hour to another, but the upshot is that until I get new and satisfactory glasses, I am not to be relied upon to answer letters or even to read those which are addressed to me.

I hope that in a week from now I shall have got the new instruments of vision; meanwhile please forgive me for not writing more and please tell everybody in your bailiwick."

Meanwhile, Jane tried her hand at sewing in a decorator's shop, which distressed Karl, as he knew her strength was probably not up to it. He was right, and Jane had to quit.

At the end of June, Karl traveled to California and then interviewed all the members of O.T.O. that were able to visit him. He and Sascha vacationed through August and then when they got home, five days afterwards, Sascha broke a leg due to an accident and just as she was about to reopen her music studio for the rest of the year. This put Karl in a bad position, as he had to work and also play nurse and cook and take care of the apartment.

Also, Jane had only the first part of the Commentary on LIBER AL, which Jack had been given as he had been Head of Agape Lodge. But she couldn't seem to get the Commentary on the last two chapters from Jack. The work was that she would type copies of this for distribution.

Then her blood pressure went down to a dangerous level and the old Studebaker car went on the blink. It took awhile before she could get it fixed and Mary K. had to take the bus to the hospital where she worked and shopping had to be done on foot.

On Oct. 20, Karl reported that the typescript of the LIBER AL Commentaries had been sent to Jack as Head of the Order. But Aleister could not write about this matter due to his difficulty with his health and Jack had not communicated to anyone of these three for several months. Jack had withdrawn as Head of the Lodge and had also withdrawn from the O.T.O. He had offered for sale some unique mss., and Karl was worried that he might do the same with the above Commentary.

He further commented: "The fact is that while Sascha had her fracture, I had two accidents with the car (first in 10 or 15 years); my nervous condition was bad; and Aleister wrote me that approximately during this period he also felt a severe strain. He says that the high tension in the world with its complicated strain and utter

confusion has an effect on our aura. My condition, by the way, has improved very considerably, I actually feel back to normal. But certainly not through the help of doctors."

By the end of October, Jane's car was repaired and Roy Lef-fingwell continued quite well as Head of Agape Lodge.

On the 10th of October, Aleister wrote this from Netherwood, The Ridge, Hastings, to Jane.

"Thank so much for your letter. I have practically no time to answer it.

"I am going to ask you to forward the enclosed to Jean Phillips with the following explanation:

"This story was accepted by "Lilliput" and they paid me Eight Guineas, after cutting it off at the end of Tree's remark. Now the Suzi Hemminger Story Digest have cabled me they want to re-print it after condensing it still further and offer me \$50. I think you might be able to sell the full story for a really worth-while price.

"Everything here is in a complete muddle; I have lost my list of addresses, including yours, and all I can do is to ask Jane Wolfe to get this to you somehow.

"I had 2 gramophone records from Max and I cannot find them either.

"Forgive this, but I am really at the last gasp."

---

"I ought to write to Gene thanking her for parcels and so on, but you must explain that until I get adequate assistance, my work is completely paralysed.

"Olla will be out at the Winter Solstice, price 15/-, there are only 500 copies and a private edition of 20 copies on the remains of the paper that I used for the Tarot. There will be a few copies for the public at ten guineas.

"I am afraid the production will be nothing to write home about; you have no idea what conditions are in this country and worse still in my abode.

"Please forgive me, Everybody; I think by next Monday I shall be able to write intelligently.

"I do not know why it is, but I have elaborate filing systems for my letters and yet I never find any, so that half the time I do not know anybody's address.

"You must please forgive this muddled condition, and do the best you can - it is all going in one letter addressed to Soror Estai." He signed this as 666.

On Novemeber 5, Karl wrote in his letter that: "Frederic sent again one of his descriptive letters telling about how he found Aleister. I think it is best to enclose the original. Please return it without fail. He also took some snapshots and sent me copies. I enclose a few which you can keep."

Lodge meetings included a three minute talk by the members on any aspect of Thelema which they thought important and this seemed to pep up the meetings, as Jane reported to Karl.

Gene Wood had a letter from Aleister and the report was that he now had an assistant to write letters for him. He wrote this one to Jane on Nov. 18.\*

"I feel very strongly that I ought to write to you on this my 48th Magical birthday, especially as your letter reached me this morning.

"Thanks very much for the clipping from 'Time'. Of course, as you know, I was doing that analysis of Mind under ether so long ago as 1924 - you might write and tell them so. Mention especially that I have perfected a method for finding out what is, as the French say, "at the bottom of the flask". It is very kind of you to offer to send me books, but I have hardly time to read them for one thing, and for another they cost money. What we need is funds for the printer; that has the priority of all priorities.

"You must forgive me if I cannot write at greater length; I am trying in this short afternoon to cover about a week's arrears, or more. In fact I shan't do it because I am so ill-tempered.

"I am very glad to note that you are carrying on yourself so cheerfully.

"By the way, about the stuff you were typing for Jack, the copy was intended for him but on a condition which he has not fulfilled and I think, therefore, that you should hang on to it until he sends the 25 pounds he owes to Louis Wilkinson." "Aleister"

Aleister again wrote to Jane on Dec. 24, 1946:

"Many thanks for the hankie, it is frightfully good of you. - you might tell everybody however that I am pretty well supplied with these now.

"I shall probably be able to find you a special copy for your-  
\* Gene Wood was Secretary for Agape Lodge at the time.

self of Olla, though I am not so frightfully keen on parting with them, because there are so few available in all. We had enough paper for 1000 copies, but in the octavo format, they looked so skimpy that I thought we must have larger paper, so the only thing we could do was to double it. It has made certainly a very handsome volume, but of course it has halved the number available for the market. It is all an infernal nuisance.

"When you get your copy you might tell Burlingame that the copy on special paper which I promised him on account of the misfortunes that happened to him about The Book of Thoth is not likely to be ready for another 3 months.\*

"I am very tired this afternoon, and not all up to my usual form; the weather is most distressing and depressing. Excuse me then, if I break off somewhat suddenly. Yours, Aleister"

Jane wrote to thank Aleister for the "Notes on the Pentagram" which had been forwarded through Karl. There was some confusion then as now as the notes differed from those found in THE COLLECTED WORKS. She also mentioned how she liked "The City of God" and the "Fun of the Fair". She also paid for her copy of "Olla" - in those days only \$10.00!

The next letter Karl sent to Jane was in February of 1947 and at the end he remarked: --"except that I am wondering as to how Aleister is managing to get through these awful living conditions in England. It must be Hell for him there - no heat, not even electric light!"

On March 13, Jane had some interesting thoughts for Karl. Two persons who had been staying at Orange Grove finally had some analysis with Regardie and found a great deal that was helpful to them. They had been traumatised by the astral developments from Jack's work and the man of this couple had to get up several times a night to do the Banishing Ritual in order to free himself from the inimical forces. His wife had even gotten very frightened that her husband was quite off balance. Jane went on to report:

"M--- tells me Regardie loves Aleister - I think that was the word she used - and that the break was caused by Regardie's stand that too frequently the occult was an escape mechanism and that the individual should be psychoanalysed before going into it.

"This is Regardie's reason for asking F-- to give up ceremonial work until he has freed himself of his final blocks.

"Regardie says he has a letter from Aleister, saying he let Jones go ahead too fast.

As an illustration, I put down here one of the stories Regardie

\* The Burlingames had paid for 3 extra copies of BOOK OF THOTH but never received them. A.C.'s secretary at that time might have been responsible.

told the G's.

"He was 19 when he went to Europe, very green and utterly unsophisticated. He had been with Aleister possibly 2 days when he suggested Regardie and the Polish woman, then staying with Aleister, go out for dinner. They went to a café, and after dining and wining, the Polish lady said: "This is where I step out, and I want you to go back to Aleister and tell him so." Regardie went back, was scared to go in, tramped around the block a few times, then fearfully went in to Aleister, waked him, and gave him the news. Aleister looked up, with one eye half-open and said, "The Lord giveth and the Lord taketh away - blessed - be -- the----" and went back to sleep."

To this bit of news, Karl replied in a long letter and said of Regardie:

"What I liked to hear most was that Regardie had, perhaps, not chucked the G.W. completely. Who knows? He had made very rapid progress in those early years and had absorbed A.C.'s teachings more than many others. You quote M-- as saying that in her view 'he loves Aleister'. Unfortunately, this does not mean too much. Achad loves A.C. too, as a correspondence of several letters which were passed through me, proves. But he, too, can't get through some of those 'blocks' you mention. So he remains useless to himself and anyone. I have been too close to Regardie not to keep an interest in him and an attachment."

Jane received a letter from Aleister written March 26 and Karl likewise received one: The letter to Jane was short.

"You must think very badly of me for not answering your letter of January 14, but my brain and hand got frozen for 6 weeks or more, and one day I nearly cashed in my cheques.

"I have written all details to Karl asking him to let you know about it.

"I am really too ill to write a proper letter, so forgive me if I break off here,"

666

"P.S. I sent 50 copies of 'Olla' to Karl, and no doubt a few of them will stray in the direction of California, so that lack at least will be remedied. Yours of April 8, Thanks! Liber Aleph first proofs expected mid-May. A.C."

Karl wrote to Jane on the same date about Aleister's letters to him concerning that terrible winter.

"A short while ago we had a long letter from A.C. addressed to Sascha in which he gave some details about the awful conditions he has had to live through, the shortages of coal, etc. in England. I copied out some parts and asked Max to pass them along to the members of the Lodge.

"A few days ago I had a letter from 666 of which I'll make a few excerpts, because I know you can understand and visualize more than anybody else from things between the lines.

"Summer Time begins: heavy snow last night: ½ England flooded. ---Electricity cuts have made printing of any kind impossible --- Problem: can you get Liber Aleph printed in U.S.A.? Local Estimate for Liber Aleph complete about 250 pounds-----  
"For all that, I had a close shave a week ago. Thus. The heat in my bedroom goes off at 9 A.M. till noon. Hence I must be downstairs by fire before 9.

"About 8:30 tried to get up and take an injection to wake properly. Syringe got clogged; fagged & went to sleep again - half dressed, half frozen by 11 A.M. Then my H.G.A. sent my hostess to ask about lunch. I looked so ill it scared her, & she sent a man across the road (all telephones up here are down) to fetch my henchman. He pushed me into bed & got a hot water bottle; then cleaned syringe & tramped a mile or more through deep snow to get my doctor. Luckily he made the contact. When he arrived he found my heart just ticking over. He gave me the injection, and 2 minutes later I came around. Had he been ½ hour later, or if another doctor who didn't know what was wanted, I should have been dead.

"Moral: trust the H.G.A.

"Please tell all the BB & SS this and ask them to write me, apologizing for not having answered many letters. I will answer yours, too, as soon as my secretary can resume her work."

Karl of course, enquired of printers in the U.S.A. about printing Liber Aleph but could not get decent estimates, they were all so much higher than in England. Money couldn't be found to cover the costs, so for the present, Liber Aleph was shelved.

Jane had this to say about her typing of this book. She had typed it many times, but the last one before leaving Europe had this fate:

"I, too, am very happy that Liber Aleph is in print! The Mss. I read and re-read in Cefalu, and which I typed over and over; and still arrived back in the United States without a copy. Mudd took the last one and gave it to Ralph Shirley, then editor? owner? of The Occult Review, as hostage for a five-pound note."

Jane also typed and re-typed Libers 65 and 7 for various members of the Lodge. She made as many carbon copies as possible with each typing but these were never enough to go around.

Then there was a good deal of confusion about Rancho RoyAL which was owned by Roy Leffingwell, the Master of Agape Lodge at that time. It seems he had offered it to the Great Work and had



great plans for its development, and as others did some time ago, when the Lodge was operating out of 1003 Orange Grove in Pasadena, he had plans that Aleister should come to California and live out on the desert, where the climate would be easier on him. But his dreams were not realistic and the turkey farm which was run by his daughter and her husband did not always pay for itself on that bit of property. A good deal of correspondence passed between Karl and Jane and Roy about this matter. To confuse matters even more, Reea, Roy's wife, occasionally wrote and gave a more realistic perspective to the idea.

There was also a good deal of correspondence between Karl and Jane about selling printed books by Crowley, about the loan of the original letters which would later make up "Magick Without Tears" which at that time were being held by Max. Karl wanted them copied and sent around to various members of the Lodge, as they had much in them that had not been printed or mentioned by Aleister anywhere else. Karl was very generous, and wanted the Lodge people to have access to anything printed that Crowley had written and so a lending library was begun by Mildred Burlingame. She and her husband had contributed generously to Headquarters and much went to Crowley for his expenses and for publishing. However, that couldn't be too much, as it was a time when no one earned very much. Mildred was a waitress and Ray was a bartender in the evenings.

There was a very short letter from Aleister on May 1, 1947:

"I was delighted to have your letter of April 20th. That is indeed great news about you and the Radio, and I hope it comes off. I have always thought that you ought to be doing great things in connection with some thing of the sort.

"I am very busy as usual this afternoon especially as I have got a couple of strangers coming down from London about tea time to ask advice about the Great Work.

You must excuse me if I do not write more fully but I am shockingly tired. Yours, Aleister"

Jane nor anyone else had the idea at the time, but this was the last letter Jane was to receive from Aleister.

The unrealistic plans of Roy about Rancho RoyAL began to really bother Karl and he wrote to Jane thus:

"Rancho RoyAL: No, I have no opinion any more at all on the whole subject. I don't know what to think. I have written Roy some letters, but he neither writes and so I have no information and no facts. When he wrote me he was going to develop the land across the road I thought he had the means to do it. I'm doubtful of this.

I had asked him to send me the 'plans for the various buildings' he said were prepared. I did not get them. But Reea wrote me a few days ago, asking for my approval of the plan to sell the lower part with the house the Soule's built as a small ranch and keep the Temple Hill, etc. After confirming my approval, I get a post-card this morning that it was all a mistake. Now I don't know anything. What is the good of my thinking anything if things I am made to expect don't happen, or if I don't get the facts by which I alone can judge?

"NO: I never thought some or all of the members of the Lodge should live permanently at the ranch. I am inclined to think that my supersensitive soul had for a time picked up some of Roy's dream images. But when I discovered the facts about the ranch, I saw matters differently. I wrote Roy April 24 giving as my considered judgment 2 alternatives: -

"1. to rough it on the remaining 'barren land' and if Harold and Ruthie insisted on their 5000 turkey scheme, to use the profits to recuperate the financial straits and help the G.W.

"2. to drop the whole rancho plan and make everyone take a job and work on their own, where I saw more satisfaction and more prosperity for every single soul concerned.

"3. In case of plan (1) I agreed that the net surplus from the sale of the ranch, which I was led to believe ought to be about \$500 or so, be sunk in that venture and the G.W. participate in the profit.

"Now, I don't know what is happening, or if anything is happening at all. I am seriously getting annoyed. I don't think it is fair to treat me like that."

Jane wrote about the squabbles between Georgia and Reea over Ranch matters. Of course Georgia was meddling and acting officious but their interaction brought out some more facts about the Ranch.

To this Karl replied in a letter of May 29, 1947 and he also had other important news.

"I am answering your letter of May 26, received this morning, at once. Your letter shows Jane at her best. It gives the sort of information I need, and what I need more is advice in the present tangle of contradicting views and opinions. As a matter of fact, after the latest letters from Reea, Roy, Georgia, etc., I have written A.C. rather comprehensively and asked for his views.

"Frederic is at this moment with A.C. He seems to have arrived a few days ago, and I just had a letter from F. saying that he has to be back at his job June 1 or 2 at the latest. F. hopes he can meet me some time this year in Brussels, as he wants to see me. Aleister writes he wants to see me, or rather, he would be happy

if Sascha and I could visit him after September 13 when the summer guests are gone. A.C. has had pleasant news last week: Aleister Ataturk, his son born May 2, 1937, is alive, after an odyssey of travels with his mother through Egypt, Switzerland, Yugoslavia, Palestine, etc., etc., dodging from place to place. He pins great hopes on the boy and is very happy he is alive. In fact, the news seems to have pepped him considerably. He had feared they were dead, when he had not heard from them for many years during the war.

"Aleister is preparing for his death. I am not so sure that he will be allowed to die yet. But living in his condition is, it seems, agony. His lungs are too far gone and death would be a relief. So we have to face the facts. I am not sure whether you should tell everybody as fully as I'm writing to you. I leave this to your judgment. It is, however, in my mind to make the journey to London, if it can be managed.

"This is a matter of finance. For the remainder of this year I have enough income to pay for my expenses while staying in London. The problem is the journey. It costs at least \$600 both ways to go by plane, with taxes, possibly more. A seat can be procured, I hear, within a short time. I'd prefer to go by boat, which is cheaper, but to get accomodation is a problem.

"The reason why I'm writing to you about this is: do you think I could count on any substantial assistance towards ticket expenses from Lodge members? I would like to know before I could settle down to serious thinking and planning.

"Now then, the matter of the Ranch, which is also a problem of Roy and the Lodge. I am writing you frankly, because I am confused and need advice. I thought it best after your sending me the extensive data to mail you copy of my letter to Roy of May 2, and his letter to me of May 19th which is his reply. I have not answered yet.

"What happened before is all in the few weeks between Roy's letter of April 9th (after 3 months' silence) and April 30th. I had approved of his plan to develop the house, and had offered financial help to the maximum. But I was so shocked when I heard that he owed over \$3,000 - almost \$3,500, that I withdrew my offer and suggested he bury all dreams which were not based on facts. He sent several frantic wires, but I saw no way to help keep the main ranch and it was sold. When this was decided, I suggested that the barren land be not further developed, time wasted, but that everybody, Reea, Harold, Ruthie, build up a new and independent life and thus be more happy, content, and prosperous.

"As an alternative, I said, I could only see it this way: that the barren land of 120 acres be used for that 5000 turkey plan as a basis to recuperate financially; this would mean to rough it until water was got and some living quarters built. But my conviction was that without that turkey project there was no financial background.

" I have not heard from Roy in reply to any of my vital, basic questions. I don't know how he is expecting to pay as he goes

along. All I realise is that he has embarked on what I called #2 Plan.

"But - about ten days ago I got a letter from Reea that they had decided to detach the lower part of the 120 acres in order to sell it as an independent ranch. That was something new again, I replied, I agreed, but that I in that case insisted on an accounting from the sale of the main ranch and of turning the money they had received to Grand Lodge. Roy's enclosed letter changed that situation.

"Now I come to my main, puzzling problem, and that is where I hope for your advice: The Gods urge one sometimes to things in Their queer way, which are ill-understood by outsiders. My - let me call it - vision when Roy insisted on the development of the ranch, was quite strong. I wrote him, when I first heard about the 5000 turkey offer, that that seemed a God-send and indication to keep the Ranch and develop it. I even mentioned that I foresaw a crash when it would be nice to have a place available. This referred to A.C.'s desired flight from England. My views have since matured in that respect. The "crash" may be different in type; but I do expect some grave events in the not too distant future. After all the conflicting news I don't know what to advise: my feeling is that now that Roy has definitely undertaken the development of the ranch, that he go on; that he must not listen to criticism from anyone; that wavering spells failure. That everybody should pitch in and help to the best of their ability."

There was then a discussion of the letters for Magick Without Tears or Aleister Explains Everything. Something of further interest in this letter was this bit of gossip:

"Georgia mentioned in her last that Reea has repeatedly told her that Roy had taken the Oath of the Abyss. In connection with your remark that "you thought you saw a bit of Smith" (in Roy) makes me ponder. I had bawled out Georgia long ago that there was too much loose talk about the "Abyss", and she recently asked me some pertinent questions. That is how it came out. Since Achad, so it seems to me, there is a certain fascination among members of aspiring to the M.T. Grade, without realising the awful chances involved. Choronzon and those demons that form the protection of the Supernals, have mouths bigger than a hippo; they don't even notice a small fish when they swallow - except the aspiration to such a grade comes from high necessity; yet the candidate, though prepared and properly fortified, has a hell of a time to withstand the onslaught. Does this throw light on some of the events happening? I like you to keep me informed."

Jane answered in some detail. The idea of the Abyss was all in Reea's mind and Roy was pained that she should think of this. Over the years, Reea proved that she was quite an unbalanced person with strange fantasies of her own.

Jane's reply also explained Roy's indebtedness and that in the past, when they had first been active in the Lodge at 1746 Winona Blvd, they had expected the Lodge to help them out with their mortgage. Reea's hope was that since all were Brothers, that they had been pledged to help each other.

She went on to explain: "At one time Roy rented or sold the Ranch, I don't know the year. It was stocked with cattle and Roy went on the renter's or buyer's note for \$2,000. Later Roy had to take back the Ranch as both man and cattle disappeared and could not be traced. The note when due was presented to Roy - he was responsible, and this \$2,000 also had to be paid out of the sale price. This fact he mentioned in Lodge meeting, possibly 6 weeks ago.

"In light of the above facts I don't quite understand Roy's emphasis on the "dedication" in 1940 of the Ranch to--- At least his letter sounds as if he had held the Ranch sacred for the O.T.O. The property cannot, of course, be deeded to the Order, as it is not incorporated, but Roy stated he would sign an agreement to that end after escrow, etc., had been satisfactorily ended."

She went on to explain that turkeys were not always profitable and said further: "Roy lacks a practical approach and has always been in hot water financially since I have known him."

In a letter of June 18, Jane expanded a bit on the problem of the Ranch. "However, as you say one cannot always follow the moves of the Gods, and it was because of this that I did not speak up sooner. And also because of this consideration, I refrained from saying that mixed up in Roy's statements is, I think, a desperate desire to provide a home for his family: Reea, Harold, Ruthie, and the two children. This home would be provided if the place were developed as a H.Q., for the caretakers would have living accommodations, etc."

So ended the tale of Rancho RoyAl, except that very much later the remaining part was developed and Reea lived there in a little house after Roy was dead, and Jean also lived on that parcel in a mobile home. There were still many adventures attached to this part of the desert which belonged to Reea, but that is a very long story which can not be tackled in these pages.

To be continued.

